

PENTECOST - 2003 - Day 50

Fred R. Coulter - June 8, 2003

Greetings brethren. This is the feast of Pentecost, 2003. And we're very happy for being able to have this feast. This feast has a tremendous meaning for us. And this actually puts us half way through the holy day seasons. Because there are seven holy days. It starts out with the Passover. And the Passover is not holy day. And the reason that it isn't a holy day is because when you look at what happened with Jesus Christ and all that had to be done, and all the beatings and laceration and crucifixion that He had to go through, it could not have been on a holy day. So God was very wise in making the Passover not a holy day. But it is still counted as one of the feasts of God.

So with the Passover, that is one; the two days of Unleavened Bread, that is three. And by the time we get here to Pentecost, that is four. That puts us halfway through. Because the other four are then Trumpets, Atonement, the first day of the Feast of Tabernacles, and in the Last Great Day. So we have four, and four, equals eight. So we're halfway through.

Now yesterday we went ahead and we counted - and let's understand something concerning counting. We had that all done. Now today as we begin, we're going to start out as we always do on the holy days, that we do take up an offering. And God commands us to take up an offering as we find there in Deuteronomy 16, as we covered yesterday. Now let's come here to 2 Corinthians, and let's see something very important that we need to understand. Because since we are the firstfruits, and this is what this feast pictures, and because we are going to be harvested when Christ returns, let's look at a living principle that is true. Let's come to 2 Corinthians 9 in relationship to taking up an offering, and let's look at a living principle. Because this applies to our whole way of living. And it's also reflected in what we are giving. And it is a truism in everything that we do. For example, one of the things that we know today, inspiration is ninety-nine percent perspiration. In other words, you have to do all the preparing and then you are inspired. So it's the same way with God's word. If we don't prepare then we won't be inspired. And if we don't do as it says here then we're going to be finding ourselves in difficult position.

Now let's pick it up here, 2 Corinthians 9:6. "But this *I say*, He which soweth sparingly shall reap also sparingly;..." Absolutely true. If you throw a few seeds into the ground you're going to get some plants. And as we covered last time, some fall by the wayside, some fall in the stony places. But some fall in the thorns and thistles. And finally some fall into the good ground and yield thirty, sixty, a hundred fold. And those that do so, they sow bountifully, as Paul says. "...And he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart,..." And so this is something even though God requires it, like He did with the burnt offering, God requires a burnt offering to be given in a certain way. Whether it be of the bovine, whether it be of the sheep, or whether it be of the turtle doves. But it was to be given of one's own voluntary free will.

So likewise in preparing an offering for Pentecost, since it is the harvest feast, we need to consider and ask, how are we sowing? Are we sowing sparingly? And if so, then look in your lives and see, are you sowing sparingly spiritually? Or are you sowing bountifully spiritually? Likewise with an offering. But you have to do it according as you propose in your heart according to the blessing that the Lord your God gives you. Not grudgingly, or of necessity, just because we take up an offering every holy day. “...For God loveth a cheerful giver” (vs. 6-7).

Now it's very interesting. Then if you take the very opposite of that, does God love a grudging giver? You need to think about that and understand what's happening, what's taking place, and how that is. So that may help us understand a little bit more what we need to do, how we need to do it, and the attitude we need to do it. Now notice, then, here is a blessing. “And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:...” (vs. 8). And so in taking up the offering we also need to understand that there are some other things that go with this. Let's come back to Proverbs 3, and we'll finish here. But this is also a truism that continues in everything that we do. Not just in taking up offerings, but in our relationship with God, how we serve Him, how we love Him, how we do the things that we do.

Let's pick it up here in verse 5. “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel [that means the inner part of your being], and marrow to thy bones [because that's where new blood is produced]. Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine” (Prov. 3:5-10). Now those are some things we need to consider in bringing an offering. Because God says in Leviticus 23 that we are to bring an offering. And we are to bring that to the Lord. Now we'll see a little bit more about the offering, another special offering that was brought on Pentecost. So at this time we will pause and we will take up the offering.

(Pause)

Now as I said yesterday, we counted the count seven full weeks, and how the seven weeks reflect the church harvest. And we'll pick up there in just a little bit. But now there is one more day. And that day is the fiftieth day, and that day is the day of Pentecost. Now, let's come to John 6, and let's read something. And this has been something which has puzzled people for a long time. And why did Jesus say it, and what does it mean? And the reason is, is because this is very easily confused with the feast of the Last Great Day, that is, the eighth day, the day after the seven days of the Feast of Tabernacles.

Let's come to John 6:40. “And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise

him up at the last day” (John 6:40, 44). Now what does this mean? He says the same thing in verse 44. “No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.” What is the last day? Is that the Last Great Day? No, it is not. In counting to Pentecost, what is the last day of the count? The fiftieth day. That is the last day for those who will be in the first resurrection. So you just think on that.

Let’s come back here to Leviticus 23, and let’s see what else that they did on the day of Pentecost. Now let’s pick it up here in verse, let’s just review this now, Leviticus 23:15. We’ll go verse 15, 16, and so forth, and then we will see what was to be offered, what was to be done, and the meaning of it and the symbolism of it and why God required it.

“And ye shall count unto you from the morrow after the Sabbath, from the day [that means including, beginning with the day] that ye brought the sheaf of the wave offering;...” Now it has to begin there because Christ was the first of the firstfruits. And on the first day He ascended to the Father, as we saw. So He is the first. Now we’re going to be resurrected at the last, the last day of the count to Pentecost, which is the fiftieth day. Now notice, He says, “...Seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath...” Now there is absolutely no way for those who still believe in a Monday Pentecost - and there be a great number who do - there’s no way that Monday is the morrow after the seventh Sabbath. It just cannot be. “...Shall ye number fifty days;...” And the fiftieth day is the last day. And since the count begins on the first day of the week, the count ends on the first day of the week, with seven complete weeks ending in a Sabbath all the way down to the fiftieth day. And that is the last day of the count, is it not? Yes indeed. So that’s what Jesus is talking about. Now let’s continue.

“...And ye shall offer a new meat [meal] offering unto the LORD.” Now it says meat offering here. Don’t confuse that with the flesh of animals, but this is a meal or cereal or grain offering. Now here’s what they were to do. And this is very unusual when you consider that we just finished the Feast of Unleavened Bread here just six and a half weeks ago. Because during the Feast of Unleavened Bread, leaven is a type of sin. But you see, God does not tell us to eat unleavened bread all year long. And so leaven is a type of sin during the Feast of Unleavened Bread. Now we’re going to see an offering that is given, which is also given with the peace offering, they are allowed to use leaven in a peace offering. And let’s read what it says here, verse 17. “Ye shall bring out of your habitations two wave loaves of two tenth deals:...” Now some people argue and say, “Well, you can’t be doing that on a holy day because that is work.” But you know, they don’t even read the Scriptures. Because it says you are allowed to do whatever is necessary for the keeping of the feast. And if God commands that these be made on the fiftieth day, then they should be made on the fiftieth day just like God says. And if God commands it, then how can it be breaking the Sabbath day? It cannot. Spare me. As we read earlier, lean not to your own understanding. Follow what the Scriptures say.

“...They shall be of fine flour; they shall be baked with leaven;...” Now why are they baked with leaven? We’ll see in just a little bit. And there were to be two loaves.

Why not one loaf? Why not three loaves? Why not ten loaves? Why two loaves? We'll see what the meaning of that is in a little bit. "...*They are* the firstfruits unto the LORD." So these two loaves symbolize the completion of the firstfruit harvest unto God and the making of the finished product. Now furthermore, they are baked with leaven. Now when you put leaven into any bread dough, and you allow it to rise, you change the nature of the bread, don't you? Now let's see a parable, in just a minute, where Jesus showed the kingdom of God is like unto leaven. But first, let's finish up here in Leviticus 23.

So they were to bring this offering plus the other animal offerings that were there. And let's notice verse 21. "And ye shall proclaim on the selfsame day,..." Not the day before, not the day after. But on the self same day, which is the fiftieth day, the last day of the count of fifty, "...*that* it may be an holy convocation unto you: ye shall do no servile work *therein*:..." Now that is work for hire or pay. "...*It shall be* a statute for ever in all your dwellings throughout your generations" (Lev. 23:15-17, 21).

Now then, let's go to Matthew 13. And let's see, after one of the parables of the harvest, and so forth, then what we're going to see is a special little parable that Jesus gave. Only one verse long, Matthew 13:33. "Another parable spake He unto them; The kingdom of heaven is like unto leaven,..." Now this has to be the good use of leaven, right? If leaven is always sin all the time, then God surely wouldn't have asked them to bake those two loaves with leaven. And He surely would not have said, "The kingdom of heaven is like unto leaven," would He? Can you say the kingdom of God is like unto sin? No you can't. See, just during the Feast of Unleavened Bread leaven is a type of sin. "...Which a woman took,..." Now that's interesting, isn't it, because what is the church likened? It's likened unto a woman. "...And hid [or that is, mixed in] in three measures of meal, till the whole was leavened."

Now here is the good use of leaven. This pictures the change of nature that we will permanently have when we are resurrected. Just like leaven in bread dough leavens the whole thing, that's what it says here. Then when it's baked it is permanent. If it's leavened and you don't bake it you can beat it down again, can't you, and make it flat again, can't you? Yes. But when you let it rise and then you bake it you permanently change it. Now why do we have the two loaves back there in Leviticus 23? It's likened unto the kingdom of heaven. So therefore, it's likened unto, as we will see, the resurrection. And what happens at the resurrection? You have the finished product. That's why you have the two loaves. And these were to be presented before the LORD on the fiftieth day.

Now the parallelism and the symbolism here is very profound. Let's understand this. One loaf has got to mean all of those who were part of the firstfruits before the beginning of the New Testament church. Going clear back to Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, all of those who are listed that are going to be in the first resurrection. We know David will be there. We know some of the kings will be there. We know that all of the prophets will be there. So the first loaf symbolizes all of those from the time of creation coming down to the first resurrection. Now then, the

second loaf pictures all of those from the time of the giving of the Holy Spirit on Pentecost to the resurrection, as we will see, which is on Pentecost. And that is the final product of the saints. As we have seen, they will be changed in a moment in the twinkling of an eye. Now we will cover some of those scriptures in just a bit. So that's the meaning of the two wave loaves that were to be brought before the Lord on the fiftieth day.

Now let's come to Acts 2, and let's understand something very important. And here's a principle that we can also apply in relationship to the church, in relationship to the resurrection. Jesus said in the book of Revelation in several places, chapter 1, and chapter 21, He says, "I am the first and the last. I am the beginning and the ending. I am Alpha and Omega." Now then, question: when did the church officially begin? It began on Pentecost. So therefore, it follows that it will end on Pentecost. Now that's an important principle that we can keep in mind.

Now let's begin here, Acts 2:1, and let's understand how this should be properly translated. Because this is in a present tense articular infinitive, which means, "And when the fiftieth day (that is, the day of Pentecost) was being fulfilled..." Now some people, to justify a Monday Pentecost, they say, "When the day of Pentecost had come to an end..." Well then, how do you celebrate it? How do you observe it if it came to an end? And since days end at sunset, this would have to have occurred after sunset at the Temple. And that doesn't make any sense at all. Now one minister even went to the 1539 Great Bible - it's also called the Cramner Bible - where he translates it, "And when the day of Pentecost had ended..." Now that's obviously an improper translation. And all one has to do is just check the Greek and understand that it means, "And when the fiftieth day was being fulfilled..." And it was being fulfilled with strength and power and the giving of the Holy Spirit.

Now let's understand something also that's very important. God began the church at the Temple. Now why did He begin it there? Because that's where God placed His name. And if anything was going to be done so that everyone would know that this was of God, it had to start at the Temple. And it had to be when the day was being fulfilled. That is, as everyone was bringing their two wave sheaf loaves that they would bring and give to the priests. And the priest would wave them before the Lord to be accepted, obviously then, and give them to the people, and then people could go ahead and consume those during the Feast of Pentecost for the meal that they would have. Now then, let's notice what happened with all of the hundred and twenty being assembled there. Let's continue on.

And "...they were all with one accord in one place." Now that was on what was called Solomon's Porch, which was one of the alcove meeting halls that they had to the side of the Temple. "And suddenly there came a sound from heaven..." Now just like the power of giving the Ten Commandments on Pentecost, God came from heaven, in person, in power and glory and spoke the Ten Commandments; and you can read of that back in Exodus 20. Here, likewise, this came from heaven, showing that it came from God. "...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” (Acts 2:1-3). Now that was the appearance. This is not a baptism by fire. But in order for the disciples to understand that this came from God, God manifested it in that manner, and to show that it was of the power and the source coming from God. And that He expected them to go out and work and preach and have zeal and power, just like the fire here indicated.

“And they were all filled with the Holy Ghost [Spirit], and began to speak with other tongues [or languages], as the Spirit gave them utterance.” So we know that these are languages which were to be understood. It wasn’t confusion; it wasn’t babbling; and furthermore, in this miracle there were two aspects of it: the apostles spoke in tongues, of whatever language it was that the other Jews were hearing. And it was also in the hearing. So we have two miracles that took place. Verse 5, “And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven” (vs. 4-5). Now why were they there? To observe Pentecost. They were there on the fiftieth day. But let’s understand that God inspired a huge, bigger than usual crowd to come. Why?

Let’s look back at the events. You have the three and a half year ministry of Jesus, don’t you? Every year the Jews would come to the Temple, correct? Every year they would hear about Jesus. You could read of that, especially in John 7, and also in John 11 and 12. What were they talking about? All the miracles of Jesus. All the works that He was doing. They were wondering, was He the Messiah? And then they all heard that He was crucified and He died. And they were wondering, what was God going to do now on the next holy day, the Feast of Pentecost? Maybe they had even heard those who were close by, the nations that were close by – and of course you know, hey, news travels fast, even without a phone. Maybe they even heard that some of the disciples were already saying that they had seen Jesus raised from the dead. And then you know Jesus ascended to heaven on the fortieth day during the fiftieth day count. And the disciples went back to Jerusalem and waited for this very event here. So they were there observing the Feast of Pentecost.

And I just imagine they were wondering, “I wonder what’s going to happen? I wonder where those men are who followed Jesus? Where are these disciples? What are they doing?” And so God inspired the whole event. Notice, “Now when this was noised abroad, the multitude came together, and [they] were confounded [that is, they were amazed], because that every man heard them speak in his own language.” And what is it that the Jews like? What is it that Jesus said the Jews demand? They demand a sign. They demand a miracle. So God gave it to them. Here’s the miracle of speaking in their language. Now notice what they say, “...because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans?” (vs. 6-7). Now that’s why God called Galileans. God doesn’t call the rich and the mighty and the educated. Jesus was accused of being unlearned, because Jesus was not taught at any of the rabbinic schools. You can read in Isaiah 50 that He was taught directly, miraculously, by God the Father. Who else would teach Jesus? Do you think any lying, deceiving Pharisees and Satan-followers can teach Jesus the truth of God? No.

So then Jesus, He got the Galileans. Because those in Jerusalem didn't care for the Galileans. These were hicks from the back sticks. Dirty, smelly fishermen from the lake. And they said, "And how hear we every man in our own tongue, wherein we were born?" Then it lists all of them: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt,...Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,..." So long, long before Mohammed came the Arabians had the truth preached to them, right? Yes. And they were Jews out of Arabia. "...We do hear them speak in our tongues [or languages] the wonderful works of God" (vs. 8-11).

So right here on the day of Pentecost God performed a tremendous miracle. And God made it clear that the beginning of the gospel was going to start right here at the Temple where God placed His name. So therefore, what the apostles did had the full stamp and the visible proof of the authority and the power of God, Who had established the Temple and placed His name there. God was not going outside of the authority that He established. So He made it clear. And this was a miraculous event. Now it was showing the beginning of the spiritual preaching of the gospel to the whole world.

Now let's notice what happened. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that do dwell at Jerusalem [that includes everyone who's there for the feast], be this known unto you, and hearken [listen] to my words: for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day" (vs. 12-15). That's nine-o'clock in the morning. And that's when the two loaves of the Wave Sheaf Offering was to begin to be offered.

"But this is that which was spoken by the prophet Joel;..." Now we are going to see, not everything was fulfilled in what the prophet Joel said, in this first Pentecost. But we will see that it will be fulfilled in the last Pentecost. That is, when Christ returns. "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:..." Now we are going to see where that will be fulfilled, and how it will be fulfilled. "...And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know:..." (vs. 16-22).

See, they had a three and a half year witness. They knew. There was no doubt, you see. Then he talks about how He was delivered and crucified. He makes it clear that

God raised Him from the dead; that He did not allow His body to see corruption. And he made it clear that David had not ascended into heaven. And he made it clear that the resurrection of Christ was the powerful thing that took place, and that was the basis of their ministry. Because Jesus said, “You’re going to be witnesses to Me of the resurrection unto the ends of the earth.” And that’s still true today. Because preaching the words of the apostles, their words and preaching goes to the end of the earth today in Bibles.

Now let’s continue. He says that God raised Him up to His right hand. Now let’s pick it up here in verse 36. And let’s see a parallelism that takes place here in relationship to the command in Leviticus 23. “Therefore let all the house of Israel know assuredly,...” See, because many of those who were of the house of Israel were counted Jews because they came to the Temple, though they were of the other tribes. Let them know assuredly, “...that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart,...” Now here’s God moving them to repentance. A spiritual operation on the day of Pentecost to move them to repentance, because Romans 2 says that it is God’s graciousness which leads you to repentance.

“...And [they] said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy [Spirit] Ghost.” And that’s then when God gave the Holy Spirit to all of those who repented. Obviously the Holy Spirit in power to preach was given to the apostles on that day. “For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.” And God is the one Who has to do the calling, and God is the one Who called these people on the first Pentecost when He gave the Holy Spirit and began the church. “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day...” Which day? In the fulfilling of the fiftieth day. “...The same day there were added *unto them* about three thousand souls” (vs. 37-41).

Now that’s why in Leviticus 23 it says, “...And on the selfsame day you shall bring an offering unto the LORD. And it shall be a holy convocation unto you” (Lev. 23:21, paraphrased). So we have in Leviticus 23, “...on the selfsame day...”; we have here, “...the same day...” There we go. There’s the beginning of it, right here. And a tremendous thing that took place. And so there were three thousand that were baptized that day. Now I imagine that many of the 120 were there baptizing them, as well as the apostles. And we can understand, out of the 120 that surely 70 of them were of those that were sent out in addition to the apostles, as we find there in Luke 10. So there were plenty of people there to baptize them. And obviously they received the laying on of hands for the receiving of the Holy Spirit.

So we’ve seen the beginning of the fulfillment of it. Now let’s come to the book of Revelation, and let’s follow along, and let’s look at another fulfillment of the day of

Pentecost. And let's see how that comes. And let's see what's involved with it. And we will also answer the question: what about the 144,000 that are called "firstfruits"? Now then, we came through Revelation 3 and the seven churches, and each church is symbolic of the seven weeks of harvest. Then we have a scene of things that are in heaven, Revelation 4 and 5. Now let's pick it up here, and let's understand something that's important. Let's come first of all to Revelation 6, and let's begin here. Let's begin with the seals. Who is the one who is opening the seals? Jesus Christ is.

Let's begin, chapter 6:1. "And I saw when the Lamb opened one of the seals [this is the first seal], and I heard, as it were the noise of thunder, one of the four beasts [living creatures] saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." This is not Christ. This is the false Christ. Christ is still in heaven. He opens the seal. This takes place on earth. Now then, this is the great false religion which is going to encompass the whole world. That seal has probably already been opened. Now we don't...we know that the second seal is going to be opened at a particular time. And we will see when that will be. But we need to look at some other scriptures.

Let's look at the end of the church harvest. Because the seven weeks of harvest have a specific harvest, separate from the fiftieth day harvest, as we will see. Now let's pick it up here, and let's see what takes place right at the end. Let's come to Revelation 12. This is what happens next before the second seal is opened. It says there is war in heaven, verse 7; it says it was the great dragon and his angels were cast down, verse 8. They accuse the brethren day and night before His throne, and they overcome them with the blood of the Lamb, the word of their testimony, and love not their lives unto death.

Now let's pick it up in verse 12. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath,..." Now when he's cast down he knows he has a short time, because it says, "...because he knoweth that he hath but a short time." Now, a "short time," that's probably equivalent to a little bit more than three and a half years. We're going to see that here in just a minute.

Now then, when he is cast down, verse 13, "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*." So just before the second seal opens, which is the beginning of the Great Tribulation, there is a time of persecution. And this time of persecution is going to be against the church. And the time of persecution will precede the beginning of the martyrdom. And as we will see a little later, the martyrdom is going to close the church age. It is going to close the harvest of the seven weeks. Now here's why: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (vs. 13-14). So that's three and a half years. So let's see what happens during that time.

(Turn Tape)

Now let's continue on here in Revelation 12. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (vs. 14). Now this is three and a half years. So we can conclude that the "short time" that the devil knows that he has is a little longer than three and a half years. Now here's where everyone wants to go to a place of safety. But what we're going to see, not everyone's going to go. And all of those who think they are going to go are not going to go, because those who seek to save their lives are going to lose it. And those who lose their lives in Christ will save it. Now that's just a principle involved that we can apply here.

And besides, how are they going to get there? Well, if there are two wings of a great eagle, that shows that God is going to do it supernaturally. Now this is not a rapture. This is being taken, probably, by angels to the Place of Safety, wherever it will be. And a lot of people like to know, "Well, where is it?" Well even Jesus didn't say where it was. But here's something that is absolutely true: if you go to a place of safety, when you get there you'll know where it is. If ...and if you don't know, but you get there, then you'll know where it is, so the knowledge of where it is will do you no good prior to getting there. Now if, on the other hand, you know where the Place of Safety is, and you don't go there, God doesn't take you there, then all the knowledge about it does you no good, does it? Absolutely not. So what we need to do is this: we need to take God at His word. Those who are going to go, God is going to select. Those of us who are not going to go, something else is going to happen. Because, you see, what will happen to the rest will end the church harvest. Now let's continue on here.

Verse 15, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed,..." Now "remnant" just means "the others" of her seed. So these are the ones who have the Holy Spirit of God. "...Which keep the commandments of God, and have the testimony of Jesus Christ" (vs. 15-17). What's going to happen to them? Well, if the devil makes war against you, that is a martyrdom.

Now, when he comes to make war, he not only makes war against the church, but he also makes war beginning against Israel. Now let's come back here to Revelation 6 and let's see it. Because when that takes place, when he makes war against the remnant of her seed, that's when the second seal is opened, and that begins the tribulation against Israel. Now the whole duration of time at the end is three and a half years. But as we are going to see, the duration of the tribulation against Israel is just a bit over two years.

Now then, the second seal is opened, a great sword is given to him, he takes peace from the earth. Then immediately follows the third seal, which then is famine, shortage of food. The fourth seal, the resultant death that takes place with all of this. And now let's come with the fifth seal, because these are opened in quite a rapid fashion. The fifth

seal takes a little longer. Because here now is the martyrdom of the saints, and when this occurs the harvest of the church age ends. That ends the seven weeks harvest, that ends the equivalent of forty-nine days. But there's still the harvest of the fiftieth day, which we'll cover in just a bit.

Now Revelation 6:9, "And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held:..." Now this is a symbolic vision. This doesn't mean that the souls are under the altar, in a direct sense that immortal souls go to heaven. This is just in vision to tell John so he can write it down as to what is happening. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9-10). Now these are all of the ones that have been martyred down through time, up to the beginning of the Great Tribulation.

Now then, let's notice what happens here. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season,..." Now that's almost the duration of time that we find there in Revelation 12, isn't it? Yes. But the war comes now against the saints. "...Rest yet a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled" (vs. 11).

Now what's going to happen is this: it's going to be very easy at that time, especially given the technology and the advances in technology between now and the time this occurs, to know exactly where everyone is who is a true Christian. They will be martyred. You don't find them fighting. A true Christian with the Holy Spirit of God should not war. Now there are many worldly professing Christians. They can go ahead and fight, because they're a part of the world. But if you have the Holy Spirit of God, you're going to do just exactly as Christ, Who went meekly as a lamb. And after all, didn't Paul write we are all like lambs led to the slaughter? That's talking about martyrdom.

Now when this happens, and all of those who have the Holy Spirit of God are martyred. Now God will give you strength to endure it. But every one of us has to have in our mind already prepared that we love God with all our heart and mind and soul and being; that we love the way of God more than anything else; and we love not our lives unto death; and that God will strengthen us so we can endure the martyrdom. Now when the church age closes with the martyrdom of the saints, then there is still yet time. Now we're going to see this. And we're going to see how, then, beginning right here in verse 12, the rest of the prophecy that Peter quoted from Joel is fulfilled beginning in verse 12. Let's read it.

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the

kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;...” (vs. 12-15). Because this earthquake is literally, as it says there in Isaiah 20, the valleys are going to be raised and the mountains are going to be lowered. It’s going to absolutely be a fantastic, phenomenal earthquake. Not as great as the one that occurs there in Revelation 16. See, all during the time of the Tribulation and the three and a half years we find that there are different earthquakes and different events going on.

So they said...now notice, “...and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?” (vs. 16-17). Now then, here comes the harvest of the fiftieth day. Let’s look at this. It has to do with the 144,000. Now there are some people who believe that all there are going to be is 144,000 – that’s all that God is going to have in the first resurrection. Well, you can let them dream on, because they’re giving their own misunderstandings. And everyone who has said that has totally failed. All you have to do is look at the Jehovah’s Witnesses. That’s how they began their denomination, by saying that they were the 144,000, and now they’ve got over a million people in Jehovah’s Witnesses. So how do you count the 144,000? So much for men’s interpretation of prophecy.

Now then, let’s pick it up here concerning the sealing of the 144,000. Let’s begin right here in Revelation 7:2. So right after the heavens open up and the sign of the Son of Man appears, we are going to see a fantastic thing that will take place. Now hold your place right here and come to Matthew 24. Because when this occurs this is going to startle the whole world. And it’s going to be quite a sign. It is going to be a thing which will shine in the heavens for a period of about 18 months. There’s going to be no doubt that Christ is returning, although the prophecies of the Roman Catholic Church say that the return of Christ is the Anti-Christ.

Let’s come back here to Matthew 24:27. And here is how it’s going to happen. They will be saying, “Here is Christ,” “There is Christ.” Jesus said don’t go forth, even if it’s in the secret chamber or if it’s in the desert. He says, “believe it not.” Now verse 27, “For as the lightning cometh out of the east,...” Now this means the light of day. Not a bolt of lightning as we would understand a bolt of lightning. Because that goes up and down, north and south, from the earth up to the clouds, and in through the clouds, and so forth. So this is the light of day coming out of the east. Now that’s showing that it is the light of day, the sun. “...And shineth even unto the west; so shall also the coming of the Son of man be.” So right when the heavens roll back, all of a sudden they see this new sun out there in the heavens. Now what’s going to happen all during the time, as we will see, the last 18 months, that will be coming closer and closer and closer and closer to the earth. Those on earth are going to feel as though we’re being invaded from outer space – which will be true. Because Christ is coming from outer space. And He is going to invade the world. And of course, He’s going to destroy all the armies that the beast and the false prophet gather. Well we’re getting ahead of our story.

Let's come back here now to Revelation 7, and let's look at the 144,000 here. And let's understand where they come from, and the great multitude. Let's come first of all to verse 14. Let's answer the question: where do they come from? How do they get there? How do they receive salvation? "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). So these are people who are still living. It doesn't say that they are martyred. But they repent. When they see the heavens roll back as a scroll, they repent. And God does a miraculous thing. This is the fiftieth day harvest. And could it be that this begins on the next to the last Pentecost during the three and a half years? Very likely.

Now let's read it. Come back here to verse 3. "...Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Now let's understand something. None of us are of the 144,000. The reason is this: we have already been sealed with the Spirit of God. We don't need to be sealed. These are people who have not received the Spirit of God. These are people who are God's personal harvest, the 144,000 and a great innumerable multitude. So God shows how He gives them the Holy Spirit, by sending an angel to signify that they have received the Holy Spirit of God. Supernatural conversion. Just like God did with the apostles and disciples there on the day of Pentecost. He sent His Holy Spirit right to them, didn't He? Yes. Just like He did with Cornelius when Peter went and preached to them. He sent the Holy Spirit, and then they were baptized. These people have no ministers to baptize them, do they? There's no church to go to. The church harvest is over. So now let's look and see about the 144,000.

Verse 4, "And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*" Now who are the 144,000? They're from the tribes of the children of Israel, 12,000 from each tribe. Now this also fulfills another prophecy that God gave back in Zechariah 12. Let's read it here in Revelation 7:5. Who is the first to receive salvation? God says in Zechariah 12, "The tents of Judah shall be saved first" (Zechariah 12:7, paraphrased). Notice: "Of the tribe of Juda *were* sealed twelve thousand" (Rev. 7:3-5). Then Rueben, and Gad, and Asher, and Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulon, and Joseph, and Benjamin – 144,000.

Now hold your place here, and let's come back to Hosea 5, and let's see something important concerning the timing of this. Because remember, Israel goes into captivity at the end. Now there are some people who are saying, well, Israel does not go into captivity at the end. Well, you know, so much for human prophecies. Even though they use the Bible, they misapply it. Let's come back here to the book of Hosea the fifth chapter, and we'll go in into the sixth chapter. Here we go. The last verse in Hosea 5. Let's read what it says. And this will give us an inkling of the timing of what takes place here. Because now these are physical people, the physical children of Israel, and the physical great multitude of many languages, and tribes, and nations, and so forth, that are going to be saved, and they come out of great tribulation. They wash their robes in the blood of the Lamb.

Now Hosea 5:15, “I will go *and* return to My place [God says of Israel], till they [Israel] acknowledge their offence, and seek My face: in their affliction they will seek Me early.” And Israel always does that, don’t they? Yes. Just like when 9/11 occurred. All of a sudden God is back in the vocabulary of Israel, correct? Yes. Well that’s what’s going to happen here.

Now chapter 6 and verse 1. Notice what they say: “Come, and let us return unto the LORD [that’s repentance]: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.” Yes. They went through great tribulation, didn’t they? Yes, they went off into captivity, like Ezekiel and Jeremiah and Isaiah have said. Now notice, verse 2: “After two days...” And if a day in prophecy is one year, this is after two years. “...He [will] revive us: in the third day [beginning of the third year] He will raise us up, and we shall live in His sight” (Hosea 6:1-2). Now let’s look at the timing of this. “Beginning of the third year” means that in a three and a half year tribulation period at the end, at the end of the second year, beginning the third year, that means there’s one year and six months left, or 18 months. Isn’t that correct? Or approximately from Pentecost until Trumpets. But they are sealed on Pentecost, the next to the last Pentecost; then when it comes around the next year they will be resurrected, or changed. Either one. Depending whether they live the full year or not.

Now then, let’s come back here to the book of Revelation. Now then, let’s look at the great innumerable multitude. They also will receive salvation. They will also be raised up, probably at a timeframe very close to what Israel was. Now this is God’s special harvest. This is God’s fiftieth day harvest. Now we don’t know how many this will be. But surely, if there’s a great innumerable multitude, or a multitude which no one can number, that’s got to be more than 144,000, right? Because this is in addition to the 144,000.

Now back to Revelation 7 again. “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...” Now isn’t this almost a repeat of the first Pentecost? Yes indeed. So here we have the next to the last Pentecost, the beginning of the fiftieth day harvest. And it runs from Pentecost to Pentecost, then, which is one year; which then is what? One day, the fiftieth day fulfillment, being one year long. Now notice: “...[And] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9-10). Shows they’re going to receive salvation. That’s projecting forward to the time of the resurrection.

Now then, coming down in time, the trumpet plagues are blown. We won’t go into each one of these, because what we want to do now is look at the 144,000 in Revelation 14. And what we are going to find, there are two groups of 144,000 - those of the children of Israel in Revelation 7, then this special group in Revelation 14. Now let’s begin, Revelation 14:1. “And I looked, and, lo, a Lamb stood on the mount Sion...” Now put in your margin there Hebrews 12, where it talks about that we come to Mount

Zion, where the names of the saints are written in the Book of Life in heaven. "...And with Him an hundred forty *and* four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts [living creatures], and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth" (Rev. 14:1-3).

Now we'll come back and we'll analyze all the aspects of this and see that this 144,000 is a different 144,000 than those in Revelation 7. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, *being* the firstfruits ['as firstfruits,' as it should read] unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God" (vs. 4-5).

Now let's analyze what we just read here for just a minute. First of all – you can just write these down – number one, they have the name of the Father written in their foreheads. So just put "Name of the Father in the forehead." We don't find that listed of those of the 144,000 in Revelation 7. Let's just understand there is only one qualification of the 144,000 in Revelation 7: that there are 12,000 from each one of the tribes of the children of Israel, the physical children of Israel. That's it. This is another group. Let's continue.

Number two: they sing a song that only the 144,000 know. No one else knows it. Number three – distinct difference – they were redeemed from the earth, not from the children of Israel. Number four: these were not defiled with women. Now what does that mean? What is the...how does Revelation 2 and 3, and Revelation 17 show how the saints get defiled with women? Through false religion. In other words, they never followed any of the false religions.

Number five: they are virgins. They were faithful like the five wise virgins who were called in to the wedding supper. They are virgins. These are they which follow the Lamb wherever He goes. In other words, through thick and thin they followed Christ, whatever it was. Number seven: these were redeemed from among men. They were redeemed from the earth, redeemed from among men. Showing, not restricted to the twelve tribes of Israel. Could be from any group of people. Number eight: firstfruits unto God and to the Lamb. Number nine: in their mouth was found no guile. And number ten: they are without fault before God.

Now who are these? Let's ask another question. When we view the seven churches in the book of Revelation, what do we find? As we covered yesterday, we find that certain ones had certain sins that Christ told them to repent of. And as we noted yesterday, there were only two churches which were noted as not having to repent – that is, Smyrna and Philadelphia. Now let's notice something else. Let's come back to Revelation 3 and let's see what is said here concerning the Philadelphians. And we find a similarity between the 144,000 of Revelation 14 and what it is said here to the church at

Philadelphia. And the church of Philadelphia fits all of the qualifications, those ten qualifications of the 144,000 in Revelation 14. Now let's understand something. This also helps us substantiate something very important. The churches not only were the seven churches - as we saw yesterday - in existence at that time, but also the churches down through history. Because, you see, in Revelation 14, those 144,000, it is given no special timeframe. They're redeemed from the earth.

But notice what it says here in Revelation 3:12 concerning the Philadelphians. It says, "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God,..." And that's what we find with the 144,000 of Revelation 14. "...And the name of the city of My God, *which is* new Jerusalem, which cometh down out of heaven from My God: and *I will write upon him* My new name." "They're going to go out no more" means they follow the Lamb wherever He goes. Now could it be - and I'm just saying, could it be? - that the 144,000 constitute the actual bride that Christ is going to marry? Because we know that even though Ephesians 5 says it's of the church, we know that all of those that are going to be resurrected are not going to be of the bride. Now let's see that. They will be part of the harvest, but they will not be the bride.

Let's come to the book of Matthew here. I believe it's Matthew 22. We'll find out just as soon we get there. Now here in Matthew 22 we'll see about the wedding. What do we find at the wedding besides the bride and the groom? We find guests. Who are the guests? God doesn't tell us. But He gives us an indication. Now let's read it, beginning in verse 2. "The kingdom of heaven is like unto a certain king, which made a marriage for his son,..." That's God the Father and Jesus Christ. "...And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise:..." (Matt. 22:2-5). And this ties in with Matthew 13, doesn't it, that there are some who, the seed didn't take hold.

"And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard [this] *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. "That's the destruction of Jerusalem in 70 AD. "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage [wedding]. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests" (vs. 6). So you see, not everyone in the first resurrection are going to be part of the bride. There are going to be a lot of guests.

"And when the king came in to see the guests,..." Now it has to be in parable to show this. And it's not going to happen that someone is going to be resurrected and then going got be cast out after they're resurrected. Obviously. But this is to show that even if you're going to be a guest, you've got to prepare yourself to be a guest, you see. And

you've got to be dressed for it. "...[And] he saw there a man which had not on a wedding garment:..." Now you can liken that to the Laodiceans; you can liken that to the Sardisites. It says that they will be clothed in white. "...And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen" (vs. 11-14).

So then there have to be a lot of those who are resurrected who are going to be the guests. Christ is not going to marry those who, even though they are in the church, have gone astray and come back. Yes, they will receive eternal life when they have gone astray and come back. That is true, because they have repented. But if they have gone out and been defiled by women, like Ephesus, we saw, lost its first love. Pergamos got all wrapped up in satanic ways and organization. They had sins that they had to repent of. Thyatira allowed Jezebel, that prophetess, to seduce the servants of God and to commit fornication. Obviously, if that happens they have not remained virgins, have they? They didn't follow Christ wherever He went, did they? They were detoured part of the time, weren't they? And the works of Sardis, they were dead, and Laodicea was not even clothed.

So when the resurrection takes place there are going to be the 144,000, which will probably be of those who are going to be the particular bride that will marry Christ. Then there will be all the others. They will be guests. But they will be in the first resurrection. They will receive eternal life. Now then, let's come to Revelation 14 and let's see that the harvest, then, is the resurrection. So we have the 144,000 of Revelation 7, which then are converted for one year along with the great innumerable multitude. Then they're all resurrected to meet Christ in the air. Then we have the 144,000 who will be the particular bride of Christ. And the wedding ceremony will take place, undoubtedly, on the sea of glass.

Now let's look at it here. Let's come to Revelation 14:14 and let's see the harvest of the firstfruits. "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped" (Rev. 14:14-16). And when that happens, then the trumpet of the day of Pentecost will be blown. Because, you see, every feast day the trumpet is blown. And here, the trumpet of the feast day, which then will be the seventh trumpet of the trumpet plagues coming down through Revelation 8 and 9, that is blown. And that is the time of the resurrection. Now let's see this going back to Revelation 11. Now there are many other things that we can tie in with it. But I wanted this Pentecost to focus on the 144,000 and the difference between them, and also the resurrection.

Let's see what happens when the seventh angel sounds the seventh trumpet. 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. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry,..." Now then, the seven last plagues are going to come after the resurrection. "...And Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." That covers, then, those that fear Him, small and great. And that's the great innumerable multitude. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament [covenant]; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. 11:15-19).

Let's come to Matthew 24 again. Let's see what happens when the trumpet blows, when the seventh trump blows. Now I've already covered about the resurrection when we talked about "born again" and the sermon that you got several weeks ago. So let's come here to Matthew 24:30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And so this great orb that was seen, it comes closer and closer and closer and closer and closer to the earth; then all of a sudden it comes down right over Jerusalem, and then becomes the Sea of Glass. Then the resurrection takes place. Now notice: "And He shall send His angels with a great sound of a trumpet [that's the seventh trump we just read about], and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:30-31). Because they're going to be raised, and the angels are going to take them up and they are all going to meet Christ in the air.

Now where are they going to meet Christ in the air? Let's come back again to Revelation 15, and let's see that it is going to be on, what Revelation 15 says is the sea of glass. Now there's a reason for it. Now let's see that. Let's begin here in verse 1. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 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. 15:1-2). So that's where all those who are resurrected going to be – right on the sea of glass.

Now notice: "And they sing the song of Moses..." That's showing those who, then, qualify for the first resurrection, up to the time of the beginning of the church. "...And the song of the Lamb,..." That shows all of those from the time of Christ to the resurrection. "...Saying, Great and marvelous *are* Thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of saints" (vs. 3). Now what's going to take place on the sea of glass? Well, we have a lot of things that are going to take place. First of all, there has to be the marriage of the Lamb and the bride. Next, all of us have to receive our rewards. Then we have to understand what our assignments are. Then while we are there

the seven last plagues are poured out before we come down to the time of returning to the earth on the Feast of Trumpets. So all of those things have to take place.

Now then, let's come here to Revelation 19, and let's see the finale of it just before we return to the earth. And this also tells us some of the things that are going to take place. Let's come here to Revelation 19:7. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7-8). So all the guests have to have the righteousness of the saints, and the bride has the fine linen, clean and white, because she is the virgin, because she followed Christ wherever He would go.

Now, who's going to perform the wedding? Why not God the Father? After all, didn't it say there in Matthew 22, that He had prepared the wedding? And why not, if we see God the Father at that time, and the wedding performed? We'll be spirit beings. We'll be able to see Him, won't we? Yes we will. So this is going to be a great wedding feast. So we're going to have the wedding feast there while we're on the sea of glass. And then the seven last plagues are poured out. And so we'll have to end it there. Because we're getting onto the time when we come to the Feast of Trumpets. So we'll continue the rest of the story as the holy days unveil God's plan down through time, and what happens after the wedding. So have a wonderful Pentecost, brethren.

(End Tape)

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Scriptural References

- 1) 2 Corinthians 9:6-8
- 2) Prov. 3:5-10
- 3) John 6:40, 44
- 4) Leviticus 23:15-17, 21
- 5) Matthew 13:33
- 6) Revelation 1:21
- 7) Acts 2:1-22, 36-41
- 8) Leviticus 23:21
- 9) Revelation 6:1-2
- 10) Revelation 12:12-17
- 11) Revelation 6:9-17
- 12) Matthew 24:27
- 13) Revelation 7:14
- 14) Revelation 7:3-5
- 15) Zechariah 12:7
- 16) Hosea 5:15
- 17) Hosea 6:1-2
- 18) Revelation 7:9-10
- 19) Revelation 14:1-5
- 20) Revelation 3:12
- 21) Matthew 22:2-11
- 22) Revelation 14:14-16
- 23) Revelation 11:15-19
- 24) Matthew 24:30
- 25) Revelation 15:1-3
- 26) Revelation 19:7-8

