

Pentecost and the 144,000 I

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There's a tremendous meaning for the Feast of Pentecost, and there are a lot of things that God wants us to know and to understand as we go forward and in keeping the Holy Days. All of the Holy Days really show us and teach us the ways of God. It's very interesting that in the Septuagint version of the Bible, when you go through Exo. 31, all the way through there, with the exception of the seventh-day Sabbath, it says, 'My Sabbaths'—plural. You can't have one without the other. If you have the seventh-day Sabbath, which you keep, then you must also keep the annual Sabbaths.

Now, this day of the Feast of Pentecost pictures the finality of the harvest of the firstfruits. And it all begins with Christ on the Wave Sheaf Offering Day. As we have seen, Christ is the first of the firstfruits. For ancient Israel, God wanted the children of Israel to always remember that the first of the firstfruits belonged to God.

Exodus 34:26: "The first of the firstfruits of your land you shall bring unto the house of the LORD your God..." Christ was the First of the firstfruits (John 20). He ascended to the Father on *the morrow after the Sabbath*. He was the Premier Sheaf that was elevated by the priest to be accepted on our behalf. In other words as the very sacrifice of Jesus Christ for the forgiveness of our sins plus the resurrected Christ for the justification to put us in right standing with God, and for Christ to be at the right hand of God the Father, to carry out His plan and carry it forward.

Now let's see some very important things concerning the resurrection, and, of course, everything starts with the resurrection of Christ. The firstfruits is a firstfruit harvest. It is a harvest Holy Day to celebrate the completing, the accomplishing of the firstfruits of the grain. That's not all the firstfruits, which follow after that. There are the firstfruits of the fruit of the tree, there are firstfruits of other products, other vegetables, other things that come along. Those all belong to God. But this is a special one. The harvest that God has with the Feast of Pentecost relates to and begins with Christ Who is *the first* of the firstfruits.

Let's understand something very important concerning the resurrection of Christ, and especially in this day. I'm going to emphasize, again, that **you must have the right Bible**. And the right Bible is the one that is based upon the right Greek text and Hebrew text. *The Holy Bible in Its Original Order—A Faithful Version with Commentary* has been based upon the proper texts. I use the same Greek text that was used that the translators of the *King James*

Version used, which is the Byzantine text, also known as the authorized text, or the received text, or the text of 1550 by Stephens. That's the one that I have used.

1-Corinthians 15:12: "But if Christ is being preached, that He rose from *the* dead, how *is it that* some among you are saying that there is no resurrection of *the* dead?" So, immediately Satan is there. As soon as the seeds have been sown Satan is there bringing his tares and infiltrating into the Church, bringing false doctrine and saying 'there's no resurrection.' We're all going to heaven.' *No!*

Notice Paul's argument, v13: "For if there is no resurrection from *the* dead, neither has Christ been raised." I want you to notice the strength of his argument, and I want you to know how dogmatically he brings it because this is important.

Verse 14: "And if Christ has not been raised, then our preaching *is* in vain, and your faith *is* also in vain." In other words they're preaching a myth. You're preaching something that is empty, that is hollow, that has no meaning. "...and **your faith is also in vain.**"

Verse 15: "And we are also found *to be* false witnesses of God..." This is an important statement. Anytime someone makes a statement that is not in conformity with the Word of God is a false witness for God. Meaning that he is testifying of something that is not true, and claiming that God has sanctioned it, which then is false witnessing for God. Taking the name of God in vain, using the name of God in futility and vanity.

"...because we have testified of God that He raised Christ, Whom He did not raise, if indeed *the* dead are not raised. For if *the* dead are not raised, neither has Christ been raised. But if Christ has not been raised, your faith *is* vain; you are still in your sins" (vs 15-17).

In other words there is no forgiveness of sin unless Christ, Who is the First of the firstfruits, ascended unto the Father to be accepted on the morrow after the Sabbath during the Feast of Unleavened Bread, which then is the first day beginning the 50-day count. ***Unless that occurred there is no forgiveness of sin!*** And you can also trust and be reassured that any other scheme of the forgiveness of sin will not bring the forgiveness of sin, because Christ ***'is the Way and the Truth and the Life.'*** There is no other way that it can be done than through Jesus Christ.

Verse 18: "And those who have fallen

asleep in Christ have then perished.... [there's no hope] ...If in this life only we have hope in Christ... [without a resurrection] ...we are of all people most miserable" (vs 18-19). Why? *Because you're believing in something that is false*, if the dead are not raised.

Notice how Paul concludes his argument, v 20: "But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep. For since by man *came* death, by Man also *came the* resurrection of *the* dead. For as in Adam all die..." (vs 20-22).

We all have inherited the 'law of sin and death' within us, so as in Adam we die. Just like God told Adam, 'Dust you are and unto dust you shall return; even so in Christ shall all be made alive'—that is all the resurrections, the three resurrections in the Bible:

1. the first resurrection
2. the second resurrection of those who have not committed the unpardonable sin
3. the other part of the second resurrection, which is the resurrection of those who have committed the unpardonable sin

All will be made alive in Christ, whether for eternal life, or whether for eternal death.

Verse 23: "But each in his own order: Christ *the* Firstfruit..." We are the Church of the Firstborn. We are the firstfruits of the harvest, but Christ is the *First* of the firstfruits.

"...then, those who are Christ's at His coming" (v 23). That's when the first resurrection is going to be: *at His coming!*

Now we're going to see then how 'at His coming,' pictures the Day of Pentecost as *the day of the resurrection*. Let's understand that that is the only day that it can signify. Someone will surely say, 'Well then, you're saying you know when the return of Christ is.' *No!* We're saying we know when the resurrection will be. The reason is we can go back; let's look at it from what we already know.

- Is Christ our Passover, Who was crucified for us? *Yes!*
- When was He crucified? *On the Passover Day!*
- Did God do it on the time and in the day that He prophesied, and in the way and the manner that He said that He would do it? *Yes!*

It's exactly the same thing concerning the resurrection of Christ.

- When was He raised? *Right at the end of the Sabbath after being in the grave three days and three nights!*

- When did He ascend to the Father? *On the Wave Sheaf Offering Day!*

Then we saw how there are seven churches, and those seven churches represent *the harvest of the church age*. The *harvest of the church age* is part of the main harvest of God. That's from the time that Christ ascended to heaven until the time of the first resurrection. Then 'every man in his own order.' We know that at the end of the thousand years there will be the second resurrection of those who have not committed the unpardonable sin. Then the other half of the second resurrection for those who committed the unpardonable sin, that all the wicked may be thrown in the Lake of Fire at once. So, the Holy Days picture God's plan; these things happen on the Holy Days Let's keep that in mind, and let's understand that of the day of Christ's coming no one really knows; I'll show you why a little bit later.

Let's pick up the story now in Acts 1 and let's see what Luke wrote concerning the things, the events that took place after Christ was raised from the dead.

Act 1:3, concerning Christ: "by many infallible proofs, He presented Himself alive after He had suffered, being seen by them for forty days..."

Isn't it interesting that Christ was seen of the apostles from the time of His ascension until the time of His second ascension into heaven—His first one *to be accepted*, and then His second one to *remain* in heaven. He was seen of the apostles 40 days. But also isn't it interesting that after Pentecost, and the covenant that was made with Israel and the wedding supper of Israel with the 70 elders, that Moses was on the mount with God 40 days. In either case we have 40 days. In Christ's case it's 40 days before Pentecost. In Moses case it's 40 days from the day after Pentecost. So, it's 40 days.

"...and speaking the things concerning the Kingdom of God. And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to 'await the promise of the Father, which,' *He said*, 'you have heard of Me. For John indeed baptized with water, but you shall be baptized with *the* Holy Spirit after not many days.'.... [which was just 10 days away] ... So then, when they were assembled together, they asked Him, saying, 'Lord, will You restore the kingdom to Israel at this time?' And He said to them, 'It is not for you to know *the* times or *the* seasons, which the Father has placed in His own authority'" (vs 3-7).

Remember, this was before any of the New Testament was written. And this was written before the book of Revelation was written by John, and the

book of Revelation is *to reveal*. All of the New Testament is *to reveal the will of God and His Word and His Truth!*

Verse 8: “But you yourselves shall receive power... [‘*dunamis*’] ...when the Holy Spirit has come upon you, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the ends of the earth.*” That’s a continuous thing that is going on today, and God has made it known, and God has sent it out.

There are Bibles in over 250 languages; the New Testament in over 1,200 languages; the book of Mark in over 2,000 languages; all of that is preaching the Gospel and it is going out. We all have our part to do our preaching. We all have our part to do our witnessing. And brethren, pray that God will open whatever doors are necessary for us to reach out and to reach new people. With our website we’re able to reach out into all the world, 24-hours a day, seven days a week to anyone who has a computer they can get on there and find out information concerning many things—www.cbcbg.org—we have a lot of information and literature on there.

Verse 9: “And after saying these things, *as* they were looking at *Him*, He was taken up, and a cloud received Him out of their sight.” Just disappeared to go sit at the right hand of God the Father.

Verse 10: “Now, while they were gazing intently up into heaven as He was going up, two men in white apparel suddenly stood by them.” That’s two angels; angels look like men.

Verse 11: “Who also said, ‘You men of Galilee, why do you stand *here* looking up into heaven? This *same* Jesus, Who was taken up from you into heaven, shall come in exactly the same manner as you have seen Him go into heaven.’”

Let’s see how tremendous and momentous this event was, and how important it is to understand the real meaning of Acts 2:1. We have the booklet, *The True Meaning of Acts 2:1*, because everyone has misconstrued this, twisted the Scriptures to their own destruction to make it say something that it really doesn’t say.

Acts 2:1: “And when the day of *Pentecost*, the fiftieth day, was being fulfilled...” And some people say, ‘See, the 50th day was over. They were all assembled with one accord in one place. That means they were there on the 51st day.’ That doesn’t relate to what the Greek really means. The Greek here has a special articular infinitive, the present tense. This should be translated: and during the fulfilling, or the accomplishing of the 50th day, not the 51st. If it were the 51st day then it would clearly

say the 50th and first day. But it doesn’t say that in the Greek.

And during the fulfilling of the 50th day “...they were all with one accord in the same place” (v 1). Why? *They were assembled for the Holy Day, which is a Holy convocation.* That’s why they were there.

Verse 2: “And suddenly *there* came from heaven a sound ...” (vs 1-2). Here is the re-enactment of what we saw at Mt. Sinai. Only instead of at Mt. Sinai it’s at the temple of God, because that’s where God placed His name. So, anything that God was going to do, any authorization and change in the way that things were done would come from God. In this case by the power of His Holy Spirit, and right at the temple so that it would be fully established that this was by the authority and the power of God, undeniable.

“...like *the* rushing of a powerful wind, and filled the whole house where they were sitting. And there appeared to them divided tongues as of fire...” (vs 2-3). Remember the fire on top of Mt. Sinai? This is showing the same fulfillment now, *only spiritually*, of the Day of Pentecost as when the Law was given on the Day of Pentecost.

“...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” (vs 3-4). Let’s understand something very important here. God is not the author of confusion, so whatever the Holy Spirit did was something that was sound, it was intelligible, it was understandable, and it was for a specific purpose. That’s what happened on this Day of Pentecost, and here’s the reason:

Verse 5: “Now, *there* were *many* Jews who were sojourning in Jerusalem, devout men from every nation under heaven. And when word of this went out, the multitude came together and were confounded, because each one heard them speaking in his own language” (vs. 5-6).

So, there was a double miracle. There was a miracle *in the preaching*, because in the minds of the apostles they were thinking and speaking with their own language, but in everyone who was *listening* it came to them in their own language. This is a profound thing to understand. Not only just for Jews, because remember, the New Testament says ‘to the Jew first and then to the Greek.’ So, we have here ‘to the Jew first,’ but also to those who were assembled there in Jerusalem who came from every nation on earth.

Please understand that the stories that went back from those who were up at Jerusalem during the Passover and the Feast of Unleavened Bread, and

all the events that took place that we have already covered: How that Christ was crucified and raised from the dead, and all the stories that were told by the scribes and Pharisees to tell the lies that the disciples stole the body away. They knew that something big was going to happen on Pentecost, because it was a Holy Day of God. This was big! This was great! This was fulfilling the prophecy of God giving His Spirit to men; and He began with the apostles.

Verse 7: “And they were all amazed, and marveled, saying to one another, ‘Behold, are not all these who are speaking Galileans? Then how... [since the implication is they are uneducated] ...is it *that* we hear each one in our own language in which we were born?’” (vs 7-8). They were hearing, they were understanding, and then it lists all of the nations that they were from.

The last part of v 10 says “...Jews and proselytes.” Proselytes were circumcised Gentiles who would embrace the religion of Judaism.

Verse 11: “...we hear them speaking in our own languages the great things of God.’.... [this day was tremendous] ...And they were all amazed and greatly perplexed, saying to one another, ‘What does this mean?’ But others were mocking *and* saying, ‘They are full of new wine.’ 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’” (vs 11-15). That is in the morning.

- When did God appear on Mt. Sinai? *In the morning!*
- When did He give the law? *On the day of Pentecost!*
- When did He give the Holy Spirit?

In other words to give them the heart to keep God’s laws? Remember, when He gave the Ten Commandments He said:

Deuteronomy 5:29: “Oh, that there were such a heart in them that they would fear Me and keep all My commandments always...” God is supernaturally giving the heart, by the circumcision of the heart through the power of the Holy Spirit so that they would have the ability now to keep the laws of God greater than that. God’s Spirit and power would write them in their hearts and in their minds so they could keep them with a willing heart, with a willing attitude, and in service to God. But first there has to be repentance!

Then Peter went on and gave this tremendous and powerful sermon, Acts 2:16: “But

this is that which was spoken by the prophet Joel... [we’ll see how this ties in with Rev. 7] ...‘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 wonders in the 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’” (vs 16-20).

He gave this prophecy. It’s recorded here in Acts 2, but this has not yet occurred. The only thing that has occurred of this is that the Holy Spirit was given. The rest of it has not occurred. That is for a future day of Pentecost. We need to keep that in mind. We’ll see that when we get to the book of Revelation.

Verse 21: “‘And it shall come to pass *that* everyone who calls upon the name of *the* Lord shall be saved.’ Men, Israelites, listen to these words: Jesus the Nazarean, a Man sent forth to you by God, as demonstrated by works of power and wonders and signs, which God performed by Him in your midst, as you yourselves also know; Him, having been delivered up by the predetermined plan and foreknowledge of God, you have seized by lawless hands *and* have crucified and killed. *But* God has raised Him up, having loosed the throes of death, because it was not possible *for* Him to be held by it” (vs 21-24). Then he finished giving the sermon saying that David was not resurrected from the grave but it was Jesus, even though He gave the promise to David.

Verse 34: “For David has not ascended into the heavens, but he himself said, ‘The Lord said to my Lord’...” They understood those Psalms. Remember the very first time that they saw Jesus in the evening on the day that He ascended to the Father (Luke 24). what did He do? *He opened their understanding concerning Him and the Law, the Prophets, and the Psalms!*

Here Peter is quoting Psa. 110; v 34: “...‘Sit at My right hand until I have made Your enemies a footstool for Your feet.’ 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” (vs 34-36). That was a powerful sermon, and notice what happened:

Verse 37: “Now after hearing *this*, they were cut to the heart...” This is what has to happen to every one of us. This is what has to happen to

everyone whom God calls. They are pricked in their heart so they will understand what Christ went through to die for their sins and become the sacrifice for all of mankind. And God leads you to repentance to understand that.

Let's understand something very important: *Repentance is a continuous, ongoing thing in our lives by the operation of the grace of God*, and He is the One Who leads us to it. Just like the parable of the prodigal son, remember what happened to him? He got his inheritance and went out and spent it, squandered it in a strange land and was out feeding the hogs good food. He couldn't even eat it. And it says there, '*...and when he came to himself...*' Now, this is what you need to do concerning repentance. You need to **come to yourself**; that is *understand where you are*.

- understand your nature
- understand your sins
- repent to God

That's what they did here: "...they were cut to the heart; and they said to Peter and the other apostles, 'Men *and* brethren, what shall we do?' ... [there are things that God wants us to do] ... Then Peter said to them, 'Repent...'" (vs 37-38).

Repentance means **to turn from your sin, turn from the way you're going, turn back and come to God!** Just like God said through Ezekiel, 'Turn you, turn you, for why will you die O house of Israel.' It's the same way with us. And I hope there are brethren out there who are turning back to God. Why will you die O Church of God, you that have gone astray? **Turn you, turn you, come back to God! Let your hearts be pricked!**

(go to the next track)

"... '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. 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.' And with many other words he earnestly testified and exhorted, saying, 'Be saved from this perverse generation.' Then those who joyfully received his message were baptized; and about three thousand souls were added that day" (vs 38-41). Which day? *During the fulfilling of the 50th day!*

That is a tremendous thing that happened. Imagine the account that everyone went back and told the story of being there at the temple, and this tremendous event took place. The One that was called Jesus Christ was raised from the dead, and how the power of the Holy Spirit came on them. This was a tremendous event! We'll project forward to the last Pentecost here in just a minute.

I want to go back and pick up something that's very important concerning the two loaves that were baked with leaven (Lev. 23). Let's ask ourselves a couple of questions concerning this and let's see if we can determine the true Scriptural use of leaven here in Lev. 23, and what that pictures in it's fulfillment. Now remember, all during the Feast of Unleavened Bread leaven represents sin. Outside the Feast of Unleavened Bread leaven does not represent sin. What we are looking at here is a good use of leaven.

Leviticus 23:17, and this is to be done on the 50th day: "You shall bring out of your homes..." This is all who assembled up at the temple area, that they were to bring out of their habitations.

"...two wave loaves of two tenth parts. They shall be of fine flour. They shall be baked with leaven..." (v 17). Why would God have them put leaven in these? This has to be a good use of leaven because it's waved before God. I think we were right in our past understanding that one loaf equals those were qualified for the first resurrection under the Old Covenant, and the other loaf represents those who qualify for the resurrection under the New Covenant.

- Why leaven?
- What does it say these are?

"...*they are* the firstfruits unto the LORD" (v 17). *Baked!*

Now let's see something important here, where there is defining the Kingdom of God with the parable of the leaven, which is a good use of the leaven.

Matthew 13:33: "Another parable He spoke to them: 'The Kingdom of Heaven is compared to leaven...' " You can't say that this is a bad use of leaven. You cannot say that leaven here is picturing sin because then you would have to say that the Kingdom of God is likened unto sin. And the Kingdom of God is likened unto righteousness, *not sin!* So, it's likened unto leaven.

"...which a woman took... [the Church] ...and hid in three measures of flour until all was leavened" (v 33).

What happens to bread? *All dough when you first make it is unleavened.* When it's baked unleavened then it's permanently in that form until it's eaten. Now, when you put the leaven in it rises. It completely changes the form of the bread. When you bake it, it is permanently in that changed form. It can't be beaten back as though to make it flat again like you do when it rises and then you beat it back, let it rise a couple more times so that you really get everything leavened. Here is a good use of leaven.

What does this picture? This pictures *the new spirit body*, which we will receive. All of those from the Old Covenant that qualified—going all the way back to Abel and those who, under the New Covenant, beginning with the Day of Pentecost as we saw who received the Holy Spirit at the resurrection—**will be changed**.

Let's see that in 1-Cor. 15; this becomes very important, very profound! You are not going to be raised with the same body that you have in the flesh today. Let's notice how the Apostle Paul describes this. Remember, he also condemned them already as we saw earlier, that there were some who did not believe in the resurrection.

1-Corinthians 15:34: "Awake to righteousness, and do not sin, for some of you do not have the knowledge of God. I say *this* to your shame." Can you imagine that? Sitting in the Church of God not having the knowledge of God? We see the same thing being repeated today. How can people sit there in the Church of God and not have the knowledge of God?

1. they have not been taught
2. some of them may be tares
3. some of them may be Laodiceans or whatever attitude of the seven churches that be there

"Nevertheless, someone will say, 'How are the dead raised? And with what body do they come?' Fool! What you sow does not come to life unless it dies" (vs 35-36).

Let's see how Jesus explained it concerning Himself, likening it also unto grain. Remember that Jesus was the *first of the firstfruits! He was the Premiere Sheaf of the harvest of the grain!*

John 12:24: "Truly, truly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone ... [this is a sowing (Matt. 13)] ...but if it dies, it bears much fruit. The one who loves his life shall lose it, and the one who hates his life in this world shall keep it unto eternal life" (vs 24-25). Christ is likening even His own death as a grain being planted that dies.

It's the same thing here, 1-Corinthians 15:36: "Fool! What you sow does not come to life unless it dies. And what you sow *is* not the body that shall be; rather, *it is* bare grain—it may be of wheat, or one of the other *grains*; and God gives it a body according to His will, and to each of the seeds its own body. *Likewise*, not all flesh *is* the same flesh..." (vs 36-39).

He goes on to explain it in quite detail: "...Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of

birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different. *There is* one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for *one* star differs from *another* star in glory. So also *is* **the resurrection of the dead**. It is 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. There is a natural body, and there is a spiritual body" (vs 36-44).

Notice how it's talking about the harvest continually—it is sown. That's why the Day of Pentecost pictures the resurrection because that's a finality of the firstfruits harvest for the grain.

Verse 45: "Accordingly, it is written, 'The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit.'.... [Christ through the power of the resurrection] ...However, the spiritual *was* not first, but the natural—then the spiritual. The first man *is* of the earth—made of 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. And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *One*" (vs 45-49).

When we bear the image of the heavenly we will be changed, just like a lump of dough is changed when leaven is put in it, and then when it's baked in it's final form, it is permanently in a changed form. That's exactly what it will be with us for the resurrection.

Verse 50: "Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God, nor does corruption inherit incorruption.... [it must come from God as a gift] ...Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (vs 50-52). We will see in a little bit that in Rev. 11 the last trump is defined as the seventh trump, and that is the resurrection.

Verse 53: "For this corruptible must put on... [from God] ...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 53-54)—**by the very power of the resurrection**.

We will be changed, *permanent change*. That is what the leaven of the two loaves picture on

the Day of Pentecost. Of course, when all the thousands of them came there were thousands and thousands of those loaves. They waved them before the Lord and then that became part of their keeping of the Feast of Pentecost.

Brethren, this really gets exciting. Now let's review Rev. 6 and 2 & 3—the seven churches:

- that pictures the seven churches that were *then*
- that pictures the seven churches *down through history*
- that pictures perhaps even the seven churches *at the end-time*.

If we have seven from which comes seven, out of which comes seven, which is the pattern of the book of Revelation then we probably have seven churches in the end-time which will match up to the seven churches (Rev. 2 & 3). These seven churches represent the seven weeks harvest. Let's see when the seven week harvest comes to an end and then we are left once again with the 50th day harvest, which will be God's harvest.

We have in Rev. 4 & 5 showing the events that are going on there, and how that Christ is the only One to open the seals (Rev. 4 & 5). Then He was given power to open the seals, and that is after the time that God the Father gave Christ the authority to do so. We will see where we have the end of the Church Age.

Revelation 6:1: "And I looked when the Lamb opened one of the seals; and I heard one of the four living creatures say, like the sound of thunder, 'Come and see.' And I looked, and behold, *there was* a white horse; and the one who was sitting on it had a bow, and a crown was given to him; and he went out conquering, and to conquer" (vs 1-2). This is a picture of the false religion going out in 'conquering and to conquer.' We see that happening right now bringing all coalesced into the coming one world government.

Verse 3: "And when He opened the second seal, I heard the second living creature say, 'Come and see.' And another horse went out *that was* red; and *power* was given to the one sitting on it to take peace from the earth..." (vs 3-4). This is the time of Rev. 13 after *the beast* receives the deadly wound and that is healed and he comes back, and authority is given him over all kindreds and tongues and nations, and it was given him authority to make war against the saints.

Verse 5: "And when He opened the third seal, I heard the third living creature say, 'Come and see.' And I looked, and behold, *there was* a black horse; and the one sitting on it had a balance in his

hand. And I heard a voice in *the* midst of the four living creatures say, 'A measure of wheat for a silver coin, and three measures of barley for a silver coin: and *see that* you do not damage the oil and the wine.' And when He opened the fourth seal, I heard *the* voice of the fourth living creature say, 'Come and see.' And I looked, and behold, *there was* a pale horse; and the name of the one sitting on it was Death, and the grave followed him; and authority was given to them over *one* fourth of the earth, to kill with *the* sword and with famine and with death, and by the beasts of the earth (vs 5-8).

Now then, here's what we have when the Church Age ends, v 9: "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." This was in vision. This is not saying that they're immortal souls. But this is a way of God conveying to John, and to us, the events that are going to take place.

Verse 10: "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; and they were told that they should rest a short time, yet, until *it* be fulfilled *that* both their fellow servants and their brethren also would be killed, just as they had been" (vs 9-11). So, we have two categories of Christians at this particular point:

1. we have those who have gone to a place of safety (Rev. 12)

We also find that Satan goes after to make war with the remnant of her seed, who have the testimony of Jesus Christ and keep the commandments of God. This is the war pictured right here by the 5th seal.

2. there will come a time when all of those who are not in a place of safety will be martyred
 - that will end the Church harvest
 - that will finish the harvest of the seven churches
 - that will finish the seven-week harvest

But there is still one more day of the harvest, which God Himself is going to do, in a way different than dealing with us.

Let's see how that begins, v 12_[transcriber's correction]: "And when He opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as *the* hair of sackcloth, 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* heaven departed like a scroll that is being

rolled up, and every mountain and island was moved out of its place” (vs 12-14).

This is a tremendous event! This is the event, which is spoken of there in Hag. 2 where the Lord says, ‘And yet one more time I will shake the earth and the heavens and the dry land, and the sea.’ And then Christ will appear. This is it, right here. Notice what happens.

Verse 15: “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; 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, because the great day of His wrath has come, and who has the power to stand?’” (vs 15-17).

Now let’s see where this occurs. Jesus talked about the Tribulation because the Tribulation begins with the second seal. Then we have the third seal, the fourth seal, and then the fifth seal is the martyrdom of the saints. They are blamed by *the beast* as causing all of these problems on the earth. ‘And as soon as we get rid of them then we’re going to solve all the problems on the earth and:

- we’ll have one government
- we’ll have one religion
- we’ll have one mind

and all of these nasty Christians will be exterminated.’ When they come to the point of killing every Christian they can find, because they’ll be able to find them. Even without the *mark of the beast*, which none of the true Christians will have, they have the global positioning system, and they can track down any human being on earth within 100 square feet. So there is:

- no mountain you can go to
- no cave you can go to
- no cellar that you can go to

because when God has determined it is His will that those who are to be martyred *will be martyred*. At that time God will give great strength to be able to give a witness, and to prophesy against the evil powers of Satan and the world.

Matthew 24:21: “For then shall there be great tribulation, such as has not been from *the* beginning of *the* world until this time, nor ever shall be *again*. And if those days were not limited, **there would no flesh be saved; but for the elect’s sake those days shall be limited**” (vs 21-22).

The Greek here doesn’t mean, ‘cut short’ (*KJV*) shortening up less than 3-½ years. It means, *limited*; those days are limited. God has in advance

set a limit of the days of the Tribulation.

Verse 23: “Then if anyone says to you, “Behold, here *is* the Christ,” or, “*He is* there,” do not believe *it*. For there shall arise false Christs and false prophets, and they shall present great signs and wonders, in order to deceive, if possible, even the elect. Behold, I have foretold *it* to you. Therefore, if they say to you, “*Come and see!* He is in the wilderness”; do not go forth. “*Come and see!* *He is* in the secret chambers”; do not believe *it*” (vs 23-26).

This ties in with the beginning of the sixth seal with the rolling back of the heavens as a scroll rolled up together.

Verse 27: “For as the light of day, which comes forth from *the* east and shines as far as *the* west...” This is not talking about a bolt of lightning, because lightning does not just proceed from the east. It proceeds from the east, from the west, from the north, from the south; from the clouds down to the ground; from the ground back up to the clouds; it goes sideways, it goes at every angle. So, this cannot be talking about lightning as a bolt of lightning, but the light of day, which comes out of the east because that’s where the sun rises, and shines even unto the west because that’s where the sun sets.

“...so also shall the coming of the Son of man be” (v 27). This is called *the sign of the Son of man*. What is going to happen? *When the heavens roll back as a scroll there is going to appear this brightness as if it’s another sun, and of that day and of that hour knows no man!*

Verse 29: “But immediately after the tribulation of those days...” We saw the Tribulation come up to a certain point. And when we come to the book of Revelation we are going to see that it shifts from the tribulation of man against man to the more dastardly part of it—of demons and men against the angels of God—with the seven trumpet plagues. This becomes important to understand.

Verse 30: “And then shall appear the sign of the Son of man in heaven... [as a sun just being exposed; never there before] ...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.”

Because of the time that is left, the sign of the Son of man must be like a sun coming closer and closer and closer to the earth. Then when it comes time for the resurrection it will, I believe, lock into orbit right over Jerusalem. That’s where the Sea of Glass will be. How high it will be, I don’t know. It says it’s going to be in the clouds. How high are the clouds? Clouds can be as high as 50,000 feet. They can be as low as 2,000 or 3,000 feet. So, we don’t

know, but we are going to meet Christ in the air in the clouds. Christ is coming with the clouds.

Notice when the resurrection occurs this is what is going to happen, v 31: “And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to *the* other.”

We got ahead of the story a little bit, because we need to look at the 50th day harvest of God. And this is a *special harvest* of God. Remember how we ended; they saw the sign of the Son of man in heaven.

Revelation 6:17 “Because the great day of His wrath has come, and who has the power to stand?”

Now then, God does something very important. He intervenes to fulfill a prophecy. He intervenes to show His mercy. He intervenes because He does not want, with the end of the Church Age, that there lack human beings who are converted and qualify for the Kingdom of God.

Revelation 7:1: “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).

- Exodus 31
- John 20
- Luke 24
- Psalm 110
- Revelation 11; 2-5; 13; 12
- Haggai 2

Also referenced: Booklet:
The True Meaning of Acts 2:1

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All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Exodus 34:26
- 2) 1 Corinthians 15:12-23
- 3) Acts 1:3-11
- 4) Acts 2:1-8, 10-15
- 5) Deuteronomy 5:29
- 6) Acts 2:16-24, 34-41
- 7) Leviticus 23:17
- 8) Mathew 13:33
- 9) 1 Corinthians 15:34-36
- 10) John 12:24-25
- 11) 1 Corinthians 15:36-54
- 12) Revelation 6:1-17
- 13) Matthew 24:21-31
- 14) Revelation 6:17
- 15) Revelation 7:1-3

Scriptures referenced, not quoted: