

The Blessed Hope!

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;” –(Titus 2:13)

Diamond & Nugget #107

Note that I have not made a mistake here in numbering this Diamond & Nugget #106; I have an unfinished Blessed Hope #106 that I have been working on but what I am about to share here will explain why I have set it aside for the time being. When I post it depends on how soon I can finish it. The Rapture could well possibly occur inside the next three weeks up through June 15/16th. I hope you caught what I just stated! So this Blessed Hope is a priority for those awaiting the call to **“Come up hither...”**

What I am going to share is a break-thru for me after more than four years of work. When Jesus Christ said, “No man knows the day.... **“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”** -(Matthew 24:36) and **“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”** -(Mark 13:32). The Scriptures do not lie but they can certainly cause confusion and muddy the waters in our understanding. As a Pre-Tribulation Pre-Millennial Rapture believer, I have always sought after another way to explain why it was so. In Blessed Hope #105, I was addressing and illustrating how a passage can be so crystal clear but just as puzzling when it came to its meaning or understanding. At times the obvious is obscured.

When the Lord Jesus Christ stated those words found in the Gospel of Matthew and Mark, He was not trying to be evasive, or trying to dodge the question put to Him by the disciples. There is a very simple answer as you will soon discover here.

The holiday of **Pesach**, or Passover, falls on the Hebrew calendar dates of Nissan 15-22. This year **Pesach** 2022 (Passover) began at sundown on Friday, April 15, and ended at nightfall on April 23.

The spring equinox — which marks the official start of the spring season — occurred this year on March 20. But the first full moon of the season did not arrive until Saturday, April 16.

So this year, Christians celebrated Easter Sunday on April 17, because that's the first Sunday after the first full moon of spring. Orthodox Easter, which follows a different calendar, is a week later this year on Sunday, April 24.

The Jewish holiday of Passover is always celebrated in the early spring, but just like the Christian calendar, the Hebrew calendar is tied to the lunar cycles. So this year, Passover started at sundown on Friday, April 15, and ended on the evening of Saturday, April 23.

The start of Passover, which celebrates the Israelite Exodus from Egypt, falls on the same day of the Jewish calendar every year — the eve of the 14th day of the Hebrew month of Nissan. This means each year Passover does not occur on a specific date like our Memorial Day or July 4th.

However, because Jews use a lunar calendar, they must insert a so-called “leap month” every two or three years to keep their holiday cycles in tune with nature’s seasons.

This year of 2022 was one of those years when a 13th month was needed to keep the feast cycles in synch so the month of Nissan started on April 2, and Passover started on April 15.

The Jewish calendar follows the moon, or the lunar cycle. According to the Jewish calendar, a month is the length of time it takes for the moon to revolve around the earth—about 29½ days. Some of the Hebrew months therefore have 29 days, while others have 30.

Twelve months consisting of 29½ days each makes 354 days, the lunar year. The sun revolves around the earth in roughly 365¼ days— a solar year. This means that the lunar year is about 11 days shorter than the solar year. If the Jewish calendar were to exclusively follow the lunar year, it would take a mere four years for Passover to be in the winter. In a few more years, Passover would be pushed all the way back to the fall, then to the summer. This would be inappropriate, as the verse -(Deuteronomy 16:1) clearly states that Passover should be “in the spring.”

The bottom line of this lesson is that Passover is set or fixed by the astronomy related to the lunar calendar. It then determines the feasts for the entire year, since each is based on the Biblical calendar. By that I am saying that the dates on any given year are set in motion by the Biblical Feast of Passover (remembrance of the Exodus event).

In actuality, aside from the regular seventh day Sabbath observance, there were seven **Mo’adim**, Appointed Times, in Israel’s liturgical calendar (Leviticus 23).

1. The Passover Sacrifice (on the 14th day of the first month)
2. The Feast of Unleaven Bread (15th – 21st day of the first month)
3. The special Wave-sheaf Offering of Firstfruit (on the day after the Sabbath).
4. The Feast of Firstfruits, Weeks or Pentecost (50 days later)
5. The Day of Trumpets (*Shofar*, 1st day of 7th month).
6. The Day of Atonement (*Yom Kippur*, 10th day of 7th month)
7. The Feast of Ingathering, Tabernacles (*Sukkot*, 15th – 22nd day of the 7th month)

Note that only three of these “appointed times” are actually designated as **chag** or **haggim** the literal word for Feast or Festival. Unfortunately, most of our Modern Bibles do not make this clarification. This I dare say begins an error of huge significance in why the modern-day world does not understand the full meaning of Shavuot / The Feast of Weeks – Pentecost.

It is now important for you to understand that Pentecost has been set for June 5th, 2022. It will be 51 days following the Passover Sacrifice. This date could be the Rapture of the Church. Sunday, June 5th is just one week away from May 29th, 2022! Am I saying that Pentecost Sunday, June 5th is the date of the Rapture. Maybe! It could well be we are out of here next Sunday. The balance of this article will address the deeper understanding of **Shavuot** and why Jesus Christ designated this day to be unique to the Church!

Shavuot – The Feast of Weeks – Pentecost

By Dr. Arnold G. Fruchtenbaum

Shavuot is the fourth holy season on the Jewish calendar. Among the Jewish people, it is also known as the Feast of Weeks. Among most Gentile believers today, the season is known as Pentecost.[\[1\]](#)

A. The Biblical Observance

Shavuot is a one-day festival. It is unique in that it was the only festival where leaven was required in the offering: *Ye shall bring out of your habitations two wave-loaves of two tenth parts <of an ephah>: they shall be of fine flour, they shall be baked with leaven, (Lev. 23:17) which was unusual, for Leviticus 2:11 commanded, No meal offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven. As was noted in previous chapters, when used symbolically in Scripture, leaven is a symbol of sin. The reason God required leaven to be used during Shavuot was because those represented by this offering were sinners. The two loaves were made of wheat flour and were considered one offering. They were waved before the LORD together on a single sheet, but not offered on the altar. This means they were not burned.*

Shavuot takes place on the sixth day of the month of *Sivan*, which means that it is seven weeks and one day after the second day of Pesach. The count actually began on Hag Hamatzot, and once it reached the fiftieth day, Shavuot would be observed.

B. Shavuot in the Scriptures

Shavuot is mentioned extensively in five passages of the Torah: Exodus 34:22; Leviticus 23:15-21; Numbers 28:26-28; and Deuteronomy 16:9-12. The holy day is also mentioned three times in the New Testament: Acts 2:1-4, 20:16; and I Corinthians 16:8.

The first passage, Acts 2:1-4, shows that the church was born on Shavuot. Acts 2:1 explains: *And when the day of Pentecost was now come, they were all together in one place.* Verses 2-4 record the birth of the church, which resulted from the coming of the

Holy Spirit. These verses will be discussed further in the following section (titled “The Messianic Implications”).

The second verse, Acts 20:16, notes that Paul had a desire to be in Jerusalem for Shavuot: *For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him to be at Jerusalem the day of Pentecost.* Shavuot was a pilgrimage festival, and, under the law, all Jews were required to be in Jerusalem for it. Although Paul, as a Jewish believer, was no longer under the law, he did have the option of observing the feast if he wished, and indeed, he desired to be with his people in Jerusalem on this occasion.

The third verse, I Corinthians 16:8, shows that at the time Paul wrote the first epistle to the Corinthians, he expected to be in the Ephesus area for Shavuot: *But I will tarry at Ephesus until Pentecost.*

C. The Messianic Implications

In dealing with the Messianic implications of Shavuot, Acts 2:1-4 will be discussed first, followed by a study of the various facets of the fulfillment of this passage.

1. The Birth of the Church: Acts 2:1-4

¹ And when the day of Pentecost was now come, they were all together in one place.² And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.³ And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.⁴ And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Verse 1 states the occasion: It was the day of Pentecost, meaning seven weeks plus one day following Hag Hamatzot. The Greek sentence structure is unique in that a definite article is placed before the word “day.” It shows that Shavuot was then to be fulfilled by the events occurring in this particular chapter. The Greek word translated “was now come” is *sumpléroó*, and it means “to fill up completely,” hence “to fulfill.” The point Luke is trying to make in using the definite article and this particular term, *sumpléroó*, is that Shavuot is about to be fulfilled by the following events. If this was observed on a Sunday in keeping with the Mosaic Law, then this day was also a Sunday, and the church was born on a Sunday. The phrase “they were all together in one place” is taken by some to mean that this was the Temple compound; but most likely this one place was the upper room, as was the case in chapter 1.

Verses 2-4 reveal that the church was born on this day, with the last verse mentioning a specific ministry of the Holy Spirit: the ministry of filling. To be filled by the Holy Spirit means “to be controlled by Him in some facet of one’s life.” When the Spirit came on the day of Pentecost (v. 1), they were all filled with the Spirit (v. 4), meaning that all of those present fell under the Spirit’s control in some unique way. The ministry of filling was not new. People were filled with the Spirit in the Hebrew Scriptures and in the Gospels, long

before the events of Acts 2. However, one ministry did begin on this occasion: the ministry of Spirit baptism.

This can be determined by comparing two other passages in the book of Acts. First, Acts 1:5 states: *for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence*. In this verse, Yeshua used the future tense when He said, *ye shall be baptized in the Holy Spirit*. The disciples had not been baptized by the Holy Spirit yet, but they would be *not many days hence*. Obviously, the expression “not many days hence” refers to the experience that occurred ten days later in Acts 2:1, on the day of Pentecost.

The second passage is in Acts 11:15-16:

¹⁵ And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. ¹⁶ And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

In defense of going to the home of a Gentile and preaching the gospel to him and his household, Peter states in verse 15 that *the Holy Spirit fell on them*, meaning the Gentiles, *even as on us*, meaning the apostles, *at the beginning*, which refers to the events of Acts 2:1-4. In verse 16, Peter quotes Acts 1:5, where Yeshua spoke of the Spirit’s ministry of baptism, and points out that this prophecy was fulfilled when the Holy Spirit came upon the apostles at the beginning, meaning the day of Pentecost.

This ministry of Spirit baptism was new. It began in Acts 2:1-4 on Shavuot, and it is the way a believer enters the body of the Messiah, according to I Corinthians 12:13: *For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit*. So, the means by which one enters the body is Spirit baptism.

Furthermore, according to Colossians 1:18, the body of the Messiah is the church: *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence*.

Combining what has been said so far, the church is the body of the Messiah. The means of entering this body is Spirit baptism. Hence, the church was born when the ministry of Spirit baptism began. Apart from Spirit baptism, the church cannot and does not exist; and since Spirit baptism began in Acts 2:1-4, that is also when the church began. Therefore, the birth of the church is the fulfillment of Shavuot.

2. The Two-Loaves Concept

In the discussion of Shavuot in the Hebrew Scriptures, it was pointed out that two loaves of bread were to be offered and waved before the LORD on a single sheet. Shavuot was fulfilled by the birth of the church, and the church comprises both Jewish and Gentile believers into one body; it is a unity. One loaf represents the Jews, one loaf

represents the Gentiles, and the single sheet represents the fact that Jewish and Gentile believers are united, are one body.

This is brought out clearly by Paul in Ephesians 2:11-16:

¹¹ Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; ¹² that ye were at that time separate from Messiah, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. ¹³ But now in Messiah Yeshua ye that once were far off are made nigh in the blood of Messiah. ¹⁴ For he is our peace, who made both one, and broke down the middle wall of partition, ¹⁵ having abolished in the flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; ¹⁶ and might reconcile them both in one body unto God through the cross, having slain the enmity thereby.

This is stated again in Ephesians 3:5-6:

⁵ which in other generations was not made known unto the sons of men, as it has now been revealed unto his holy apostles and prophets in the Spirit; ⁶ to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Messiah Yeshua through the gospel.

Thus, the two loaves on the single sheet are fulfilled by the fact that Jewish and Gentile believers have been united into one body, the church.

Leviticus 23:17 commands that the two loaves of bread that were to be waved before the LORD on Shavuot were to be leavened. When used symbolically in Scripture, leaven represents sin. It is Jewish and Gentile sinners who are saved by grace through faith and are brought into this one body, the church.

Furthermore, these loaves were to be made of wheat. The harvesting of wheat is a common symbol of evangelism and salvation in the Gospels. In Matthew 3:11-12, the concept of harvesting wheat is also connected with the baptism of the Holy Spirit, which began on Shavuot, thereby bringing the church into existence:

¹¹ I indeed baptize you in water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: ¹² whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

These symbols (harvesting wheat, evangelism, and salvation) are again found in Matthew 13:24-30:

²⁴ Another parable set he before them, saying, The kingdom of heaven is like unto a man that sowed good seed in his field: ²⁵ but while men slept, his enemy came and sowed tares also among the wheat, and went away. ²⁶ But when the blade sprang up and brought forth fruit, then appeared the tares also. ²⁷ And the servants of the householder came and said unto him, Sir, did you not sow good seed in your field? whence then has it tares? ²⁸ And he said unto them, An enemy has done this. And the servants say unto him, Will you then that we go and gather them up? ²⁹ But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. ³⁰ Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

This parable is an elaboration of the Matthew 3:11-12 passage. Here, harvesting wheat is again used as a symbol of evangelism and salvation. The wheat will be reaped and gathered, unified into the body of the Messiah, the church, which was born on Shavuot. Another example where this same type of figure is used is John 4:35-38:

³⁵ Say not ye, There are yet four months, and then comes the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. ³⁶ He that reaps receives wages, and gathers fruit unto life eternal; that he that sows and he that reaps may rejoice together. ³⁷ For herein is the saying true, One sows, and another reaps. ³⁸ I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

Here again, harvesting is used as a picture of evangelism and salvation. By means of evangelism, people come to a saving knowledge of Yeshua; and when they exercise faith, they are baptized by the Holy Spirit into the body of the Messiah.

3. The First-Fruits Concept

The first-fruits concept in the observance of Shavuot in the Hebrew Scriptures pertained to the first-fruits of the wheat harvest. It is fulfilled by the first believers, who were all Jews. Acts 2:41-42 states:

⁴¹ They then that received his word were baptized: and there were added unto them in that day about three thousand souls. ⁴² And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

The first several thousands of believers were Jewish; Gentiles did not come into the picture until Acts 10. In a very special way, these Jewish believers were the first-fruits fulfillment of Shavuot. This is brought out again in James 1:18. James wrote his epistle specifically to Jewish believers: *to the twelve tribes which are of the Dispersion* (Jam. 1:1). The term "Dispersion" is a technical term describing Jews living outside the land. Hence, James did not write to the church in general, but to Jewish believers living outside of Israel. This makes sense since he was the head of the Jerusalem church.

Then, James stated in verse

18: *Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures.* These Jewish believers were a kind of first-fruits of God's creatures. The first-fruits aspect of Shavuot was fulfilled by the Jewish believers who were the first believers of this new entity born on this occasion: the church.

D. The Four-Month Interval: Leviticus 23:22

The first cycle of the seven holy seasons occurs within 51 days and was fulfilled in the program of the first coming of the Messiah. Shavuot marks the end of this first cycle of feasts. The second cycle encompasses three feasts that take place in the fall. They will be fulfilled by the program of Messiah's second coming. Between the two cycles, there is a four-month interval. It is mentioned in passing in Leviticus 23:22:

And when ye reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleaning of your harvest: you shall leave them for the poor, and for the sojourner: I am Jehovah your God.

This verse is not related to any feast. Unless one understands what is really happening, it almost seems like an unnecessary interruption. During the pause between the two sets of festivals, life was to continue along normal lines. The interval is pictured as a summertime of labor in the fields in preparation for the final harvest of the summer and before the fall harvest. However, it is this pause between the festivals that separates the fulfilled program of Messiah's first coming from the fall festivals that will be fulfilled by His second coming. Hence, this interval of four months has a Messianic implication.

The Messianic implication is that this time between the fulfilled program of the spring cycle and the unfulfilled program of the fall cycle is the church age. Indeed, "the gleanings for the poor and the stranger" is a very good picture of the mission of the church itself in gospel evangelism.

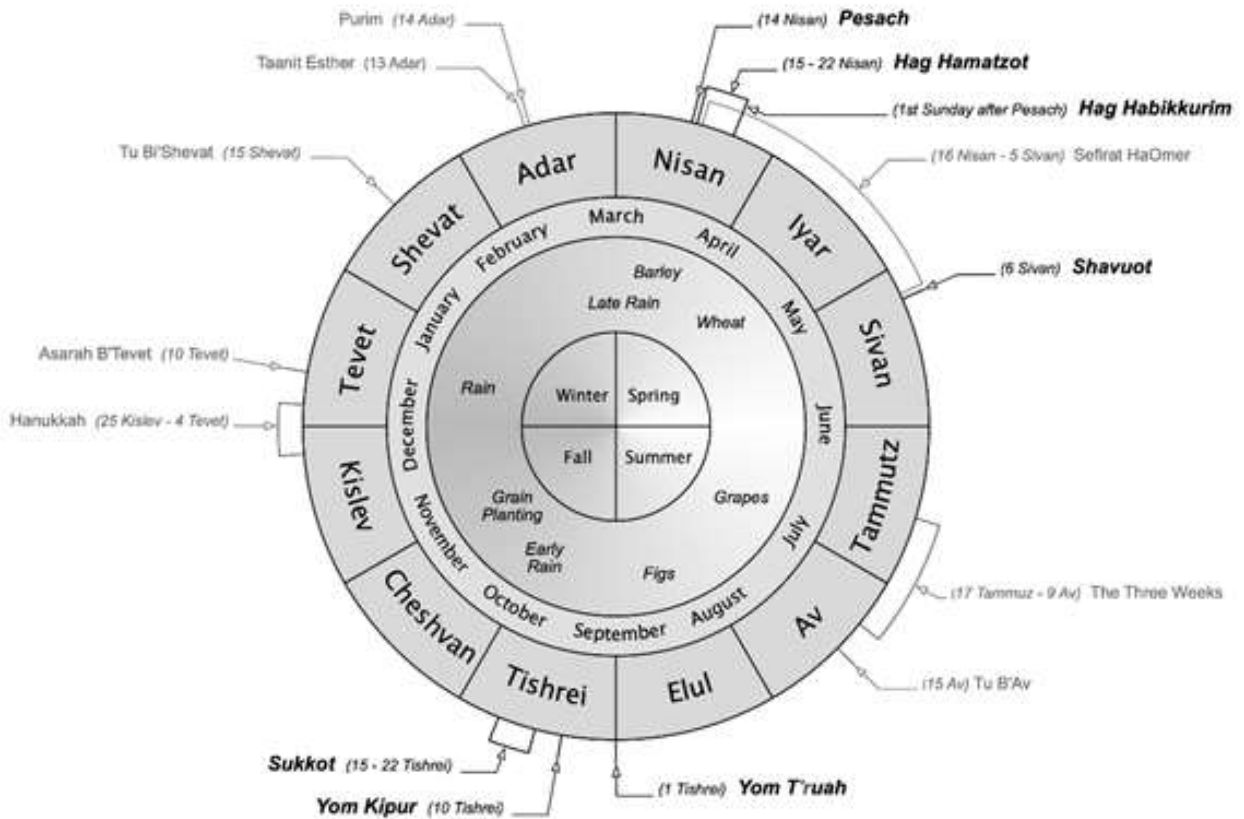
For example, John 4:35

states: *look on the fields, that they are white already unto harvest.* Thus, the interval that separates the spring and the fall cycles becomes a fitting symbol of the obligation of the church to evangelize the world. Hence, Leviticus 23:22, being a parenthetical verse which interrupts the discussion of the feasts of Israel, is significant in that it symbolizes the present age in which we now live and during which the program of the feasts of Israel has been temporarily interrupted.

E. Conclusion

Shavuot completed the first cycle of the feasts, which occurred within 51 days of each other. These feasts were Pesach, Hag Hamatzot, Hag Habikkurim, and Shavuot. Pesach was fulfilled by the death of the Messiah; Hag Hamatzot was fulfilled by the sinlessness of His blood sacrifice and blood offering; Hag Habikkurim was fulfilled by the resurrection of the Messiah; and Shavuot was fulfilled by the birth of the church. The four-month interval between the spring and fall cycles is currently being fulfilled by the church age.

F. The Jewish Calendar



[1] The above text is an excerpt of Dr. Fruchtenbaum's *The Feasts and Fasts of Israel: Their Historic and Prophetic Significance* (San Antonio, TX: Ariel Ministries, 2019), pp. 113-132.

[2] The *Jewish Teacher's Companion* explains: "In your feast of weeks. The Targum Onkelos renders this *ba-atzartekhon* 'in your solemn assembly.' Hence the rabbinic name for Shavuot of *Atzeret* (Hizkuni). In the Talmud Shavuot is referred to as *Atzeret* (See Rosh Hashanah 16a; Bava Batra 147a; Menahot 65b; Yer. Rosh Hashanah 4, 8, etc.)." In Aryeh Newman, ed., *Mayanot – Jewish Teacher's Companion, III, Shavuot* (Jerusalem, Israel: Department for Torah Education, 1963), p. 16.

[3] *Ibid.*, p. 57.

Christian author T.W. Tramm offers a summary of 30 correlations between the Biblical Festival of Pentecost and the catching away of the Church.

30 WAYS PENTECOST FORESHADOWS THE RAPTURE

1. A HARVEST FESTIVAL

The most telling feature of Pentecost is that it is one of three harvest festivals, during which all Israelite males are required to appear before the Lord:

“Three times a year you are to celebrate a festival to me. ‘Celebrate the Festival of Unleavened Bread the Festival of Harvest [Pentecost] ... and the Festival of Ingathering [Tabernacles] ... Three times a year all your males are to appear before the Lord God” (Ex. 23:14–17).

A harvest and gathering before God denote a resurrection or rapture (Matt. 13:30, 39; 2 Thess. 2:1; Rev. 7:9–14).

Furthermore, the three harvest festivals correspond to the “order” of resurrections mentioned by Paul: “But each [will be resurrected] in his own order: Christ the firstfruits, then at his coming those who belong to Christ” (1 Cor. 15:23).

The harvest at Unleavened Bread corresponds to Jesus’ resurrection (1 Cor. 15:20).

The harvest at Pentecost corresponds to the Church’s resurrection–rapture (1 Thess. 4:13–17).

The harvest at Tabernacles corresponds to the resurrection of tribulation saints at the Second Coming (Rev. 20:4–6).

2. A GREAT MULTITUDE

Of the three harvest festivals, Pentecost typically saw the largest crowds. This is because the other harvest festivals occurred in the early spring and fall when adverse weather could interfere with travel from distant lands. A large crowd gathered in Jerusalem on Pentecost corresponds to the great multitude gathered before God’s throne at the Rapture (Rev. 7:9).

3. FIRSTFRUITS OF THE WHEAT

Pentecost celebrates the firstfruits of the wheat harvest (Ex. 34:22). The Rapture is when the first of the “wheat,” symbolic of believers, is harvested and gathered into God’s “barn” (Matt. 13).

4. A GATHERING FROM EVERY NATION

At the Church’s first Pentecost, devout people from every nation, tribe, and language were gathered in Jerusalem (Acts 2:5, 6). At the Rapture, devout people from every nation, tribe, and language will be gathered in heavenly Jerusalem (Rev. 7:9).

5. GATHERED IN ONE PLACE

On the Church’s first Pentecost, all the believers were gathered in one place (Acts 2:1). The next time all believers will be gathered in one place is at the Rapture (Rev. 7:9).

6. A TIME OF REJOICING

Pentecost is a time to rejoice before the Lord: “Celebrate the Festival of Weeks [Pentecost] ... and rejoice before the LORD your God” (Deut. 16: 10, 11.) The ultimate time of rejoicing before the Lord will be immediately after the Rapture (Rev. 7:9–12; 1 Thess. 2:19).

7. THE WAVE OFFERING

The wave offering of the grain-sheaf during Unleavened Bread is a picture of Jesus’ resurrection (Lev. 23:10; 1 Cor. 15:20). Thus, the subsequent wave offering of baked loaves on Pentecost is a picture of the Church’s resurrection (1 Cor. 15:23). The ripening of grain during the seven weeks between Passover and Pentecost symbolizes the growth and maturation of the Body of Christ during the Church Age. The grain transformed into bread on Pentecost represents the Church in a state of fullness, or completion, at the Rapture.

8. A TIME OF ACCOUNTABILITY

When the Israelites appeared before the Lord on Pentecost, they were required to bring an offering proportionate to the blessings God had bestowed upon them (Deut. 16:16, 17). The requirement to bring a proportionate offering recalls how one’s fruits will be judged at the end of the age: “From everyone who has been given much, much will be required” (Matt. 25:14–30; Luke 12:48).

9. SEVEN WEEKS PRECEDE MESSIAH

Pentecost is the festival preceded by a count of “seven weeks” (Lev. 23:15, 16). In Daniel 9, a count of “seven weeks” precedes an appearance of Messiah the Prince: “From the going forth of the command to restore and rebuild Jerusalem until Messiah the Prince, shall be seven weeks” (Dan. 9:25).

10. PAYDAY FOR REDEMPTION

The sending of the Holy Spirit on the Church’s first Pentecost is called the “down payment” on our redemption (Eph. 1:14). Since the down payment for redemption occurred on Pentecost, it is logical for the final payment, the redemption of our physical bodies at the Rapture, to occur on Pentecost (Rom. 8:23).

11. A TIME OF SEALING

Pentecost is the day on which the Church was first sealed by the Holy Spirit (Acts 2). At the Rapture, the firstfruits of Israel will be sealed by the Holy Spirit (Rev. 7:3, 4). If the sealing of the Church on Pentecost was the model, the sealing of Israel at the Rapture may occur on Pentecost as well.

12. THE THIRD DAY

Moses ascended Sinai to receive the Commandments on the “third day,” corresponding to Pentecost (Ex. 19). In John chapter 2, Jesus attends a wedding on the third day and alludes to the fact that He will be resurrected on the third day (vv. 1, 19–21). Thus, Pentecost is symbolically a “third day,” a day associated with weddings and resurrections.

13. THE 50th DAY

The Greek word translated Pentecost, Pentēkostē, means “fiftieth.” Fifty is the number of redemption, pertaining to the Jubilee (Lev. 25:9, 10). Also, wherever the number 50 appears in Scripture it denotes fullness and completion, pointing to the fullness of the Gentiles at the Rapture.

14. A WEDDING DAY

The wedding between God and Israel occurred on Pentecost (Ex 19).

Similarly, the betrothal of the Church to God occurred on Pentecost (Acts 2; Eph. 4:30). This is significant because, according to the ancient wedding tradition, the bridegroom comes for the bride around the anniversary of the betrothal.

15. RUTH

In the Book of Ruth, the wedding of the Jewish redeemer to the Gentile bride—a picture of the Wedding of Messiah at the Rapture—occurred around Pentecost (Ruth 4:9–10).

16. RAPTURE ALLEGORY IN SONG OF SOLOMON

In Song of Solomon, the shepherd comes to gather and spirit away His beloved Gentile maid—a picture of the Rapture—in late spring, around the time of Pentecost (Song 2).

17. ENOCH’S RAPTURE

According to Jewish tradition, Pentecost is when Enoch, a prophetic type of the Church, was taken up, or raptured, to be with God (Gen. 5:24; Heb. 11:5).

18. POSITIONALLY, PENTECOST DENOTES THE CHURCH AGE

Pentecost’s parenthetical placement between the first and last harvest festivals, Unleavened Bread and Tabernacles, is suggestive of the Church Age.

19. INFERENCE VIA FESTIVAL ATTENDANCE

Scripture mentions Jesus going to Jerusalem for the harvests at Unleavened Bread and Tabernacles but not Pentecost (John 2:23; 5:1; 7; Luke 2:41–43). Conversely, Scripture mentions Paul, the Apostle to the Gentiles, going to Jerusalem for Pentecost but not the other harvests (Acts 20:1–6). Jesus’ nonappearance at Pentecost may foreshadow His appearing only in the clouds at this festival’s fulfillment. Similarly, Paul’s attendance at Pentecost may point to the Church being in heavenly Jerusalem on this day.

20. THE SHORT AND ABRUPT HARVEST FESTIVAL

The first and last harvest festivals, Unleavened Bread and Tabernacles, both last for seven days (Lev. 23). In contrast, Pentecost is a one-day harvest festival, comparatively short and abrupt like the Rapture of the Church.

21. THE FESTIVAL WITH NO SET DATE

Pentecost is the only harvest festival with no assigned date in Scripture; it is instead calculated by counting seven weeks from the “day after the Sabbath” (Lev. 23:15). That Pentecost has no assigned date means “no one knows the day” (Matt. 24:36).

22. AN HOUR WE THINK NOT

Jesus tells His followers that He is coming at an hour they “think not” (Matt. 24:44). Because there is disagreement around which Sabbath to count the seven weeks from, the correct date of Pentecost is in question. It is thus possible that God’s true Pentecost is on a day most would “think not.”

23. THE FESTIVAL OF GOD’S TRUMP

The first time God’s trumpet was sounded was on Pentecost, when He descended in a cloud on Mount Sinai (Ex. 19). If the model holds, the next time God’s trumpet is sounded, at the Rapture, may be on Pentecost as well.

24. PETER PROCLAIMS THE DAY OF THE LORD ON PENTECOST

On the Church’s first Pentecost, Peter stood up and quoted a prophecy from Joel:
”Then Peter stood up ... raised his voice and addressed the crowd: ‘Fellow Jews and all of you who live in Jerusalem, let me explain this to you ... this is what was spoken by the prophet Joel: In the last days, God says, I will pour out my Spirit on all people The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord’” (Acts 2).

It makes sense that Peter would quote the part of Joel about the outpouring of the Holy Spirit as this is what was occurring that day. However, the question arises: why would Peter, at that time, quote the part of Joel about the coming Day of the Lord? Peter’s quoting of a prophecy about the onset of the Day of the Lord on Pentecost suggests the two are connected.

25. JUDGMNET DAY FOR TREES

In Judaism, it is taught that Pentecost (Shavuot) is when fruit trees are judged. In Scripture, fruit trees represent people (Ps. 1:3). The trees that do not produce “good fruit” by way of a relationship with Jesus are “cut down” and thrown into the “fire” of Tribulation (Matt. 3:10–12; 7:17–23; 25:11–13).

26. ANCIENT SCRIPTURE READINGS

Since ancient times, the Jewish scripture readings associated with Pentecost describe the Lord judging the earth (Ezek. 1:1–28; 3:12; Hab. 2:20–3:19). If Pentecost is mainly about the giving of the Commandments or the outpouring of the Holy Spirit as commonly taught, why do the passages read on this day depict the Lord coming in judgment?

27. THE FESTIVAL PRECEDING SUMMER

Pentecost is the harvest festival that occurs in late spring, just before summer begins. In Matthew 24, summer is a metaphor for the end of the age (Matt. 24:32).

Moreover, in the Old Testament, summer is when . . .

- The “godly people” are said to have “vanished” from the earth (Mic. 7:1, 2 NLT).
- The Jews lament not being saved at the harvest (Jer. 8:20).
- Israel is deemed ripe for judgment (Amos 8:1, 2).

28. THE TIME OF RIPENING FIGS

Pentecost, occurring in late spring, is when early figs ripen. With this in mind, it is interesting to note that . . .

- Figs represent Jews (Amos 8:1, 2).
 - Figs that ripen early are said to be very good, or desirable (Hos. 9:10).
 - Early ripe figs, because they are desirable, are quickly “snatched up” (Isa. 28:4 NLT).
- Could the figs that ripen early, around Pentecost, be symbolic of believing Jews “snatched up” at the Rapture?

29. THE FESTIVAL PRECEDING THE GRAPE HARVEST

In Scripture, the harvesting and crushing of grapes symbolizes the judgment of nonbelievers at the Day of the Lord (Rev. 14:14–20). In ancient Israel, grapes were the first major crop to ripen after Pentecost.

30. THE FESTIVAL OF NEW BEGINNINGS

Pentecost marks the beginning of new dispensations in Scripture, namely the Age of Law and the Church Age (Ex. 19; Acts 2). If the pattern holds, Pentecost may mark the beginning of the next dispensation, the Day of the Lord.

With the above summary in view, it is fair to say that Pentecost, better than any other festival, embodies the types and themes of the Rapture: harvest, fullness, completion, redemption, resurrection, a wedding, a gathering, a new beginning, an unknown date, and the sounding of God’s trumpet.

The fundamental theme of Pentecost is, again, the harvest. There are three main harvest festivals and three main resurrections in God’s plan of redemption, suggestive of the following scenario:

- Unleavened Bread (First Coming)
- Pentecost (Rapture)
- Tabernacles (Second Coming)

Pentecost clearly foreshadows the harvest of the Church. What is less clear is whether the harvest will occur on the day marked Pentecost on our calendars.

A DAY NO ONE KNOWS

While the preliminary fulfillment of Pentecost, the sending of the Holy Spirit, occurred on the day the festival was observed by the early Church (Acts 2), one cannot be as certain about the ultimate fulfillment, the Rapture, as the day of this event is said to be unknown (Matt 24:36). That the day is unknown is why Jesus implores us to “keep watch” and not assume He is delaying if He fails to appear at an expected time (Matt. 24:42–51; 25:1–13).

Paul emphasizes that the day is unknown in a letter to the Church at Thessalonica: “Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night” (1 Thess. 5:1, 2).

According to Paul, there is no need to discuss dates because it is already understood that Jesus is coming like a thief. Question: on which day does a thief show up? Answer: no one knows. One might know generally when a thief may show up—e.g., late at night or when nobody is home. However, to try and pinpoint the day or hour would seem futile. So if our reading of 1 Thessalonians is correct, the Lord could appear on a day not expected.

To reconcile the notion of an unexpected day with an appointed time such as Pentecost, I have considered two possible scenarios.

The first possibility is that Pentecost, the harvest festival with no fixed date, is not about a date at all but rather points symbolically to a time of fullness or ripeness. Recall that Pentecost is the 50th day, and the number 50 symbolizes fullness or completion. In this scenario, the outpouring of the Holy Spirit on the Church's first Pentecost represents the planting of a 'field,' the Church-field, which has been growing and maturing for almost 2,000 years. No one knows when exactly the last believer will be sealed by the Holy Spirit and the Church-field deemed ripe for harvest in accordance with God's timetable. The other scenario I have considered to reconcile an unexpected day with an appointed time is that the Rapture will indeed occur at Pentecost. However, due to confusion around the correct reckoning of the festival, the day marked Pentecost on our calendars may not represent God's true Pentecost.

For the above reasons, it is wise to think of Pentecost as a 'season,' rather than a mere 24-hour period.

Better yet, be ready always!

Comparison of Passover and Shavuot

Feast of Passover/Feast of Firstfruits

- Seven-day feast.
- Set according to God's prescribed date.
- Bread made without leaven, which represents sin.
- Commanded to remove all leaven from the home.
- The killing of the pure and spotless paschal Lamb (fulfilled in the crucifixion of Jesus, the perfect Lamb of God)
- The Blood applied to the doorposts of the homes and the Angel of death passing over the blood covered homes (symbolic of the blood of our Lamb that covers the tabernacles of our bodies and removes our death curse)
- Passover commemorates God's deliverance of Israel from bondage in Egypt (symbolic of our deliverance from sin and death)
- Firstfruits offering of a sheaf of grain from the barley harvest (symbolic of thanksgiving unto the Lord for His mighty works and fulfilled by Jesus, the first fruits of the resurrection).

Shavuot/Feast of Weeks

- One-day feast in Israel (a two-day feast outside of Israel).

- Set according to the counting of weeks (7 weeks of the counting of the omer) + one day of rest. The 50th day is the feast of Firstfruits of Passover.
- God's giving of the Law at Sinai, 50 days after delivering His people out of Egypt, happened at the time of Shavuot (although it pre-dated the Feasts of the Lord).
- Firstfruits offering of two loaves of leavened bread made from fine flour from the wheat harvest, brought to the Temple and offered to God.

The Bible does not tell us the day or hour when Jesus will come for His Bride. However, it does give us clues as to what time of year it will happen. There are many who think the Rapture will occur at the time of the Feast of Trumpets in the autumn. This is usually based on 1st Corinthians 15:52 that tells that a trumpet will sound:

1st Corinthians 15:52 ***"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."***

It is correct, that when the Rapture occurs a trumpet will sound. However, trumpets sounded for many reasons and for many events in ancient Israel, so this does not indicate the time of the Rapture to be at the time of the Feast of Trumpets.

The Rapture and Shavuot?

There is much more reason to think that the Rapture will take place at the time of Shavuot (Pentecost in Greek), which is late May to mid-June. Before looking at the Biblical reasoning, let's first gain a better understanding of Shavuot.

The Feasts of the Lord

Shavuot is the second of three mandatory Jewish feasts that were ordained by God (Exodus 34:22). The first was the early spring Feast of Pesach, which we call Passover. The third is the fall Feast of Sukkot, which we call Tabernacles. And the one in between is Shavuot, which is also called the Feast of Weeks. During each of these three festival times, all male Jews were required to go up to Jerusalem and make an offering to God.

Fulfillment of the Feasts

The Feasts of the Lord were given to point the hearts and minds of God's people to Himself. Jesus came to fulfill the Jewish Feast of Passover in every way. He was the Paschal Lamb whose shed blood will wash away anyone's sin who repents and trusts in Jesus. Symbolically, Jesus' blood covers the "doors" of our tabernacles so the death angel will pass-over, just as the pass-over lamb's blood did in Egypt.

Jesus also fulfilled the offering of firstfruits during the Passover festival when He ascended to the Father on Sunday morning, typologically fulfilling the wave offering to God of first fruits. He was the first fruit of the resurrection -(1st Corinthians 15:20).

Jesus will come again in glory at the time of Sukkot (Tabernacles) to dwell with man (tabernacle means "dwell"). Jesus will set up His kingdom on earth and reign from the

throne of David, just as God told Mary He would. We commonly call this the second coming and, when He comes, He will fulfill every aspect of the fall Feast of Tabernacles.

It is the feast in between these two that is of interest to us.

The Feast of Shavuot

Let us remember that when the Church was born (recorded in Acts 2), the people were celebrating Shavuot. This was at the time of the wheat harvest. In the Church it has come to be known as Pentecost, which means fiftieth and gets that name from the counting of 50 days from the Feast of Firstfruits of the early spring barley harvest (Leviticus 23:15-16).

While the first feast (Passover) was fulfilled in Jesus' first coming and the second feast (Tabernacles) will be fulfilled in His second coming, the Feast of Shavuot differs greatly from both. Passover was a time of Jesus coming to the lost sheep of Israel to be their Messiah and Tabernacles will be the time when He returns to be their King. In between we have the Church Age — a time when Jesus dwells in Heaven and rules on earth through His body, the Church (by the power of His indwelling Holy Spirit in true believers).

There is some disagreement as to whether the Lord Jesus Christ did or did not fulfill the feast day of Shavuot or Pentecost. Having read the many different views on this issue, a few years ago I concluded that maybe the Lord fulfilled it partially. This reconciles that Shavuot was not a Hebrew festival but a parenthetical festival for the Church.

The feast day of Shavuot, which we call Pentecost, was partially fulfilled in Jesus' first coming, 50 days after Passover, when the church was born. I suggest that it will be completely fulfilled when Jesus comes for His Bride, the Church, in what we call The Rapture.

The Rapture at the Time of Shavuot

Unlike the Feasts of Passover and Sukkot, which are both seven day festivals, Shavuot was declared by the Lord to be a one-day feast/festival -(Leviticus 23:15ff). It is also an undated feast, meaning the day is not set by the calendar. It is set by counting 50 days from Passover's Feast of First Fruits. Let's consider reasons why Shavuot will likely be the time of the Rapture.

*** Shavuot celebrated the wheat harvest.**

Typologically, the wheat growing in the fields between the spring feast and fall feast represents the Church growing in the world between Jesus' first coming and second coming. The wheat will be gathered unto Jesus (John 4:35) at the harvest (the Rapture).

*** At Shavuot, the Jews were instructed to bake two loaves of leavened bread and offer them to the Lord -(Leviticus 23:17).**

Leaven represents sin in the Bible,. During Passover they were instructed to remove all leaven from their homes (symbolic of removing sin from their lives). So why would they

offer two loaves of bread, baked with leaven? The two loaves typologically represent the two people groups: Jews and Gentiles. In the Church (in Christ) Jews and Gentiles become one symbolized by the two loaves of bread that look the same. The two loaves with leaven in them (sin still dwells in believers) are acceptable unto the Lord because the leaven (sin) is covered by the finished (baked) bread (symbolic of the Bread of Heaven). As forgiven sinners, we have sin (leaven) in us. But we are covered in the Righteousness of Christ. When God sees us, He accepts us as righteous, just as He accepted the wave offering of bread at Shavuot.

*** Jewish tradition tells that Enoch was born at the time of Shavuot.**

Enoch was taken by God -(Genesis 5:24). The Hebrew word for taken implies the same meaning as the Latin word for rapture and the Greek word for “*caught up*” or “*plucked.*” Typologically, Enoch is considered a “picture” or “whisper” of the primarily Gentile Church. (Enoch was a Gentile, predating Abraham). Enoch walked with God and was taken (raptured). The Church walks with God and will be raptured (taken, caught up).

This is where it gets interesting. Jewish tradition claims that Enoch was born at the time of Shavuot and his being taken by God was at the same time of year as his birth. Since we know that the Church was “born” at the time of Shavuot (we call it Pentecost), could it be that the Church will be raptured at the same time of year that it was “born?” It seems very plausible, but do remember, this is Biblical reasoning, not scriptural fact.

*** Pattern Completed in the Three Feasts**

Passover: With the first coming of Christ culminating in His death, burial, and resurrection, Passover was fulfilled.

Shavuot: With the birth of the Church at Shavuot (Pentecost), Jesus gave the Holy Spirit to indwell believers and He partially fulfilled His coming to His own.

Jesus will come again. It will be to gather those who belong to Him — those whose bodies lie in graves and those who are HIs and still alive on this earth. However, when Jesus comes for His own, He will not set foot on the earth. Jesus will call us up to meet Him in the clouds:

1st Thessalonians 4:16-17 ***“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall [bodily] rise first: Then we which are alive and remain shall be caught up together [rapture] with them in the clouds, to meet the Lord in the air...”***

1st Corinthians 15:21, 23 ***“But now is Christ risen from the dead, and become the firstfruits of them that slept. [at the time of Passover] For as in Adam all die, even so in Christ shall all be made alive [bodily resurrected]. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”***

Jesus promised this coming for His own: John 14:3 ***“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”***

Jesus' coming for His Bride is not a third advent. He will not come to earth to dwell with man. He will call us up, in much the same way he called up John in Revelation 4.

Revelation 4:1-3 ***“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.”***

Finally, in Jesus' second coming He will fulfill the fall Feast of Tabernacles. In His' first coming, He came to tabernacle (dwell) with man (Emmanuel, God with us). In His second coming, He will again come to tabernacle with man. In His coming for His Bride, He will take her to Heaven to be with Him.

Conclusion

Considering that Jesus' first coming completely fulfilled the spring Feast of Passover, and His second coming will completely fulfill the fall Feast of Tabernacles, it seems very reasonable that the late spring/early summer Feast of Shavuot has been only partially fulfilled with the birth of the Church and will be completely fulfilled with the Rapture of the Church.

Typologically, the two loaves of bread for the offering at Shavuot have been made and baked. They are finished and are now being waved unto the Lord. When Jesus returns for His bride, and raptures the Church to Heaven, typologically, the “bread” will be received by God.

Sometime following (no one knows how long) the Seventieth Week of Daniel will begin (the seven years of tribulation), after which Jesus will return — at the Feast of Tabernacles — and His reign of righteousness on earth will begin.

What we have learned from Mark Biltz, this year is a Shemitah year; it is also a year of Jubilee. C.J. Lovik has confirmed this as well and is suggesting the Tribulation, or Daniel's 70th Week will begin on October 5th, 2022. Both hold the same view that if the Rapture does not occur this year, it cannot occur until another Shemitah 7 years rolls around. They both present evidence that confirms the 50th Jubilee begins with the head of the year, Rosh HaShanah on September 25/26th.

In light of the world events occurring currently, it is unlikely that either a Shemitah cycle or a Jubilee cycle could be that far into the future. The Ukraine War has begun to overflow into Poland and Belarus. I will not go into that and the global food crisis that has

been exacerbated by the lack of planting in the Ukraine. The Ukraine is the “bread basket” for much of the world, and Russia has blocked any grain shipments by the Ukrainian government through the Black Sea shipping lanes.

Klaus Schwab and the WEF have just completed their spring meetings in Davos, Switzerland and the New World Order faces pushback around the world. Global instability, war, famine, pestilence, shall we say the Four Horses of the Apocalypse are out of their stalls and trampling the planet!

The King of Kings

Isaiah 32:1 ***“Behold, a king shall reign in righteousness, and princes shall rule in judgment.”***

Jeremiah 23:5 ***“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”***

Numbers 14:21 ***“But as truly as I live, all the earth shall be filled with the glory of the LORD.”***

Psalms 72:19 ***“And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.”***

Isaiah 6:3 ***“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”***

Isaiah 11:9 ***“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”***

Habakkuk 2:14 ***“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”***

The above verses are indicative of what stands on the other side of this critical juncture point of the world’s last Dispensational Age of the Millennial reign of our Lord of Lords, and King of Kings.

I have so much more I can share yet its relevance becomes significant only if the Rapture does not occur on June 5th, 2022. The Feasts of the Lord did not get a lot of focus in Christian literature until the publishing of Marvin Rosenthal’s book came out back in 1997. It was Kevin Conner’s book on *‘The Feasts of the Lord’* published in 1995 that really began to unpack their meanings and implications. I have a half dozen DVD series on the Feasts of Leviticus.

As such I thought I was a more than average preacher and teacher on this topic, however, it wasn’t until five years ago that I purchased two small books by Jack

Langford. One was *'The Pentacostal Rapture of the Church of Jesus Christ'* and *'The Threefold Order of the Resurrection of the Righteous'*.

If the Rapture does not happen on June 5th, 2022 another Blessed Hope will be needed in order to go into the depth of the Feast of Weeks, *Shavuot*, Pentecost. The Feasts are God's Timetable and *Shavuot* or Pentecost as laid out and exegeted and explained by Jack Langford.

In the shortness of time this week, keep looking up for your call!

Blessings from our Lord and Saviour, Jesus Christ.

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