

Christian Biblical Church of God

Day of Pentecost—2007

Fred R. Coulter—May 27, 2007

And greetings, brethren. Welcome to the Feast of Pentecost, 2007. And time marches on and we're going right down through the Holy Day calendar, and now we've come to Pentecost—the 50th day. Now, I'm not going to go through and start with the beginning of the wave sheaf offering and do the counting, because we did that in a sermon, which you already have, before the Feast of Pentecost. But what I want to do is come down here to verse 21 of Leviticus 23 and show that in the “self-same day” or the 50th day—it says here, verse 21, Leviticus 23—let's read that:

“And ye shall proclaim **on the selfsame day**... [that could only refer back to the 50th day—and that's why Pentecost is called ‘Pentecost’ because it means *the 50th or to count 50.*] ...*that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations” (Lev. 23:21, *KJV*).

And it says up here in verse 19—now we're to bring special offerings. Now, we'll talk about these special offerings a little later, but what I want to do is go back to verse 19: “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... [and we'll look at the ‘bread of the firstfruits’ in just a minute] ...*for* a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest” (vs 19-20).

Now here in Deuteronomy 16, we find about bringing an offering. And I know that a lot of people get all upset concerning money; but the thing is we live in a society that is based on money: paper, plastic and electronic transfers. So, it's really not based on silver and gold—and what we're dealing with is really not real money. But it represents certain increments of wealth. So, today we live with that.

So, let's come over here to Deuteronomy 16:19—16:16 rather, not verse 19—Deuteronomy 16:16, *KJV*: Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose...”

Now, the place that He chooses today can be anywhere in the world; because we are ‘worship God in Spirit and in Truth,’ and “where two or three are gathered together in My name, there I am in the midst.” And so, God has chosen this versus the place in Jerusalem, as Jesus said to the woman at the well: “You don't know what you're worshipping.” And the day is going to come you're not going to worship in the mountain nor yet at Jerusalem because the Father is seeking those who worship Him “*in spirit and in truth.*” Now, you combine that with the commandment to “go into all the world”; and you combine that with the fact that Paul stayed in Ephesus until Pentecost because he wanted to be there and preach on Pentecost, etc.

Christian Biblical Church of God

All of this shows that today, the place that God has chosen to place His name is wherever those who have the Holy Spirit are gathered in the name of Jesus Christ and God the Father—that's where God is! And as we have seen, we also are a temple or tabernacle of God for His Holy Spirit to dwell in us.

So, all appear "...in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty... [And it says here:] ...Every man [or everyone] *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee" (v 16-17).

So every time we come to a Holy Day we are to examine our lives and see the blessings that God has given us—not just in the physical things alone, because there are "thank offerings," there are "peace offerings," and all of those are not necessarily based on increase as you would have relating to a tithe. But these are based upon the blessings of God. So, in any offering that we take up, we also need to consider in our minds:

- the blessings of God;
- the blessings of His Spirit;
- the blessing of understanding His Word;
- the blessing of the freedom of assembly;
- the blessing of the freedom of speech;
- and all of those things that we have.

Now, let's also understand that there is going to come a time in the future when the blessings of being able to assemble and the blessings of the freedom of speech will be abridged greatly and we will not be able to assemble and do the things that we do now in the way that we are doing. That's why we have "church at home." And "church at home" is not going to be church services recorded for at home. It's going to be:

- How do you find God?
- Why do you study at home?
- Where is God?
- How can you search and find God?
- How do you study the Bible?
- *In your home.*

And it will be patterned just after the philosophy of home-schooling for children. And wherever people are gathered for that. Be they alone, with their family or two or three others, that's where God will choose to place His name.

And so, when we take up the offering, which we'll do here in just a minute, consider all of those things. And also realize this: That the thing which means the most to you in the physical sense of things is what? *Money and wealth and possessions.* And remember, all of those came out of the ground. And all of those reflect what God has given to you. So, you need to reflect back to God according to the blessings which He has given you: spiritually and physically.

Christian Biblical Church of God

So, at this time we'll take a pause and take up the offering. And please put your name and address in the upper right hand corner on the envelope and that will help us greatly out here in little ole Hollister to take care of it properly. *Thank you.*

(break)

Now let's look at some parallels in the Old Testament, especially beginning with the Passover with Israel and their journey to Mt. Sinai. Now, it took them seven weeks to come to Mt. Sinai, and then there was that three day period where they got ready to meet God at Mt. Sinai—and the law was given on Pentecost. So that's quite a subject, quite a topic and so forth. So we need to understand we'll go beyond that. Every year we try and vary things a little bit, yet bring the full message for each of the Holy Days.

Now let's come here to, to Leviticus 23 again, and let's look at an instruction that really becomes quite an interesting thing when we understand it. And we won't answer the question concerning this until a little bit later. Now on the 50th day here's what they were, here's what everyone was to do: “Ye shall bring out of your habitations... [wherever you lived and came to the temple you were to bring:] ...two wave loaves of two tenth deals: [specific size]” (Lev. 23:17, *KJV*).

Now, remember on the day of the wave sheaf offering, the wave sheaf was waved. Now at the completion of the harvest, 50 days later, now you have the finished product. Now you bring “two loaves.” And these loaves were very unusual loaves as we will see. “...they shall be of fine flour; they shall be **baken with leaven**...” (v 17).

Now, the only other offering that allowed leaven was the “peace offering.” But that was offered with unleaven and leaven. But here, these were, the loaves themselves were the offering. And it was to be the “wave offering.” Now just like the sheaf of the firstfruits, the premier sheaf symbolizing Christ and His resurrection waved before the Lord, likewise the waving of the two loaves also pictures the resurrection.

Why two loaves?

Why not one?

Why not three?

Why not, if it's really good, why not a dozen?

Well, the symbolism is *two*, and we'll see that this applies to those who are resurrected. And there are two portions of those who are resurrected:

1. Those who qualified for the first resurrection before Jesus came, whom Peter said “had the Spirit of Christ in them.” These were the prophets of old and the kings and so forth. And those like Abel and Enoch and Noah and the prophets, Elijah and Isaiah and Jeremiah and Ezekiel and the kings such as David and

Christian Biblical Church of God

those who really served God. They were the ones who qualified for the first resurrection.

2. Then you have the Church. That is the second loaf. All of those who are brought into the Kingdom of God through this means. So now, each household was to bring these loaves of bread and wave them before the Lord.

Now, what does it say here: “...*they are* the firstfruits unto the LORD” (v 17). Now, as we saw yesterday, those who are in the first resurrection are “the firstfruits unto the Lord.” So this has to do with those who are in the first resurrection.

Now, let’s jump ahead just a little bit and let’s come to Matthew 13. Now, we covered part of this yesterday, but let’s read it again: what leaven symbolizes here. Now, as we’re turning to Matthew 13, let’s understand something that is, that is really interesting when we put it together. If you put leaven into dough, and it rises, you are changing the nature of the dough—from flat bread into raised bread. And this is likened, as we will see, unto our changed nature.

Now, while it is true that leaven during the Feast of Unleavened Bread is a type of sin and vanity and puffing up, here it becomes a positive thing of changing the substance of the dough from one kind of bread into another kind of bread. From flat hard bread to raised beautiful bread. And so, let’s read it here, Matthew 13:33, *FV*: “Another parable He spoke to them: ‘The kingdom of heaven is compared to leaven which a woman took and hid in three measures of flour until all was leavened.’”

Now, what happens when it’s all leavened?’ Well now, if you’ve made bread, and very few people make bread today, so they really don’t understand the whole process. But what you do, you put in the yeast and the leavening and then you put it in a warm place and it rises. Then to get a better texture with the bread, you beat it down and you punch it down and you roll it again. And this gets out all of the large, unwanted air bubbles and makes it so that it is, it is more consistent. Then you let it rise again. And when it reaches a certain point, what you do is, you put it in the oven and you bake it. Now when you put it in the oven and bake it, it is, it is completely changed. It is absolutely new. And you can’t take the loaf out that has been baked and beat it down and make it into flat bread again.

So this is a permanent, one time thing. And this is very much like God calling us, giving us of the Holy Spirit and then our nature is changed—and at the resurrection it is like being baked so-to-speak. It is permanently changed forever. So that’s why the two loaves. One for all those who qualified for the Kingdom of God through Christ, before He came in the flesh. And the other loaf, or all of those afterwards.

So, that’s the meaning of the two loaves and why the leaven.

Now, let’s also see something else that is, that is concerning Pentecost. Let’s come here to Luke 24, and let’s see what Jesus taught them, told the disciples to do, and

Christian Biblical Church of God

then we will see just as the nation of Israel came to Mt. Sinai and received the law. And they were told that they were going to be a nation of priests to the whole world for God, and of course, Israel failed in doing that.

Now we know, in the New Testament, that we are going to be a nation of priests and kings under Christ. So we have the same proposition given to us. But now it's going to be spiritual and it's going to be different from what it was under the Old Covenant. And the New Covenant is now going to be, instead of just structured in law, it's going to be structured in spirit and the spirit of the law. And this takes a miracle to take place and it cannot happen until the wave sheaf offering, or Christ being resurrected, has been accepted.

Now, let's come here to Luke 24, because this ties right in with the timing and leading up to Pentecost. Now, let's come here to Luke 24, and after he walks to Emmaus with two of the disciples, and He concealed who He really was until they went into the inn and they broke the bread and gave thanks and then He disappeared out of their sight. And the two disciples ran back to Jerusalem. This was on the Wave Sheaf Offering Day, the day that Jesus ascended into heaven and was accepted by God the Father as a sacrifice for the sins of the whole world.

So now they come back and they—let's pick it up here in verse 33—Luke 24:33, *FV*: “And they rose up that very hour *and* returned to Jerusalem... [and I bet they ran as fast as they could; because having seen someone risen from the dead, I bet their adrenalin glands went ----, and when they left, they ran all the way back to Jerusalem. And they came charging in:] ...and they found the eleven and those with them assembled together. Saying, ‘In truth, **the Lord has risen!** And He has appeared to Simon.’ Then they related the things that had happened *to them* on the road, and how He was known to them in the breaking of the bread. Now as they were telling these things, Jesus Himself stood in their midst...” (vs 33-36).

See, because as a spirit being, though He can appear as flesh and bone (as a spirit being) He can go through matter. So He just walked right through the walls or through the door, whatever. Because it says there in John 20, that the disciples were assembled there for “fear of the Jews.” They were afraid; because the Jews were going to come after them. Because it was said what? *They had ‘stolen the body of Jesus away.’* So they were afraid they would be arrested and interrogated and beaten to try and get the information out of them where they had hidden the body. And they didn't know where it was!

“... Jesus Himself stood in their midst and said to them, ‘Peace *be* to you.’ But they were terrified and filled with fear, thinking *that* they beheld a spirit [now, that means a demon]. Then He said to them, ‘Why are you troubled? And why do doubts come up in your hearts?’” (vs 36-37).

And you know Thomas. He wasn't there, but he told the other apostles, “Well, I won't believe it until I can put my finger in the holes of His hands and my hand in His side. Then I'll make sure that I know.” Well, you know what happened there. Jesus

Christian Biblical Church of God

appeared again eight days later and He said, “Thomas, come here.” And he said, “Oh Lord, I believe.”

Then He said something very interesting: “Blessed are you that you have believed. But blessed are those who have not seen and do believe.” So that puts us in a separate category, because we haven’t seen. But, nevertheless, this was necessary to show Himself to the disciples and apostles and then we know He showed Himself for 40 days after that, didn’t He? *Yes!* So there was absolutely no doubt that they had seen the resurrected Christ. And as we know from the Wave Sheaf Offering day to the day of Pentecost is a straight 50-day count and all of it is connected by the seven weeks and the last day, which is the 50th day, and it all has to do with the continuity right up to the first resurrection.

Now, verse 39_[transcriber’s correction]: Jesus continued speaking and said: “...‘See My hands and My feet, that it is I. Touch Me and see *for yourselves*... [that’s why John wrote in the First Epistle of John, ‘which our hands have handled.’] ...for a spirit does not have flesh and bones... [now, that’s interesting, isn’t it? A demon does not have flesh and bones] ...as you see Me having” (vs 39).

But notice, Jesus didn’t say, “flesh and **blood**”—see because, He shed all of His blood. And as a spirit being now, with life eternal, He can appear as flesh and bones. That’s how He appeared to Adam and Eve. That’s how He appeared to Enoch; and that’s how He appeared to Noah; that’s how He appeared to those before the Flood. That’s how He appeared to Abraham and to Isaac—and Jacob didn’t have that blessing. God appeared to him in vision, with the exception as He came in the instance of wrestling.

So this was quite amazing wasn’t it?

“And after saying this, He showed them *His* hands and *His* feet. But while they were still disbelieving and wondering for joy... [they were all excited, ‘how could this be, this is the Lord!’ So He wanted to clam them down and:] ...He said to them, ‘Do you have anything here to eat?’ Then they gave Him part of a broiled fish and a *piece* of honeycomb. And He took these *and* ate in their presence” (vs 40-43).

Then He began to instruct them. So they had 40 days of instruction. And we know that Paul said that of these instructions that He gave to them, He saw them on the mount in Galilee, and there were 50 brethren at once who saw Jesus after He had been resurrected from the dead, before He ascended into heaven for the final time.

So He began to instruct them, saying: “These *are* the words that I spoke to you, when I was yet with you, that all *the* things which were written concerning Me in the Law of Moses and *in the* Prophets and *in the* Psalms must be fulfilled. Then He opened their minds to understand the Scriptures” (vs 44-45).

Christian Biblical Church of God

This tells us another very important key. And this tells us why the New Testament is greater than the Old Testament, because the New Testament interprets the Old. And the New Testament gives the time-setting, which the Old Testament doesn't give.

“And [He] said to them, ‘According as it is written, it was necessary for the Christ to suffer... [probably showed them Isaiah 53, Isaiah 52, Psalm 22, Psalm 16 and all of those, you see.] ...and to rise from *the* dead the third day. [As He had told them repeatedly.] And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. For you are witnesses of these things. And behold, I send the promise of My Father upon you; but remain in the city of Jerusalem until you have been clothed with power from on high’” (vs 46-49).

And then after He said these things, He blessed them. And as we know, Acts, the first chapter, he ascended up into heaven and they were standing there gawking, wondering, “Well, you know, this is a strange thing that we have seen.” So an angel came and said, “You men of Galilee, why are you standing there looking up into the heavens. This same Jesus Whom you have seen rise up out of your sight is going to return in the same way.” And remember the connection between the first day and the fiftieth day.

Now, let's come here to Acts, the second chapter; because this shows us when and on which day the New Testament Church began. And this also shows another thing in the plan of God: That God uses His Holy Days to teach about His plan and purpose for His Church and for the world and for all mankind.

That's why we have the new book, *God's Plan for Mankind Revealed by His Sabbath and Holy Days*. And I hope you're enjoying the book. And I hope that you really use it. And I hope that it can be a tool to really help you learn and understand the things of God. Because you see, our human minds are such that we need to learn and be taught again, and be taught again, and again, and again. That's why we have the Sabbath every week. And that's why we just don't keep the Sabbath, but through the Spirit of God and the Word of God and in studying the Word of God, and fellowshiping with each other, we *fulfill* the Sabbath. And Christ fulfills the Sabbath by being there with us with His Spirit.

So just to keep the Sabbath is not good enough. Just to rest from sundown Friday to sundown Saturday is not good enough. You need to fulfill it by using that day as a day of learning and teaching that comes from God and comes from His Word. That you can grow in grace and knowledge, that you can, you can progress to the point that you can be like that loaf that was offered on Pentecost, that now has a permanent change in character, and has been solidified in place just like the baking solidifies the bread in its new form.

Now, let's come to Acts, the second chapter. And this is a really a very exciting chapter. Now, picture this: God gave the law on the day of Pentecost at Mt. Sinai. Now we have Him giving the Holy Spirit. And the Holy Spirit is given at Jerusalem where God put His name and God put His presence. And the disciples were assembled there and

Christian Biblical Church of God

all the Jews that were there, and you can imagine how excited the Jews were, because the word that this Man had been resurrected had gotten out. And those who had been there for the Passover and the Feast of Unleavened Bread saw this Man crucified. And now they wanted to come to Jerusalem to verify all these things and were anticipating that something great was going to happen on this day of Pentecost—and it surely did!

Now, the reason God gave the Holy Spirit the way He did at the temple in Jerusalem was to show *that this was from God!* Couldn't have been done any other place because God had placed His name there. Now if it's going to go out from Jerusalem then it has to begin at that point and go out. So that's why He did it.

Now, Acts 2:1, *FV*: “And when the day of *Pentecost*, the fiftieth day, **was being fulfilled**, [not the day before, not the day after, but the 50th day. And *it was being fulfilled*. So this is why I say we need to fulfill the Sabbath, we need to fulfill in our lives, every year, Passover, Days of Unleavened Bread, Pentecost and then anticipate how God is going to fulfill the things through Trumpets and Atonement, Feast of Tabernacles and Last Great Day.

But realize this: the Passover, the Sabbath, the Feast of Unleavened Bread and day of Pentecost directly apply to us and the fulfilling of our spiritual growth that God is going to give us and the finalizing of it. Pentecost pictures, as we will see, the finalization of our, of our new nature by the resurrection and it begins with Passover. And the reason that the whole Holy Day season begins with the Passover is this: *in order to approach God you must have a sacrifice*. And spiritually—literally and physically—that sacrifice is Jesus Christ. And you can't receive the Holy Spirit until there's repentance and baptism, as we will see a little later here in Acts, the second chapter.

So the day was being fulfilled. This was an unusual day. “...they were all with one accord in the same place. And suddenly *there* came from heaven a sound like *the* rushing of a powerful wind...” (vs 1-2). Now compare that to what happened when they were children of Israel at the foot of Mt. Sinai. There was a tempest, there was the blowing of the trumpet, etc.

Now also picture this: Right at the time this was happening, here are the Levites out there accepting the two loaves—the wave loaves that were to be given on the day of Pentecost—and here the whole temple area was filled with people bringing in their loaves, and keeping the day of Pentecost. And all of a sudden this event occurs—great sound from heaven. Everybody heard it! Like a roaring from on high.

“...and filled the whole house where they were sitting” (v 2). Others probably heard it, and heard that it went into the section of the temple area called “the house” or the meeting place where they were sitting. “And there appeared to them divided tongues as of fire, and sat upon each one of them. And they were all filled with *the* Holy Spirit; and they began to speak with other languages, as the Spirit gave them *the words* to proclaim. Now *there* were *many* Jews who were sojourning in Jerusalem, devout men from every nation under heaven” (vs 3-5).

Christian Biblical Church of God

Because God wanted everyone to know that now the Word of the New Covenant was going to proceed from the temple, **from God**, out to the whole world. So He inspired all of those devout Jews to come so that they would have this witness directly from God and the preaching from the apostles. So they “came together and were confounded, [verse 6] because each one heard them speaking in his own language.” Every one! Now, that would be an astounding thing, wouldn’t it?

And he said, “What is this? These are all Galileans. How could Galileans do this? That we can hear in our own language, and it lists all of them: Parthians and Medes and Elamites, and those who inhabit Mesopotamia, from all around where the Jews were in the Diaspora (vs 7-9 *paraphrased*).

And he said, “What does this mean?” (v 10). And I imagine all the waving of the wave loafs stopped, *instantly!* Because of this event taking place. And everyone was looking at the eleven who were speaking and some said, “Ah well, they’re just drunk” (v 13). Another said, “No, we hear them speaking the Words of God.”

So then, verse 14: “Then Peter, standing up with the eleven, lifted up his voice and spoke out to them: ‘Men, Jews, and all those of you who inhabit Jerusalem, let this be known to you, and pay attention to my words. For these are not drunken as you suppose, for it is *only the* third hour of the day... [nine in the morning, when they started waving the wave-loaves]. ...But this is that which was spoken by the prophets Joel” (vs 14-16).

Now, I want you to understand what is being said here because we need to realize that the events of Pentecost are going to happen *before* the final Day of the Lord—and they are connected together.

“‘And it shall come to pass in the last days,’ says God, ‘*that* I will pour out 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 even upon My servants and upon My handmaids will I pour out My Spirit in those days, and they shall prophesy; And I will show [signs] wonders in the heaven above...’” (vs 17-19).

And there were, and this is a prophesy of what’s going to happen. And we’re going to see one of the greatest signs that is going to take place leading up to Pentecost—the final Pentecost and the resurrection is the rolling back of the heavens. “‘...heaven above and signs on the earth below, blood and fire and vapors of smoke. The sun shall be turned into darkness and the moon into blood, before *the* coming of the great and awesome day of *the* Lord’” (v 19-20).

So this is Pentecost and all the things leading up to the Day of the Lord. And it says: “‘And it shall come to pass *that* everyone who calls upon the name of *the* Lord shall be saved’” (v 21). Then Peter got up and said, “You delivered up Jesus Whom the rulers crucified and I know that you did this in ignorance. And I want you to also understand that David is dead and buried and his prophecy was about Jesus that His flesh would not

Christian Biblical Church of God

see corruption. Him God has raised to be at the right hand of God.” And then he said to convict them, and remember God Spirit is there to help lead them to repentance, too. And he said. “You, with cruel and wicked hands, have killed the Holy One of God” (vs 22-33 *paraphrased*).

And I wonder how many of those who were there were also in the crowd saying, “Crucify Him! Crucify Him! Crucify Him!” on the Passover day. Yet, God offered them repentance, didn’t He? And they were the first ones to receive the mercy and grace of God, weren’t they? And so this really got to them and “pricked” them in the hearts. And so, they asked Peter, after he told them—he told them this: Verse 36: “Therefore, let all *the* house of Israel know with full assurance that God has made this *same* Jesus, Whom you crucified, both Lord and Christ. Now after hearing *this*, they were cut to the heart...” (vs 36-37).

You know, that’s what needs to happen to a lot of people today in the Church of God and also in the world. You need to be “cut to the heart” for your sins, for your wretchedness, for your politics, for your socializing, for your putting physical things ahead of spiritual things, and for falling back into the world, for committing adultery, committing fornication and knowing that all of these things have crucified Christ. So they were “cut to the heart.” [Then Peter and the apostles said to them]—“...‘Men *and* brethren, what shall we do?’” (v 37). Now in light of this, what are we going to do.

“Then Peter said to them, ‘**Repent** and **be baptized** each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit... [Powerful sermon that he gave.] ...For the promise is to you and to your children, and to all those who are afar off, as many as *the* Lord our God may call’” (vs 38-39).

So God is the One Who does the calling. That’s why we’re here. Brethren, we’re not here because we’re great. We’re not here because we know more than other people. We are not here because, because we are any different than other people other than the fact that God has called us and led us to repentance. And ***everything we have comes from God***: all the physical; all the spiritual; the Word of God. And we need to realize that!

“And with many other words he earnestly testified and exhorted, saying, ‘Be saved from this perverse generation’” (v 40). And that’s why God has called us, so that we can be saved from this “perverse generation.” And Paul said of his generation, that we are to “shine as lights in a crooked and perverted generation.”

So, brethren, we have a lot that God wants us to do. So that’s how the Church started.

Now, let’s go back here to the book of Joel and let’s see some of the things that Peter was talking about—and that Pentecost must come and these events must take place before the Feast of Trumpets. But they are interlocked together. And the event that is going to happen before the Day of the Lord—and let’s just come here to the book of Joel

Christian Biblical Church of God

and let's see because this helps us leap-frog forward to also the events leading up to the Feast of Trumpets.

Now, let's pick it up here in Joel 2:28, *KJV*: "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh... [Now, this also goes into the millennium, too, doesn't it? *Yes!*] ...and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.... [Now, he's also going to do this again as we will see. Because this also has a prophetic reference to the 144,000 and the great and innumerable multitude.] ... And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, **before** the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered..." (vs 28-32). And that's what Peter was referring to.

So let's see how all of these things are going to take place. Let's see the events that come up to it. Let's come here to the book of Revelation—and let's come to Revelation, chapter six. Then we will see what's going to happen. Now, this is quite an astounding chapter here in Revelation, the sixth chapter. Because we see that the first part of it begins the tribulation. And it begins in peace, with the false prophet, which is the first seal. And then after that, war takes place, which is the second seal, and the red horse. And after that then comes plague and famine, which is the third and the fourth horse. And then after that comes the martyrdom of the saints.

Now let's understand something concerning the martyrdom of the saints: It is not a sign of disgrace. And it is not a sign of weakness. Because those who are going to be martyred have got to be strong in the spirit and strong in the Lord, so that regardless of the physical things that happen to them, they will remain faithful unto death.

- Now Christ was martyred wasn't He? *Yes.*
- The apostles were martyred, weren't they? *Yes*
- Many of the saints down through history have been martyred, haven't they? *Yes.*

So let's read the fifth seal here. And what actually happens here, when this takes place, when we come on down into the time of the tribulation and the false prophet and the beast are looking and under the guidance of Satan the devil for everyone who professes Christ, because they will be on an absolute vendetta to destroy everyone who professes the name of Jesus Christ. They are going to hunt them out. They are going to ferret them out. They are going to know where they are and they are going to bring them to judgment. And I believe they're going to resurrect the guillotine and start lopping off heads right and left.

Now, in order for the Church not to die out, because Satan is going to go after everyone that is left who are not able to go to a place of safety. And the only reason that there are a few in the place of safety—not the many, the few—is because Jesus promised

Christian Biblical Church of God

that the Church would not die out. That's why they're there, not because they're super-righteous. They just escaped part of the tribulation for a special witness of God. Now the rest who are left behind, this happens to them:

Verse 9, Revelation 6, *FV*: "And when He opened the fifth seal, I saw under the altar the souls of those who had been slain for the Word of God, and for the testimony that they held..." Now, what is the testimony that we have today? Every nation, every leader, every parliament, every government official are unfit to rule. And God is going to send Christ and the resurrected saints, and they are going to take over the rulership of this world. And the beast and the false prophet are going hate that! And the people of the world are going to hate that! And some of the hatred we see displayed in the politics today is only just a little inkling of the hatred that is going to rule and reign when the tribulation begins and they seek to ferret out every Christian to martyr them. Now, this is done in vision. This is not that there are souls in heaven, but the only way to show it is through this vision.

"...And they cried out with a loud voice, saying, 'How long, O Lord, holy and true, do You not judge and avenge our blood on those who dwell on the earth?' And white robes were given to each of them... [That's the promise of the resurrection.] ...and they were told that they should rest a short time yet... ['resting' means what? *They're still in the graves.*] ...until *it* be fulfilled *that* both their fellow servants and their brethren also would be killed, just as they had been" (vs 10-11). This shows the final martyrdom.

Now then, when that is done and every living Christian that is not in a place of safety has been executed. And the beast and the false prophet are going to think, "Yes, boy, we finally have it made. Now, we can have, we can set things up, after these wars that we are fighting, we are going to bring in the full rule of the world government that we had before all of these wars began—and all of these trouble-making Christians were preaching against us and saying that Jesus is going to return."

No! The beast is going to say, "I am the messiah." The false prophet is going to say, "Yes, he is the messiah." The beast is going to say, "I am god in the flesh on earth." And to start the tribulation, he's going to go into the temple of God—which the Jews are going to build in Jerusalem—and say that he is God! And the world's going to follow after him and worship him and it is going to be something! And then the beginning of the tribulation. Now, they have finally gotten rid of all of those who have caused the problems—the Christians—and have martyred them.

Well, Christ is going to answer them in a great and powerful and dramatic way. And this is going to start the last year and four months before the earth is taken over by Christ and the resurrected saints. And it begins just before Pentecost.

(Turn Tape)

Christian Biblical Church of God

Now let's continue on in Revelation, the sixth chapter, because the knowledge of the return of Jesus Christ is going to be known to everyone in the world. Now, there are going to be those who know it's Jesus Christ who's returning. There are those who are going to believe that it is the "antichrist." And as a matter of fact, some of the very prophecies of the Catholic Church says that the antichrist is going to come and reign for a thousand years—and he's going to do away with all idols. So even Satan knows.

Now, God is going to give a display to show His power! And this is going to be an absolute (how should we say) mind-boggling, attention-getter that has never happened in the history of the world. Because what we need to realize is this, brethren, ***the greatest thing to take place from the creation of the world is the first resurrection of the saints.*** Now, the return of Jesus Christ does not happen just "slip-bam-boom!" in one day. God gives warning. And we're going to see how that is.

And here is the first warning, one of the signs in heaven above ***before*** the great and terrible day of the Lord—Revelation 6:12, *KJV*: "And when He [that is Jesus] opened the sixth seal... [see, only Jesus could reveal these prophecies] ...I looked, and behold, there was a great earthquake; and the sun became black as *the hair of sackcloth*... [just like we read back in Joel, the second chapter, and as Peter had prophesied.] ...and the moon became as blood. And the stars of heaven fell to the earth, as a fig tree casts its untimely figs when it is shaken by a mighty wind. Then *the* heavens departed like a scroll [just like the heavens opened up] ..." (vs 12-14).

Now, when that happens, God is going to make it evident with something that men have never seen before. And this is going to be a tremendous witness. And this is going to result in a fantastic thing that is going to take place and that is: ***God's final harvest*** on the next to last Pentecost before Christ and the saints return to the earth. But it's going to be a warning to the world.

Now notice what happens: "...and every mountain and island was moved out of its place" (v 14). So the whole earth is going to shake like the prophecies that God says He's going to shake the heavens, shake the earth, shake the sea, shake the dry land. And the earth is going to kind of totter to and fro because of the things taking place on the earth, as we find there in Isaiah, the thirteenth chapter. So here's the first siege of this. All the way up to this, this is men against men. Now we have God intervening in a dramatic way. Notice the reaction: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the powerful men, and every bondman, and every free *man* hid themselves in the caves and in the rocks of the mountains" (v 15).

Because the earth being shaken like this, it's going to split open a lot of caves and rocks. And they're going to look for a place to go. Because when they look up in the heavens—we're going to see what that will be like in just a bit—they are going to see something they have never seen before. "And they said to the mountains and to the rocks, 'Fall on us, and hide us from *the* face of Him Who sits on the throne, and from the wrath of the Lamb" (v 16).

Christian Biblical Church of God

That doesn't mean they aren't going to fight Him. That doesn't mean that they will not believe that He is still the antichrist. "Because the great day of His wrath has come, and who has the power to stand?" (v 17).

Now, let's see how that is going to happen. Let's see from the book of Matthew how Jesus described this to take place. And this is just before the next to the last Pentecost. Now, let's come to the book of Matthew and let's see what Jesus is talking about concerning His return to this earth. Matthew 24, and it's called "the sign of the Son of man in heaven." So this is going to be quite a thing that's going to be taking place. Now let's pick it up here in verse 29:

"But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and powers of the heavens shall be shaken" (Matt. 24:29, *FV*). This ties right in with Revelation 6:12 to the end of the chapter.

"And then shall appear the sign of the Son of man in heaven... [and notice, He doesn't come to the earth on that very day. But notice the reaction of the nations on the earth] ...and then shall all the tribes of the earth mourn, and they shall see the Son of man coming upon the clouds of heaven with power and great glory" (v 30).

Now how is that going to look to them. Because when they first look at it, they're going to look out into the heavens and they are going to see what they have never seen before. So let's read that here in verse, let's read that here in verse 26, because up to that they're going to say:

"... 'Come and see! He's in the wilderness'; do not go forth. [or] 'Come and see! He is in the secret chambers'; do not believe it. For as the light of day... [Now what is the light that lights the day? *The sun*. Now, the *King James* says, 'lightning'; but that is not a correct translation, because it's the 'light of day' because it's described here to make it clear.] ...which comes forth from *the* east and shines as far as *the* west, so also shall the coming of the Son of man be (vs 26-27). It looks like then another sun has suddenly appeared in the heavens. And everyone is going to think that this is an invasion from outer space.

And in that, they will be right because it will be! But, not from the idiot figures that they think are out there. It's going to be Christ and then, not only His angels, but the resurrected saints. So when this first appears it's going to look like a new sun out there. And as the earth turns on its axis it's going to look like another sun is a rising and setting. You know, you look up in the sky and there are two suns going. One is the sun and the other one is the "sign of the Son of man."

"For as the light of day, which comes forth from *the* east and shines as far as *the* west, so also shall the coming of the Son of man be" (v 27). So, that's what it's going to look like. And this is going to have a startling effect. And let's see how it's going to affect those who are on the earth. Now, let's come back to Revelation 7, because this tells

Christian Biblical Church of God

us what is going to happen. Now remember, what did Peter say? *Before the great and the terrible day of the Lord there are going to be all these signs that take place, right?* And what did he say: “As many as call upon the name of the Lord shall be saved.” Right? *Yes!*

Now, question: Where will the ten tribes of Israel be and the Jews be? *They will be in captivity!* Now also, we’re going to see something very spectacular take place. Now let’s also understand this: That this pictures **God’s harvest**. And I believe this takes place on the next to the last Pentecost. In other words, the one year, from Pentecost to Pentecost, will be the laborers who are brought in at the eleventh hour. The very last!

So let’s read it here, Revelation 7:1, *FV*: “And after these things I saw four angels standing on the four corners of the earth, holding back the four winds of the earth, so that the wind might not blow on the earth, or on the sea, or on any tree. Then I saw another angel ascending from *the* rising of *the* sun, having *the* seal of *the* living God; and he cried out with a loud voice to the four angels, to whom it was given to damage the earth and the sea. Saying, ‘Do not damage the earth, or the sea, or the trees until we have sealed the servants of our God in their foreheads’ (vs 1-3).

Now, who are the 144,000? Well, if you have the Spirit of God now you have been sealed unto the day of redemption. Correct? These are people who have not yet been sealed. Now question: Are there any ministers out there to counsel them for baptism? *No, this is going to be God’s spectacular intervention*, beginning first of all with the children of Israel and with the Jews. Because we’ll see in a minute, the tribe of Judah **shall be saved**. So here are the 144,000. Let’s read it here:

Verse 4: “And I heard the number of those who were sealed: one hundred forty-four thousand, sealed out of every tribe of *the* children of Israel. [notice verse 5:] From *the* tribe of Judah...” The Jews—fulfilling exactly what we find back here in Zechariah the twelfth chapter. Let’s go back there and read it. Zechariah 12, because when this sign occurs in heaven above, accompanied after the preaching of the “two witnesses” it is going to be a spectacular thing indeed that is going to take place.

Now let’s see—let’s come here to verse 7, Zechariah 12, *KJV*: “The LORD also shall save the tents of Judah **first**... [Revelation 7 says what? *First the tribe of Judah.*] ...that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them” (vs 7-8).

What do we have sealing them? *The angel of the Lord*. So here is a special dispensation to the 144,000, beginning with the tribe of Judah and also all the other tribes of Israel, and then the great innumerable multitude that they will receive the Holy Spirit of God without water baptism because they have been baptized by the tribulation.

Now, maybe after that, it will be followed up with water baptism, just like it was with the house of Cornelius when Peter went to preach to them.

Christian Biblical Church of God

But let's continue on: "And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.... [and that's going to happen at the end] ...And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced... [because they're going to see the sign of the Son of man in heaven above.] ...and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.... [And that's where the last battle is going to be fought, right?] ...And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart... [house of Nathan is very important because the house of Nathan is through whom the genetics from Mary came to give to Jesus as the God manifested in the flesh, the Son of God.] ...and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart...[Now, that was a special family of the Levites.] ...and their wives apart; All the families that remain, every family apart, and their wives apart" (vs 9-14).

So this is the repentance that's going to come to the Jews, beginning with the tribe of Judah, 12,000. Then the great innumerable multitude—because there are going to be people who are going to see these great signs in heaven and they're going to repent.

- They're going to remember the preaching of the "two witnesses."
- They're going to remember the things that have been preached by those ministers who were martyred.
- They are going to see this spectacular intervention of God to bring about these events, so that there will be the 144,000 and the great innumerable multitude.

Now we know they're going to receive salvation. We know they come out of tribulation, because it tells us this. ***So this is really quiet something!***

So let's pick it up here in verse nine, after it lists all the twelve tribes of Israel. And we also have and you have it in the new book, that the 144,000 of Revelation 14 is a separate 144,000 from those here in Revelation, the seventh chapter. So we won't have time to go into that today. But verse 9, Revelation 7, *FV*: "After these things I looked, and behold, a great multitude, which no one was able to number, out of every nation and tribe and people and language..."

That's why, on the day of Pentecost, when the Holy Spirit was given, there were Jews there—out of what? *Out of every nation under heaven*. And they were a type of the coming great innumerable multitude, which comes out of every nation and language and so forth.

Christian Biblical Church of God

One thing just to interject here as we go along: If sacred names is required for salvation, how are they going to learn it? Sacred names are not required for salvation. They're going to call upon God whatever the name of God in their language is.

Now also, what's going to happen to them? Here's the vision. See now, this had to be in vision to show John and to show us that God is going to save the 144,000 and great innumerable multitude who will repent one year, beginning on this day of Pentecost, one year before the last Pentecost before, which then will be the first resurrection. So we have this 50th day fulfillment where God saves the 144,000 of the children of Israel and He saves the great innumerable multitude. Quite a thing.

Now, could it be that this harvest of God on this final day of Pentecost will be greater than what the Church had done all through history? And could it be that this special work of God is greater than all of those who have been saved, beginning with Abel, down to the return of Christ? See, if God sets His hand to do something, is it not going to be greater than what men have been able to do through the power of God? *Yes, of course.* So this is going to be something!

So here they are: "...standing before the throne and before the Lamb, clothed with white robes and *holding* palms in their hands; And they were calling out with a loud voice to Him Who sits on the throne and to the Lamb, saying, 'The salvation of our God *has* come.' Then all the angels..." (vs 9-10).

So this is quite a magnificent thing. Look, when we are all brought up before God the Father and Jesus Christ, after we're resurrected, see, because we need to also take and transport part of this into the fulfillment of Revelation 17 a little later—which shows being around the throne of God again. But you see, this is going to be something!

Brethren, God has called us to participate in the greatest event that is going to happen to the world from its inception and creation—the first resurrection. He's not called us unto some mealy-mouthed little Protestant salvation. He has not called us to sit in heaven like, like the Catholics and the Buddhists and the Hindus think.

He has called us to be His very sons and daughters!

He has called us to help rule the world!

And when the resurrection takes place, it's going to be a fantastic thing. And I believe the whole world is going to see it. It's going to be something! But nevertheless, it says here—let's come down here to verse 13:

"And one of the elders answered *and* said to me, 'These who are clothed with white robes, who are they, and where did they come from?' Then I said, to him, 'Sir, you know.' And he said to me, 'They are the ones who have come out of the great tribulation; and they have washed their robes, and have made their robes white in the blood of the Lamb. For this reason, they are before the throne of God and serve Him day and night in His temple; and the one Who sits on the throne shall dwell among them. They shall not

Christian Biblical Church of God

hunger any more, nor shall they thirst any more; neither shall the sun nor the heat fall upon them, Because the Lamb Who *is* in *the* midst of the throne will shepherd them, and will lead them to fountains of living waters; and God will wipe away every tear from their eyes” (vs 13-17).

Quite a thing! A little reflection back into Revelation, the twenty-first chapter. So this is going to be a thing!

Now, let's see about the resurrection. Let's come back here to Matthew 24 and let's see how the resurrection. No, let's not go there first. Let's go to some other Scriptures. Let's come here to 1 Corinthians, the fifteenth chapter. Let's see about the resurrection. Let's see what it says about the trump-et. And also note that all the way through in these references, when it talks about the trump-et, it's not talking about trump-ets. Because the Feast of Trumpets is a war feast, with trumpets blowing all day long. Here, remember, on every Holy Day the trumpet was to be blown. And we're going to look at the trumpet, which is called the "last trumpet." And then we will see in Revelation 11, when that last or the seventh trumpet is blown.

Now here in 1 Corinthians 15, Paul talks about the first resurrection when Christ returns. Now let's see it. He talks about this here concerning what it's going to be like. Let's come down here to, let's come down here to verse 42:

“So also *is* the resurrection of the dead.... [Talks about the various glory that each one will receive. And we saw that Jesus said they would ‘shine like the sun.’] ...It is sown in corruption...[and I think of this every time that I have the privilege of performing a funeral for someone who has died in the faith. There they are, they're weak, they're dead, ‘sown in corruption.’] ...it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body...” (vs 42-44)

See, because God is going to give us a spiritual body. And isn't that something? We receive the Holy Spirit, as pictured by the day of Pentecost, correct? Which is the initial down payment of the Holy Spirit that we receive, correct? *Yes!* Then we receive the fullness of it also on Pentecost, right? *Yes.* As a spiritual body, through the resurrection.

Accordingly, it is written, ‘The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit. However, the spiritual *was* not first... [and what was one of the, what is one of the pagan doctrines—and even one that is in the Mormon Church today—is that we were spirit beings in heaven. We were spirit first and we had to come down and assume a physical body. Well, Paul says the spiritual was NOT first.] ...but the natural—then the spiritual. [Likewise with the first man] As *is* the one made of the dust. The second man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those who are heavenly” (vs 45-48).

Christian Biblical Church of God

Then he explains very clearly about the resurrection: Now, “as we have born the image of the *one* made of dust, we shall also bear the image of the heavenly *one*. Now this I say, brethren, that flesh and blood cannot inherit *the* kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery... [because only God can unlock the mystery of death] ...we shall not all fall asleep... [He was saying, ‘Look’—he was thinking that maybe the return of Christ would be in his lifetime, so he says: ‘we’re not all going to fall asleep. Later he said, ‘I’m read to be offered. I’m ready to die.’ So he understood that later.] ...**but we shall all be changed**” (vs 49-52).

So, if you’re still alive when Christ returns; when you’re still alive at that last Pentecost—***you’re going to be changed!*** “In an instant, in *the* twinkling of an eye, **at the last trumpet**... [which we’ll see where that is in just a little bit.] ...for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory’” (vs 52-54).

Now, let’s come to 1 Thessalonians, the fourth chapter, and let’s see where he also talks about the resurrection from the dead.

And what is going to happen?
And where are we going to go?
And what are we going to do?

All right, let’s come back here to 1 Thessalonians 4, and let’s pick it up here in verse 15, *FV*: “For this we say to you by *the* Word of *the* Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep... [So the dead in Christ, as he says here, are going to be raised first.] ...Because the Lord Himself shall descend from heaven with *a* shout of command... [which we saw back there with the sixth seal, correct? *Yes*.] ...with *the* voice of an archangel and with *the* trumpet of God; and the **dead in Christ shall rise first**” (vs 15-16).

Now, we’re going see this in just a minute. How are we going to rise? Where are we going to go? “Then we who are alive and remain shall be caught up together with them in *the* clouds [that’s up in the first heaven]...” (v 17).

Now, let’s understand something: Right now today, there are people in heaven—in planes, flying in the clouds or above the clouds. Right? Now, whenever I go and travel and visit I go into heaven and fly there for a while with everybody with me that I’m on the plane with. And we come back to earth.

Now, if we’re going to meet Christ in the air, in the clouds. Now notice: “...for *the* meeting with the Lord in *the* air... [now, if the resurrection just occurred on one day and we all came back to the earth on the same day—like we used to believe with Trumpets—

Christian Biblical Church of God

- How are we going to meet Him?
- How are we going to know what to do?
- What are the things that we need to do?
- How's that going to be accomplished?

And for the greatest take-over of the governments of the world, it's not going to be just an instantaneous, "Hi Lord, thanks. What do I do?" whoop—"You just stuck it in my mind, oh yeah, I know what's going to happen." Whoooo, get on your horse and come down with Christ. No!

Let's see how the resurrection is going to take place first. Let's come back here to Matthew 24 and see what is going to happen. Matthew 24—let's see what's going to happen here.

All right. After the sign of the Son of man appears, then comes the time of the resurrection. So we go from the Pentecost, beginning with the 144,000—they have one year of conversion; likewise with the great innumerable multitude. Then comes the day of Pentecost—the final Pentecost—and then we have the intervening time between Pentecost and Trumpets before we all come back to the earth, which we'll talk about as we lead up to Trumpets.

Here's what He's going to do. He's going to "send His angel with the great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to *the* other" (Matt. 24:31, *FV*). They're going to come down, and as you're being resurrected, the angels are going to take us in the air to meet Christ. Right? *Yes!*

Now picture this—and I think the whole world is going to see it. Now, some people haven't understood what I mean, that when I say, "a day on the earth in looking at it from heaven—or from the heights, rather—is forty-eight hours."

The reason being is this: sunset comes—let's start in New Zealand—and that begins the Sabbath or that begins the Holy Day, or that begins the day of Pentecost. And as it begins there, those who are dead in Christ shall be raised as the day begins. It takes, it takes 24 hours for sunset to come back around to end the day, correct? I mean, that when I say, "a day on the earth in looking at it from heaven—or from the heights, rather—is forty-eight hours." The reason being is this: sunset comes—let's start in New Zealand—and that begins the Sabbath or that begins the Holy Day, or that begins the day of Pentecost. And as it begins there, those that are dead in Christ shall be raised as the day begins. It takes, it takes 24 hours for sunset to come back around to end the day, correct? *Yes*. Then it takes 24 hours for that sunset to come around and end the day.

So, you actually have a 48 hour period in which the dead are raised. Now, would they be raised at night? *I don't know.*

Christian Biblical Church of God

- Will God save it all for the day portion of the day? Which means that it would take 24 hours for everybody to be resurrected. *Could be.*
- Now, if we are resurrected, and the angels are there, and God has opened the heavens so they can see the sign of the Son of man in heaven, and it comes closer and closer and closer to the earth, how close does it come?
- And what happens to it when it gets closer to the earth?
- And how is it that they're going to see the sign of the Son of man in heaven, and then it's going to be down in the clouds?
- Because we're going to meet Christ in the air in the clouds, correct? *Yes!*
- So what happens?

We're raised, the angels take us up to meet Christ in the clouds.

Now is the world going to see this? It's going to have a spectacular thing happen to the world if they see all of us being resurrected, and the angels carrying us up into heaven. Now, they may or may not see the angels, but what if they see us? They're going to think invasion from outer space and they're body-snatching and taking people out of the graves and taking them on up; and they're going to use them for whatever their purposes are.

All right, let's come back to the book of Revelation again. Let's come back to Revelation 11 and let's see when the seventh trump, or the last trumpet is blown. And we are going to see that that is before the rest of the end-time events. So there's a space of time that's going to take place.

Now let's pick it up here: Revelation 11, and let's pick it up here in verse 15, *FV*: "Then the seventh angel sounded *his* trumpet; and *there* were great voices in heaven, saying, 'The kingdoms of this world have become *the kingdoms* of our Lord and His Christ, and He shall reign into the ages of eternity.' And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God, Saying, 'We give You thanks, O Lord God Almighty, Who is, and Who was, and Who *is* to come; for You have taken *to Yourself* Your great power, **and have reigned**'" (vs 15-17).

This is the beginning of the reigning of Jesus Christ, as Lord of lords and King of kings. "For the nations were angry, and Your wrath has come, and the time of the dead to be judged, and to give reward to Your servants the prophets, and to the saints, and to *all* those who fear Your name, the small and the great; and to destroy those who destroy the earth'" (v 18).

Now, let's come here to, over just few pages, to Revelation 14—and let's see where the resurrection is like a harvest, as we started out at the beginning of the day of Pentecost, here. Now, let's pick it up here in Revelation 14:14. Now, here is viewing the resurrection from heaven downward. We have viewed it from the earth upward. And where does it meet? Verse 14: "And I looked, and behold, a white cloud, and *one* like *the* Son of man sitting on the cloud... [so here we are in the clouds again, right? *Yes!*] ...having a golden crown on His head; and in His hand *was* a sharp sickle" (Rev. 14:14, *FV*).

Christian Biblical Church of God

Now, what do you do with a sickle? *You cut the grain so you can harvest it, right?* That's a type of the resurrection, is it not? *Yes, it is.*

“And another angel came out of the temple, crying with a loud voice to Him Who was sitting on the cloud, [saying] ‘Thrust in your sickle and **reap**, because the time has come for You to reap; for **the harvest of the earth is ripe.**’ And He Who was sitting on the cloud thrust forth His sickle upon the earth, and the earth was **reaped**” (vs 15-16).

Now notice, then it talks about the harvest of the wicked. We'll pick that up on the events that take place, but the harvest of the righteous comes first.

Now, let's come to chapter fifteen and let's see what happens. And here is—that's why in the new Holy Day book, that you have, we have events before Pentecost, leading up to Pentecost—and we talk about what is called the “sea of glass.” Now, why have a “sea of glass”? *Because if we're going to meet Christ in the air, we're going to do exactly like God does.* Wherever He goes—and He's not on His throne—there is a “sea of glass.” You see that back in Exodus 24. You see that also in the book of Isaiah, chapter six.

So, when we're resurrected, we're going to have to be there for the meeting. Now, how are we going to meet? Are there going to be angels holding us up all the time? *No.*

Let's read it here, Revelation 15:1, *FV*: “Then I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for in them the wrath of God is filled up. And I saw a sea of glass mingled with fire, and those who had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, standing on the sea of glass, having *the* harps of God” (vs 1-2). So we're resurrected, we stand on the “sea of glass.” What is going to happen on the “sea of glass.” *Well, there are a lot of events that are going to have to happen on the sea of glass*—and we have that written both Holy Day books: *The Occult Holidays or God's Holy Days, Which* and the new one, *God Plan Revealed by His Sabbath and Holy Days.*

Now, and notice: “And they were singing the song of Moses, *the* servant of God...” (v 3). See, when we're on the “sea of glass” things have to take place. We have to know who we are, what we're going to do. We have to receive our assignments. We have to receive our rewards. The marriage of the Lamb and the bride has to take place. And who is going to perform that? *Probably God the Father.* Christ is going to have to be there to present all of those in the first resurrection to the Father—to say, “Behold, the brethren that You have given Me.” And He's going to declare the name of the Father to us. And He's going to sing a special song of acceptance, that we are accepted, as we read there in Hebrews, the second chapter, and also in the Psalms, about the great congregation; proclaim His name in the great congregation. And the great congregation to the resurrected saints on the “sea of glass.”

Then we have to be given our new garments. We have to know how to play the harps, don't we? We have to know what our assignments are. We have to get acquainted

Christian Biblical Church of God

with our horse, just before we start coming down to the earth on Trumpets, to take over the world. So, all of those things have to take place on the “sea of glass.”

But notice, “...they were singing the song of Moses, the servant of God, and the song of the Lamb, saying, ‘Great and awesome *are* Your works, Lord God Almighty; righteous and true *are* Your ways, King of the saints. Who shall not fear You, O Lord, and glorify Your name? For *You* only *are* holy; and all the nations shall come and worship before You, for Your judgments have been revealed’” (vs 3-4).

Now then, something spectacular is going to take place. And that is: **the seven last plagues**. Now, these are poured out after the Pentecost resurrection. And these are the things that take place between Pentecost and Trumpets. But this is the thing that we are going to see. Now how close will the Temple of God be to the “sea of glass” at that time? *Very, very close*, because notice what John saw:

“And after these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels who had the seven *last* plagues came out of the temple; they were clothed in linen, pure and bright, and girded about the chest with golden breastplates. And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, Who lives into the ages of eternity. And the temple was filled with smoke from the glory of God, and from His power; and no one was able to enter inside the temple until the seven plagues of the seven angels were fulfilled” (vs 5-8).

So this brings us up to the fulfilling of the day of Pentecost, and the receiving of our rewards and the first resurrection. Now then, we will cover the events that happen afterward between now and the time of the Feast of Trumpets. But this is the meaning of the day of Pentecost, which pictures the receiving of the Holy Spirit to begin our salvation and the resurrection on the day of Pentecost, which finishes our salvation.

(End Tape)

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- | | |
|------------------------------|------------------------------|
| 1) Leviticus 23:19-21 | 10) Revelation 7:1-5 |
| 2) Deuteronomy 16:16-17 | 11) Zechariah 12:7-14 |
| 3) Leviticus 23:17 | 12) Revelation 7:9-10, 13-17 |
| 4) Matthew 13:33 | 13) 1 Corinthians 15:42-54 |
| 5) Luke 24:33-49 | 14) 1 Thessalonians 4:15-17 |
| 6) Acts 2:1-10, 13-33, 36-40 | 15) Matthew 24:31 |
| 7) Joel 2:28-32 | 16) Revelation 11:15-18 |
| 8) Revelation 6:9-17 | 17) Revelation 14:14-16 |
| 9) Matthew 24:26-30 | 18) Revelation 15:1-8 |

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Occult Holidays or God's Holy Days, Which? by Fred R. Coulter

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Christian Biblical Church of God © 2007
P.O. Box 1442
Hollister, California 95024-1442 USA

Phone: (831) 637-1875

Fax: (831) 637-9616

Contact us via e-mail: <http://www.cbcg.org/contactus.htm>