

# **God's Feast Days: PENTECOST**

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**T**he Bible gives clear instructions on how we are to count to the Feast of Pentecost (Deut. 16:9). In this booklet these Biblical instructions are discussed to where there is no doubt left in the reader's mind as to the correct day to observe this most important Feast.

**We will also discuss Pentecost and what it means to God's people, including a number of Biblical proofs of the Pentecost resurrection!**

**The majority of people are blinded or asleep to this Truth discussed in the pages of this booklet. Please 'prove all things' and understand what God wants you to know!**

## **Table of contents**

<b>Chapter 1</b>	How to count to Pentecost	<b>Pg. 5</b>
<b>Chapter 2</b>	Pentecost and the New Testament Church	<b>Pg. 12</b>
<b>Chapter 3</b>	Bible Proof of a Pentecost Resurrection	<b>Pg. 18</b>

## Chapter 1

### How to count to Pentecost

Up until 1974, members of the Church of God celebrated Pentecost on a Monday. After 1974, Pentecost began to be celebrated on a Sunday. *The rule which has been used to count to Pentecost is to count fifty days starting from the day after the weekly Sabbath that falls within the Feast of Unleavened Bread. Of course, it is important that the day the count begins is also within the Feast of Unleavened Bread (Lev. 23:5-15).*

As we will see, there is a problem with the above-mentioned rule which will prove that it is not biblically accurate. Whenever the weekly Sabbath falls on the *last* day of the Feast of Unleavened Bread, the count which should begin the next day would not fall within the Feast! As a ‘solution’ to this problem, whenever the weekly Sabbath falls on the last Day of Unleavened Bread, the tradition/solution has been to begin counting on the day after the weekly Sabbath immediately *before* the Feast of Unleavened Bread, which would mean that the count to Pentecost would begin on the first Holy Day of the Feast. (This happened, for example, in 2001, 2005 and 2008). But again - there is a problem with counting from the first Holy day during the Feast!

Why is it a problem for the count to begin on the first day of the Feast of Unleavened Bread? We must understand that the first day of the count to Pentecost is representative of the day when the Jews commence the harvesting of the early grain [more on this later]. With this in mind, any thinking person would question further: *Would the Jews begin harvesting on the first Holy Day of the Feast of Unleavened Bread?* Most assuredly not! The Jews would *never* work on a Sabbath or

Holy day (Ex. 20:10-11)! Can you see the flaw with this method of counting to Pentecost?

### **Biblical instructions on counting**

The question is: What exactly does the Bible say on how we are to count to Pentecost?

Let us answer this by closely looking at the scriptures pertaining to this subject. First of all, notice the following scripture:

“Seven weeks<sup>H7620</sup> shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn” (Deut. 16:9).

There are three key points which need to be pointed out:

- 1) The word “weeks”<sup>H7620</sup> is “shabuah” in the Hebrew text (number 7620 in Strong’s) and literally means a seven day week. (Nowhere in the Bible is “shabuah” used to refer to the weekly Sabbath).
- 2) We are to count *seven* “weeks”<sup>H7620</sup> in total.
- 3) The count must begin from the day that the Israelites “put the sickle to the corn”.

Of course, it is important to note exactly when the Israelites “put the sickle to the corn” to begin to reap the new harvest because it is from this day that we are to begin counting to Pentecost. Notice what is said in these verses in the book of Leviticus:

“Speak unto the children of Israel, and say unto them, *When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest* unto the priest: And he shall wave the sheaf before the LORD, to be

accepted for you: on the morrow after the sabbath the priest shall wave it” (Lev. 23:10-11).

God makes it clear in Lev. 23:10-11 that the wave sheaf had to come from the harvest of “the land which I give unto you”. Evidently, the wave sheaf had to come from the new harvest! Now notice what is said in the book of Joshua:

“And the children of Israel encamped in Gilgal, and at even in the plains of Jericho. And *they did eat of the old corn of the land on the morrow after the passover*, unleavened cakes, and parched corn in the selfsame day” (Josh. 5:10-11).

Evidently, *the Israelites ate of the old corn until the morrow of the Passover* – or until the first day of the Feast of Unleavened Bread. Notice further:

“And *the manna ceased on the morrow after they had eaten of the old corn of the land*; neither had the children of Israel manna any more; *but they did eat of the fruit of the land of Canaan that year*” (Josh. 5:12).

Josh 5:12 clearly demonstrates that the manna ceased the day after they ate the *old* corn, (which is the day after the first day of ULB), which is when they then began “to eat of the fruit [*Editors comment: this is referring to the new fruit*] of the land of Canaan” indicating that this was reaped from the new harvest from the land which He gave unto the Israelites in direct fulfillment of Leviticus 23:10-11! Evidently, the Israelites ‘put the sickle to the corn’ on the day after the first Holy day of the Feast of Unleavened Bread which is when they were able to eat of the new fruit!

Notice what Josephus, the first century historian, wrote:

**“But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them.** And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God. When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following”. (p. 96, 3.10.5-6, *Antiquities of the Jews*)

Understand:

- 1) The original Passover sacrifice was performed at 3pm, in the afternoon of the 14<sup>th</sup> day of the first month (Lev.

23:5) - for more information please read our booklet entitled “God’s Holy Days: Passover and ULB”.

- 2) The first day of Unleavened Bread was on the 15<sup>th</sup> day of the first month (Lev. 23:6).
- 3) The sickle was put to the corn on the 16<sup>th</sup> day of the first month which is when the sheaf was waved (Lev. 23:10-11)!
- 4) From the day that the sickle was put to the corn, 50 days are to be counted (Lev. 23:15-16).

The New Testament fulfillment of this is:

- 1) Christ was killed as the Passover sacrifice at 3pm, in the afternoon of the 14<sup>th</sup> day of the first month (Matt. 27:46).
- 2) The first day of the Feast of Unleavened Bread was on the 15<sup>th</sup> of the first month (John 19:31).
- 3) The sheaf was waved on the 16<sup>th</sup> day of the first month – the day after the first Holy Day of the Feast of Unleavened Bread (Lev. 23:11).
- 4) To come to the correct date for Pentecost, 50 days must be counted from the day after the first day of the Feast of Unleavened Bread (Lev. 23:10-11).

With this understanding and explanation, it should now be very easy to comprehend the following scriptures that pertain to the subject of counting to Pentecost:

*“And ye shall count unto you from the morrow after the Sabbath [or from the day after the first Holy day of the Feast of Unleavened Bread which is the 16<sup>th</sup> of the first month], from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD” (Lev. 23:15-16).*

From the day after the first Holy day of the Feast of Unleavened Bread we are to count seven weeks - 50 days in total!

Notice the Septuagint translation of these verses which is perhaps a clearer version:

“And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, *seven full weeks until the morrow after the last week ye shall number fifty days*” (Lev. 23:15-16).

Seven full *weeks* are to be counted from the day after the Sabbath – or the first Holy day of the Feast of Unleavened Bread – this is why the Feast of Pentecost is also called the Feast of Weeks! [Note Ex. 34:22; Num. 28:26; 2 Chron. 8:13; Jer. 5:24].

Deut. 16:9 confirms:

“Seven weeks <sup>H7620</sup> shalt thou number unto thee: begin to *number the seven weeks from such time as thou beginnest to put the sickle to the corn.* And thou shalt keep the *feast of weeks* unto the Lord thy God”.

When all the scriptures on this subject are put together, it becomes so clear and easy to understand! We have seen how the sickle is put to the corn on the 16<sup>th</sup> day of the first month (or on the day following the first Holy day during the Feast of Unleavened Bread). From *that* day we are to count seven full weeks; the morrow of which brings us to the fiftieth day – Pentecost!

## **Recapitulation**

- Christ was killed as the Passover sacrifice at 3pm, in the afternoon of the 14<sup>th</sup> of the first month (Matt. 27:46).
- The first day of the Feast of Unleavened Bread was on the 15<sup>th</sup> of the first month (John 19:31).
- To come to the correct date for Pentecost, 50 days must be counted from the day after the first Holy day of the Feast of Unleavened Bread (Lev. 23:10-11).

## Chapter 2

# Pentecost and the New Testament Church

In the book of Acts we find a detailed account of the events which took place on the day when the New Testament Church began - Pentecost. The first Pentecost in the New Testament Church was a historic day for mankind because it was the day the Holy Spirit was first given to the Church, the called-out ones who form part of the Firstfruits. Notice the following verses describing this event, as recorded in the book of Acts:

“But *ye shall receive power*, after that the Holy Ghost is come upon you... And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 1:8; 2:1-4).

Christ gave His disciples the same power that resided in Him to obey God perfectly. Today, very few understand what the Holy Spirit really is! The Holy Spirit is not a power which we were born with, but it is a power which is given by God, just as Christ stated in Acts 1:8 and as is also recorded in Acts 2:38. The Holy Spirit is a supernatural power that must be working within us as we take on the mind of Christ and develop His character before being born as Sons of God. Christ was *completely* filled with the Holy Spirit of God and it was through that power that He kept God’s laws. Christ Himself said: “I can of mine own self do nothing...the Father that dwells in me, He doeth the works” (Jn. 5:30; Jn. 14:10). God the Father dwelt in Christ through the Holy Spirit. This was the gift which God gave the disciples on that day of Pentecost

which began the New Testament Church. It is the same miraculous power which is available to all those who believe, repent and are baptized (Acts 2:38; Mk. 1:15).

The one hundred and twenty Christians who were present at the first Pentecost kept by the New Testament Church, were all together “in one accord” and “in one place” indicating complete unity (Acts. 2:1). Scripture shows that the outpouring of the Holy Spirit was preceded by a great display of power: signs of the sound of rushing wind and the sight as of cloven tongues of fire on each believer that was present. The “tongues of fire” were not literally fire, but were “as” fire (Acts. 2:3), a likely reference to God’s presence (Ex. 3:2-5; Dt. 5:4). These signs were followed with the disciples being filled with the Holy Spirit!

Indeed, the first Feast of Pentecost in the New Testament era was a historic event because it marked the birth of the Church. The Church is the Body of Christ (Eph. 5:23; Col. 1:18; Col. 1:24). The Body of Christ is the temple of God (Eph. 2:21), and the temple of God is where the spirit dwells (1 Cor. 3:16). The temple of God – baptized members of His Church – is where the Spirit of God resides! Notice these encouraging scriptures:

“I will not leave you comfortless: I will come to you” (Jn. 14:18)

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (Jn. 16:7).

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (Jn. 14:16).

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen” (Matt. 28:20).

The power of the Holy Spirit comes from God (Jn. 1:23; 15:26; 16:7 etc.) and when stirred up produces the following fruits in our lives:

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance... If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:22-23, 25).

To continue this chapter on “Pentecost and the New Testament Church”, I shall quote extensively from chapter 2 of Mr. Armstrong’s booklet entitled “Pagan holidays or God’s Holy Days – which?” Here is what he wrote:

### **What you should know about Pentecost**

Is this the only "day of salvation"? Most churches generally teach that all who die "unsaved," or do not "get saved" before the second coming of Christ, can never receive salvation.

They assume there is a great contest in progress between Christ and Satan. They believe Christ came to save the world, and by means of all these churches, through which He is desperately trying to "get the world saved."

On the other hand, the clever deceptive devil is doing all he can to prevent people from being "saved." And they seem to believe there is a time limit on the contest.

We are now near the time for the Second Coming of Christ, but when Christ returns to earth in person He will find Himself helpless—utterly unable to save the world from Satan’s clutch—because then "it will be too late". "Probation will be closed," as one denomination expresses it. This paganized teaching represents Satan as far more powerful than God.

### **Meaning of Pentecost**

Passover symbolized Christ’s sacrifice for the remission of our sins, and the days of unleavened bread the putting away of sin. Pentecost pictures the first part of the spiritual harvest—the calling out of the Church—the called-out ones... On that day the Holy Spirit came to dwell within flesh, as prophesied by Joel.

On the fiftieth day (Pentecost) in Old Testament times, two "wave loaves" (Lev. 23:17, 20) were brought out of the habitations of the congregation as the Firstfruits unto the Lord. Just so the New Testament Church was gathered out of this world as the Firstfruits of His salvation, in fulfillment of the meaning of the wave loaves.

We have all, if we have been converted, become a part of that New Testament Church. We have become part of what was symbolized by those wave loaves.

And just as the wave sheaf was lifted up into the air and waved, symbolizing Christ’s trip to heaven and return, so the wave loaves were lifted up and waved, symbolizing that we too shall for a moment leave this solid earth when we ascend to meet Him in the air (I Thess. 4:16-17) before we return with Him to stand on the Mount of Olives as He begins

His millennial rule (Acts 1:11; Zech. 14:3-4). *[Editor's note: Please note that we now understand that when the Firstfruits are resurrected on a future Feast of Pentecost, they will not leave this earth for a "moment" as was originally taught. The Firstfruits will be resurrected on a future Pentecost and will return with Christ on the subsequent Feast of Trumpets already married to Him. Please read chapter 3 of this booklet on this subject].*

### **Most Not Now Called**

God has not cast away His people, Israel. But He blinded them for a temporary period of time so that through their fall, salvation came to the Gentiles, who, through Christ, are individually grafted in, or spiritually adopted into, the family of Israel (Rom. 11).

This is the dispensation when God is calling a people for His name to be kings and priests, reigning with Christ in the Kingdom during the thousand years (Rev. 5:10)...

### **Pentecost Observed by New Testament Church of God**

Just as we found the true Church of God continuing to observe the Days of Unleavened Bread and the Passover, so they continued to observe Pentecost. Read it: I Corinthians 16:8; Acts 20:16.

Had they not been assembled in a holy convocation on the first Pentecost after everything that was abolished had been done away, we never could have read in our Bibles the sublime record of the second chapter of Acts.

Now a "holy convocation" means a holy assembly of the Church, convoked under absolute authority. Look up the word "convocation" in the dictionary. It is an assembly where everyone is commanded, under authority, to be present. The Sabbath is a weekly holy convocation. We are commanded, therefore, to assemble ourselves together. Each of these annual days is an holy convocation. The early Church obeyed. Do we?

### **Recapitulation**

- The Holy Spirit is the power of God (Acts 1:8).
- One hundred and twenty Christians received the power of the Holy Spirit on the first Feast of Pentecost in the New Testament era (Acts 1:15).
- The fruits of the Spirit are listed in Gal. 5:22-23. These fruits are manifest in those who have been baptized into the Body of Christ.
- Belief in the gospel and repentance are the prerequisites of baptism into the Body of Christ. Once baptized, the individual receives a down payment of the Holy Spirit from God (Acts 2:38; Mk. 1:15; Eph. 1:13; Jn. 1:33).

## Chapter 3

# Bible proof of a Pentecost resurrection

It is recorded in the Old Testament that on the Feast of Pentecost two loaves were waved by the high priest. These two loaves which were baked with leaven were representative of the firstfruits (Lev. 23:17, 20). In this chapter we will discuss the symbolism of the ‘waving’ of these two loaves. We will further prove that the Bible discusses a Pentecost resurrection.

### Wave loaves

In order to understand the symbolism of the waving of the two *loaves* on the Feast of Pentecost, we must first of all briefly discuss the wave *sheaf* and its symbolism.

Notice Lev. 23:

“In the fourteenth day of the first month at even is the Lord’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread...And the Lord spake unto Moses saying, Speak unto the children of Israel and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a *sheaf* of the Firstfruits of your harvest unto the priest; And he shall wave the *sheaf* before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. [*Editor’s note: this is referring to the morrow after the first day of the Feast of Unleavened Bread*]. And the Lord spoke unto Moses saying, Speak unto the children of Israel and say unto them, when you come into the land which I give unto you, and you shall reap the harvest thereof, then you shall

bring a *sheaf* of the firstfruits of your harvest unto the priest *and he shall wave the sheaf before the LORD, to be accepted for you on the morrow after the Sabbath the priest shall wave it*" (vs. 5, 6, 9-11).

Here are very clear instructions given for a ceremony which was performed in Old Testament times *during* the Days of Unleavened Bread – the day after the first Holy Day, as was discussed in chapter one of this booklet. A “sheaf” was cut from the field, and would be delivered to the high priest so that he would *wave* it before God to be accepted by Him! This sheaf pictured Christ as the first of the resurrected Firstfruits of the spiritual harvest being presented to God the Father.

The New Testament discusses the fulfillment of the wave sheaf offering. We will see this as we proceed through John’s account. Let us begin in verse 1 of chapter 20:

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him” (Jn. 20:1-2).

Evidently, Christ was in the tomb but by the time Mary Magdalene came early in the morning of the first day of the week, He was already resurrected (See. Also Mk. 16:9). Mary did not yet understand what had happened (Jn. 20:9) so she ran to Simon Peter and John and told them that Christ was no longer in the tomb. Further along in chapter 20 of the book of John, we see that they quickly went to confirm what Mary was

talking about (vs. 8). Simon Peter and John went back to their home while Mary remained at the tomb, and wept (vs. 10-11). As she stood there, she saw two angels sitting in the same place where Christ's body had been laid, and after some dialogue with them she looked back and saw Christ standing (vs. 12-13) At that moment, Mary didn't recognize Him.

Let us carry on the account in John:

“Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master” (vs. 15-16).

As soon as Christ called Mary by her name, she *suddenly* realized it was Him, and before she was able to reach out and touch Him, Christ told her:

“...*Touch me not; for I am not yet ascended to my Father*: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (Jn. 20:17).

When Mary Magdalene first saw Christ a little while after He was resurrected, He hadn't *yet* ascended to heaven to present Himself to God the Father because His presentation to God as the first of the Firstfruits would take place at the same time that the priest waved the sheaf! This ceremony of the waving of the (unleavened) sheaf (or omer) was performed in the Old Testament between 7am and 9am on the 16<sup>th</sup> day of the first month and represented Christ being presented to, and accepted by, God the Father (Lev. 23:11).

Let us continue the sequence of events in Matthew's account:

“And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him” (Matt. 28:8-9).

Here we can see that between the moment that Christ told Mary not to touch Him, until the moment He met with His disciples later on that same day, something happened because He allowed His disciple to “hold His feet” and to “worship him” while He hadn't allowed Mary to touch Him earlier in the day. What had obviously happened in the interim was that He had been accepted by God the Father as the *wave sheaf* offering – the *first* of the Firstfruits spiritual harvest. At the very same moment that the high priest performed the wave sheaf offering, Christ had risen and presented Himself to His Father in heaven as the firstborn from the dead - the fulfillment of that wave sheaf offering! Christ (a man without sin) perfectly fulfilled the symbolism of the (unleavened) wave sheaf offering.

With this understanding, we will now be able to see a direct parallel in the symbolism of the waving of the two loaves (Lev. 23:17, 20). Just as the waving of the sheaf represented Christ being presented and accepted by God the Father (Lev. 23:11), we will see the parallel in the ceremony of the two loaves representing the future presentation and acceptance of the saints to the Father on a future Feast of Pentecost (Lev. 23:17, 20). The Old Testament wave loaves ceremony demonstrated great symbolism *which is still yet to be fulfilled* at the *precise* time as the ceremony was performed.

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering [*Editor’s note: This is referring to the 16<sup>th</sup> of the first month, the next day after the first Holy Day of the Feast of Unleavened Bread*]; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations **two wave loaves** of two tenth deals: they shall be of fine flour; they shall be *baken with leaven*; **they are the firstfruits unto the LORD**” (Lev. 23:15-16).

From the day that the sheaf was waved, the Israelites would count fifty days and on that fiftieth day, the wave loaves ceremony would take place. As is stated in the above scriptures, on the day of Pentecost (or Day of Firstfruits), the priest would wave the two loaves before God in the same way he waved the wave sheaf fifty days prior.

Notice:

“Ye shall bring out of your habitations two wave loaves...Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And *the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD*, with the two lambs: they shall be holy to the LORD for the priest” (Lev. 23:17, 19-20).

Evidently, the high priest would carry out a very similar ceremony to the wave sheaf offering fifty days prior, but *this time* with two wave loaves. These loaves pictured the resurrected saints (Firstfruits) and the *waving* of the loaves by

the priest symbolized the presenting of the Firstfruits to God the Father! We must understand the point being made: Just as Christ ascended at the precise time as the high priest anciently waved the sheaf, we too will ascend on the precise day and time as the wave loaves were waved anciently on the Day of Pentecost.

The Church used to teach that although the loaves are waved on Pentecost, the resurrection actually takes place 5 months after that – on a Feast of Trumpets! We must understand! We have the example of the wave sheaf offering being fulfilled at the very same moment as the ceremony took place – Christ, as the first of the Firstfruits, ascended to His Father as a perfect fulfillment on the very same day and at the same time that the high priest waved the sheaf. Similarly we, as the Firstfruits, will ascend and be presented to God as a perfect fulfillment on the very same day and at the same time that the high priest waved the two loaves on the Feast of Firstfruits (Pentecost). God is very meticulous, detailed, logical and does things right on time.

With the above explanation, it should be easy to see that the wave loaves ceremony symbolizes the resurrection and presentation of the Firstfruits to God the Father on a future Feast of Pentecost.

### **Meaning of ‘Feast of Firstfruits’**

Another proof of the Pentecost resurrection is in the meaning of the Feast day itself! The Feast of Firstfruits literally means the “Feast of the initial gathered fruits *presented* to God”! Notice the Greek word for ‘firstfruits’ which is used in the New Testament is 536 in Strong’s and is a translation from the word “aparche”. The definition given in Strong’s Concordance is:

“a beginning of sacrifice, that is the firstfruits”...in other words, “a beginning of an offering, that is the firstfruits”.

What does this mean? An ‘offering’ involves giving or presenting something to someone – in this case, firstfruits are being offered or *presented* to God.

Let us now notice the *dictionary* definition of the word ‘firstfruits’:

“the initial gathered fruits offered or presented to God....”

Understand! ‘Firstfruits’ means “the initial fruits *presented* to God!” If the initial fruits are presented to God on the Day of Pentecost, (as the ceremony of the wave loaves indicates), wouldn’t that mean that the resurrection would have to take place just before the presentation takes place? Wouldn’t this indicate a Pentecost resurrection for the Firstfruits? Keeping in mind the Biblical and dictionary definitions we have seen, the name “Feast of Firstfruits” is equivalent to the “*Feast of the initial gathered fruits presented to God*”. This definition in itself confirms a Pentecost resurrection.

### **Prophesied events**

Prophesied events which are to take place in the last year of Great Tribulation (or Day of the Lord’s Wrath) further and irrefutably prove a Pentecost resurrection.

The book of Revelation discusses *seven seals* which are prophesied to be opened *during* the Day of the Lord. We know this by reading Revelation 1:10 and Revelation 4 onwards. In Rev. 1:10 John was projected forward into the time period of the Day of the Lord where he states that he “*was in the spirit on the Lord’s Day*”. Rev 4:1-2 emphasizes further:

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. *And immediately I was in the spirit...*”. To which “*spirit*” was John referring? He was obviously referring to the “spirit” which he discussed earlier in Rev. 1:10: “the spirit on the Lord’s Day” – or the spirit on the Day of the Lord!

The following chapters and verses demonstrate the events that take place during the Day of the Lord. As soon as Christ comes “as a thief in the night” to mark the beginning of the Day of the Lord (1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; Rev. 16:15), Christ will immediately open the *first four seals* (or the four horsemen of the apocalypse representing spiritual deception, war, famine and pestilence), which will bring about the ‘sudden destruction’ referred to in 1 Thess. 5:3. The four horsemen will be released immediately prior to the opening of the *fifth seal* (Great Tribulation) but will continue their destructive ride throughout the Great Tribulation. (Please download or ask for our free booklet entitled “The Day of the Lord cometh...” which explains this subject in detail). Two and a half years into the Great Tribulation, the *sixth seal* will be opened, consisting of the heavenly signs spoken of in Revelation 6:12-17. The final *seventh seal* [which we will focus on to further prove the Pentecost resurrection] is the “Day of the Lord’s wrath”. This seventh seal (last year of Great Tribulation) culminates with the return of Christ and His bride on a future Feast of Trumpets, after the resurrection will have occurred some 110 days earlier on the day of Pentecost. Christ will return with His bride on the Feast of Trumpets. All these events, including the Day of the Lord’s Wrath, will take place within the Day of the Lord (Rev. 1:10; 4:1-2). The events discussed in the book of Revelation make up the vision which John saw and recorded.

If we know that the Day of the Lord's Wrath ends on a future Feast of Trumpets, we can logically say that it begins on the prior Feast of Trumpets. The Day of the Lord's Wrath will extend from one Feast of Trumpets to the next Feast of Trumpets.

Chapters 8, 9 and 11 of the book of Revelation demonstrate that the *seventh seal*, or the Day of the Lord's Wrath, comprises terrible plagues which will fall on the earth. In these chapters we are told that seven trumpets will be blown during the Day of the Lord's Wrath and, as *each trumpet sounds*, plagues will fall on this earth. Scriptures in the Old Testament indicate that trumpets are blown on Feast days. This is significant. Notice:

“Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For *this was a statute for Israel*, and a law of the God of Jacob” (Ps. 81:3-4).

Here we see a command that *a trumpet had to be blown* on each of the Feast days and this is a clear indication that the seven trumpets which will be blown during the Day of the Lord's Wrath will also be blown on the Feast days on the final year of Great Tribulation. Trumpets will not be blown randomly or sporadically – God is not erratic, in fact He's very meticulous, organized and does things right on time!

On the Feast days during the Day of the Lord's Wrath, plagues will fall on this earth at the sound of each trumpet. Notice the seven trumpets which will be blown during the Day of the Lord's Wrath and the plagues which they will call:

“And when he had opened the *seventh seal*, there was silence in heaven about the space of half an hour. And I saw the seven angels which

stood before God; and to them were given seven trumpets...And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up” (Rev. 8:1-2, 6-7).

The first trumpet will be blown on the first Feast during the Day of the Lord’s Wrath – which will be the Feast of Trumpets as we discussed earlier; the plague associated with this trumpet is that a third of the trees and vegetation will be burnt up.

Revelation 8:8-9 discusses the second trumpet which will be blown on the next Feast, the Day of Atonement:

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed”.

The plagues brought about by the sound of this second trumpet blast on the Day of Atonement includes one third of the sea turning into blood, a third of the fish dying, and a third of the ships being destroyed.

The *third trumpet* being blown on the next Feast, the Feast of Tabernacles is discussed in verses 10-11:

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third

part of the waters became wormwood; and many men died of the waters, because they were made bitter”.

The plagues brought about by this third trumpet blast include fresh water becoming bitter leading to the death of many.

The *fourth trumpet* will sound on the next Feast day during the Day of the Lord’s Wrath, the eighth day.

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise” (Rev. 8:12).

This plague sees a third of the light become darkened.

Revelation 9:1-12 discuss the *fifth trumpet* which will be blown on the next Feast, the first day of Unleavened Bread. Notice:

“And the *fifth angel* sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have

not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and **their power was to hurt men five months**. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter”.

With the sound of the *fifth trumpet*, three woes come into play. This refers to war which is inspired by Satan and, significantly, verse 5 and verse 10 tell us that mankind will be tormented by this for **five months**! Again: this plague will last FIVE MONTHS! Why do we emphasize these five months? Why are they so significant? Because this gives further evidence that these *seven trumpets* are blown on each of the Feast days. *Remember the fifth trumpet is blown on the first day of Unleavened Bread and there are five months between the first day of ULB and the final Feast of Trumpets when Christ returns with His Bride!* This is further evidence to those with the spiritual eyes to see, that each of these seven trumpet

plagues will be showered down on this earth on each of the seven Feast Days that fall within the last year of great Tribulation (or Day of the Lord's Wrath).

Then, the *sixth trumpet* will be blown on the subsequent Feast Day, the Last Day of Unleavened Bread. Notice:

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev. 9:13-21).

With the sound of the *sixth trumpet*, the second woe will come into play with a third of the population dying from fire, smoke and brimstone.

Finally, the *seventh and last trumpet* will be blown on the following Feast day; Pentecost! Notice this in Revelation 11:15:

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”.

This *seventh final trumpet* will be blown on a future Feast of Pentecost signaling Christ coming to meet the Firstfruits in the clouds. At the sound of the *last trump*, those who have died in Christ over the ages will be resurrected and the rest of God’s faithful Philadelphians being protected in a place of safety will be changed and will rise to meet Christ in the clouds, as a perfect fulfillment of the wave loaves offering which was performed on the Feast of Firstfruits:

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:52).

In brief, the events which will take place when the seventh trumpet sounds are:

- 1) The resurrection of the Firstfruits takes place (1 Cor. 15:52).
- 2) The Firstfruits rise to meet Christ in the clouds as a perfect fulfillment of the wave loaves offering (1 Thess. 4:14-17).

3) The third woe consisting of seven vials (or seven last plagues) will begin to be poured out on the earth as follows:

- |                 |                                 |
|-----------------|---------------------------------|
| 1) Rev 16:1-2   | Terrible sores                  |
| 2) Rev 16:3     | Sea becomes blood               |
| 3) Rev 16:4-7   | Water becomes blood             |
| 4) Rev 16:8-9   | Scorching sun                   |
| 5) Rev 16:10-11 | Darkness & pain                 |
| 6) Rev 16:12-16 | Euphrates dries up              |
| 7) Rev 16:17    | Greatest earthquake ever & hail |

These seven vials will take *four months* to be fulfilled, between the Feast of Pentecost, when the resurrection of the Firstfruits will take place, and the following Feast of Trumpets at the end of the Day of the Lord's Wrath when Zechariah 14:4 will be fulfilled with Christ coming to the Mount of Olives already married to His wife.

### **Daniel 8:14 and Daniel 12:12**

The book of Daniel talks about numbered days. In Daniel 8 we read of the 2300 evenings and mornings (or 1150 days), and in Daniel 12 we read about the 1335 days. As we will see, both of these numbered days further prove a Pentecost resurrection.

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and *stand in thy lot at the end of the days*” (Dan 12:12-13).

Verse 13 tells us that the 1335 days will end at the resurrection. If we count back 1335 days from a future Feast of Pentecost, we will arrive at a Feast of Trumpets over three and one half years prior. It is clear that the 1335 days fit between a future Feast of Trumpets and a further in the future Feast of Pentecost, which is the day of the Firstfruits' resurrection.

“Blessed is he who waiteth and cometh to the thousand three hundred and five and thirty days”!

Now notice Daniel 8:14:

“And he said unto me, Unto *two thousand and three hundred mornings and evenings*,<sup>6153, 1242,</sup> then shall the sanctuary be cleansed”.

The two thousand three hundred ‘mornings and evenings’ are referring to 2300 morning and evening *sacrifices* (see Dan. 8:13). In the Old Testament the Israelites performed daily morning and evening sacrifices (2 Kings 16:15; 1 Chron. 16:40; 2 Chron. 2:4 etc). Therefore, 2300 morning and evening sacrifices translate to sacrifices performed on 1150 days. Dan 8:14 could potentially read: “And he said unto me unto one thousand one hundred and fifty days, then shall the sanctuary be cleansed”.

Dan. 8:13 is telling us that at the end of these 1150 days, the sanctuary will be cleansed (justified or made righteous). The sanctuary will be cleansed, justified, purified and made righteous by the time of the resurrection. The resurrection will certainly be the time when the saints will be cleansed, justified, purified and made righteous. Evidently, the 1150 days will end at the resurrection. If we count back 1150 days from a future Feast of Pentecost (i.e. the day of the resurrection) we will arrive at a date around the time when God’s people will be taken to a Place of Safety around Passover!

Evidently, both the 1150 days (Dan. 8:13) and the 1335 days (Dan. 12:12) begin on or around a Feast day and end on a future Feast of Pentecost – the day of the Firstfruits resurrection! The point being made is that the numbered days of Daniel 8 and 12 will *end* at the resurrection and with this being the case, both of these days begin on or around a

preceding Feast! If the Firstfruits resurrection occurred on the Feast of Trumpets as we have thought in the past, and if we count back 1335 days and 1150 days from a Feast of trumpets, both of those would fall on random, meaningless dates! However, if we count back from the Pentecost resurrection, the numbered days neatly fit between Feast days! God is highly organized and does things right on time! The numbered days found in the book of Daniel further demonstrate God's meticulous organization with the days falling neatly between Holy Days! This is further proof of a Pentecost resurrection!

From the proofs that we have discussed, it should be obvious to the reader that the Bible clearly proves a future Pentecost resurrection for the Firstfruits.

### **Marriage in Heaven!**

Some of the WCG splinter groups teach that the marriage of Christ to His Bride (the Firstfruits) will take place on earth. It is hard to understand why they teach this! There should be no doubt in the reader's mind that God the Father will officiate the wedding ceremony, and we know that God the Father will not come to this earth till after the Millennium (2 Pet. 3:10-12); this in itself should indicate that the wedding ceremony will not take place on this earth. Furthermore, Rev. 19:7-14 tells us that when Christ returns to this earth as King of Kings and Lord of Lords on a future Feast of Trumpets, He will *already* be married and His wife will return with Him (notice verses 7-8, 14).

We have seen that the third event which will take place when the seventh trumpet sounds is the third woe, which includes seven last plagues which will begin to be poured out on the earth and will last for four months. While these plagues are being poured out, something exclusive is taking place in the throne room of God. Notice:

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles... And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled” (Rev. 15:5-6, 8).

Notice carefully: “no man was able to enter into the temple”! Why? Because the marriage of Christ was taking place in the throne room of God, and only those who received a special invitation were allowed in! Matt. 25:10 tells us that it is only those who are called and are ready (wise virgins) who will be allowed into the marriage – the door will be shut to the ‘foolish’ virgins “and [they] will not be able to enter into the temple” for the marriage (Rev. 15:8, Matt 25:10)! God wants us to understand this tremendous vision and allow it to impact our minds to the point where we get ourselves ready so that it will be realized in our lives!

And I saw as it were a sea of glass mingled with fire: *and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God*” (Rev. 15:2).

Those of God’s people who go into the Great Tribulation and overcome the beast power, his mark and die for the Truth (Rev. 12:11) will be resurrected on a future Feast of Pentecost along with the other Firstfruits - 144,000 in total (Rev. 14:1-2) - who will

proceed to heaven to be presented to God the Father as the Bride of Christ:

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev. 15:3-4).

Furthermore, Rev. 19 states:

“And after these things... [*Editor’s note: After the Firstfruits are presented to God the Father, and the preparation of the pouring out of the seven last plagues*]... I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice,

and give honour to him: for the marriage of the Lamb is come... And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb.” (vs. 1-7, 9).

After Rev. 19:16, Christ is referred to as King of Kings and Lord of Lords giving clear indication that the coronation takes place before that future Feast of Trumpets when Christ will return to this earth already married to His bride, the Firstfruits.

### **Recapitulation**

- The wave loaves ceremony which took place on the Feast of Pentecost in the Old Testament represents the presentation of the Firstfruits to God.
- The Feast of Firstfruits means the ‘Feast of initial gathered fruits presented to God’.
- Events which are prophesied to take place during the Day of the Lord’s Wrath prove a Pentecost Firstfruits’ resurrection.
- The disruption of the 2300 morning and evening sacrifices (or 1150 days) discussed in the book of Daniel clearly indicate a Pentecost resurrection.

We are here to help! Please feel free to contact us should you have any questions. Our address is: Faithful Church of God in Laodicea, P.O. Box 311021, Capitol Heights, Maryland 20731, USA. Email: [info@fcogl.org](mailto:info@fcogl.org). Our web address is: [www.fcogl.org](http://www.fcogl.org)

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