

The Feast of Pentecost

Past - Present - Future

Kelly McDonald, Jr.

The Feast of Pentecost

Past—Present—Future

Kelly McDonald, Jr.

Published by Hungry Hearts Ministries
PO Box 10334
Jackson TN 38308
hungryheartsmi@aol.com
All rights reserved.

No part of this work may be re-printed or re-used without express written consent of Hungry Hearts Ministries.

Printing by Allegra Print and Imaging
1029 Old Hickory Blvd, Jackson TN 38305,
(731) 664-1676

First Edition Published April 2017

All Scripture notations, unless otherwise noted, come from the New International Version. International Bible Society, Zondervan Bible Publishers Grand Rapids, Michigan 46506 USA.

All language references, unless otherwise noted, come from Strong's Concordance. Strong, James. Published: Nashville: Abingdon, c1980.

Table of Contents

Is Pentecost Fulfilled?	6
When Do We Celebrate Pentecost?	8
Pentecost: Past Meaning.....	12
Pentecost: Present Meaning.....	16
Pentecost: Future Meaning.....	20
Spring Holy Day Calendar	30

Is Pentecost Fulfilled?

When you engage someone in a discussion about God's annual festivals, you would first mention the spring festivals, which are: Passover, 1st Day of Unleavened Bread, the 7th Day of Unleavened Bread, and then Pentecost. Many believers and preachers who discuss these festivals will tell you that these are all 'fulfilled' because past events connected to them have already occurred.

For instance, they will tell you that since Jesus died as our Passover lamb, Passover is fulfilled. They will then proceed to tell you that Pentecost is fulfilled since the Baptism of the Holy Spirit was poured out in Acts 2. However, this thinking is incorrect! As of now, **no festival** has received its fulfillment. Certain aspects of these festivals have been fulfilled; no festival has been fulfilled in its entirety.

Jesus said, "15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15-16).

Jesus has not been back to earth bodily to eat of the Passover in the Kingdom of God. Therefore, none of the spring festivals have been fulfilled! These are the words of our Messiah! This means there are events connected to ALL festivals that have yet to happen! This includes Pentecost.

The fundamental problem is that most education in the Western cultures is focused on linear, Greek thinking. Because we think linearly, it is easy to say that the spring festivals have been fulfilled. We see the Passover Lamb Jesus die, then he resurrected during the Feast of Unleavened Bread, and then the Spirit of God was poured out on Pentecost.

We have to understand the Hebrew mind is cyclical. Solomon said that "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun" (Ecc 1:9). In the Hebrew mindset, we must look at things in cycles.

When we look at the festival of Pentecost, we will look at past events that have happened on this day, present events occurring due to Pentecost, and future events that have yet to happen.

When Do We Celebrate Pentecost?

As we read Leviticus 23, one of the things we learn is that God has a specific day of the Hebrew Calendar for every festival to be kept on – except Pentecost! Let’s take a look:

Leviticus 23:5-6

5 In the fourteenth day of the first month at even is the LORD'S passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

Lev 23:15-16

Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Lev 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD...Lev 23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

Lev 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Lev 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

Lev 23:34-36 “Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall

offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.”

For all of God’s annual festivals, a specific day of the Hebrew Calendar has been chosen. Passover – 14th day of the 1st month, 1st of Unleavened Bread – 15th of the 1st month, 7th day of Unleavened Bread on the 22nd of the 1st month, and so forth. For Pentecost, God said to count from the Sabbath during Unleavened Bread. It is not on a specific day of the Calendar. We are told to count seven Sabbaths from the weekly Sabbath during Unleavened Bread and then add one extra day. This means Pentecost is always on the first day of the week. It is simply called the feast of the third month in 2 Chron. 15:10.

To see a chart of how Pentecost is calculated, turn to the next page. Like the First and Seventh Days of Unleavened Bread, it is an annual Sabbath. We are to abstain from work and common activities; a holy convocation is to be held.

Many Jewish people simply keep Pentecost on Sivan 6, which is fifty days after the 1st Day of Unleavened Bread (an annual Sabbath). The problem is that you actually count 8 Sabbaths if you use that reckoning (1 annual Sabbath followed by seven weekly Sabbaths), which contradicts the Word of God. God made it simple: count Seven Sabbaths from the weekly Sabbath during Unleavened Bread. The next day is Pentecost. Notice that we must recognize when the weekly Sabbath is in order to properly count. Historically speaking, the Sadducees actually used the correct Biblical reckoning when it came to Pentecost (Jewish Encyclopedia: “PENTECOST”). Pentecost has many different names: the Feast of Weeks, or *Shavuot* in Hebrew; Pentecost, which means “count fifty” in Greek; it is also called firstfruits since it is the first fruits of the Wheat Harvest. Finally, it is called the Feast of Harvest since it occurs during the Harvest season, marking the end of the barley harvest and the beginning of the wheat harvest.

How to Calculate Pentecost

Pentecost is celebrated 7 weeks after the weekly Sabbath during Unleavened Bread. In Leviticus 23:15-22, we are told to count seven Sabbaths from the regular weekly Sabbath during Unleavened Bread. This Chart shows you how it is calculated in 2017.

<u>Sunday</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
14 th of Nissan (Passover at sunset)	15 th of Nissan (1st day of UB at sunset)	16 th of Nissan	17 th of Nissan	18 th of Nissan	19 th of Nissan	20 th of Nissan <u>Start Counting from this Weekly Sabbath</u>
21 st of Nissan (7th day of UB at sunset)	22 nd of Nissan	23 rd of Nissan	24 th of Nissan	25 th of Nissan	26 th of Nissan	27 th of Nissan <u>(Sabbath #1)</u>
28 th of Nissan	29 th of Nissan	30 th of Nissan	1 st of Iyar	2 nd of Iyar	3 rd of Iyar	4 th of Iyar <u>(Sabbath #2)</u>
5 th of Iyar	6 th of Iyar	7 th of Iyar	8 th of Iyar	9 th of Iyar	10 th of Iyar	11 th of Iyar <u>(Sabbath #3)</u>
12 th of Iyar	13 th of Iyar	14 th of Iyar	15 th of Iyar	16 th of Iyar	17 th of Iyar	18 th of Iyar <u>(Sabbath #4)</u>
19 th of Iyar	20 th of Iyar	21 st of Iyar	22 nd of Iyar	23 rd of Iyar	24 th of Iyar	25 th of Iyar <u>(Sabbath #5)</u>
26 th of Iyar	27 th of Iyar	28 th of Iyar	29 th of Iyar	30 th of Iyar	1 st of Sivan	2 nd of Sivan <u>(Sabbath #6)</u>
3 rd of Sivan	4 th of Sivan	5 th of Sivan	6 th of Sivan	7 th of Sivan	8 th of Sivan	9 th of Sivan <u>(Sabbath #7)</u>
<u>10th of Sivan Pentecost</u>						

Pentecost: Past Meaning

The Israelites went through different trials in the seven weeks between the first Passover Season and Pentecost. These seven weeks were a time period of trials to prepare them to enter into covenant with the Lord. During this time, the Lord provided for them water from the rock. He restored to them the Sabbath through the giving of the manna. They also defeated the Amalekites. The Lord spent time organizing the camp so that they could be an efficient model of His government.

The Hebrew word *Shavuot* is literally a word play on the number seven because the Feast of Pentecost is when Christ “sevened” Himself to Israel. It is when He married Israel. As modern believers, we have a tendency to think that Israel married God the Father and that Christ is marrying the Church. Actually, Christ married Israel. In John 14:6, Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me.” Jesus is the one that created all things (John 1:1-14). He is the rock that accompanied them in the desert (I Cor. 10:4). He gave the Law (James 4:12). He is the one that Israel married. No one can gain access to the Father except through the Son. Christ wrote Israel a bill of divorcement and sent them into captivity (Isaiah 50:1, Jeremiah 3:1-10). When Jesus died, He was freed from the law of marriage (Romans 7:1-3). Additionally, Israel was freed from the law of divorce. Now, Christ can marry who He pleases.

An important point about the annual feasts of the Lord is that they depict the Jewish Wedding. The Spring Feasts depict the first phase of the Jewish wedding, also called the Betrothal phase. They also begin to depict the second phase, called the consummation phase. The Fall Feasts finish out the second phase. The Betrothal phase has several steps. The first step occurs when the husband chooses the bride. The bride must then be purchased with the *mohar* or bride-price. The third step is a formal meeting at a table where the *ketubah* or marriage contract is drawn up. The *ketubah* is the terms and conditions that the bride and groom agree to follow in their marriage. The Bride must then accept the offer made by the groom, and they both drink wine from a silver chalice. Next, the groom gives gifts to the bride. These are gifts they will share over the course of their marriage. The bride is ful-

ly immersed in a *mik'vat* or a pool for ceremonial washing. This is washing her and setting her apart for her groom.

At this point, the marriage is considered legally binding. It can only be severed through divorce. This is why Joseph considered divorcing Mary in Matthew 1:18-19. Though they had not come together and consummated the marriage, they were considered married. They had completed the first phase of the Jewish wedding, which made them technically married.

After these steps have been taken, the groom departs to build a *chuppah* or canopy onto his father's house. He will remain at his father's house until his father releases him to retrieve his bride. No one knew the day or hour when this would happen. It was up to the father. Once his father releases the groom, he will go to his bride and take her to his father's house. The rest of the consummation phase will then commence. As the groom goes to get his bride, a huge procession commences. The bride is hoisted up and taken to the wedding at the father's house. Five maids would go with the bride and five would stay behind. They then would hold a seven-day feast. At the end of the seven-day feast, a great, final festival was held under the *chuppah*. In the final ceremony, the bride circles the groom three times and seven blessings are spoken over them. Lastly, the couple would depart and consummate the wedding.

Many of the elements found in the betrothal phase are apparent in Exodus 19-24. In Exodus 19, the Israelites arrived at the base of Mount Sinai. In verses 4-5, the Lord said, "You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation." Christ was choosing Israel to be His bride or treasured possession.

He had them wash their garments and prepare to meet with Him: "And the Lord said to Moses, "Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day, because on that day the Lord will come down on Mount Sinai in the sight of all the people" (Exodus 19:10-11). In Exodus 20, He spoke to Israel the *ketubah* of their

covenant, the Ten Commandments. He even wrote them with his own finger, just as a contract would be written with a person's own hand writing. He spoke the Ten Commandments in fire off of the Mountain. Israel agreed to follow these commandments in Exodus 24:3: "When Moses went and told the people all the LORD's words and laws, they responded with one voice, 'Everything the LORD has said we will do.'" After this, Moses went up on the mountain to have a covenant meal with Nabab, Abihu, and the seventy elders of Israel in Exodus 24. This meal confirmed and sealed the covenant. On this day, Christ and Israel were joined together in a marriage covenant.

The problem is that the Israelites did not go up the mountain to consummate the wedding. On this day of Pentecost, the Lord descended upon the mountain in fire and smoke. There were peals of thunder and the ground shook. The people were told to wait at the base of the mountain. They could not even touch it! At the blowing of the *shofar*, or ram's horn, the people were to come up to meet with their Husband.

Moses and Aaron were called up to the mountain first. Christ spoke the Ten Commandments or Ten Words in fire from the Mountain. The Lord blew the *shofar* again to call all of the people up to Him. He wanted them to see Him face to face and hear the words of the covenant directly so they would not sin (Ex. 20:20). They did not come up to Him because they were afraid (Deut. 5:5). They told Moses alone to meet with the Lord. The Israelites did not come up on the mountain to consummate the marriage with Jesus Christ.

While on the mountain, Jesus Christ gave Moses the Law. The Law is the guiding principles of human behavior on planet earth. By following His Law, the Israelites would be the Lord's people. He would protect and bless them abundantly. When the other nations saw His Law in action, they were supposed to marvel at the great wisdom of God. It is supposed to be a light to the nations and unbelievers of the true God.

How do we know that Exodus 20 occurred on the Feast of Pentecost?

Some people dispute Pentecost occurring in Exodus 20 based on Exodus 19:1, which reads, “In the third month after the Israelites left Egypt—on the very day—they came to the Desert of Sinai.” It is clear that the Israelites came to Mount Sinai in the third month. The dispute has always been over the phrase “on the very day”, referring to the very day that they left Egypt. The day the Israelites left Egypt was the fifteenth day of the first month, which is the first day of Unleavened Bread.

Because of this, some assume that “on the very day” spoke of in Exodus 19:1 is the fifteenth day of the third month. However, the phrase “on the very day” does not refer to the day of the month in which the Israelites arrived at Sinai, but instead refers to the **day of the week**. If we study the timeline in Christ’s last Passover, we can see that the first day of Unleavened Bread during his time began on a Wednesday Evening. Since the events in the timeline of Christ’s crucifixion and resurrection are a fulfillment of Exodus 12, they will happen at the exact same time, even day of the week, as the events in Exodus 12. If the Israelites left Egypt on a Wednesday Evening, which was the first day of Unleavened Bread, this means they arrived at Mount Sinai on Wednesday Evening in the third month. God said in Exodus 19 that He would descend on the mountain on the third day. The third day from Wednesday Evening is Saturday Evening/Sunday during the Day, which would have been the Feast of Pentecost.

Pentecost: Present Meaning

On this same Holy Day in Acts 2, the Holy Spirit descended in fire upon the disciples. “When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

The disciples were gathered together in Acts 2 because the Feast of Pentecost was not just a one-time event; it was a festival they kept every year! There are similarities between this Pentecost and the one in Exodus 19-24. First of all, the Spirit came in and shook the entire room where they were meeting. This is similar to Christ shaking the ground as He came upon the mountain in Exodus. Secondly, the Spirit appeared in fire on the believers. Christ appeared in fire on the mountain. Third, the believers spoke in tongues and caused those gathered to be awestruck at the wonders of God. Christ spoke the Law and the entire camp of Israel marveled at the display of God’s power. The fire of God was outside the people in Exodus 19-24. In Acts 2, it came inside the people! Peter preached an anointed sermon and 3,000 people were saved. The wonders of God manifested on this day brought true repentance.

Those wonders were not just for *that* day. They are also for today! When John the Baptist came to prepare the way for the Lord, he proclaimed a message concerning the Baptism of the Holy Spirit. “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire” (Matthew 3:11). This Baptism of the Holy Spirit was so important that people had to know about it before the Messiah’s ministry began! It is one of the reasons that Jesus came down to earth! Jesus spoke to His disciples about it in Acts 1:4-5. “On one occasion, while he was eating with them, he gave them this command: ‘Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with

the Holy Spirit.”

In Acts 1, Jesus spoke to the disciples for about 40 days after His resurrection. He spoke to them about the Kingdom of God. The key aspect of the Kingdom that He emphasized was the Baptism of the Holy Spirit! Think about it! Of all the Kingdom topics that Jesus spoke about in a 40-day period, the **one that the Lord chooses to record has to do with the Baptism of the Holy Spirit!** They were no doubt filled with anticipation. They had been hearing the message about this Baptism for years. It was finally about to be manifested! He even told them to tarry until this Baptism had been poured out upon them. It was so important that they could not start ministering or go anywhere until they had received it!

The disciples tarried in Jerusalem, and this Baptism of the Holy Spirit was poured out in Acts 2. This event is also referred to as being filled with the Spirit. Just as water Baptism is an immersion in water, the Baptism in the Holy Spirit is an immersion in God's Spirit. It is literally a complete infilling of God's Spirit to the point of overflowing.

The disciples received the Holy Spirit in John 20:19-23. Jesus breathed on them, and they received it. The Baptism of the Holy Spirit was poured out in Acts 2 as a separate event. This shows us that you can receive the Holy Spirit at one point (salvation) and the Baptism of the Holy Spirit at a separate point. When you receive the Holy Spirit, there is a well of Holy Spirit power within you. Before you are Baptized in the Spirit, that well is capped. When you are filled with the Spirit, the Spirit of God literally wells up, flows out of you, and into your surroundings. The gifts and fruits of the Spirit will flow in greater abundance. In Acts 2, this infilling of the Holy Spirit was accompanied by the evidence of that infilling and overflowing - speaking in tongues.

The Baptism of the Holy Spirit is also referred to as the Promise of the Holy Spirit. In Acts 1:4-5, Jesus refers to the Baptism of the Holy Spirit as the Promise of the Father. Peter then refers to this promise in Acts 2:33 when the disciples were filled with the Spirit and spoke in tongues. He said, "...he has received from the Father the promised Holy Spirit and has poured out what you now see and hear." Notice that Peter says this promise is something

you now SEE and HEAR. This means when we receive the Baptism of the Holy Spirit, there is something we can see and hear happening! Speaking is something that you can see and hear. It was something that instantaneously happened. They did not have five years to watch these men and see a changed life. They immediately noticed the difference!

He refers to it again in Acts 2:38-39: “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The **promise** is for you and your children and for all who are far off—for **all whom the Lord our God will call.**” The promise of the Baptism of the Holy Spirit is for all who are called. It is not just for a specific type of church or group of people, but for everyone the Lord calls. The Greek word for gift is *dorea*, and it is used exclusively in the New Testament of the Baptism of the Holy Spirit. It refers to a sacrificial gift. One reason Jesus’ was sacrificed was so that we could be filled with the Spirit!

The purpose of the Baptism of the Holy Spirit is to set you on fire for God and his Kingdom work. The tongues that flow from this Baptism are a personal language just between you and the God of the Universe. It is expressed by speaking, praying, or singing. This Baptism melts your heart of stone and ignites zeal in your heart and mind to seek the Kingdom of God. It creates a new love in your heart for God and for other people. This gift is for every believer in Jesus Christ and will be given freely to all who ask (Luke 11:5-13).

To learn more about this topic, order our book “Restoring Spiritual Vision: A Guide to the Baptism of the Holy Spirit”.

On Pentecost, we learn both God’s expectations for our lives, found in His Law, and His provision to achieve His expectations, the fullness of His Spirit. The Law and the Spirit are not in opposition to each other. On the contrary, God gives us His Spirit to show us how to keep His Law. To keep the fullness of His commandments, we need the fullness of His Spirit. Jesus compared the Baptism of the Holy Spirit to a river flowing out of you. Every river has a bed that it flows down. The Ten Commandments are the river bed of the Baptism of the Holy Spirit.

Pentecost: Future Meaning

Pentecost has at least two, if not more, future meanings. One of them has to do with the return of Israel and Judah from captivity. When Israel and Judah return back to the Land, we will not remember the Israelites' return from Egypt.

Jeremiah 23:5-8

“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. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. 7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; 8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

A second event that is depicted to take place in the future is the RESCUE of the BRIDE of Christ from planet earth! As we mentioned in the Past Meaning of Pentecost, one of the themes of Pentecost is the Wedding. Christ married Israel on this day. Those who believe in Christ are already betrothed to Him! I have listed the steps in the Jewish Wedding with the corresponding New Covenant understanding.

- 1) Husband chooses bride: “You did not choose me, I chose you” (John 15:16)
- 2) Bride price is paid: sacrifice of Jesus “You were bought at a price. Therefore honor God with your bodies.” (I Cor. 6:20)
- 3) Ketubah: The Lord’s Prayer: “Thy Will Be Done On Earth as In Heaven” – Obedience to the Word of God.
- 4) Bride accepts offer: “If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9)

5) Drinking wine from a silver chalice: Communion (I Corinthians 10:16, 11:25)

6) Gifts to the Bride: Gifts of the Spirit (I Corinthians 12)

7) Washed in a *mikvot*: Baptism (Acts 2:38)

The washing was a physical representation of the separated life the bride agrees to live. The bride is now preparing to be wed to Jesus by staying pure (James 1:27). Christ is coming back to take the bride! He will rescue her from harm.

I use the term Rescue for a few reasons. First of all, the traditional rapture theory says that all Christians are taken from earth before the Tribulation. This viewpoint also believes that Christians are taken into Heaven forever. The Bible does not teach that all Christians will be taken. Some are “left behind” as we will discuss later in this chapter. Also, believers who are taken will return with Christ to rule and reign for 1,000 years. Secondly, I use the word Rescue because there is a pattern of Rescue found in the Bible. This includes Enoch, Noah, Lot, and even Elijah. In each of these examples, destruction came **after** the person had been taken from harm’s way.

Jesus even compared His coming to the days of Noah and Lot. This means that their examples of Rescue are types and shadows of the Bride of Christ being rescued before the Tribulation. Third, the term rescue is found in the Bible. Hebrews 9:28 reads, “...so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin but to bring salvation to those who are waiting for Him.” The Greek word translated as salvation is *soteria*. It is listed in Strong’s Concordance as meaning **rescue**. Christ brought salvation for sin the first time He came. He is coming to bring Rescue to a Bride who is prepared, sanctified, and red-hot on fire for Him!

As aforementioned, there are seven weeks from the weekly Sabbath during Unleavened Bread until Pentecost. These seven weeks correspond to the seven church eras. In Revelation 2 and 3, the Apostle John receives a message for seven churches. These seven churches represent seven churches that actually existed in John’s day. The letters are organized according to an ancient mail

route. These seven churches also refer to seven specific time periods or eras from the time of Christ until the Rescue. Moreover, they represent seven attitudes of Christians at any time during a specific church era.

To understand how Pentecost ties in with the Rescue, we must examine Israel's first Pentecost in Exodus 19-20. In Exodus 19, the Israelites are at the base of Mount Sinai. In verse 4, the Lord said to Moses, "You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself."

This same language is used of a future prophetic event involving the Bride of Christ. In Revelation 12, John has a vision of a woman with a crown of twelve stars, clothed with the sun, and the moon under her feet. He also has a vision of a dragon, which is Satan the devil. The woman gives birth to a child. The devil tries to devour this child but is unsuccessful. He then pursues this woman but she flees to a place prepared for her by God for 1,260 days. This actually happened! A remnant fled persecution by the Catholic Church and were protected for 1,260 years. We will release a booklet on this subject in the near future.

This woman represents the Bride of Christ. She is not Israel, who is depicted as two women in Jeremiah 3:6-15. After these events, John sees a war in Heaven between the Devil's minions and God's angels. Satan's forces are defeated and hurled down to planet earth. Verses 13-17 continue the prophecy: "When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. The woman was given the **two wings of a great eagle**, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent's reach. Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent. But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth. Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus." As aforementioned, the woman who gives birth to the Christ child represents the Bride of Christ.

Eagles' wings represent covenant in the Bible. Just as Israel was brought to God on eagle's wings, so the Bride of Christ will be given two wings of a great eagle. She flies to the place prepared for her for times, time, and half a time, out of the serpents reach. The serpent is kicked out of heaven and onto earth. Since he lost his place in heaven, then this means he cannot reach there any longer. He can reach anywhere on earth during this first three and one-half years. The woman must be taken away from earth. She has to use these two wings to fly away from the earth! In fact, the Greek word translated as fly is only used for flying in Heaven! These two wings represent Spirit and Truth. They are the ballast and the lift a believer needs to be taken to the place of safety.

The times, time, and half-a-times represent 3 1/2 prophetic years. The first 3 1/2 years of the seven year Tribulation are the wrath of Satan against believers left behind. The Beast Power will be hunting down anyone who refuses to take the mark of the Beast. By the end of the first 3 1/2 years, all those who refuse to take the mark will be slain by the beast power. This first 3 1/2 years will be explained more thoroughly in the Chapter on the Feast of Trumpets.

Some quote the scripture "No man hath ascended into heaven..." (John 3:13) to argue that this woman does not go into heaven and that no one can go into heaven. In the Bible, no one can **ascend** into heaven. Satan tried this and it did not work (Isaiah 14:3-21). However, a person can be **caught up** to heaven! Paul even says that He was caught up to the third Heaven and saw things that were unlawful to discuss (II Corinthians 12:1-4)! Paul used the same language to describe the Rescue in I Thessalonians 4:17 when he said that we would be "**caught up** together with them in the clouds to meet the Lord in the air." The Greek word translated as "caught up" is *harpadzo*. It means to be suddenly snatched away. The Rescue will be a sudden snatching away from planet earth!

Christ said to the Israelites in Exodus 19:5 that He would make them His treasured possession. In Malachi 3, Christ is speaking to the prophet Malachi about the day of the Lord. The Day of the Lord is a reference to several events, one of which is the Rescue! In Malachi 3:17-18, He said, "'They will be mine,' says the

LORD Almighty, ‘in the day when I make up my treasured possession. I will spare them, just as in compassion a man spares his son who serves him. And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.’ ” Christ is making up His treasured possession right now. Humans have treasured possessions, whether it be jewelry, a watch, family antiques, or anything else. We guard these treasured possessions in safety deposit boxes and other protected locations. His Bride is His treasured possession. He will do whatever is necessary to protect her! In the Rescue, He will make a distinction between those who serve Him and those who do not.

In Exodus 19:10-11, 13b, the parallels between the Rescue and Pentecost continue. In these verses, the Lord said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people.... Only when the ram’s horn sounds a long blast may they go up to the mountain.” He tells Moses to have the people ready by the third day. When the trumpet sounded, they were to come up to the Lord. Here, we see more language that parallels to the Rescue. In the Bible, there is a prophetic time scale where one day represents a thousand years to God. This is found in Psalms 90:4. It has been over two thousand years since Jesus lived on earth and almost two thousand years since He died and resurrected! This would equate to two days. On the third day, or third thousandth year, Christ will return at the sound of the trumpet! In Hosea 6:2, this was prophesied: “After two days He will revive us; On the third day He will raise us up, That we may live in His sight.” We will be raised up to be with Him!

When Christ came down on the Mountain, He spoke to them the Ten Commandments and other laws and decrees. This is recorded in Exodus 19-23. He then had a covenant meal with Moses, Aaron, Nadab, Abihu, and the 70 elders of Israel. This meal sealed the marriage covenant.

Christ also uses wedding language to describe the Rescue. Matthew 24 is a chapter on the signs of the end. In Matthew 24:36-41, Christ said, “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was

in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. Two men will be in the field; one will be **taken** and the other **left**. Two women will be grinding with a hand mill; one will be **taken** and the other **left**.”

In the Jewish wedding, once the bride and groom had completed the betrothal phase of the marriage, the groom would leave for an unspecified period of time. He was not to marry his bride until his father told him it was time to retrieve her. Therefore, no one knew the day or hour when the wedding ceremony would begin except the groom’s father. In the same way, no one knows when the Son of Man will return to Rescue His bride except the Father! The Greek word translated as “taken” in Matthew 24:36-41 is *paralambano*. It is used of a man taking a woman to himself in marriage. The Greek word translated as “left” in Matthew 24:36-41 is *aphiemi*. It means to be sent away in divorce. When the Lord returns to this earth, He is going to divorce or leave behind those Christians who refused to live His ways. Those who were red-hot on fire for Him will be taken to the wedding supper of the Lamb.

The phrase “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father” applies to the Ancient Jewish wedding, but it also correlates to the Feast of Pentecost. We know from the Bible that the Feast of Pentecost is when the Baptism of the Holy Spirit was poured out (Acts 2). However, Christ did not tell the disciples ahead of time **when** this event would happen. He simply said, “Do not leave Jerusalem, but wait for the gift my Father promised...” (Acts 1:4b). They did not know the day or the hour. Moreover, Pentecost usually falls on a different day on the Hebrew Calendar every year. In 2012, it was on the 6th of Sivan, and in 2013 it was on the 10th of Sivan. Since none of us know on **which** Pentecost the Lord could return and even what **hour** on Pentecost He could return, **we simply do not know the day or the hour of His return!**

While the groom was awaiting his father’s command to retrieve the bride, he would build a canopy called a *chupah* onto his father’s house. This would be where the wedding celebration would

take place for seven days and also where the bride and groom would consummate the wedding. Amazingly, Christ uses this same language in describing what He is doing now! In John 14:1-4, He said, “Do not let your hearts be troubled. Trust in God; trust also in me. In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and **take** you to be with me that you also may be where I am. You know the way to the place where I am going.” Jesus is at the Father’s House in Heaven building the *chupah* for you and I right this moment.

The Greek word translated as “take” in John 14:1-4 is *paralambano*. It is the same word translated as “taken” in Matthew 24. He is going to take us to where He is. Where is Jesus? He is sitting at the right hand of God in the third Heaven (Hebrews 10:12). This is yet another verse supporting that the Bride will be in Heaven during the Tribulation. The Jewish wedding celebration is seven days long. Using a day for a year in Bible prophecy, this corresponds to the seven-year Tribulation period. The last event of the seven-day wedding celebration is a great wedding supper. In the same way, there is a great wedding celebration called the wedding supper of the Lamb at the end of the seven year tribulation (Rev. 19:7-9). We then will return to earth to rule with Him!

Paul describes this same process in I Thessalonians 4:15-17: “According to the Lord’s own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.” In ancient times, when a King would make a visit to a city, a delegation of people would go outside the city gates to greet him. They would celebrate with him and then return back with him to their original location. Paul uses this language in these verses. The Greek word translated as “caught up” in verse 16 is *harpadzo*. As aforementioned, it means a sudden snatching away. We can see from this how Christ is going to manifest at His second coming: He is going to blow the *shofar* and catch His Bride up from the

earth. This is the same way He called Ancient Israel up to Himself at the sound of the *shofar* in Exodus 20. We are then going to celebrate the wedding supper of the Lamb in Heaven. We will return with Him to planet earth to rule and reign once the seven-year tribulation is over (Rev. 17:14, 19:11-21).

The pattern of Christ's return follows the pattern of His ascension. Before Christ's first ascension into Heaven, He appeared secretly and suddenly to Mary, who was a woman. Before His second ascension into Heaven, He appeared to the brethren in Jerusalem and showed them the scars on His hands and feet. In the first part of Christ's second coming, He will appear secretly and suddenly to take the woman of Revelation 12 to the wedding. When the seven-year tribulation ends, Christ will return and show His brethren in Jerusalem His hands and feet. Zechariah 12:10 says, "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, ***the one they have pierced***, and they will mourn for him as one mourns for an only child." When the disciples saw Christ's nail scars in John 20, they were overjoyed. They finally believed. When Israel sees the nail scars at His public return, they too will believe.

Pentecost is the time of the year when the fruit trees are judged (Jewish Encyclopedia: "PENTECOST"). See Matthew 7:13-24.

The Feast of Pentecost is also a celebration of the first fruits of the wheat harvest. This first fruits harvest is different than the first fruits of the barley harvest. For the first fruits of the wheat harvest, the Israelites were required to gather the first ripe wheat grain. With this grain they were to make two loaves of bread with yeast. These two loaves of bread were waved before God. The rest of the wheat harvest was considered holy at that point.

The final connection between Pentecost and the Rescue is found in the wheat harvest. In Ancient Israel there are three main harvests with tremendous prophetic significance: barley, wheat, and grapes. The barley harvest begins during the Passover Season. Barley is processed by winnowing. The grain is thrown into the air and the wind blows the chaff away from the seed. Wheat is harvested by threshing because it has a hard exterior. It is threshed under a sledge called a *Tribulum*. Oxen are also used to trample the head of grain so that the seed is separated from the

exterior. As aforementioned, the first fruits of the wheat harvest is Pentecost. Grapes are harvested in the summer months just before the fall feasts. Once grapes are picked from the vine, they are put in a wine press and crushed until the juice comes out of the grape. For this reason, wine is sometimes called the blood of the grape.

The first harvest, barley, represents those Christians who are rescued. They are sensitive to God's Spirit and let His Wind or Spirit blow the sins away from their lives (wind and spirit are the same word in Hebrew, *ruach*). The next harvest, wheat, represents those who have hard hearts to God's commandments and His Spirit. They are stubborn and refuse to let the Spirit of God gently blow out their sins. They have to be threshed in the Tribulation to understand why they needed to be strong for God's ways. The last harvest, grapes, represents the wrath of God. In Rev 14:19-20, and Rev. 19:15, the wrath of God is even compared to a wine press.

It is commonly taught that the Feast of Trumpets is the Feast of the Rescue. I even used to teach this. The problem with this view is that the Feast of Trumpets happens **after** the grape harvest. The grape harvest represents the Wrath of God, which happens at the end of the seven-year tribulation. This means Trumpets **cannot** represent the Rescue because the Rescue happens just before the beginning of the seven year tribulation. Pentecost is the first fruits of the wheat harvest, and wheat is processed with a *tribulum*. Pentecost marks the beginning of the wheat harvest and the start of the Tribulation. The Bride must be rescued on or before this day! The life you live is the only thing that can get you in.

The Feast of Pentecost is the Feast of the Wedding. It is when Christ married ancient Israel, and it is when He will Rescue His Bride. She will then celebrate the seven-year Wedding Feast. This rescue will happen before the Tribulation period begins. Christ said to the church of Philadelphia, "Since you have kept my command to endure patiently, **I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth**" (Rev. 3:10). Jesus said it this way in Luke 21:34-36, "Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. 35 **For it will come upon all those who live on the face of the whole earth.** 36 **Be**

always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.” The Tribulation is going to come upon all who live on the earth, but you can be kept or protected from it! Jesus said you can escape! You must be sensitive to God’s Spirit and His Law. Let God’s Spirit blow the chaff or sin out of your life so that you can be rescued!

Spring Holy Day Calendar

Year	Passover#	Unleavened Bread	Pentecost
2015	April 3 (Fri)	April 4-10 (Sat-Fri)	May 24 (Sun)
2016	Apr 22 (Fri)	April 23-29 (Sat-Fri)	June 12 (Sun)
2017	April 10 (Mon)	April 11-17 (Tue-Mon)	June 4 (Sun)
2018	March 30 (Fri)	March 31-April 6 (Sat-Fri)	May 20 (Sun)
2019	April 19 (Fri)	April 20-26 (Sat-Fri)	June 9 (Sun)
2020	April 8 (Wed)	April 9-15 (Thurs-Wed)	May 31 (Sun)
2021	March 27 (Sat)	March 28-April 3 (Sun-Sat)	May 16 (Sun)
2022	April 15 (Fri)	April 16-22 (Sat-Fri)	June 5 (Sun)
2023	April 5 (Wed)	April 6 (Thur)-12 (Wed)	May 28 (Sun)

#Passover is always observed on the night before. In fact, all of the Feasts begin at sunset of the previous day. For instance, in 2015, Passover began on Thursday, April 2nd at sunset. The First Day of Unleavened Bread began on Friday, April 3rd at sunset. The Seventh day of Unleavened bread began on Thursday, April 10th at sunset. Every feast day also ends at sunset of the following day. In 2015, the Seventh Day of Unleavened Bread, for instance, ended on Friday April 10th at sunset.

*This calendar is derived from the Hebrew Calendar.

The Day of Pentecost is mostly known for the outpouring of the Holy Spirit in Acts chapter 2. Due to this, many consider it a 'fulfilled' day. However, did you know that this day has a rich meaning in the past, present, AND future!

In this booklet, we will lay out the basics concerning Pentecost. It will give you a powerful understanding of this special day!



Kelly McDonald, Jr. is an ordained Evangelist at Hungry Hearts Ministries in Jackson, TN. He has written over 40 books and booklets on pursuing Jesus Christ. He has been preaching since 2007 and is available to speak at your church upon request.