

Pentecost & All Its Fullness

Brian Convery, 2/23/2003

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I certainly hope all are enjoying the blessings of a peaceful Sabbath wherever you may be and that our Father and Brother are dwelling with you. Christ says to all at the end of the age, Rev. 3:20,

20: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me."

This is a message to the Laodiceans. It is a very personal and individual message unlike the other six. This is an individual message, because of the state of spiritual drunkenness and slothfulness that exists. Our Brother tells us in Ezekiel 34 of the time we live in. Verses 10 & 11,

10: "Thus says the Lord GOD: Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.

11: For thus says the Lord GOD: Indeed I Myself will search for My sheep and seek them out."

That's exactly what we just read in Revelation 3:20 to the Laodiceans. He comes and knocks at the door. Verse 12.

12: "As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day."

In Revelation 3:20 He promises to feed us and here in Ezekiel 34 He explains that in more detail in verses 14-16.

14: "I will feed them in good pasture, [the word of God] and their fold shall be on the high mountains of Israel [above it all]. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel.

15: I will feed My flock, and I will make them lie down, says the Lord God. [No longer are they food for shepherds. No longer are they dumbed down and prepared for slaughter. Look who Christ gathers together in verse 16.]

16: I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; [That's us brethren; the nobodies, the "ani," the poor of the flock. He continues.] But I will destroy the fat and the strong, and feed them in judgment."

Look around brethren. Be spiritually alert to these things. These are the times we live in and our Brother and Husband to be has promised us that He Himself will feed us in peaceful surrounding. We will feed on the true bread which comes down from heaven. The spiritual manna which when eaten gives everlasting life.

Christ tells us of the spiritually cloudy and dark day in John 10. It is a time when thieves and robbers have taken over the sheepfold of God, just like He says in Ezekiel 34:2-4.

2: "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, Thus says the Lord God to the shepherds: Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?

3: You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock.

4: The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them."

Yes, these thieves and robbers of what is God's have ruled God's sheep contrary to His commands and in their conceit and vanity trampled on the sheep with force and cruelty, and have fed on everything the sheep produce. So our Brother says to us at this time in John 10:3-5.

3: "To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. [So this is a very personal thing brethren.]

4: And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice."

We can liken it to a household, to make the sheepfold definition a little easier to understand. There are many in this household, but only those who answer His voice and come out of that household, are His. There's still a whole bunch left in there though, for only His come out.

5: "Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

Many today come in the name of Christ, but they are deceivers, wicked shepherds. He says in verse 9:

9: "I am the door, if anyone enters by Me, he will be saved and will go in and out and find pasture."

Christ is the Word of God (Rev 19:13), the door to salvation. We need to feed on Him only. That's exactly what we read back in Ezekiel 34:10 & 14.

John 10:10 & 14.

10: "I am the good Shepherd, the good shepherd gives his life for the sheep."

14: "I am the good Shepherd and I know my sheep and am known by my own."

That's where we are today brethren. Christ is feeding us and shepherding us Himself. The worthless shepherds, wolves, and hirelings, abound all around, but our Shepherd has called us out of that sheepfold and feeds us in good pastures, high above the confusion and chaos that has engulfed the Church. Yes, it is a cloudy and dark day. The night is coming quickly, but by His mercy and diligence in seeking us out individually, we have been blessed with His peace. It is very personal. We have our part to do, just like Abraham did. When God called, he answered and followed. Christ stands at the door and calls, just like He did to His friend Abraham. If we do not answer, He will move on. We have our part to play. Many of us have left the ease and familiarity and have come out to a land of sparseness of brethren, for the promise of milk and honey from our God. We are approaching Pentecost. A time that depicts the second most awesome event in all creation, the marriage of the Lamb, the time of the firstfruits of the early harvest becoming one with Him. It is a tremendous event and will affect history forever.

Do we have a lasting, abiding personal relationship with our Husband to be? Do we trust Him and live our life with Him? Do we let anything or anyone stand between us? Only we can answer these questions brethren. It is an act of faith as great as that of Abraham's. The bible speaks often of these times and things, but do we have ears to hear and the conviction to do them. Let's look at what lies ahead and for that matter, what is taking place today. Be mindful that if you were to marry someone and nobody told you, you certainly would not have prepared for it would you, and that's what we read about in Matthew 25. You can't prepare for something if you don't know it's about to happen, now can you. Matt. 25:1-5,

1: "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2: Now five of them were wise, and five were foolish.

3: Those who were foolish took their lamps and took no oil with them,

4: but the wise took oil in their vessels with their lamps.

5: But while the bridegroom was delayed, they all slumbered and slept."

Please remember that Matthew 24 & 25 are Christ's response to 3 very specific questions asked in Matt. 24:3.

3: "Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us when will these things be?[1] And what will be the sign of your coming,[2] and the end of the age?[3]"

In Matt. 24:45-51 Christ tells us about the faithful servant and the evil servant.

48: "But if that evil servant says in his heart, 'My master is delaying his coming,'

49: and begins to beat *his* fellow servants, and to eat and drink with the drunkards,

50: the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of,

51: and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth."

Yes, Christ will come on a day when He is not looked for and at an hour the evil servant is not aware of. This servant has been too busy with ruling the other servants and eating and drinking with drunkards.

These are the times of cloudy and dark days, but in verse 6 we see the spiritual darkness of night has fallen. Look at this. Matthew 25:6-13,

6: "And at midnight a cry was heard: Behold, the bridegroom is coming; go out to meet him!

7: Then all those virgins arose and trimmed their lamps.

8: And the foolish said to the wise, Give us some of your oil, for our lamps are going out.

9: But the wise answered, saying, No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.

10: And while they went to buy, the bridegroom came, and those who were ready went in with Him to the wedding; and the door was shut.

11: Afterward the other virgins came also, saying, Lord, Lord, open to us!

12: But He answered and said, Assuredly, I say to you, I do not know you.

13: Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."

There comes a time of urgency which is heralded throughout the fold. The return of Christ, as the Husband, is at hand. Possibly the cry of the two witnesses. This is a message which is gaining in intensity and will eventually build to a crescendo. Many will awake and realize the time, but all will not have made themselves ready. However they will desire to, but as they have always depended on others to do it for them, they will find it hard to break from that habit and thus they come to the other virgins to have them do it for them. They are forced to seek out a personal relationship themselves with Christ. While they are doing this, the Bridegroom returns and those who were ready go in with Him to the wedding and the door is shut. This event does not go unnoticed. It is no secret. The other virgins come afterwards and petition Christ to let them in. He refuses and in essence says they did not know Him personally. For they had allowed others to come between them just as Eve had done to Adam. This event as we have seen in prior studies and will see again today, does take place at Pentecost. Today in the Church there is confusion over when this day is even kept. Some say on a Sunday and some say on a Monday and even a few declare it to be on Sivan 6 each and every year. We should take warning from the scriptures that are in Matthew 25, for there are those virgins who come looking for Christ on a day after He returns and then it is too late to participate in the wedding, for the door is closed. Now, this only pertains to the wedding, not to salvation as many have taught. We have been taught in the past that Christ will return on the Feast of Trumpets. Actually that is His return date to make war on the nations. (Rev 19:15) Few people today understand the true significance of Pentecost, of the Feast of Firstfruits, the Feast of Weeks. Christ says in Matthew 25:13.

13: "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."

That's a statement for that time then and for our time today, but it certainly isn't referring to every single individual. Verse 13 is addressing the evil servant. There is a reason for this statement and few understand it. Matthew 24:43-44,

43: "But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

44: Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."

You just don't expect Him. It doesn't say you cannot know it, in the sense of you will never know it. It's a day you just don't expect Him to come on. Verses 50-51,

50: "the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of,

51: and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

We saw something cut in two in Matt. 25. We saw ten virgins cut in two, equaling two groups of five. This language is all here for a reason. Yes, the shepherds start to rule God's sheep, treating them with force and cruelty and taking all they produce in the name of God or under the pretext that they rule in His stead, and feed themselves with it and live lavishly in the lifestyle of society. Their desire to participate in the pleasures and past times of drunkards, far outweigh the command to feed the sheep and prepare them for the return of the Master. This started a long time ago brethren, and continues on today in the organizations of men. If a man does not humble himself before God, he begins to think he is a power unto himself. He can be deceived and his vanity can be leavened to a point where he actually thinks he rules God's sheep. At that time is when he sets himself in the chief seat and believes he alone and not the sheep has a relationship with God. He believes he's superior to them. He believes that he and his chosen few can only discern what is right and wrong for the sheep. He becomes a vicar in his own mind.

The history of the vast majority of the church organizations show this pattern clearly. You can read the early writings of some of their founders and see a humility that produced good fruit, but as time went on, you see a proclivity for rulership, dominance, and a disdain for the sheep of God, and the development of hierarchal dominion. Look at one example from such an organization, the WCG. It's clearly stated in lesson 35 of the 58 lesson correspondence course:

"Too many people have felt merely because God records the method by which Pentecost is counted, they are qualified to come to independent conclusions about when Pentecost should be kept. They are wrong. They have attempted to take to themselves a responsibility that God placed only in the hands of his called and chosen ministry."

Now that is utter arrogance! And we read on:

"Notice that the instructions for counting Pentecost are in the book of Leviticus, the book for the Levites. The Levites were God's priests doing the work of the ministry in the OT. Leviticus is written not so the common lay members of the Church could second guess God's ministry, but so his ministers could know how Pentecost is to be properly counted. The ministers then were to pass this information on to the whole congregation. Almighty God is not the author of confusion. He has placed specific offices in His true Church today to determine just such things, as how to count Pentecost. Pentecost always falls on a Monday. There is no other day acceptable in God's sight."

Now did that come back to bite them? You bet it did. Christ calls these would be rulers: fools, blind guides, hypocrites, and liars, to mention just a few. These vicars went on to grow in the knowledge of rulership with the character flaw of dominion over God's sheep as Ezekiel 34 explains. They refined it into a religion itself. We have been called out of that and all similar folds brethren, and we must learn to depend on Christ to feed us and make ourselves ready by following Him and doing the righteous acts that He is doing. For as

He has and is seeking the lost, bringing back what was driven away, binding up the broken, and strengthening the sick, we too must be doing the same. He set that example for us. Not seeking out proselytes as was the way of the Pharisees and Scribes (Matt 23:15). All this comes together in Matthew 25, talking about the virgins, the talents, and then talking about the end of the age, so look at verses 34-40.

34: "Then the King will say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; [They weren't being fed.] I was a stranger and you took Me in;"

There was no hospitality whatsoever. That's what's taking place today in most of the organizations of men. If someone is a member in an organization and they listen to somebody else they're often chastised or cautioned for it. The hirelings don't want anybody else at the cash register. It's a personal cafeteria to them.

36: "I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.

37: Then the righteous will answer Him, saying, Lord, when did we see You hungry and feed You, or thirsty and give You drink?

38: When did we see You a stranger and take You in, or naked and clothe You?

39: Or when did we see You sick, or in prison, and come to You?

40: And the King will answer and say to them, Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me."

What a profound lesson that we have to learn about being the bride. These are the same works of Christ, the true shepherd, but this isn't all. Yes, these are the spiritual orphans and widows, but this alone will not qualify you to be the bride. James 1:27 says:

27: "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, [That's what we are supposed to do, just like it says here in Matthew 25.] and to keep oneself unspotted from the world."

It's two part. It is clear we do not begin to beat fellow servants and eat and drink with the drunkards, but rather be a faithful and wise servant whom his master appointed over his household to give food in due season. Blessed is that servant, whom his master when he comes will find so doing. At this time we are coming to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, joined and knit together by what every joint supplies, according to the effective working by which every part does it's share, which causes growth of the body for the edifying of itself in love, not rulership, speaking the truth in love, not rulership, growing up in all things into Him who is the Head, Christ, our only Ruler, our only Head. Yes, we are growing in the grace and knowledge of our Lord and soon coming Husband, Jesus the Christ. He Himself is sanctifying or setting apart and cleansing us with the washing of water by the word with the expressed purpose of presenting us to Himself, a glorious Church not having spot or wrinkle or any such thing, but that it should be Holy and without blemish. We are members of His body, of His flesh, and of His bones. We are the second Eve, just as He is the second Adam and we can't lose sight of that. We have to keep that in mind. That helps identify who we are and what we are, and what purpose we're here for. This is what The Feast of Weeks depicts. He was the start of the barley harvest and over the course of 49 days He gathers to Himself a Bride, which He takes in marriage on the 50th day. No sooner and no later. The door is then shut. All who attain salvation after that will be the offspring of that union, for Christ and His wife will be side by side in the household of God the Father, bearing His Family name and starting an absolutely epic event in the future of the Universe. That's what we are invited to brethren, but remember many are called and few are chosen. We are told, "many daughters have done well, but you excel them all." (Prov. 31:29) Yes, many have one or more good characteristics of

the Bride, but do not go far enough to develop the whole package. They are not totally prepared. This is the plight of many in the 7 Churches of Revelation.

We are never to look down our nose at another. We do not rule others or use the deceitfulness of charm or the vanity of beauty to become the Bride, but rather put on a gentle and quiet spirit before God as a submissive wife. A wife who willingly submits (yields) to her husband, not beaten into submission, not ruled into submission. A poor and contrite spirit who trembles with deep feelings at His word. We are however not to be timid or cowardly or ashamed of speaking the word of God to another, especially to those who would rule over you or others. You are the legal voice, the legal defender, of the orphans and widows. These are the times of testing, of proving who is worthy of becoming the Bride, the Mother. Ezekiel 34:14-20.

14: "I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel.

15: I will feed My flock, and I will make them lie down, says the Lord God.

16: I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment.

17: And as for you, O My flock, thus says the Lord God: Behold, I shall judge between sheep and sheep, between rams and goats. [This is symbolic of rams being mature sheep, those who are going to be the Bride, and a ram protects the other sheep, not like a goat. A goat goes around butting everything in sight, but it backs down from a ram.]

18: Is it too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture--and to have drunk of the clear waters, that you must foul the residue with your feet? [The leaders are giving them polluted food.]

19: And as for My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet.

20: Therefore thus says the Lord God to them: Behold, I Myself will judge between the fat and the lean sheep."

Very important lesson brethren. Now, back in Matthew 25 verses 14-30.

14: "For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.

15: And to one he gave five talents, to another two, and to another one, to each according to **his own ability**; and immediately he went on a journey.

16: Then he who had received the five talents went and traded with them, and made another five talents.

17: And likewise he who had received two gained two more also.

18: But he who had received one went and dug in the ground, and hid his lord's money.

19: After a long time the lord of those servants came and settled accounts with them.

20: So he who had received five talents came and brought five other talents, saying, Lord, you delivered to me five talents; look, I have gained five more talents besides them.

21: His lord said to him, Well done, good and faithful servant; you were faithful over a few things, I will set you over many things. Enter into the joy of your lord.

22: He also who had received two talents came and said, Lord, you delivered to me two talents; look, I have gained two more talents besides them. [They were excited about these things.]

23: His lord said to him, Well done, good and faithful servant; you have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.

24: Then he who had received the one talent came and said, Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. [He tried to make excuses and rationalize around what he was told to do. This isn't someone who is willingly submitting. This is someone who is trying to find a way out of doing the work he was told to do.]

25: And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.

26: But his lord answered and said to him, You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. [We can learn about that in the parable of the sower.]

27: So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

28: Therefore take the talent from him, and give it to him who has ten talents. [Our God works the opposite to the way of man.]

29: For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.

30: And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.”

We can clearly see from these scriptures brethren, that God isn't fair. He is just & righteous! He does not employ the fairness doctrine of men. He doesn't try to make it easier for one over another, as the parable of the talents of Matthew 25 clearly shows us. It is not too late to correct what is wrong and to make straight what is crooked. That door is still open to all who are called, regardless of what they have done in the past. We must repent and humble ourselves before God, not men. This applies to everyone, whether we are a muckity muck or not. It applies to all. If you are a muckity muck, and consider yourself a ruler over the sheep, who has gotten caught up in yourself or your organization and not in your first love, Repent! Drop the vanity. You are not repenting to any man, but to God. You are yielding to Christ, to His words, not to the package that might happen to deliver them, for we are all brethren. You are not to be caught up in who is the greatest, but what is the greatest. We should be praying and hoping that many come to their senses and all the brethren, whether titled or not, deacons, ministers, evangelists, etc... wake up. It is a cloudy and dark day with the night quickly approaching. The poor of the flock will see and recognize these things as Zechariah 11:11 tells us. Let's all be doing the righteous acts of the bride of Christ, which will clothe us in fine linen, clean and bright.

With this all said, let's look at the clear instructions given to us about this wonderful event, the gathering to the marriage supper of the Lamb, the completion of the harvest of the firstfruits of barley. Let's turn to Leviticus 23:15-16,

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.”

So many have gotten into frivolous arguments about the word Sabbaths in verse 15. No matter which of the many definitions put forth, none of them change what is being said here. One says it refers to the seven weekly Sabbaths, another no, it refers to the seven Sabbaths of days with no direct reference to the weekly Sabbath. Either way folks, it all adds up to 49 days. That is the kind of thing Paul warned Timothy about, not to strive about words to no profit to the ruin of the hearers. People strive about this word Sabbaths here #7676 *Shabbat*. Strong's says of this word:

“Intermission, ie... specifically the Sabbath from #7673 *shabath*, which is a prime root meaning to repose, ie... desist from exertion, used in many implied relations...”

The BDB Hebrew and English Lexicon says of #7676, *Shabbat*, as found in Leviticus 23:15, that it means week, seven Sabbaths or weeks. So to argue over this word is to no profit for it comes to the same conclusion about counting the total number of days, 49. The only outcome of such argument or strife is the ruin of the hearers, for he feels he is forced to choose one side or the other. It then becomes political. The context of this scripture and for that matter the chapter, is talking about Feasts or appointed times of meeting between God and man.

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.”

Not all His feasts are what we call high holy days (#7677 Shabbatons) or 7th day Sabbaths (#7676 Shabbat).

3: “Six days shall work be done, but the seventh day is a Sabbath [#7676 Shabbat] of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.”

We can read on about the Passover which is neither Shabbat (#7676) or Shabbaton (#7677) and then come to the Days of Unleavened Bread (UB). During these Days of UB, we are given very specific instructions. Look at verses 9-14.

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 [notice they didn’t have to plant it], 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 [#7676 Shabbat, 7th day] 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.”

Now, this in turn here is a prophecy of things to come also. Joshua 4:1 through 5:12 tells us of that timing.

And this is so symbolic of people today and the situation in the Church. So many who had come before, who had been the first ones there, the first ones out. Those who came out of Egypt first had fallen away and it’s their seed in many cases, and that doesn’t mean physical seed, but the seed in the sense of the Church, who are the ones who are stepping forward and being circumcised in the spirit.

Leviticus 23:11.

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.”

So what Sabbath is this? Is this what we call a high Sabbath which could fall on any day of the week? Or is this a fixed Sabbath, which is the weekly Sabbath, the seventh day which was sanctified by God? Which is it and how can we know for sure? If we have learned anything from the Bible, we should understand that God does not play peak-a-boo or hide and seek with those He calls. Christ tells us in Matthew 13:10-11.

10: “And the disciples came and said to Him, Why do You speak to them in parables?

11: He answered and said to them, Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.”

So to those He calls, He doesn’t play peak-a-boo with His word. God speaks to us in clear, understandable, and provable words. This Sabbath spoken of here in Leviticus 23:11 is the weekly Sabbath. It fits into the pattern. If it doesn’t fit in a pattern, then you don’t believe it, you look for another answer. We can go back through the calendar of God and apply it to the death of Christ. We do this through the understanding of the calendar as the perfect time piece of God. We know that the only sign Christ was going to give that He was the Messiah to an evil and adulterous generation who required a sign was the sign of Jonah, 3 days and 3 nights in the grave. By following the sequence of the NT scriptures of His death and resurrection, we can

see that He died on a Wednesday and was placed in the grave just prior to a high Sabbath (1st Day of Unleavened Bread). Three nights and three days from that point is 72 hours. Christ was very specific on this point. [If he were talking about just portions of 3 days and nights He would have specifically stated three days as is the pattern throughout the scriptures.] That brings us through Thursday, Friday, and up to the time of sunset on the weekly Sabbath or Saturday. Remember this resurrection was the fulfillment of Leviticus 23:11.

Only after we have accurately learned and understood the time sequence and meaning of Passover and Days of UB, can we move into Pentecost. They are intricately bound and tied together as a pattern but are distinct as to their separate functions, and meanings. God has given us a very stable and accurate point at which to start counting. Some however don't even agree with it being a weekly Sabbath, but that is unfortunate for them. Now to those who recognize this Sabbath as the proper starting point, the weekly Sabbath mentioned in Leviticus 23:11, 15 one would think they would be in agreement with the day of the week Pentecost falls on. It will always fall on the exact same day, not the same date of the month as some erroneously profess, for that is following the traditions of the Rabbinical Jews at best. Let's read what next causes striving over a word, but this time not just to no profit, but to error. NKJ; Leviticus 23:15-16.

15: "And you shall count for yourselves from the day after the Sabbath [#7676 Shabbat, 7th day], from the day that you brought the sheaf of the wave offering: seven Sabbaths [#7676 Shabbats] shall be completed.

16: Count fifty days to the day after the seventh Sabbath [#7676 Shabbat]; then you shall offer a new grain offering to the Lord."

Interlinear Bible; Leviticus 23:15-16.

15: "And you shall number to you from the next day after the Sabbath, from the day you bring in the sheaf of the wave offering: **they shall be seven perfect Sabbaths.**

16: To the next day after the seventh Sabbath, you shall number fifty days; and you shall bring near a new food offering to Jehovah."

Now the KJV Leviticus 23:15-16.

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 the Lord."

The word translated "perfect" in the Interlinear, and "complete" in the KJV, and for that matter "completed" in the NKJV is the Hebrew word *tamiym* or *tamim*. It is #8549 in the Strong's. Strong's states,

"From [the Hebrew root] #8552 "a prime root, to complete".

It continues with *tamim*,

"Entire, (lit., fig. or more); also (as noun) integrity, truth: – without blemish, perfect, upright, without spot, uprightly, whole, sincerely, complete, full, sincerity, sound, undefiled."

So what God is telling us here in Lev 23:15 is without blemish, perfect, upright, without spot, whole, sincerely, complete, full, sound, and undefiled.

"And you shall number to you from the next day after the Sabbath [#7676, *Shabbath*, weekly Sabbath, 7th day of creation week] from the day you bring in the sheaf of the wave offering; they shall be seven perfect Sabbaths.[7676 once again]

It is obvious God is saying the Sabbath is *tamim*. It is a *tamim* Sabbath. What is the only description in scripture of a *tamim* Sabbath? That of creation, the 7th day.

Why is this important? Because there are those who teach that the Sabbath here in verse 15 actually means week. Let's just for a moment entertain that error and say it does. What does it change? Absolutely nothing. The only complete or perfect week found in scripture is that of creation week. It starts with day one and ends with the Sabbath, the 7th day. If one starts counting 7 days from day 2 of the creation week and ends on the following day 1 that is not a perfect week is it! To call it so is blasphemy. That is what some who keep a Monday Pentecost actually preach as part of their authority to do so. The Sabbath mentioned here surrounding the start of the count and thus the barley harvest is #7676, the weekly Sabbath. It is not a #7677, a Shabbathon as those who keep a set day of Sivan 6 each year. It does not start the day after the 1st Day of Unleavened Bread. What would be the point of all of God's instruction on how to count? It would be a set date in the calendar just as Passover on the 14th of Abib or Unleavened Bread starting on the 15th of Abib, or Trumpets starting on the 1st day of the 7th month, etc. Lev 23:16 concludes the instruction on counting, "to the next day after the Sabbath [#7676, 7th day], you shall number 50 days..."

Please do not allow yourself to be deceived by others who twist these very clear scriptures and the very clear intent.

In spite of the clear language used here, people enter into confusion on another point. They start evaluating the time of day these events took place on (on the next day, after the Sabbath) and come to the bizarre conclusion that they must skip this day, which is Sunday (the 1st day of the week), and start the count from Monday, for it will be a whole day then. They profess that Sunday could not be in the count for these events took time to take place and thus the whole day could not be applied, for in fact there was only a partial day left after the prescribed events took place.

I affectionately call these brethren, Mondayists. There are those who now start their count from Sunday but who will not shake off the error of Monday. They now say they have to count 50 complete days and then keep Pentecost on the 51st day which once again happens to be Monday.

Is there anywhere in the bible which contradicts the conclusion of those who do not start the count from Sunday because it is not a full day at that point? Or is there somewhere which contradicts the new teaching of the Mondayists that the 50th day must be totally over before they can keep the ordinances of the day in question? It just so happens brethren, that just prior to the first Pentecost at Mt. Sinai, God does just that. Let's turn to Exodus 19:9-11.

9: "And the Lord said to Moses, Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever. So Moses told the words of the people to the Lord.

10: Then the Lord said to Moses, Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

11: And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people."

Here God is telling us how we count. It's pretty clear. Did we get it? They were to ready themselves for the third day which is inclusive in the total of three. Just as we are to keep Pentecost in the 50th day and not the 51st. They were to be ready because during that day He was coming down. So day one started, "today" He says. Now here He was giving Moses instruction. It took Moses time to go and instruct the people. He didn't sit there and scream it all out. How did he get the word out? He instructed those who were appointed as heads of household over tens, twenties, fifties, hundreds. You can read about this in chapter 18. They in turn would go and address everybody else. Now how long do you think that took? The day was pretty much going along there, wasn't it, yet God numbers this day one. According to what some teach, that couldn't have happened because it wouldn't have been a whole day. They didn't all cleanse themselves for the whole day so it should not be included. That's the logic that is used for starting the count to Pentecost from Monday. It's ridiculous. God tells us how to count, and that day one was the day that Moses had to

spend a lot of the time, along with those who were the leaders of the households going about and telling people what they were supposed to do. So had they cleansed themselves for the entire day? Absolutely not! But it was still considered day one. That's where they counted from. Even if Moses had gotten the instruction right after sunset and hurried down the mountain and informed the others as quickly as possible, it would have been many, many hours into the day before they all started to cleanse themselves. Yet God counts this day one in spite of the intellectual vanity of men. Look over here in verses 14-16.

14: "So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.

15: And he said to the people, Be ready for the third day; do not come near your wives.

16: Then it came to pass on the third day, in the morning, that there were thundering's and lightning's, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled."

This is very clear instruction brethren, absolutely clear! This should be a simple doctrine of the Church. I am not picking on anyone, but I am trying to show us all that we can be deceived into disobeying the word of God, by human vanity. Many of the Monday keeping brethren turn to Acts 2:1 for strengthening their case as to keeping the 51st day.

The NKJ says of it.

1: "Now when the Day of Pentecost had finally come, they were all with one accord in one place."

They claim this is saying that the 50th day had "fully come and gone" and that the disciples were now gathered on the 51st day.

That certainly does not agree with the pattern of scripture we have covered to date does it! So what's wrong here? Let's read this scripture from J.P. Green's Interlinear Bible.

1: "And in the fulfilling of the day of Pentecost, they were all with one mind in the same place."

Do I need to say anything further? For those who need me to do so I will. The NKJ is a poor translation of this verse. It misses the mark completely. The Greek word *sumpleroo* #4845 is used here for "fulfilling." It says of it in the Vine's; "to fill completely (sun, 'with,' intensive) is used, in the passive voice, of time **to be** fulfilled or completed..." It is used here in the "active voice" in Acts 2 just as it is in Luke 8:23.

23: "And as they sailed He fell asleep. And a storm came onto the lake, and they were being filled and were in danger."

Look at the sequence of the original Greek words of Acts 2:1, #1722; 4845; 2250; & 4005. There is no question as to what they are saying. They are saying bye-bye 51st. The very word used in the Greek for Pentecost bears this out well. It is #4005 *pentekoste*. It means one thing and only one thing "fiftieth." It does not even mean fiftieth day, but just fiftieth. That is why it is preceded by the Greek word *hemera* #2250 which means "day" in Acts 2:1

Brethren, traditions of men can be a compelling force to blind us to the true meaning and intent of the scriptures of God.

Leviticus 23:15 says we count from the day after the Sabbath which is always Sunday the first day of the week. The Sabbath is only used here to identify which day of the week we are to start counting from. Sunday is day number one, and 48 days later we come to a complete or perfect count of seven Sabbaths, or 49 days, and then we add one day the 50th day, the Feast of Firstfruits, the Feast of Weeks. If you follow the example given of how to properly count the days, not according to the wisdom of this world, but of that

of God, you will always come to a Sunday Pentecost. Sunday is the day we are to start the count from. That means the first Sunday which falls during the Days of UB.

Lev 23:11 states;

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."

How do we know for sure that this is the weekly Sabbath?

The word used here is #7676. That Hebrew word is always used for the seventh day Sabbath, and seventh year Sabbath. It is *Shabbat*. It is used on other occasions to emphasize the lack of work that can take place on a *Shabbathon* #7677 or what we commonly refer to as a high holy day. One such example of this is Lev 23:32. The more restrictive activities of *Shabbat* are applied to the *shabbathon* of Atonement. No preparation of food, etc.

With this stated let's understand what the 11th verse of Lev 23 is telling us. It is not implying that this weekly Sabbath must fall during the days of UB. Read the emphasis. "...on the day AFTER the Sabbath..." The emphasis is on the first day of the week. The only day God names in the bible is the Sabbath, the 7th day. All other days were to be numbered from it. Israelites knew this clearly. That is why the 7th day Sabbath is used here by God to define what day of the week was to be used for the wave sheaf offering and thus the count to Pentecost and the start of the 7 weeks of barley harvest (Deut. 16:9). These are simple and clear instructions from God. Thus we start our count from the first Sunday and the only Sunday which falls during the Days of UB. This absolutely determines that the count will always start within the Days of UB and never outside it for that would destroy the pattern of the Firstfruits of barley and thus the first phase of the plan of salvation. The 7 weeks of harvest always start during the 7 Days of Unleavened Bread. Leviticus 23:15-22.

15: "And you shall count for yourselves from the day after the Sabbath [which is always a Sunday], 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.

20: The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest.

21: And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

22: When you reap the harvest of your land, you shall not wholly reap the corners of your field [This is a lesson we have to learn here about Pentecost.] when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the Lord your God."

And this becomes an identifying symbol of the bride of Christ as we are going to see in great detail as we move through this study. Now let's take a look at these eight verses containing a tremendous amount of information about the Bride of Christ. There is a very important principle here that is crucial to our understanding of the purpose of Pentecost. The two lambs and the two loaves are waved by the priest. He is asking God to accept them. What do these two lambs and two loaves represent? Remember this is the

Feast of Weeks, of the early harvest, the barley harvest, of which Christ was the first or the start of this first fruits harvest and it was completed 49 days later at the time of the start of the wheat harvest. Remember He is the Lamb of God, but in John 21, He says to Peter, “Feed my lambs.” This is the only time that word in the NT is used outside of being applied to Christ. It’s used as a term of endearment and it’s talking about lambs, plural. Then it goes on and talks about sheep. So these are very important things that are being talked about here. So there’s two lambs and two loaves being waved on this day. And we’re going to see what those two represent. Remember the events of the first Passover in Exodus 12. It’s very important that we understand how all of these are tied together. Exodus 12:12.

12: “For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.”

Exodus 12:22-24.

22: “And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.

23: For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike.

24: And you shall observe this thing as an ordinance for you and your sons forever.”

Exodus 12:29.

29: “And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.”

God is teaching us a life giving lesson about the firstborn here brethren. Only the lives of the firstborn were in jeopardy at that time. There were others in the house keeping the Passover, but the blood was only shed to protect the firstborn at that time. If we do not grasp that, we cannot come to an understanding of what links Passover, Days of UB, and Pentecost to the Bride of Christ in the first resurrection of the firstborn of the firstfruits of barley. We have to be able to do that. So many have erroneously thought everybody in the house was subject to that imminent death. Remember, many are called but few chosen. It wasn’t the time for all, just the firstborn. So Passover tells us that the shed blood of the lamb only saved the firstborn of the household from death. That is why judgment is on the house of God now. These firstborn are now placed in a very special role to God. That is the lesson to be taught on the first day of UB. Read Exodus 13:1-16 to get a good understanding of that.

1: “Then the Lord spoke to Moses, saying,

2: Sanctify to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine. [Now who is speaking? This is He who became Christ speaking here. The firstborn are His He says.]

3: And Moses said to the people: “Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten.

4: On this day you are going out, in the month Abib.

5: And it shall be, when the Lord brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.

6: Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord.

7: Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. [It is not just about leavened bread but all leaven]

8: And you shall tell your son in that day, saying, `This is done because of what the Lord did for me when I came up from Egypt.'

9: It shall be as a sign to you on your hand and as a memorial between your eyes, that the lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt."

And don't forget those are exactly the places where the beast's mark will be, on the hand and on the forehead, between the eyes. This is symbolic of so many things here and this shows those who are not accepting it because they are already accepting another way. These are the firstborn who are going to overcome the beast. And who is the beast? We've talked about that in the past. Is the beast someone who is just going to appear in the future? No, that's not true. It's the system, the symbol of it and its author manifested one last colossal time.

10: "You shall therefore keep this ordinance in its season from year to year.

11: And it shall be, when the Lord brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you,

12: that you shall set apart to the Lord all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the Lord's.

13: But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. [You aren't going to have free use of it. He says I am not going to allow it, because it's mine and you're going to pay me for the use of it. It isn't fair is it?] And all the firstborn of man among your sons you shall redeem.

14: So it shall be, when your son asks you in time to come, saying, `What is this?' that you shall say to him, `By strength of hand the Lord brought us out of Egypt, out of the house of bondage.

15: And it came to pass, when Pharaoh was stubborn about letting us go, that the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the Lord all males that open the womb, but all the firstborn of my sons I redeem.'

16: It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand the Lord brought us out of Egypt. [How often have you heard this lesson taught and expounded on during the first Day of UB? Not very much!]"

Christ and the Father at this time are redeeming only the firstborn of His sons. Remember many are called, but few chosen. And of His wife He says "many daughters have done well, but you excel them all." (Prov 31:29) This firstborn principle figures prominently in the lessons of Passover and Unleavened Bread. These are the firstborn of Revelation 14:4. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed or bought from among men, firstfruits to God and to the Lamb.

Remember Exodus 12:12. These firstborn would not be defiled by Egypt's gods, because God has executed judgment on them. Yes, there are others in the household, but it is not their time yet. It is only the time of the firstborn, the firstfruits, of the first or early harvest which ceases at Pentecost for a reason. That is why in Leviticus 23:15 we start to count to Pentecost on the first day of the week which falls during the Days of UB. We do not count 50 days from Passover or the 1st day of UB or the day after the 1st day of UB but from the Sunday which falls during the Days of UB. Christ died on a Wednesday and fulfilled the three days and three night's prophecy and became the Firstborn as Romans 8:29-30 tells us.

29: "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. [Now listen to the process, verse 30.]

30: Moreover whom He predestined, these He also called; [These are those in the household brethren.] whom He called, these He also justified; [That's Passover] and whom He justified, these [of those called that is] He also glorified."

These are the firstfruits of the early harvest or the Bride of Christ. They are of His body and thus firstfruits. It is a very clear and precise process. It is a pattern. This is the process and principle of the firstborn.

Romans 8:17 says of these;

17: “and if children, then heirs----heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”

These are not “all” the called, but only a “few,” as scripture tells us. We must follow the patterns in the bible to understand these things. Colossians 1:15 says;

15: “He is the image of the invisible God, the firstborn over all creation.”

Verse 18;

18: “And He is the Head of the body, the Church, who is the beginning, the Firstborn from the dead, that in all things He may have the preeminence.”

We do not precede Him in life, which is depicted in the pattern of the first resurrection. This is why God gave us the starting point of Sunday the day after the weekly Sabbath of *Abib* 17, 31 A.D. He is the Head of a body, His collective and complete body.

Let’s go to Ephesians 5. We’ve spent a lot of time here in the past and we can’t really go through a study of Pentecost without talking about Ephesians 5 and understanding what we are to learn. Eph. 5:22-33.

22: “Wives, submit to your own husbands, as to the Lord. [This word here, submit, means, “willingly yield”]

23: For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. [not like the first Adam]

24: Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. [Willingly yielding that is, not being ruled.]

25: Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

26: that He might sanctify and cleanse her with the washing of water by the word, [How is she sanctified and cleansed? By the Word of God.]

27: that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. [It is important to note that He is presenting her to Himself.]

28: So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

29: For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.

30: For we are members of His body, of His flesh and of His bones.

31: For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.

32: This is a great mystery, but I speak concerning Christ and the church. [It’s not a mystery to us brethren. These are the joint heirs, walking just as He did.]

33: Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.”

This is clear physical and spiritual instruction, with great promise.

Hebrews 12 holds to the pattern of Pentecost but for the time being let’s just read verse 23.

“To the general assembly [or festival gathering] and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,”

The context this verse is found in here is the first Pentecost to its spiritual fulfillment. You can read that in the preceding verses. We will get to this later but there is a lot more to cover before we get to this point.

But notice it is the “church of the firstborn.” As we will see there is an inseparable link with the firstborn, firstfruits, and the events surrounding Passover, Unleavened Bread, and Pentecost.

Now, why 50? Why not 10, 70, 100, etc... This is the principle of the jubilee and all it stands for. It is the release from bondage and restoration of a lost inheritance. Let’s take a look at Romans 8 again. Romans 8:14-15.

14: “For as many as are led by the Spirit of God, these are sons of God.

15: For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, Abba, Father.”

Verses 18-23.

18: “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19: For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

20: For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

21: because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

22: For we know that the whole creation groans and labors with birth pangs together until now.

23: Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”

Let’s look at something very important in Lev. 25:8-17.

8: “And you shall count seven Sabbaths of years for yourself, seven times seven years; and the time of the seven Sabbaths of years shall be to you forty-nine years.

9: Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10: And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. [What family is that? The family of God is the ultimate meaning here.]

11: That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.

12: For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.

13: In this Year of Jubilee, each of you shall return to his possession. [That is why they could not reap or bring in the crops in that year. They could be eaten as verse 12 tells us. God did this so those who were returning to what they had lost or given up by their actions or that of a relative would not be lacking the basics of food to eat, for many came home empty. The spiritual ramifications of this are truly stupendous.]

14: And if you sell anything to your neighbor or buy from your neighbor’s hand, you shall not oppress one another.

15: According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.

16: According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops.

17: Therefore you shall not oppress one another, but you shall fear your God; for I am the Lord your God.”

Verses 14 & 15; very important here.

14: “And if you sell anything to your neighbor or buy from your neighbor’s hand, you shall not oppress one another.

15: According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.”

This is a time of buying and selling. Remember the lesson of the ten virgins, brethren. Matt 25:8-9.

8: “And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’

9: But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’”

Notice the time setting. This is before the wedding of the Lamb, verses 10-12. A time of buying and selling. This word used here is *agorazo*. Vine’s says of this word;

“*agorazo*, #59, primarily, “to frequent the market- place,” the *agorra*, hence “to do business there, to buy or sell,” is used literally in Matt. 14:15. Figuratively Christ is spoken of as having bought His redeemed, making them His property at the price of His blood...”

Vine’s adds, “*agorazo* does not mean to redeem,” then it says, “see redeem.”

Brethren, that is exactly what Christ is doing as we follow the pattern through the bible. The meaning of the word is clear. The Father calls many to the household, but only a few become firstfruits after the principle of the firstborn. The market place is the church, the called out ones, not some organization of men, but the spiritual Body of Christ. From here the firstborn are chosen to be the bride. They are bought from among the household. It is the same word used in Revelation 14:3-4,

3: “They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed [bought; this is the same word as in Matt 25.] from the earth.

4: These are the ones who were not defiled with women, [In other words, Egyptian gods.] for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed [bought] from among men, [from men] being firstfruits to God and to the Lamb.”

Same word being used here and it ties all these things together. There’s a reason why God does all this. Back in Exodus 13:15 God says;

15: “... but all the firstborn of my sons I redeem.”

Redeem here is #6299 *padah*, a prime root, to sever, ie... ransom, generally to release, preserve. The BDB Hebrew and English Lexicon says it means ransom. Vine’s says of it page 195:

“*padah*, 6299, ‘to redeem, ransom.’ Originally, the usage of this word overlapped with that of *kapar*; both meant ‘to ransom.’ In theological usage, however, each root tended to develop in different directions, so that they can often be considered synonymous only in a very broad sense. [When you get into specifics they’re not.]

Padah indicates that some intervening or substitutionary action effects the release for an undesirable condition. [Isn’t that something.] In more secular context, it implies a payment of some sort.”

What did Christ pay? He bought us with His life. This is what this word is talking about. That’s the same meaning that this word for redeemed means here in the OT for the firstfruits. It means to buy! That’s why *agorazo* is used in the NT in Matthew 25. It’s the same meaning used in speaking about those who are to be firstfruits, also in Revelation 14. It doesn’t mean redeemed there, but buy. It’s the equivalent to the word used in exodus about buying the firstfruits.

Continuing in Vine’s:

“The word is connected with the laws of the firstborn. As a reminder of slaying all the Egyptian firstborn but sparing the Israelites, God retained an internal claim on the life of all Israelite firstborn

males, both of men and of cattle. The later were often sacrificed, ‘but all the firstborn of my children I redeem’ (Exod. 13:15). God accepted the separation of the tribe of Levi...”

Vine’s goes on and talks about a whole bunch of stuff here, but you can read that yourself. But once again we see that these folks who write these books don’t understand the application of it spiritually, but certainly do understand what the word means. And we can prove that these words mean the same thing in the NT when talking about the same pattern, the firstborn.

So with all of this, let’s go back to the jubilee. These 49 days of counting to Pentecost are symbolic of the time period of the second covenant in which Christ will buy His bride. She will be finally completed as to her number, the number of those who will internalize the Lamb of the Fathers household.

Atonement was the Holy Day in which the Jubilee took place. Satan is put away and ownership reverts back to God. The bondage of physical Israel is over, for Satan is put away. Israel is released to return to God. Now there are a lot of things that happen before Atonement in God’s plan of salvation, and the impact of the Jubilee on Pentecost is one in particular.

What is God’s, is God’s, is basically what He is telling us. It is He who can buy it back before the jubilee. Think about it. It is He who calculates the price. Those who are bought out, not brought out, but bought out, during these 49 days to Pentecost are the firstfruits of the early or first harvest. Their numbers increase as this buying takes place during the 7 week count. Are these things getting clearer? Is this pattern taking shape in our minds as our Brother reveals it to us?

Remember there were two loaves and two lambs to be waved. The 2 lambs represent the end of one phase and the 2 loaves the start of another. So let’s answer the question I asked earlier, who are represented by the 2 loaves and by the 2 lambs.

It is very exciting so let’s get into it. I will be using J.P. Green’s Interlinear Bible for clarity of these verses.

Lev 23:17,

17: “you shall bring in bread out of your dwellings for a wave offering, two [*loaves*, are implied]; they shall be of two tenth parts of flour; they shall be baked with leaven; firstfruits to Jehovah”

Now we know this cannot be the firstfruits of barley for several reasons.

First, because in verses 10-11 we see that the firstfruit offering of barley took place on the day after the Sabbath. That is Sunday which fell during the 7 days of Unleavened Bread. Which was 50 days earlier than what is being talked about in Lev 23:17.

Secondly, no leaven could be found within their territory when the firstfruits of barley were offered up and accepted.

So here in Lev 23:17 we see leavened bread being used as a firstfruit’s wave offering.

Exodus 34:22 tells us;

22: “And you shall observe a Feast of Weeks for yourself, the firstfruits of the harvest of wheat; . . .”

It is clear to see that these two Pentecost loaves of bread are made of wheat, not barley. This will become very important.

So if these two loaves don't represent the unleavened bride of Christ on Pentecost, what does? Lev 23:18.

18: "And besides the bread, you shall offer seven lambs, perfect ones, sons of a year, and one bullock, a son of the herd, and two rams; they are a burnt offering to Jehovah, with their food offering and their drink offerings, a fire offering of soothing fragrance to Jehovah."

Is there anything out of the ordinary here in these offerings? NO! If we read Numbers 28 & 29, we will see that 7 lambs were a standard offering on an annual holy day. So too were bulls and rams. Numbers 28:26-31 delineates these same things for the Feast of Weeks.

But, there is one offering unique to this very special holy day which is only mentioned in Lev 23. First part of verse 19; "And you shall offer one he-goat for a sin offering." If we read Numbers 28 & 29 we will see that this offering isn't special to Pentecost but is common to the other annual holy days as well.

It is a point of interest I think we should know that when a he-goat is used for a sin offering it is because a leader has sinned. Lev 4:22-23.

22: "When a ruler sins and has acted against one of all the commands of Jehovah his God, which not *is* to be done, through ignorance, and is guilty;

23: or his sin which he has sinned shall be made known to him, then he shall bring his offering, a buck of the goats, a male, a perfect one;"

If any person of the people did likewise they had to bring a ewe or female goat for a sin offering. (27-28)

But if the anointed priest did likewise he had to bring a young bull to sacrifice. (3)

Now the last part of Lev 23:19,

19: "...and two lambs, sons of the year, for a sacrifice of peace offerings."

Let's stop for a moment and just take this in.

Two yearling male lambs and they were to be for a sacrifice of peace offerings.

Now, these are very, very, special to this feast day. Before we move on in Lev 23 let's refresh our memories about the rules and significance of sacrifices of peace offerings.

Leviticus chapter 3. Remember when picking up reading in Lev 3 it is a continuation of a pattern addressed in both chapters 1 & 2 and thus the specific general offering patterns pertain. For instance in 1:2 it states;

2: "Speak to the sons of Israel and say to them, If any one of you brings an offering to Jehovah, from livestock of the herd, or from the flock, you shall bring near your offering."

Who is doing this? The one who is bringing the offering. This is important for us to understand. Verses 3, 4, & 5 tell us he is also responsible for killing it before God and that the sons of Aaron are responsible to bring the blood near to the altar. This pattern continues throughout the various types of offerings. So back in Lev 3 we read:

1: "And if his offering *is* a sacrifice of peace offering, if he is offering it from the herd, whether male or female, a perfect one, he shall bring it near before the face of Jehovah.

2: And he shall lay his hand on the head of his offering and slaughter it *at* the opening of the tabernacle of the congregation [no one can do it for us]. And the sons of Aaron, the priests, shall sprinkle the blood on the altar all around.

3: And he shall bring near from the sacrifice of the peace offering a fire offering to Jehovah, the fat which covers the inward parts, and all the fat on the inward parts,

4: and the two kidneys, and the fat on them, on the loins, and the fatty fold by the liver beside the kidneys; he shall remove.

5: And the sons of Aaron shall burn it as incense on the altar, on the burnt offering on the wood on the fire, a fire offering of a soothing fragrance to Jehovah.”

Verses 6-11 tell us the same process is used when using a sheep as a sacrifice of peace offering. There is one exception. When using a sheep he is to;

9: “. . . remove the entire fat tail close by the backbone, and all the fat that covers the inward parts, and all the fat that *is* on the inward parts,”

Verses 12-16 tell us similar things about offering a goat for a sacrifice of peace offering.

Verse 17 makes the general statement;

17: “a never ending statute for your generations in all your dwellings. You shall not eat any fat or any blood.”

Here we see that a sacrifice of peace offering can be of the herd or flock, male or female. But in all cases they were to be without blemish. As well the individual bringing the offering was responsible for killing it.

Back in Lev 23:19 we read that these two sacrifices of peace offerings must be male lambs. This is of great importance. Here we see an added requirement that they could only be male. This is special to Pentecost!

We should ask ourselves why?

Let’s learn a little more very pertinent information about the sacrifice of peace offerings.

In Lev 7 we find the subject being addressed again. Let’s read verses 11-21.

11: “And this *is* the law of the sacrifice of the peace offerings which shall be brought near to Jehovah:

12: If he brings it for a thanksgiving, then he shall bring with the sacrifice of thanksgiving unleavened cakes mixed with oil, and thin unleavened wafers anointed with oil, and of well-mixed flour, cakes mixed with oil.

13: He shall bring his offering with the cakes of unleavened bread with the sacrifice of thanksgiving, his peace offerings.

14: And he shall bring out of it one of every offering, a heave offering to Jehovah, to the priest sprinkling the blood of the peace offering; it is his.

15: As to the flesh of the sacrifice of the thanksgiving peace offerings, it shall be eaten in the day of his offering. He shall not leave of it until morning.

16: And if the sacrifice of his offering *is* a vow, or freewill offering, in the day he brings his sacrifice near, it shall be eaten. And on the morrow the rest of it shall also be eaten.

17: And the rest of the flesh of the sacrifice on the third day shall be burned with fire.

18: And if *any* of the flesh of the sacrifice of his peace offerings is at all eaten on the third day, it is not pleasing. It shall not be reckoned for him who has brought it. It shall be a hateful thing, and the person who eats of it shall bear his iniquity.

19: And the flesh which touches any unclean *thing* shall not be eaten. It shall be burned with fire. As to the flesh, every clean one shall eat of the flesh.

20: And the person who eats *of* the flesh of the sacrifice of the peace offerings which *are* Jehovah’s *when* his uncleanness *is* upon him, even that person shall be cut off from his people.

21: And when a person touches any unclean *thing*, of the uncleanness of man, or of the uncleanness of animals, or of an unclean, abominable *thing*, and shall eat of the flesh of the sacrifice of the peace offerings which *are* Jehovah’s, even that person shall be cut off from his people.”

Is there a lot there!

Here we see 3 types of peace offerings.

1. A thanksgiving offering or *zebach towdah* #8426
2. A vow offering or *zebach neder* #5088
3. A voluntary or freewill offering or *zebach nedabah* #5071

The thanksgiving sacrifice had to be accompanied with unleavened cakes mixed with oil, unleavened wafers of blended flour mixed with oil. There also had to be unleavened bread offered with it as well. All the flesh of this sacrifice had to be eaten on the day it was offered with none of it remaining until morning. (Does this not sound like our Lord's Passover sacrifice.)

Let's not let this go by too quickly here brethren. There is a terrible wind of doctrine gaining in intensity, blowing through the doctrines of the Church of God. People are teaching that the evening and morning sacrifices take place during the time between sunrise and sunset instead of one after sunset (evening) and one after sunrise (morning). They teach that the evening sacrifice takes place at 3pm in the afternoon. That is a leavened doctrine of the Pharisees. The Rabbis teach such fables.

Lev 7:15 just told us this sacrifice was, "to be eaten in the day of its offering. He shall not leave of it until morning." So when did he sacrifice this peace offering? It was not during the daylight portion of the prior day for it had to be eaten by morning. We know for an absolute fact that the scriptures teach us a day is from sunset to sunset. If he had to eat it on the same day he killed it, he had to have killed and eaten it on the dark part of the day for it could not be kept into the light part of it with the morning restriction. That is very simple to follow and comprehend. Jewish fables contradict this biblical teaching.

Israel was not allowed to bring offerings at any time they felt. The evening and morning time were designated as the acceptable time. Each day started with the evening sacrifice of a lamb and then a second lamb was sacrificed in the morning. Any and all other sacrifices took place after the designated times of these two daily sacrifices.

Those times were after sunset and after sunrise. Remember God divided the 24 hour day into 2 divisions. One of night and the other of daylight. Each division required a sacrifice at its onset. One after sunset and one after sunrise. That is the simplicity in Christ. Numbers 28:4.

We also read in Lev 7, that both the vow and freewill offering had to be eaten the same day as well but with an exception. The remainder of it could be eaten on the next day. But if any of its flesh remained until the 3rd day it could not be eaten, it was to be burned with fire.

Neither of these had to be sacrificed with anything else as did the thanksgiving peace offering. No unclean person or animal could eat of the sacrifice of peace offering or even touch it.

So now that we know there are 3 types of peace offerings, which one applies to Lev 23:19?

Here a little, there a little, line upon line, line upon line, precept upon precept. (Isaiah 28:9-10)

Deut. 16:9-10.

- 9: "You shall number to yourself seven weeks. *When* the sickle begins in the standing grain, you shall begin to number seven weeks. [This is the start of the barley harvest and its completion]

10: And you shall keep the Feast of Weeks to Jehovah your God according to the measure of the freewill offering of your hand, which you shall give according as Jehovah your God blesses you.”

Here we see scripture specifically states a “freewill offering” is associated with the Feast of Pentecost. Is this a coincidence? Does this support the understanding that the peace offering of Lev 23:19 is to be a freewill sacrifice of peace offering and not a vow or thanksgiving peace offering?

It also stresses here in Deut. 16 that it is of your own hand as God has blessed you.

Remember the lessons of the bride in Proverbs 31:10-31. Verse 29 tells us, “many daughters have done well but you excel them all.” The bride of Christ will have learned to use the gifts, the blessings of God, to a great increase of glory to Him. Rev. 19:7.

7: “Let us rejoice and let us exult, and we will give glory to Him, because the marriage of the Lamb came, and His wife prepared herself.”

Oh yes, the bride understands no one else can do it for her. She knows she must apply herself diligently and do so by her own hand.

Before we continue in Lev 23 about these offerings of the lambs on Pentecost let’s finish reading the laws of the sacrifice of peace offerings in Lev 7:26-36,

26: “And you shall not eat any blood in all your dwellings, of fowl, or of animal.

27: Any person who eats any blood, even that person shall be cut off from his people.

28: And Jehovah spoke to Moses, saying,

29: Speak to the sons of Israel, saying, He who brings near the sacrifice of his peace offerings to Jehovah shall bring his offering to Jehovah from the sacrifice of his peace offerings;

30: his own hands shall bring in the fire offerings of Jehovah; the fat beside the breast he shall bring in with the breast, to wave it as a wave offering before Jehovah.

31: And the priest shall burn the fat on the altar as incense; and the breast shall be Aaron’s and his sons.

32: And you shall make a heave offering of the right leg to the priest of the sacrifices of your peace offerings;

33: one of the sons of Aaron who is bringing near the blood of the peace offerings, and the fat, the right leg is his for a portion.

34: For the breast of the wave and the leg of the heave offering, I have taken from the sons of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest, and to his sons, by a never ending statute, from the sons of Israel.

35: This *is the portion* of the anointing of Aaron, and the anointing of his sons out of the fire offerings of Jehovah, in the day he shall bring them near to act as priests to Jehovah,

36: which Jehovah has commanded to give to them the day of His anointing them, from the sons of Israel, a never ending statute throughout their generations.”

So, he who brings in the offering must kill it and wave it before God. Then the priest shall burn the fat on the altar and the priest got to keep the breast and right leg for himself. He got to keep the wave and heave offerings.

With all this background from scripture let’s go back to Lev 23 and finish the Pentecost section and put this all together.

Lev 23:20;

20: “And the priest shall wave them, besides the bread of the firstfruits [of wheat], a wave offering before Jehovah, besides the two lambs; they are holy to Jehovah for the priest.”

Here we see these freewill sacrifices of peace offerings; the two lambs, being waved by the priest. That means these freewill offerings are his. We also see that alongside these two lambs being waved, we have the two loaves of leavened wheat bread being offered. God calls these two loaves firstfruits here and in Ex 34:22.

We also read here that these two lambs are holy to the Lord for the priest.

The symbolism here is tremendous. These two blemish free lambs are offered up by the priest. There is no leaven in them.

Look what we read about the mystery of the bride in Ephesians 5. In verse 32 we read:

32: "The mystery is great, but I speak as to Christ and as to the church."

Verses 22-33 are talking about the bride of Christ. Verses 25-27.

25: "Husbands, love your wives, even as Christ also loved the church and gave Himself up on its behalf,

26: that He might sanctify it, cleansing *it* by the washing of the water in *the* Word,

27: that He might present it to Himself *as* the glorious church, not having spot or wrinkle, or any such things, but that it be holy and without blemish."

Yes, Jesus Christ our Husband and High Priest will present His bride to Himself on Pentecost.

These two lambs used as sacrifices of peace offerings have freely and willingly or as the BDB states "voluntarily" given themselves over to Christ. They have prepared themselves with their Husband's help, through the cleansing of the word. They are the completion of the seven weeks count to Pentecost. On this day they are set free from their arch enemy the devil. They have overcome him and this world and are unleavened. These are those who have qualified to be the bride from both covenants. They are the completion of the first harvest, the early harvest of barley which started the count to 50. It is her Jubilee. It is the first resurrection unto life. They are not unleavened wheat. But lambs without blemish. Thus representative of the future Feast of Weeks.

But that is only part of the meaning of this day. It is a day of the end of or culmination of one harvest and start of another. This harvest of those who represent the 2 lambs takes place in the evening after sunset. Remember the Bridegroom comes at midnight. There is only one night portion on a biblical day.

Pentecost is a turning point in the plan of salvation. It is a milestone on the journey. We have known that for a long time. But now the turning point is much clearer.

Remember the two loaves of leavened wheat bread that are also waved. Who are they, or what do they represent? These two leavened loaves represent those who are alive at the time of the marriage of the Lamb but who did not make the cut. They hadn't prepared adequately to qualify to be part of the bride. Their lamps were trimmed but had no oil inside. They were not the complete package. They had to buy the oil from the Father and the Son. That process takes time.

We read about them and this great event in Matt 25, Rev chapters 7, 12 & 14 and many other places.

Look at these depictions of the great day and events surrounding these two groups of lambs and loaves as we talked about earlier.

Matthew 25:1-12 tells us about the ten virgins and their setting. It tells us that they are divided into 2 groups of 5. One is wise and has prepared herself and the other hasn't. In verses 10 & 11 we read;

10: “But they going away to buy, the bridegroom came. And those ready went in with him to the wedding feast, and the door was shut.

11: And afterwards, the rest of the virgins also came, saying, Lord, Lord, open to us.”

Rev 12:10-17 tells specifically of this same time.

10: “And I heard a great voice saying in Heaven, Now has come the salvation and power and the kingdom of our God, and the authority of His Christ, because the accuser of our brothers is thrown down, the one accusing them before our God day and night.”

Remember Ephesians 5:26.

26: “that He might sanctify it, cleansing *it* by the washing of the water in *the* Word,”

Are we doing that? Are we continually allowing our Husband to wash us by His word? Are we keeping our oil supply full by our personal efforts to do so? Look at verse 11 of Rev 12:

11: “And they overcame him [the devil] because of the blood of the Lamb, and because of the word of their testimony. And they did not love their soul even until death.”

Now the two groups Verse 13.

13: “And when the dragon saw that he was cast out onto the earth, he pursued the woman who bore the male.”

Now the division, verse 14;

14: “And two wings of the great eagle were given to the woman, that she might fly into the wilderness, to her place, where she is nourished there a time, and times, and half a time, away from the serpent’s face.” This is group 1, the wise virgins, who will be accompanied by those who had also qualified before them from both covenants.

This depicts those virgins who went into the wedding feast and then the door was shut.

Now group 2, verse 17:

17: “And the dragon was enraged over the woman [the bride getting away and marrying Christ], and went away to make war with the rest of her seed, those keeping the commandments of God, and having the testimony of Jesus Christ.”

This is group 2 or the foolish virgins, the leavened wheat bread. The firstfruits of the wheat harvest. They were not washed by the Word to the point of being without blemish thus the leaven.

Too late to be the bride, but not too late to receive another very special designation in the family as we will see and have seen in the past. They had done well but did not excel. They can to a point be deemed a “vow” offering for they will vow to give up their physical lives.

Rev 14:1-13 tells of these same two groups.

1: “And I saw, and behold, the Lamb standing on Mount Zion! And with Him were a hundred *and* forty four thousands, with the name of His Father having been written on their foreheads.”

Because they were numbered after the Lamb of the Father’s household. (Ex 12:3-4)

Verses 2-4 tell us who this group is. They are the bride of Christ. But further on we see another group not so fortunate. They are given strict instruction as to what not to do. Then in verses 12-13 we read about

them and the result of their changed attitude and work ethic. They vow to give up their lives to prove their loyalty to God. They will not be moved from their commitment to God.

12: "Here is the patience of the saints; here *are* the ones keeping the commands of God, and the faith of Jesus.

13: And I heard a voice out of Heaven saying to me, Write: Blessed *are* the dead, the ones dying in the Lord from now. Yes, says the Spirit, they shall rest from their labors, and their works follow with them."

And once again these two groups spoken of on Pentecost. Revelation 7:1-17.

4: "And I heard the number of those having been sealed: one hundred forty four thousands, having been sealed out of every tribe of the sons of Israel:"

Here we see the bride of Christ.

Now we see the other group. Verse 9:

9: "After these things I saw, and behold, a great crowd which no one was able to number them, out of every nation, even tribes and peoples and tongues standing in front of the throne, and before the Lamb, having been clothed with white robes, and palms in their hands."

This innumerable multitude was clothed in white robes and not the clean bride linen of the bride.

Remember the priest had to wear linen before coming into the presence of God. Verse 13;

13: "And one of the elders answered, saying to me, These, the ones having been clothed in the white robes, who are they, and from where did they come?"

14: And I said to him, Sir, you know. And he said to me, These are those coming out of the great tribulation; and they washed their robes and whitened them in the blood of the Lamb."

Two groups depicted and contrasted in all of these scriptures, one being the bride and the other something else other than the bride. We have accurately covered these depictions in the past. Group two will be the firstfruits of the marriage between Christ and His bride. They will be the firstborn of that union. They are the leavened bread of wheat. The firstfruit wheat offering of the Feast of Firstfruits on the 50th day. Their harvest starts then.

There is a mighty split which takes place on Pentecost depicted by these two groups which are waved before God by the priest.

The two lambs are the bride and the two loaves are the rest of the seed, the 5 virgins who did not get into the door because they had not maintained an intimate relationship with their Husband to be. They had not given themselves freely and totally to Christ but allowed another to step in between them as Eve did with Satan. They had no oil reserves. They looked the part on the outside but were not filled with oil.

The scriptures clearly show us that these two leavened loaves of wheat bread are the start of the numbering of the firstfruits of the wheat harvest who are the "many" and not the "few" who did not qualify to be the bride at Christ's return for her on Pentecost, the Feast of the Weeks, the Feast of Firstfruits. Here we see why it is called both the Feast of Weeks and the Feast of Firstfruits in the scriptures. It is the end of the first harvest and the beginning of the second.

These things are all tied together brethren. These 49 days of counting are symbolic of the seven churches of Revelation. Seven by seven is 49. They and we are told to overcome, holdfast, and persevere until Christ returns, but not all are doing it or are going to. Not all are going to be the bride, as the context of each tells us. No, not all in the household will become the bride, but this is only one of the lambs that are waved, brethren. These seven churches are those who are called and chosen after Christ's death and resurrection

and the giving of the Holy Spirit in 31 AD. This is just one of the lambs. Look at John 10. Christ is talking about a specific time frame in relationship to His death. He is very clear about this. John 10:16.

16: "And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."

Another fold or in the language of Pentecost, another lamb. These are those who died in the faith prior to 31 AD. Watch how all this language and symbolism comes together, the first covenant and the second covenant. Let's go to Exodus 26:1-6.

- 1: "Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them.
- 2: The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements.
- 3: Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another.
- 4: And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set.
- 5: Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another.
- 6: And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle."

Remember Matthew 25, ten virgins, only five make it to the wedding. That is symbolic of the lamb of the new testament church. Revelation 19:8 says, "She is clothed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints." The bible says righteousness is the keeping of the commandments, the ten commandments, outgoing concern for others, the true love of God. Two separate groups, two separate lambs. These two groups are joined together by 50 clasps of gold to make one tabernacle. And what is Pentecost? The 50th day. Remember the study of the sacrifices we did. How we showed the number 28 played an incredible role in the pattern of the bride. It represented the life cycle. 28 is the number of a woman as attested to by scriptures as well as God's plan of salvation and the things which are created. That is why these curtains are 28 cubits in length and then they are four cubits wide. 28 divided by 4 is 7, the number of completion or perfection. Look how the Interlinear Bible accurately translates these verses from the Hebrew language. Exodus 26:1.

- 1: "And you shall make the tabernacle with ten curtains, you shall make them with cherubs, the work of a skilled workman, of twined woven linen of blue, and purple, and crimson.
- 2: The length of one curtain shall be twenty-eight by the cubit, and the width four by the cubit. For the one curtain one measure to all the curtains.
- 3: Five curtains shall be joined together each to her sister, and five curtains joined each to her sister. [That's what the intent of the Hebrew word means.]
- 4: And you shall make loops of blue on the edge of one curtain from the end at the juncture, and so you shall do at the edge of the last curtain of the second juncture.
- 5: You shall make fifty loops on the one curtain, and shall make fifty loops in the end of the curtain which is at the second juncture, the corresponding loops each to her sister.
- 6: And you shall make fifty hooks of gold, you shall join the curtain each to her sister by the hooks and it shall become one tabernacle."

This pattern of the tabernacle should be very clear. We see two groups of five being joined together by 50 gold clasps. That is why Christ used the number in Matt 25 that He did. Ten is the number of righteousness as depicted by His 10 commandments. Only 5 of the 10 virgins qualify to be the bride from the second covenant. They will be joined on the 50th day by those who qualified under the terms of the first covenant and together will be the bride of Christ.

Proverbs 31:21-22 says of Christ's bride.

21: "She is not afraid of snow for her household, For all her household is clothed with [What?] scarlet.
22: She makes tapestry for herself; Her clothing is fine linen and purple."

We are seeing the same colors applied here as in the tabernacle. This pattern will be complete.

God attaches something special to His instruction of Pentecost, an identifying element or characteristic. Leviticus 23:22.

22: "When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleanings from your harvest. You shall leave them for the poor and for the stranger: I am the Lord your God."

Those who will be of the bride of Christ have outgoing concern for others. They are those singled out by Christ in Matthew 25:34-40 as we read earlier. Also James 1:27 of which we've read many times.

These are those who follow the Lamb and who will marry Him. For they are sojourners in this life, longing for their homeland, for the city with its foundations whose builder and maker is God. Not having received the promises but having seen them afar off, were assured of, embraced and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland and truly if they had called to mind that which they had come out from, they would have had opportunity to return. But now they desire a better, that is the heavenly, therefore God is not ashamed to be called their God for He hath prepared a city for them. This is the heavenly tabernacle prepared as a bride adorned for her husband and called the holy city, New Jerusalem as the book of Revelations tells us.

The example and story of Ruth is one that is tied directly to the spring holy days and the bride of Christ. I hope we review it often. It is not a coincidence that this event takes place during the barley harvest, that time which started with the resurrected Christ being accepted by God the Father on our behalf. It continues until Pentecost which starts the wheat harvest. Ruth displayed the traits of a virtuous wife. She thought of others and fed them of what she had gleaned and was given. She gleaned however only in Boaz's field after a time. She worked alongside other young women, but only she was bought in the *agora* by Boaz. She married him and they together produced offspring. The pattern is true to the scriptures. Pentecost has far more meaning than many understand. It is a time of great celebration. A time that will be witnessed by all. It is a time when Christ will apply the purchase price to all the firstfruits of the barley harvest to be His bride, to be His wife.

We can see there is a clear separation on Pentecost, the 50th day. It is also clear to see that this is the first day of the week as depicted in the creation week. Do we remember what took place on that day from the scriptures in Genesis? That's right, it too was a day of separation. Genesis 1:1-5.

"In the beginning God created the heavens and the earth; and the earth being without form and empty, and darkness on the face of the deep, and the spirit of God moving gently on the face of the waters, then God said, let light be, and there was light. And God saw the light, that it was good, and God separated between the light and the darkness. And called the light, day. And He called the darkness, night. And there was evening, and there was morning the first day."

This is all part of the pattern found throughout the scriptures of God. Here a little, there a little, precept upon precept, line upon line. Yes Pentecost is a day of separation.

There are some brethren who do not believe that God gave the 10 commandments to Israel on the first Pentecost. As we will see not only did that take place, but He also married Israel at the same time. This is the time spoken of in Exodus 19 & 20.

In Exodus 19:1 scripture tells us that Israel arrived at Sinai the same day they left Egypt. It also tells us it was the third month when they arrived. That is the same day of the week and not the date of the 1st month as some try to say. There are 7 days in a week and that becomes very relevant to what day they left Egypt and arrived at Sinai.

If the example set in the NT scriptures of Christ dying on a Wednesday afternoon, being placed in the grave at the end of that day, and fulfilling His own prophecy of the sign of Jonah; 3 nights and 3 days in the grave and becoming the Wave Sheaf on Sunday or the first day of the week is typified after the events of Israel's first Passover, UB and Pentecost we must have proof in the OT scriptures. Well there most certainly is, and let's follow it through. The evidence speaks for itself. The calendar is the key to it.

Exodus 19:1 tells us it is the 3rd month. Keep in mind each month has 29 or 30 days. Verse 2 tells us they were camped before the mountain. Verse 11 tells us it was Mount Sinai. Now remember earlier we studied how they had to sanctify themselves for 3 days and on the 3rd day they were to stand before the mountain and the Lord was to come down upon the mountain in the sight of all the people.

If this was to be Pentecost it has to be the 50th day and a Sunday, the 1st day of the week. So using these 3 specific days as a marker and counting backwards we see the 3rd day was Sunday, the second was the Sabbath and the 1st day was the 6th day of the week, or as we call it Friday, the day of preparation. Do you think that is coincidental? We have just accounted for 3 of the last 50 days. The earliest Israel could have camped before the mountain would be Thursday based on Exodus 19 and the chronology of the count. If this is true it must be the same day of the week they left Egypt as 19:1 tells us. That means that the first Passover would have had to have been on a Wednesday, just as depicted from the NT scriptures of Christ's last Passover. He and His disciples ate the Passover meal after sunset on Tuesday night just as depicted in the Exodus, chapters 12 and 19, time-line. The first day of UB was Thursday. The two time-lines match perfectly as they should for one is the affirmation of the other. That means that Thursday Abib 15 would have been the first day of UB and that the following Sunday would be the start of the count to Pentecost which will always fall in the 3rd month. It is mathematically impossible for it to be any other month.

Exodus 12:2 tells us the Passover takes place in the 1st month. Verse 6 tells us it is to take place during the 14th day of that month. Ex 13:4 tells us that month is called *Abib*.

Numbers 33:3 tells us;

33: "they departed from Ramses in the first month, on the fifteenth day of the first month; on the day after Passover the children of Israel went out with boldness in the sight of all the Egyptians."

This must be on Thursday, or day 5 of the weekly count established in Genesis 1. So if they arrived at Sinai the same day they left Egypt which would be day 5 or Thursday the count of days has to work in order to prove it. So let's count.

Abib 1st month

<u>Sun</u>	<u>Mon</u>	<u>Tue</u>	<u>Wed</u>	<u>Thu</u>	<u>Fri</u>	<u>Sat</u>
			<u>14</u>	<u>15</u>	16	17
<u>*18</u>	19	20	21	22	23	24
25	26	27	28	29	30	

14th Passover.

15th 1st DUB - Leave Egypt.

*** 18th Sunday during the Days of UB and start of 50 count to Pentecost. Wave Sheaf day**

2nd month

<u>Sun</u>	<u>Mon</u>	<u>Tue</u>	<u>Wed</u>	<u>Thu</u>	<u>Fri</u>	<u>Sat</u>
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

3rd month

<u>Sun</u>	<u>Mon</u>	<u>Tue</u>	<u>Wed</u>	<u>Thu</u>	<u>Fri</u>	<u>Sat</u>
	1	2	3	*4	5	6
**7	8	9	10	11	12	13

*** 4th day of the 3rd month and 5th day of the week they arrived at Sinai.**

**** 7th day of the 3rd month is the end of the count to 50 and is Pentecost, the first day of the creation week sequence.**

The 4th day of the 3rd month of that year was Thursday. That is the 47th day of the count to 50 from the Wave Sheaf Day. They left Egypt on the 5th day of the week, they arrive at Sinai on the 5th day of the week. They are commanded to sanctify themselves for 3 days. Friday, Saturday (Sabbath), and Sunday (Pentecost, Feast of Weeks, Feast of Firstfruits) the day God came down on the mountain.

That is the same sequence of the weekly count in the New Testament scriptures. It all fits perfectly. Scripture interprets and proves scripture. The events of the first Passover and that of Christ's death chronicle each other. As well, they prove to us that the events surrounding Ex 19 & 20 are indeed the 1st Pentecost or Feast of Weeks or Feast of Firstfruits. When using any calendar calculations we do not use the Rabbinical Calendar for it was instituted in the 4th century and last updated and codified in the 11th century with all its errors. The biblical month is lunar and thus 29 or 30 days. There is no set number of days for any given month from year to year other than it cannot have less than 29 or more than 30 for the moon has a 29 1/2 day orbit around the earth. This totally rules out a Monday Pentecost. For to have a Monday Pentecost one of the first two months in the count would have had to have had 31 days in it. That is not possible, it is a physical impossibility, as well as mathematically impossible, for a lunar rotation is 29 1/2 days long.

Now let's witness these tremendous events unfold in the pages of the bible.

Exodus 19:1-12.

1: "In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. [5th day of week.]

2: For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

3: And Moses went up to God, and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:

4: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

5: Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.
6: And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”

Notice this pattern here in verse 6 of the 1st covenant. If the participants obeyed God’s voice and kept His covenant, the terms of it, they would become a kingdom of priests and a holy nation. And as verse 5 tells us they would be treasured by God above all others.

Now look at this pattern continued under the 2nd covenant. 1 Pet 2:9 and verse 5.

9: “But you are a chosen generation, a royal priesthood, a holy nation, His own special people that you may proclaim in the praises of Him who called you out of darkness into His marvelous light.”

5: “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

The events surrounding what took place at Mount Sinai and the giving and accepting of the 1st covenant are exactly the same, or a physical “type,” of what is going to take place at Mt Zion at Christ’s appearing at the 1st resurrection as we are going to clearly see from the word of God.

Continuing in Exodus 19;

7: “So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him.

8: Then all the people answered together and said, All that the Lord has spoken we will do. So Moses brought back the words of the people to the Lord. [In other words, they said “I do.” In essence, they said, “I will be submissive. I will, willingly submit and yield to you.”]

9: And the Lord said to Moses, Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever. So Moses told the words of the people to the Lord.

10: Then the Lord said to Moses, Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

11: And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people.

12: You shall set bounds for the people all around, saying, Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.”

Now it is clear that this is taking place at Mt. Sinai. We see all the people agreed to do what God had said through Moses. So Moses went back to God with their answer. Moses was the mediator between the children of Israel and God. Remember our studies in the past. We covered this in type, for Abraham sent his trusted servant back to the land of his kindred, to the city of Nahor in Mesopotamia to take a wife for his son, Isaac. She was to follow him back to his land where he now resided. It is not coincidental that he took ten camels with him and that he stood by the well of water to see which daughters of men came and drew from it. This is symbolic of the holy spirit and those who draw on it and use it. She was about her father’s business, yet she was willing to take time to serve another before herself. God sent Moses back to Egypt to bring to Him a wife. They journeyed back to God’s mountain of residence. So we see here the terms of the marriage covenant entered into. The betrothal period was to commence, but keep in mind however this is the same group who just murmured and whined their way there over the past seven weeks. Now they are about to hear from their Husband Himself. He is going to reiterate the terms of the covenant. The “I do’s.” The rules of His Father’s household, those which must be agreed and attested to, before they become one. Picking up in verse 13.

13: “Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; [lightning] whether man or beast, he shall not live. When the trumpet sounds long, they shall come near the mountain.”

Here lies a vital key to unlocking a great hidden truth. The Hebrew word here for trumpet is not the same as that used in the remainder of the chapter. Here *yobel* is used. It is #3104 in the Strong's. It comes from the root word *yabel* #2986. *Yobel* however means the blast of a horn, specifically the signal of the silver trumpets, hence the instrument itself and the festival thus introduced. It is translated as jubilee and on occasion ram's horn. The jubilee represented the 50th year. Here we are at the 50th day. God is telling us something very important here. He is identifying something for us. The root word of *yobel* we said was *yabel*. It means to flow, causatively to bring, especially with pomp, Strong's says. We are witnessing a “type” of something to come. This is an enactment of a future great event.

“Long,” here in Exodus 19:13 is *mashaic*. Strong's tells us it is a prime root meaning to draw. This long trumpet blast had a very definite purpose. This *yobel* blast was to draw them near. Before we go on, let's see the very specific uses for these *yobel*. Let's turn to Numbers 10:1-10.

1: “And the LORD spoke to Moses, saying:

2: Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps. [So these *yobel* had two very specific functions. One was for calling the assembly and the other for directing the movements of the camps.]

3: When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting. [When both blew, they were to gather together before the door of the tabernacle of meeting. It doesn't actually mean simultaneously, but when two of them were to blow, one after the other. Now keep in mind that a door is shut to five of the ten virgins, when a cry goes out at midnight. Those who are prepared, who are clothed and ready, will enter that tabernacle, that door.]

4: But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you.”

Once again specific instructions with prophetic implications. God tells us in Isaiah 50; “Why when I called was there none to answer?” Isaiah 65; “Because when I called you did not answer. When I spoke you did not hear.” Isaiah 66; “Because when I called no one answered.” Jeremiah 7:13; “I called you but you did not answer.” Remember the firstfruits are the called of God, the elect. Remember those who are last shall be first, the seemingly nobodies in spirit.

5: “When you sound the advance, the camps that lie on the east side shall then begin their journey.

6: When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys. [Now once again, very specific instructions with tremendous prophetic meaning as we will see.]

7: And when the assembly is to be gathered together, you shall blow, but not sound the advance.”

The call for the leaders of Israel has sounded. The 49 days to Pentecost depicts this blowing of the one trumpet. The seven Sabbaths in this time frame, or seven perfect weeks as defined by the creation week, depicts the seven churches or lamp stands of Revelation. Before we are through with this study today, we will also see the prophetic events surrounding verses 5 and 6 unfold. There is tremendous meaning in these verses. These two trumpets blowing, the *yobel*, silver jubilee trumpets, are the **first** and the **last trumps**.

Continuing in Numbers 10;

8: “The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.

9: When you go to war **in your land** against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the Lord your God, and you will be saved from your enemies. [So if you're oppressed you sound that trumpet.]

10: Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the Lord your God.”

Let’s go back to Exodus 19:17-25 and pay close attention to the physical setting and events, brethren.

17: “And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

18: Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

19: And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

20: Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.

21: And the Lord said to Moses, Go down and warn the people, lest they break through to gaze at the Lord, and many of them perish.

22: Also let the priests who come near the Lord consecrate themselves, lest the Lord break out against them. [So there were others who were going to come near to the Lord, and we’ll see this explained in greater detail later.]

23: But Moses said to the Lord, The people cannot come up to Mount Sinai; for You warned us, saying, Set bounds around the mountain and consecrate it.

24: Then the Lord said to him, Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest He break out against them.

25: So Moses went down to the people and spoke to them.”

God tested Moses up to the last moment to see if he would do what He had said. Would he do what was right in his own eyes or keep diligently the word of God? Now let’s see some of these things talked about in greater detail. Let’s flip over to Exodus 24:1-11;

1: “Now He said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu [3 priests], and seventy of the elders of Israel, and worship from afar. [Now who were these 70? Remember prior to this when the murmuring took place in the wilderness. How 70, received of the spirit, the same spirit that was upon Moses. This is very important and we’ve studied that extensively in the past. These 70 qualified to be present before God during the 7 week journey, during the count to Pentecost, out of millions who undertook the journey. Once again, many called but few chosen.]

2: And Moses alone shall come near the Lord, but they shall not come near; nor shall the people go up with him.

3: So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, All the words which the Lord has said we will do.

4: And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. [12 Palm trees on day 7 of the journey]

5: Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.

6: And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar.

7: Then he took the Book of the Covenant and read in the hearing of the people. And they said, All that the Lord has said we will do, and be obedient. [So they agreed to the terms of the marriage. They said “we will, I do.”]

8: And Moses took the blood, sprinkled it on the people, and said, This is the blood of the covenant which the Lord has made with you according to all these words.

9: Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, [Now notice they “all” went up.]

10: **and they saw the God of Israel.** And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

11: But on the nobles of the children of Israel He did not lay His hand. **So they saw God**, and they ate and drank. [He didn't kill them or destroy them.]”

Now back here in verse 4.

4: “And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.”

In verse 6 we see half the blood is in basins and half sprinkled on the altar. This represents the blood of man, of the wife, which is very important in understanding two very specific categories of virgin's in future prophesied events as we will see. Verses 9 and 10.

9: “Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,

10: and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.”

Here is another very important symbol that we must understand. This was on Mt. Sinai, this is where God was seated. It's an identifying mark of what is to come in the future as to what happens on this day.

Look at Ezekiel 1:26,

26: “And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.”

So in verse 26 we see an appearance like a sapphire stone. It's identifying something here. This is all very pertinent to Pentecost and Christ's return for His bride. Rev 4:3-6.

3: “And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.

4: Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.

5: And from the throne proceeded lightning's, thundering's, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

6: Before the throne there was a **sea of glass, like crystal.** And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.”

Revelation 15:2.

2: “And I saw something like a **sea of glass** mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing **on the sea of glass**, having harps of God.” [So who are these individuals?]

So now back to Exodus 24:11.

11: “But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.”

Here are the elders, the elect of God, feasting with Him on the sea of glass at Pentecost, at the marriage, but none of the rest of Israel who were gathered before Sinai were allowed to advance. Of the millions who were called together before Mt. Sinai, only 74 were allowed to come in. This once again is a type of what's to come. In Matt 22:1-14, we can read of the parable of the wedding supper.

1: “And Jesus answered and spoke to them again by parables and said:

- 2: The kingdom of heaven is like a certain king [God the Father] who arranged a marriage for His son [Jesus],
- 3: and sent out His servants to call those who were invited to the wedding; and they were not willing to come. [Verse 3 is talking about the prophets of the OT being sent out. He invited Israel to the wedding and they were not willing to come, even though in essence they said oh yes we're there. They never stuck with it. They were there at the betrothal, but they didn't finish through with the consummation of the wedding, because they fell into harlotry. They were no longer virgins. They went after all the other gods of the nations.]
- 4: Again, He sent out other servants, saying, Tell those who are invited, See, I have prepared My dinner; My oxen and fatted cattle are killed, and all things are ready. Come to the wedding.
- 5: But they made light of it and went their ways, one to his own farm, another to his business. [Here this message is being sent to the Jews for He had divorced Israel.]
- 6: And the rest seized His servants, treated them spitefully, and killed them.
- 7: But when the king heard about it, He was furious. And He sent out his armies, destroyed those murderers, and burned up their city. [We can read about that too in the history of the Jews and of Jerusalem, 70 AD.]
- 8: Then He said to His servants, The wedding is ready, but those who were invited were not worthy.
- 9: Therefore go into the highways, and as many as you find, invite to the wedding [Gentiles].
- 10: So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. [That is so symbolic of what has happened in the church since 31 AD. He sent out the apostles, etc. Also please be mindful no bride is mentioned as being present.]
- 11: But when the king came in to see the guests, He saw a man there who did not have on a wedding garment.
- 12: So He said to him, Friend, how did you come in here without a wedding garment? And he was speechless.
- 13: Then the king said to the servants, Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.
- 14: For many are called, but few are chosen." [Only 74 people out of millions who journeyed from Egypt to Mt Sinai were allowed to attend the wedding supper on Pentecost as depicted in Ex 24.]

The pattern should be simple and clear to see.

Now let's round up some of the events of the first Pentecost at Sinai. 1) It was conducted on the 50th day. The count took place during the time frame of the barley harvest. 2) It was intricately tied to Passover and UB and the lessons of the firstborn. 3) It is also called the Festival of Firstfruits, which is also the principle of firstborn in type etc... It is also called the Feast of Weeks. It is the barley harvest, the early harvest, which lasts for 49 days, (Deut. 16:9). 4) It is a time when Israel entered into a marriage covenant with the Lord/Yehovah and accepted the terms of that covenant. 5) It took place at Mt. Sinai. 6) They were all gathered or called to assemble by the long sound of the trumpet, the *yobel* trumpet. 7) The whole mountain quaked and was covered in smoke as of a furnace with thundering's and lightning's. 8) A great voice was heard and many trembled. 9) There was an altar before the mountain with blood of oxen sprinkled on it, but only some of the blood, not all of it. 10) There were 12 pillars set up to depict the 12 tribes of Israel. 11) Only a few who were called to assemble were allowed to enter the mountain. 12) Those who entered feasted with the Lord/Yehovah on the mountain before His throne. These are the steps or stages to the Feast of Weeks.

In Exodus 20 our Husband is going through the conditions or rules of His Father's household which is expected of His bride. Let's take a look at some of them, to see something very, very important here that we

cannot overlook. We know the ten commandments are the rules of the household which are to be kept and lived up to. Exodus 20:1-5.

1: “And God spoke all these words, saying:

2: I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. [Makes a very pertinent statement here.]

3: You shall have no other gods before Me.

4: You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

5: you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,”

Something is very important to understand here. He is also telling Israel as a whole what they are going to do to Him. This giving of the ten commandments is also prophetic of Israel’s actions and God’s response to them. Not many today understand this brethren. Verse 6.

6: “but showing mercy to thousands, to those who love Me and keep My commandments.”

God here is foretelling about His bride, of all those called to the wedding, only thousands will qualify. The word for thousands here is *eleph* #505. Strong’s says of it:

“properly the same as 504; hence, (the ox’s head being the first letter of the alphabet and this eventually used as a numeral) a thousand.”

Remember the ox’s blood brethren. An ox often represents man. This word comes from the word *elfph* #504. It is spelled the same in English, however it means a family also from the sense of yoking or taming an ox or cow. Christ’s bride will be yoked to Him and no other. She will be of His kindred or family. This word here #504 comes from #502 *alaph*, which is a prime root, to associate with, hence, to learn and causatively to teach. Summing up what these words represent. On Pentecost the Lord shows mercy to thousands, the firstfruits of His family who are yoked with Him, who associated with Him and no other, who learned from Him, who are able to teach. Remember “many are called, but few are chosen” and “many daughters have done well, but you excel them all.” Remember this word thousands here is very specific. It is not talking about the millions who are called of God. Exodus 20:18-21, hold an important lessons to learn.

18: “Now all the people witnessed the thundering’s, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. [Now who’s afar off? Remember what the language in the bible says. Who in the NT is afar off? Those who do not have his holy spirit. We can read that in the book of Acts and in other places.]

19: Then they said to Moses, You speak with us, and we will hear; but let not God speak with us, lest we die. [You do it for us. You take care of it. We’ll let you do it for us. We want you to be our benefactor, get between us and God.]

20: And Moses said to the people, Do not fear; for God has come to **test you**, and that His fear may be before you, so that you may not sin.

21: So the people stood afar off, but Moses drew near the thick darkness where God was.”

Christ says His sheep know and recognize His voice. To them it is a joyous thing, not a time to tremble, but to go forward, to come out and dine with Him. We are going to see these events come to be fulfilled in actuality as we move to the NT, but first let’s look at another prophecy in the OT which bears many of these trademarks or signs of identification that we have covered. Joel 2:1-16,

1: “Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the Lord is coming [This trumpet is blowing in His holy mountain and the inhabitants are trembling, but notice the day of the Lord isn’t there yet, it is coming.], for it is at hand:

2: A day of darkness and gloominess, A day of clouds and thick darkness, Like the morning clouds spread over the mountains. A people come, great and strong, The like of whom has never been; Nor will there ever be any such after them, Even for many successive generations. [Until Satan is released after the 1000 years].

3: A fire devours before them, And behind them a flame burns; The land is like the Garden of Eden before them, And behind them a desolate wilderness; Surely nothing shall escape them.

4: Their appearance is like the appearance of horses; And like swift steeds, so they run.

5: With a noise like chariots Over mountaintops they leap, Like the noise of a flaming fire that devours the stubble, Like a strong people set in battle array.

6: Before them the people writhe in pain; All faces are drained of color.

7: They run like mighty men, They climb the wall like men of war; Every one marches in formation, And they do not break ranks.

8: They do not push one another; Every one marches in his own column [or highway]. Though they lunge between the weapons, They are not cut down.

9: They run to and fro in the city, They run on the wall; They climb into the houses, They enter at the windows like a thief.

10: The earth quakes before them, The heavens tremble; The sun and moon grow dark, And the stars diminish their brightness.

11: The Lord gives voice before His army, For His camp is very great; For strong is the One who executes His word. For the day of the Lord is great and very terrible; Who can endure it?

12: Now, therefore, says the Lord, “Turn to Me with all your heart, With fasting, with weeping, and with mourning.

13: So rend your heart, and not your garments; [It’s not an outward thing. It’s an inward thing that we have to do right now. The outside can look good to men but it is the inside the oil which is important to God] Return to the Lord your God, For He is gracious and merciful, Slow to anger, and of great kindness; And He relents from doing harm.

14: Who knows if He will turn and relent, And leave a blessing behind Him--A grain offering and a drink offering for the Lord your God?

15: Blow the trumpet in Zion, Consecrate a fast, Call a sacred assembly;

16: Gather the people, Sanctify the congregation, Assemble the elders, Gather the children and nursing babes; Let the bridegroom go out from his chamber, And the bride from her dressing room.”

So here in verses 15&16 we see people gathered before Mt. Zion. Then we see the congregation is sanctified. Remember Exodus 19:10 for three days. Then we see elders assembled, leaders, or rams, mature sheep, and we read about that in Exodus 24:9. We can read about “Children and nursing babes,” in Hebrews 5:13, those who are fed by a bottle. Also in Matthew 24:19 about woe to those who are with child and those who are nursing. This is all symbolic language. These are those who are dependent on another for their spiritual food. They have not developed a one on one relationship with Christ. Just like the millions who came out of Egypt and asked Moses to be their “go-between” at Mt Sinai, at the wedding. And then the wedding takes place. “Let the bridegroom go out from his chamber and the bride from her dressing room.” (That’s Matthew 25:10.)

Now verses 17-32, understanding what time setting we’re in here, this is immediately after the Feast of Firstfruits for those gathered before Mount Zion who didn’t qualify to be the bride. Rev 12:17; 8:1-6, the seventh seal, the start of the Day of the Lord.

17: “Let the priests, who minister to the Lord, Weep between the porch and the altar; Let them say, Spare Your people, O Lord, And do not give Your heritage to reproach, That the nations should rule over them. Why should they say among the peoples, Where is their God? [These are the leavened loaves of wheat offered on Pentecost - the firstfruits of the second harvest or children of the marriage]

18: Then the Lord will be zealous for His land, And pity His people.
 19: The Lord will answer and say to His people, Behold, I will send you grain and new wine and oil, And you will be satisfied by them; I will no longer make you a reproach among the nations.
 20: But I will remove far from you the northern army, And will drive him away into a barren and desolate land, With his face toward the eastern sea And his back toward the western sea; His stench will come up, And his foul odor will rise, Because he has done monstrous things. [The end of the Tribulation]
 21: Fear not, O land; Be glad and rejoice, For the Lord has done marvelous things!
 22: Do not be afraid, you beasts of the field; For the open pastures are springing up, And the tree bears its fruit; The fig tree and the vine yield their strength.
 23: Be glad then, you children of Zion, And rejoice in the Lord your God; For He has given you the former rain faithfully, And He will cause the rain to come down for you--The former rain, And the latter rain in the first month.
 24: The threshing floors shall be full of wheat, And the vats shall overflow with new wine and oil.
 25: So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you.
 26: You shall eat in plenty and be satisfied, And praise the name of the Lord your God, Who has dealt wondrously with you; And My people shall never be put to shame.
 27: Then you shall know that I am in the midst of Israel: I am the Lord your God And there is no other. My people shall never be put to shame. [The Millennium, the thousand year rule after they are restored to their inheritance of physical Israel at the Atonement Jubilee.]
 28: And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.
 29: And also on My menservants and on My maidservants I will pour out My Spirit in those days. [Now He recounts what event will trigger all this.]
 30: And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke.
 31: The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the Lord. [And it will happen before the day of the Lord starts as we're going to see.]
 32: And it shall come to pass That whoever calls on the name of the Lord Shall be saved. [Those who willingly yield to the rules of the Father's household.] For in Mount Zion and in Jerusalem there shall be deliverance, As the Lord has said, Among the remnant whom the Lord calls."

This time period is what takes place just prior to the day of the Lord and during it. It isn't just one day, but covers a much larger time frame as we will see. The patterns and parallels should be clear to see.

Hebrews 12. Here we will see these events of Pentecost depicted once again. We looked at one verse briefly earlier, but let's start in verse 18.

18: "For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,
 19: and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. [So that tells exactly what mountain and exactly what time frame Ex 19 & 20, now we hear about the future reality.]
 22: But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
 23: to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,
 24: to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel."

This is the fulfillment of Exodus 19, 20 and 24. This is the time of the 6th seal as we will see. This festive gathering is the wedding, the marriage of the Lamb, and the firstfruits who are the Church of the firstborn. These are those who have been made perfect, who have become a *tamin* offering of whom Christ speaks very clearly in Ephesians 5:25-27 as we've covered earlier. He now is the mediator, not Moses, and it is He who sprinkled the blood. He divided it with the bowls. This is the first harvest, the first resurrection. We will see it even more clearly if we have not yet done so. Remember it was sprinkled onto the altar and the rest of it was sprinkled onto the people who were out in front of it. Very symbolic and it's not talking about Christ on that altar, because it was the blood of an ox. But there are two categories here.

Now let's see the scriptures continue to support this. Let's start in Matt 24:15-19.

15: "Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place

16: then let those who are in Judea flee to the mountains.

17: Let him who is on the housetop not go down to take anything out of his house.

18: And let him who is in the field not go back to get his clothes.

19: But woe to those who are pregnant and to those who are nursing babies in those days!" [Here we see many dependent on others, babes in Christ who have not learned to stand on their own feet and eat at the table with Christ Himself.]

Christ says in Matthew 8:21-22;

21: "Then another of His disciples said to Him, Lord, let me first go and bury my father.

22: But Jesus said to him, Follow Me, and let the dead bury their own dead."

See what is being talked about here in Matt 24:17, "Let him who is on the housetop not go down to take anything out of his house." You don't tarry here. This is a time of testing, a time of focus, a time of action. Luke 9:61-62.

61: "And another also said, Lord, I will follow You, but let me first go and bid them farewell who are at my house.

62: But Jesus said to him, No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Matt 24:18.

18: "And let him who is in the field not go back to get his clothes."

These two go hand in hand. It's talking about a time when people will want to delay following God even when they see that prophetic events are happening around them. They delay and they just want to keep delaying instead of making the utmost commitment to follow God, and no other. Hebrews 11:15-16.

15: "And truly if they had called to mind that country from which they had come out, they would have had opportunity to return."

If they had been thinking about where they came from and everything else, they would have had this mind set to want to return there just like it's saying in the example in Matthew 24. Remember the attitude of the people who came out of Egypt. They looked back to where they came from and started to find it acceptable instead of looking forward to God.

Numbers 11:5-6.

5: "We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;

6: but now our whole being *is* dried up; *there is* nothing at all except this manna *before* our eyes!"

These participants of the first 49 day count to Pentecost did not focus on the way of God. It became very drab to them. They despised the true word of God, the bread of life. They looked back to where they came from and suffered delusion. They actually envisioned that they ate “freely” in Egypt and that they had an abundance of good things to eat. Whatever happened to the suffering?

Exodus 1:13-14.

13: “So the Egyptians made the children of Israel serve with harshness.

14: And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.”

Unless we decide and focus on the manna which comes from heaven, and nourish ourselves with it daily and be content with it, we too will look back, and strong delusions will come upon us, so we too will believe the lie and stop growing in the grace and knowledge of our Lord Jesus Christ.

This is talking about an attitude here that is going to be prevalent, and has been prevalent in the church, but even more so at the end of the age, because it is the age or time of the Laodecian. These are the same type of excuses that those who were invited to the wedding used in Matthew 22 which we covered earlier. Do you remember it? I have a new team of oxen or whatever. I have to go take care of them, I have to go plow this field, I just bought a house, I have got to go take care of my personal things. However, here in Matthew 24 the time setting is at the end of the invitations given. In Joel 2 we read about those children and nursing babies. He says, “Woe to them” here for they haven’t cut their spiritual teeth yet. They are dependent on another to feed them, but they will need to grow up very fast with what’s coming. If you are feeding a flock, will you flee to protect yourself? Matthew 24:20-22.

20: “And pray that your flight may not be in winter or on the Sabbath.

21: For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

22: And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.”

Keep in mind this ends a descriptive series of events which started in verse 1. It shows a sequence as we will see which leads up to Pentecost. Now verse 22, this word here for shortened is #2856 *koloboo* from a derivative of the base of #2849 to dock, ie... figuratively abridge, or shorten. Vine’s says, “to cut off, amputate, hence to curtail or shorten.” So these days are cut off or shortened for the elect. It doesn’t say they are stopped! There’s a time period when God will hold back these things until He has gathered His elect, His bride. It is a pause or docking of a short time span as we will see.

Verses 23-25.

23: “Then if anyone says to you, Look, here is the Christ! or there! Do not believe it.

24: For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

25: See, I have told you beforehand.”

This is Christ instructing the apostles as to the future. He says, “And see, I’ve told you. [These things shouldn’t confuse us.] I have told you this beforehand.” Some further cautions about the deceptions to come is what we find here in these verses. Christ makes it clear though, so don’t be deceived. Verses 26-27,

26: “Therefore if they say to you, Look, He is in the desert! do not go out; [There’s a group that says that now. He’s hiding in the desert. A huge group.] or look, He is in the inner rooms! Do not believe it. [He is in hiding.]

27: For as the lightning comes [He's not coming as a thief in the night as to His appearing, but as to his timing.] from the east and flashes to the west, so also will the coming of the Son of Man be."

Christ is not coming, not sneaking in the window, as a thief. He is coming in a way and fashion that everyone will see. These are the signs associated with Pentecost at Mt. Sinai. Everybody knew He was there. Verses 28-30.

28: "For wherever the carcass is, there the eagles will be gathered together.

29: Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. [What are those days? All the ones He talked about from verse 5 on that we will cover in a moment. Remember this is not the great tribulation spoken of here. We're not there yet.]

30: Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory."

Matthew 24:31.

31: "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."

So here we see Pentecost or the prophesied gathering of the firstfruits taking place in Matthew 24. Now let's see the exact same chronology of events from the book of Revelation and sequence it with Matt 24. Revelation 6:1-2 remember this is the first seal.

1: "Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, Come and see.

2: And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer." [Christ comes on a white horse and with a sword to make war & rule. Rev 19:11-15. Not with a bow. Who uses a bow to shoot arrows at us?]

Matthew 24:5.

5: "For many will come in My name, saying, I am the Christ, and will deceive many."

And so it was and is. Many came to the Church professing to be of Christ and using deceit to convince many that they ruled them in Christ's stead. Yes, they had government and hierarchy of men and conquered and ruled in Christ's name. That's the first seal. A very great deception.

Now the second seal. Revelation 6:3-4.

3: "When He opened the second seal, I heard the second living creature saying, Come and see.

4: Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword."

Matthew 24:6.

6: "And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet."

Yes, the Church as well as the world have been warred upon. The Church has been persecuted unto death over the centuries, and history can recount the hundreds of millions if not more who have died as a result of war since the start of the second covenant.

The third seal. Revelation 6:5-6.

5: "When He opened the third seal, I heard the third living creature say, Come and see. So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.

6: And I heard a voice in the midst of the four living creatures saying, A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.”

We are rapidly approaching this. Hunger is spreading worldwide in numbers and areas never seen before. Remember back in Joel how there was a shortage of oil and wine and of the wheat and the barley and its timing in the sequence of events. Matthew 24:7 says;

7: “... And there will be famines, pestilences, and earthquakes in various places.”

And now we move onto the fourth seal. Revelation 6:7-8.

7: “When He opened the fourth seal, I heard the voice of the fourth living creature saying, Come and see.

8: So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.”

Matthew 24:7 the first part says:

7: “For nation will rise against nation, and kingdom against kingdom.” Worldwide conflagration.

Matthew 24:8.

8: “All these are the beginning of sorrows.” Imagine that. These are just the beginning of sorrows.

So now to the fifth seal. Revelation 6:9-11.

9: “When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. [Two things.]

10: And they cried with a loud voice, saying, How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?

11: Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.” [Be mindful there are 2 categories talked about here.]

Matthew 24:9.

9: “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”

Then He tells of the great apostasy that will happen at the end of the age. Remember we are showing the sequence of these events. Matthew 24:10-13.

10: “And then many will be offended, will betray one another, and will hate one another.

11: Then many false prophets will rise up and deceive many.

12: And because lawlessness will abound, the love of many will grow cold.

13: But he who endures to the end shall be saved.”

That is the apostasy, the great apostasy. Paul says of it in 2 Thessalonians 2:1-5.

1: “Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, [Now notice what Paul understood about Christ appearing. This is the same thing here that we are going to be gathered together to Him.]

2: not to be soon shaken in mind [deceived] or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. [Remember Matthew 24:26, “Therefore if they say to you, Look, He is in the desert! Do not go out; or Look, He is in the inner rooms! do not believe it.”]

3: Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,

4: who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. [Those who practice hierarchy and rulership, the great benefactors over brethren]

5: Do you not remember that when I was still with you I told you these things?"

Paul clearly understood that very specific events had to take place before Christ's appearing. They are chronicled in Matt 24 and Rev 6 as well as many other places in the Bible. So we are not to be deceived. He will not return until these events first take place. He will not return when most expect. But when He does return, everyone will know it. It will not be done in secret!

2 Thessalonians 2:11-12.

11: "And for this reason God will send them strong delusion, that they should believe the lie,

12: that they all may be condemned who did not believe the truth but had pleasure in unrighteousness."

Matthew 24:13.

13: "But he who endures to the end shall be saved."

Revelation 6:11.

11: "Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed."

Now a white robe is symbolic of one who is numbered in the family of God. This does not represent white linen, however. Do not confuse the two. Now notice there are two categories here. 1) Their fellow servants and 2) Their brethren who would be killed as they were. Both were to be completed. Not all would be martyred. Not all were servants, but all were brothers. Brethren, the lesson in Matthew 25 clearly tells us this. The virgins who were serving, who had rose and trimmed their lamps, and had oil reserves, were separated from those who had let their oil run out. They had all been called, but not all chosen. Not all had clothed themselves in fine linen, clean and bright, which is their righteous acts as Revelation 19:8-9 tells us, as does Matthew 24:40-41. Then two will be in the field. One will be taken and the other left. Two grinding at the mill. One will be taken and the other left. [Please notice a theme of "a day of separation."]

Matthew 24:45-51.

45: "Who then is a faithful and wise servant, [It's talking about the categories here. One group are faithful servants, and the other aren't, but they are still brethren. Just as it says in Revelation 6.] whom his master [appointed, not made ruler as we've discussed and gone through many times, and shown in the Greek language in the past.] appointed over his household, to give them food in due season?"

46: Blessed is that servant whom his master, when he comes, will find so doing.

47: Assuredly, I say to you that he will make him ruler over all his goods.

48: But if that evil servant says in his heart, My master is delaying his coming,

49: and begins to beat his fellow servants, and to eat and drink with the drunkards,

50: the master of that servant will come on a **day** when he is not looking for him and at an **hour** that he is not aware of,

51: and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

He was a foolish servant. He wasn't a faithful servant and a wise servant. Remember in Daniel 12:10,

10: "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

That's talking about the time we live in. Now let's see the Bridegroom returning for His bride.

Revelation 6:12-17.

12: "I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.

13: And the stars of heaven fell to the earth, [Satan and the demons cast down. Rev 12:7-9] as a fig tree drops its late figs when it is shaken by a mighty wind.

14: Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

15: And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

16: and said to the mountains and rocks, Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

17: For the great day of His wrath has come, and who is able to stand?"

Now take a minute and think back as to all the scriptures we have covered as to the pattern started in Ex 19-20 & 24. We followed very vivid parts of this pattern through Joel, Hebrews and Matthew. They are all the same event, Pentecost; the fulfilling of the harvest of the Bride, the marriage of Christ to His beloved chosen few.

The events that took place at Mt Sinai at the first Pentecost were only a shadow of what is to come.

Now we will see this great and wondrous event unfold and follow it through and further unravel this great mystery as to His coming for His beloved.

So after these great events depicted here in Rev 6, after Mt. Zion shakes the entire universe and Satan and his demons are defeated and thrown down to the earth by Michael and his angels and Christ returns in the heavens for all mankind to see and the day of the Lord is about to start, we read the following just as it was prophesied to be by Christ Himself. Rev 7:1-4.

1: "After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree."

"So after these things!" In other words, all the things we just read in chapter 6, which culminate with Christ returning on the sea of glass. Remember Matthew 24:22, these days are now shortened for the sake of the elect who are still alive. It's being held back momentarily. Remember a "docking in time" from Matt 24. Revelation 7:2-3,

2: "Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

3: saying, Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." [The Day of the Lord is held up. His final rebuke is about to start and thus a time of resting for those left.]

What camp moved first at the sound of the Yobel? The eastern camp. (Num 10:5) Why? Look at Num. 2:3,

3: "On the east side, towards the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies..."

Tremendous prophetic meaning to these scriptures!

The servants were being sealed here. A very special category. Remember not all were servants, but all were brethren. The serving category of the brethren is sealed. That's it. Not all who were called were chosen to be the bride. Revelation 7:4.

4: “And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed:”

Remember the prophesy of Exodus 20:6 as they were gathered before Mt. Sinai, He shows mercy to thousands who love Him and keep His commandments. Remember the twelve pillars of Exodus 24 which Moses set up for Pentecost. Here they are numbered 12 thousand strong in each tribe. They are the 144,000, the bride of Christ. This number is comprised of all those who have truly kept their marriage vow to Him, those by birth and those grafted in. Both lambs which are acceptable to Him on Pentecost. Those of the first and second covenants which have remained faithful and true, who were yoked with Him and no other, who were clothed in righteous acts, who serve even the least of the brethren; the widows, fatherless, thirsty, hungry, naked, strangers, imprisoned, etc... They number only a few of all those who were called. The number was complete and the *yobel* sounds the release of death and gift of salvation and the reward for developing the attributes worthy of the bride of Christ. She has excelled them all! It can't be any clearer. They were united and joined, these two great tapestries, these 2 groups of five, on the 50th day, the 50 gold rings. For so long we were taught that this takes place on the Feast of Trumpets. That is an error! That is not the time of the first resurrection. That is the time of Christ's physical return to the Earth for war. Notice in Revelation 6 & 7 here, He is not on the Earth, but the sea of glass, Mount Zion. The great tribulation has not yet started. The seven trumpet plagues have not yet blown. They're being held back right now, so that the prophecy in Matthew 24:22 can be fulfilled, but the two silver trumpets to call the assembly have been sounded to draw them near the mountain and those chosen have entered the wedding chamber. I Corinthians 15:50-52.

50: “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

51: Behold, I tell you a **mystery**: We shall not all sleep, but we shall all be changed---

52: in a moment, in the twinkling of an eye, at the last trumpet. [That is those who are alive and who have qualified to be the bride] For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. [Two trumpets, two camps approach the tabernacle in heaven, those who were dead & those who were still alive.]”

Brethren this is not talking about the last of the trumpet plagues as so many think and teach or the 7th trumpet. This is talking about the **second trumpet** or **last trumpet blast** to sound the advance to Mt. Zion on Pentecost. The scriptures are very clear, the pattern is there to follow. I Thessalonians 4:15-18,

15: “For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. [Dead]

16: For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. [First trumpet blast]

17: Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. [Second or last trumpet blast]

18: Therefore comfort one another with these words.”

Once again, still not on the Earth yet are they. They are in the air. These are the two groups of righteous servants here. The ones who had died, and those who were saved alive by Christ cutting short those days for them, but not for everybody. Remember Matthew 24:22 & 25:11. There are a lot more gathered before the Son of Man who want in, but the door is closed to the wedding, but not to salvation, just to becoming the bride.

Stop and think about these clear patterns. Rev 6:12-17 & Rev 7:1-4 are describing the duality of Ex 19&20. The finality of it! Just like at Mt. Sinai when the *YOBEL* were blown sounding the advance for Israel to come to God at Pentecost on the 50th day. We now see it happen again under the second covenant.

Remember the signs of the day! Ex 19:16-19,

16: “Then it came to pass on the third day, in the morning, that there were thundering’s and lightning’s, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp trembled.

17: And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

18: Now Mount Sinai *was* completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

19 And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.”

Yes, my beloved brethren, Christ will answer us by voice. He will answer our cries to Him, that His kingdom come. He will fulfill His promise to those who have had love one for the other, those of little strength in the eyes of the great ones, those who were persecuted and ruled with force and cruelty but did not become discouraged, but grew in His grace and knowledge and shared it with the widow and the orphan, with the poor of the flock. He tells these few in Rev 3:10,

10: “Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.”

Those who are still alive at this time and who have qualified to be the bride of the Lamb will advance to Mt. Zion in the heavens, they will be changed at the sound of the second or last of the two trumpets, into spirit. But they will not precede those who have come before them who were dead and who had also qualified to be the bride of Christ. These will rise to meet their Husband at the sound of the first trumpet blast and then the two camps will meet Him in the air and not on earth.

But it isn’t over here. Remember those who are left on the earth will be tested during the great tribulation. That great and terrible time period begins after the great event of Pentecost, the gathering of the bride of Christ, the firstfruits of God, the early harvest, those who qualified during the seven weeks count.

The pattern of the Bride, all 144,000 of them is clear. They are changed to spirit beings, enter the wedding chamber and the door is shut. Matt 25:6-12.

6: “And at midnight a cry was *heard*: Behold, the bridegroom is coming; go out to meet him!

7: Then all those virgins arose and trimmed their lamps.

8: And the foolish said to the wise, Give us *some* of your oil, for our lamps are going out.

9: But the wise answered, saying, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.

10: And while they went to buy, the bridegroom came, and those who were ready went in with Him to the wedding; and the door was shut.

11: Afterward the other virgins came also, saying, Lord, Lord, open to us!

12: But He answered and said, Assuredly, I say to you, I do not know you.”

Now the four winds are released, and one might say all hell breaks loose. Remember the stars of heaven fell to the earth. Yes, Satan and his demons will go wild. World events will change dramatically overnight. We can read that in Revelation 12 and the events following this day.

Rev 12:13-17,

13: “Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*. [Child does not appear in the original text. So do not be deceived by its altering the meaning.]

14: But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

15: So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

16: But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

17: And the dragon was enraged with the woman, and he went to make war with the rest of her seed [a better translation], who keep the commandments of God and have the testimony of Jesus Christ.”

The bride is taken, and the rest of the seed, those who were called of God and alive at the time but did not develop a very personal relationship with their Husband, those who wanted a benefactor between them and Him will be tested unto death. These are just some of the many who will become the children of the union between Christ and His bride. They are the firstfruits of the wheat harvest, the 2 loaves of leavened bread.

A lie which has been fostered on the church in the past often used Rev 12:14 to support one of its erroneous teachings. Many deceivers try to strike fear into the hearts of brethren which they have convinced to follow them, instead of Christ. One doctrine they use is the “place of safety.” They teach them that this is a place on earth that only they and the righteous like themselves will occupy during the great tribulation. These deceived teachers often quote what we just read in verse 14.

14: “But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.”

The serpent is on the earth. The woman, or bride of Christ, spiritual Israel, those who have qualified by their righteous acts, (Rev 19:7-8) is taken away from his presence. She is with her Husband for 3 1/2 years on the sea of glass. Wilderness here does not mean some deserted place on earth as deceivers and the deceived teach. The Greek word is #2048 *eremos* in the Strong’s.

Vine’s says it is an adjective and that it is often used as a noun and thus assigned the same basic meaning of #2047 *eremia*. However #2048 *eremos* when used properly as an adjective denotes persons “deserted, desolate or deprived of friends and kindred.” That is exactly how it is to be translated here in Rev 12:14. She has been separated from the “rest of her seed”. From her kindred and friends and has been changed into spirit and is with her Husband. She is deprived of the company of those friends and kindred for a time, times and half a time.

We will see exactly where she is shortly from the very clear language of the bible but let’s continue to confirm who and what these great events depict from scriptures not from traditions, or fables of men.

Now let’s look at Revelation 14:1-5.

1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand...”

Now this is at the end of the 6th seal. This is what it’s talking about here. Remember back over in Rev 7:1-4, He had to hold back all the winds until the sealing took place. Until the angel’s sealed them on the forehead. Then verse 4 tells us there’s 144,000 of them. Verses 5-8, 12,000 in each tribe. Continuing with 14:1,

1: “...having His Father’s name written on their foreheads.”

So here we see the marriage has taken place. They’re already members of the household of God. They received God’s name, after our long standing tradition. If one of my sons takes a wife, she receives my name, the Convery name. But if one of my daughters is to marry Joe Smith, she receives Joe’s father’s

name; Smith. This is simple. This is all the language of patterning through the bible. Continuing with verse 2,

2: “And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.

3: They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were bought from the earth.

4: These are the ones who were not defiled with women, [Remember the gods of Egypt, in Exodus 12:12 also the firstborn were protected by the blood. They were the ones who were purchased symbolically, for this very event. That’s what it’s talking about.] for they are virgins. These are the ones who follow the Lamb wherever He goes. [no benefactor between them] These were redeemed [bought] from among men, being firstfruits to God and to the Lamb. [Remember Rev. 6:16]

5: And in their mouth was found no deceit, for they are without fault [or falsehood] before the throne of God.

Not before men! For we are accused of every falsehood you can imagine, but that doesn’t mean squat because we’re talking about before God’s throne, not the throne of men which is the seat of Satan, which is the synagogue or place of learning of Satan.

Now we see the 7th seal taking place here down in Revelation 14:6-13.

6: “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth---to every nation, tribe, tongue, and people---

7: saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.

8: And another angel followed, saying, Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication. [And just think the 144,000 overcame her, they overcame that system with the help of their Husband just like He did. He overcame Satan. It was Satan’s system.]

9: Then a third angel followed them, saying with a loud voice, if anyone worships the beast and his image, and receives his mark on his forehead or on his hand,

10: he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of his indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

11: And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name. [Here is category two of Rev 6:11 & 12:17. Here are those who did well, but didn’t excel in God’s eyes]

12: Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

13: Then I heard a voice from heaven saying to me, Write: Blessed are the dead who die in the Lord from now on. [they have a special designation] Yes, says the Spirit, that they may rest from their labors, and their works follow them.” [Rev. 12:7; the rest of her seed]

And you can go on and read the rest of the chapter here, but category two, is the rest of the brethren, or seed of God. Remember Proverbs 31:29; “Many daughters have done well, but you excel them all.” There are people who teach that’s it. They have no salvation. They are thrown into the lake of fire. That’s a bunch of garbage and it certainly isn’t what it says in the bible here or anywhere else. They haven’t got the whole package. It’s not talking about the world. There is a large category who are not chosen to be the bride, but none the less qualify to be children of God and will receive salvation.

Revelation 15:1-8.

1: “Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

2: And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.”

Brethren here we find the bride of Christ with the Lamb at His throne room. These are those who overcame Satan’s system, his deceptions throughout time and who have become the wife in the household of God at Pentecost or Feast of Weeks. Follow the symbolism through.

3: “They sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!

4: Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested.

5: After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6: And out of the temple came the seven angels having the seven plagues, [The door had been shut here. Now it opens again and when it opened this is when the seven angels come out. This is after the wedding. It was closed for the wedding feast. Mat 25] clothed in pure bright linen, and having their chests girded with golden bands.

7: Then one of the four living creatures gave to the seven angel’s seven golden bowls full of the wrath of God who lives forever and ever.

8: The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.”

All of those who qualify to be the bride will have overcome Satan and his way of life. They will have rejected his way of government and worship. They will be true servants, not ruling over God’s sheep, but feeding and tending, and standing up for them.

Now back to Revelation 7 to address a misunderstanding that many have. Revelation 7:9. Christ here is telling us about the alpha and omega of the day of the Lord. He is telling us when and how it starts and when and how it ends. It’s talking about the beginning and the end. So we read about the beginning up through verse 8, now let’s look at the end. Revelation 7:9.

9: “After these things [After what things brethren? Think about this. All the things that just came before it, stated and implied. So what were they? The angels holding back the four winds, the sealing of the brethren on their foreheads, etc... and then the seven plagues whacking the earth. So after these things.] I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, [Remember not white linen, but white robes and that’s representative of those who receive salvation, those who will be the children of God. This is obviously not the 144,000 because a great multitude which no one could number is not 144,000.]

10: and crying out with a loud voice, saying, Salvation belongs to our God who sits on the throne, and to the Lamb!

11: All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,

12: saying: Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen.

13: Then one of the elders answered, saying to me, Who are these arrayed in white robes, and where did they come from? [Two very specific questions]

14: And I said to him, Sir, you know. So he said to me, These are the ones who come out of the great tribulation [These are category two. Rev 12:17 & 14:13] and washed their robes and made them white in the blood of the Lamb.

15: Therefore they are before the throne of God, and serve Him day and night in His temple. [These folks are going to be right in the temple with God. They're not the bride though. This temple is in Jerusalem, it is not on the sea of glass.] And He who sits on the throne will dwell among them.

16: They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;

17: for the Lamb who is in the midst of the throne **will shepherd them and lead them to living fountains of waters**. And God will wipe away every tear from their eyes.”

They don't have eternal life right here, they are in need of living waters. They don't have it yet. He's telling them they will receive it. Look at this language clearly spoken once again at another time, at the end of all these matters. Let's turn to Revelation 21. We're going to see the same things spoken of here.

Revelation 21:3-6.

3: “And I heard a loud voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.

4: And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.

5: Then He who sat on the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful.

6: And He said to me, It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.”

Do we see the time frame this is talking about? There is no more sea at the end. Rev 21:1-2.

1: “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was **no more sea**.

2: Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

Thus, this is after the white throne judgment, for in describing that time frame we see there is still a sea. Rev 20:13,

13: “The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.”

It's just an amazing time. We know that His wife will serve with Him during the thousand years on the Earth. That is another special time that we could talk quite a bit about, but isn't to be covered in the study of Pentecost here. That's talking about some of the other sequences that happen after Pentecost, going into the fall festival season. We've been talking long enough today. But there's a wonderful series of events that take place afterward. He will give His spirit to all men.

In Rev 21 we see the sea of glass is coming down and now His bride is not in her work clothes anymore. His bride is decked out in all her fullness and glory and He's going to show her to all the Earth, to all mankind as they're resurrected. And she's going to play a marvelous part in that. That's why it says in Revelation 22:17,

17: “And the Spirit and the bride say, Come! And the one hearing let him affirm, Come! And let him who thirsts come. Whoever desires, let him take the water of life freely.”

This marriage will produce offspring. Pentecost depicts one of the greatest events in the history of the universe. The bible reveals its purpose to those who have ears to hear and believe. We must diligently

prepare to be the bride. It has been my purpose today to help us better understand what Pentecost means to us, the children of God preparing to be the bride. I pray that our Father and Brother strengthen us so we can hold fast and endure and persevere now and in the days to come. We must be growing in the grace (which is the gifts) and the knowledge (how to use them) of our Lord Jesus Christ. We must yoke ourselves to our Husband, Jesus Christ and no other. Prove all things for ourselves from the bible. Don't believe me or anyone else unless what is said is patterned throughout the bible. Be willing to serve all who ask and be prepared to give a defense for the hope which is in you. Dine one on one with Christ, accept that very personal calling, and deeply love Him and keep His commandments. Much more could be said pertaining to Pentecost, but we've been at this for some time, so I better cut it short. Brethren I thank God for His loving mercy to have brought us to the understanding of these hidden truths. Let's continue to please Him, so He will keep us more steadfast in His love and in His truth and in the love we have for one another.

Our peace we give to you.