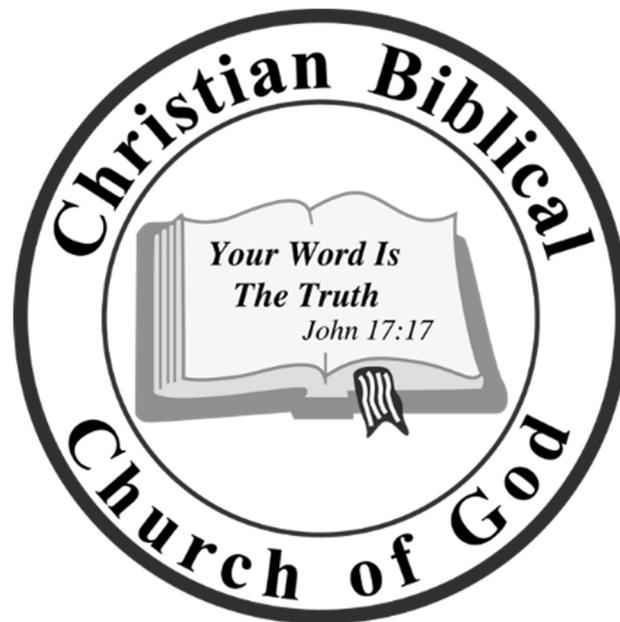


*Pentecost  
&  
The First Resurrection*



*By Fred R. Coulter*

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Reprinted excerpts from Occult Holidays or God's Holy Days—Which?

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## ***Pentecost and the First Resurrection*** *(Excerpts from Occult Holidays or God's Holy Days—Which?)*

***The Feast of Firstfruits—Pentecost:*** The Feast of the Firstfruits, a holy day, is the fiftieth day from the Wave Sheaf—seven complete weeks, plus one day. (It is also called the Feast of Weeks in Deuteronomy 16:9-10, because of the counting of seven full weeks.) This is the only holy day of God that always falls on the first day of the week, Sunday. Israel was to count, “Even unto the day after the seventh Sabbath [which would be a Sunday] you shall number fifty days. And you shall offer a new grain offering to the LORD. You shall bring out of your homes **two wave loaves of two tenth parts. They shall be of fine flour. They shall be baked with leaven, They are the firstfruits to the LORD**” (verses 16-17).

On this holy day, each family was to present two freshly-baked loaves of leavened bread made with the new barley/wheat of the harvest to the priests and Levites, who waved them before the Lord. “And the priest shall wave them with the bread of the firstfruits, a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. And you shall proclaim on the same day that it may be **a holy convocation to you**. You shall do no servile work *therein*. *It shall be* a statute forever in all your dwellings throughout your generations ” (verses 20-21).

After Israel crossed the Red Sea, they journeyed six more weeks into the wilderness until they came to Mount Sinai—three days before God spoke the Ten Commandments. On the day of their arrival, God revealed to Moses His awesome purpose for the nation of Israel—they were to represent Him to all the nations of the world. “And Moses went up to God, and the LORD called to him out of the mountain, saying, ‘Thus you shall say to the house of Jacob and tell the children of Israel, “You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you unto Myself. Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And **you shall be to Me a kingdom of priests and a holy nation.**” These *are* the words which you shall speak to the children of Israel’ ” (Ex. 19:3-6).

God said, “Israel *was* holiness to the LORD, and **the firstfruits** of His increase...” (Jer. 2:3). As the firstfruits of the nations of the world, it was fitting that they received the Ten Commandments, spoken by God Himself, on the Feast of Firstfruits—the Day of Pentecost. From the book of Jasher—a non-canonical, secondary history of the children of Israel, which is mentioned in Joshua 10:13 and II Samuel 1:18—we read: “And in the third month from the children of Israel’s departure, on the sixth day thereof, the Lord gave to Israel the ten commandments on Mount Sinai” (Jasher 82:6). The sixth day of the third month is a traditional Jewish date for Pentecost. Undoubtedly, this account is the basis for the Hebrew tradition that God gave the Ten Commandments to Israel, His firstfruit nation, on the Feast of Firstfruits, or Pentecost.

In Deuteronomy, Moses reiterated Israel’s purpose as the firstfruit nation chosen by God to represent Him to the nations of the world: “Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, so that you should do so in the land where you go to possess it. **And you shall keep and do *them*, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, ‘Surely this great nation *is* a wise and understanding people.’ For what nation is so great whose God *is* so near to *them*, as the LORD our God *is*, whenever we call upon Him? And what great nation has statutes**

**and judgments that *are so righteous*** as all this law which I set before you today?” (Deut. 4:5-8). As a nation, the twelve tribes of Israel were to share God’s laws, commandments, statutes and judgments with the nations of the world.

Unfortunately, the only time Israel even partially fulfilled its purpose as God’s representative firstfruit nation was during the first half of Solomon’s reign. “And King Solomon was greater than all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon to hear his wisdom that God had put in his heart ” (II Chron. 9:22-23). When Solomon and the people apostatized and began to serve false gods, Israel ceased to represent God as a kingdom of priests to the rest of the world.

***Pentecost Under Hezekiah:*** After Passover and the Feast of Unleavened Bread (kept in the second month), King Hezekiah continued in his zealous reforms, inspiring the people to observe the remainder of God’s feasts—Pentecost, in the third month, and the fall festival season in the seventh month. “And Hezekiah appointed the courses of the priests and the Levites according to their courses, each according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the LORD. *He appointed* also the king’s portion of his substance for the burnt offerings, *even for* the morning and the evening and the burnt offerings for **the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.**

“Moreover, he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites so that they might be strong in the law of the LORD. And as soon as the commandment spread abroad, the children of Israel brought plentifully of the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field. And the tithe of all *things* they brought in abundance. And the children of Israel and Judah who lived in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the LORD their God, and laid it up by heaps. In the third month they began to lay the foundation of the heaps and finished *them* in the seventh month” (II Chron. 31:2-7).

From the context of these verses, it is clear that under Hezekiah the Jews kept the Feast of Firstfruits as well as the feasts and holy days of the seventh month.

### ***Pentecost in the New Testament***

Typically, God uses His feasts and holy days as benchmarks as He fulfills His will and purpose—often involving powerful historical events as well as spiritual events. For example, after God led the children of Israel to Mount Sinai, He personally spoke the Ten Commandments to them from the top of the mount in an awesome display of power and glory **on the day of Pentecost** (Ex. 20:1-17). As the New Testament shows, God again **used the day of Pentecost** in a wondrous demonstration of the power of His Holy Spirit—as He initially granted His Spirit to His Church.

In 30 AD, after Jesus was seen by His apostles and disciples for forty days, He instructed them to go to Jerusalem and wait until they had received the power of the Holy Spirit. “And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to ‘await the promise of the Father, which,’ *He said*, ‘you have heard of Me. For John indeed baptized with water, but **you shall be baptized with the Holy Spirit after not many days....** But you yourselves **shall receive power when the Holy Spirit has come upon you**, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth’ ” (Acts 1:4-5, 8). Jesus then ascended into heaven and disappeared out of sight.

Ten days later, when the apostles and disciples were assembled together in a meeting room on

the temple grounds to observe the day of Pentecost, God sent the Holy Spirit upon them in a unique display of His spiritual power. “And when the day of *Pentecost*, the fiftieth day, was being fulfilled, they were all with one accord in the same place. And suddenly *there* came from heaven a sound like *the* rushing of a powerful wind, and filled the whole house where they were sitting. And there appeared to them divided tongues as of fire, and sat upon each one of them. And they were all filled with *the* Holy Spirit; and they began to speak with other languages, as the Spirit gave them *the words* to proclaim.

“Now *there* were *many* Jews who were sojourning in Jerusalem, devout men from every nation under heaven. And when word of this went out, the multitude came together and were confounded, because each one heard them speaking in his own language. And they were all amazed, and marveled, saying to one another, ‘Behold, are not all these who are speaking Galileans? Then how is it *that* we hear each one in our own language in which we were born? Parthians and Medes and Elamites, and those who inhabit Mesopotamia, and Judea and Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt and the parts of Libya which *are* near Cyrene, and the Romans who are sojourning *here*, both Jews and proselytes, Cretes and Arabians; we hear them speaking in our own languages the great things of God.’ And they were all amazed and greatly perplexed, saying to one another, ‘What does this mean?’ ” (Acts 2:1-12).

By the power of His Holy Spirit, God miraculously caused the apostles to speak simultaneously in a multitude of languages. Thousands of Jews and proselytes from all over the world heard the apostles powerfully preach the message of God about the crucifixion and resurrection of Jesus Christ in their own languages.

Because God had placed His name and presence in the Temple in Jerusalem, He likewise began the Church there. This was the reason He sent the Holy Spirit in the way that He did on this particular holy day. Had it been done in any other location, no one would have believed that this was an act of God. However, the manner in which God poured out His Spirit—in the presence of multiple thousands of Jews assembled at the temple observing Pentecost—left no doubt that this was a powerful act of God. It was clearly His personal, divine intervention—not the work of men. This amazing display of God’s power also provided the spiritual seal of authority confirming the apostles as His called and chosen witnesses (Luke 24:43-49).

Silencing the few detractors, Peter stood up to preach a dynamic message about the crucifixion and resurrection of Jesus Christ to the thousands gathered at the temple. After convicting them in conscience, he called on them to repent to God for their sins which killed Christ: “ ‘Therefore, let all *the* house of Israel know with full assurance that God has made this *same* Jesus, Whom you crucified, both Lord and Christ.’ Now after hearing *this*, they were cut to the heart; and they said to Peter and the other apostles, ‘Men *and* brethren, what shall we do?’ Then Peter said to them, ‘**Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit**’ ” (Acts 2:36-38). As a result, three thousand were baptized and added to the Church on that momentous day of Pentecost in 30 AD—the day the true Church of God began.

***Few Are Chosen Because Few Repent:*** With the beginning of the Church on Pentecost, God revealed that He was selecting only those few who repent and accept the sacrifice of Jesus Christ for the forgiveness of their sins. Continuing in Acts Two: “ ‘For the promise is to you and to your children, and to all those who are afar off, **as many as *the* Lord our God may call.**’ And with many other words he earnestly testified and exhorted, ‘Be saved from this perverse generation.’ **Then those who joyfully received his message were baptized;** and about three thousand souls were added that day. And they steadfastly continued in the teachings of the apostles

and in fellowship, and *in* the breaking of bread and *in* prayers” (verses 39-42). While there were thousands of Jews at the temple on Pentecost, only 3,000 repented and were baptized because they were the **only ones who answered God’s call**. God gave His Holy Spirit *only* to those individuals—*not* to the other thousands who did not repent. This confirms the truth that God only gives the Holy Spirit to the few who answer His call, repent of their sins and are baptized. From the time of Jesus’ ministry until His second coming, God the Father and Jesus Christ are choosing only the ones who **answer** God’s call. As Jesus said, “For many are called, but few *are* chosen”—because few repent (Matt. 22:14, Luke 13:1-5).

Because they refuse to repent, the vast majority have not been chosen by God at this time. Instead of believing God, people tend to believe in traditional religions—and many indeed claim that they are “Christian” because they “preach Christ’s name.” Typically, however, they reject God’s commands concerning the weekly Sabbath and holy days.

But Jesus emphasized that professing His name is not enough: “Not everyone who says to Me, ‘Lord, Lord,’ shall enter into the kingdom of heaven; **but the one who is doing the will of My Father, Who is in heaven**. Many will say to Me in that day [of judgment], ‘Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?’ And then I will confess to them, ‘I never knew you. Depart from Me, you who work lawlessness’ ” (Matt. 7:21-23).

Without **genuine belief** in the teachings of God the Father and Jesus Christ, such people become blinded and deceived: “And His disciples came to Him and asked, ‘Why do You speak to them in parables?’ And He answered *and* said to them, ‘Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has *understanding*, to him more shall be given, and he shall have an abundance; but whoever does not have *understanding*, even what he has shall be taken away from him. For this *reason* I speak to them in parables, because seeing, they see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Isaiah, which says, “**In hearing you shall hear, and in no way understand; and *in* seeing you shall see, and in no way perceive; for the heart of this people has grown fat, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and should hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.**” But blessed *are* your eyes, because they see; and your ears, because they hear’ ” (Matt. 13:10-16). (As we will see later, because God has blinded them at this time, their opportunity for salvation will come after the Millennium is over. We will thoroughly cover this vital truth when we come to the meaning of the Last Great Day.)

Indeed, at this present time very few are called and chosen, because very few actually believe God or Jesus Christ—or believe Their Word, the Bible. Few are willing to repent, be baptized, obey God and strive to live by every Word of God (Matt. 4:4; John 14:20-24; Acts 4:10-12, 19-20; 5:29-32).

**It Is God the Father and Jesus Christ Who Do the Choosing:** “Blessed *be* the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenly *things* with Christ; according as **He has personally chosen us for Himself**” (Eph. 1:3-4). Jesus told His disciples: “You yourselves did not choose Me, but **I have personally chosen you**, and ordained you, that you should go *forth* and bear fruit, and that your fruit should remain; so that whatever you shall ask the Father in My name, He may give you” (John 15:16). This is why Jesus said, “I am the way, and the truth, and the life; **no one comes to the Father except through Me**” (John 14:6) and “**No one can come to Me unless the Father, Who sent Me, draws him**” (John

6:44). In these two verses Jesus clearly shows that this special calling is a *joint act* on the part of God the Father and Jesus Christ. It is simply not a matter of human determination or effort—but of God’s choosing.

***The Meaning of Pentecost:*** God’s unique use of the day of Pentecost in the past has magnified and added to its meaning. Today, when we observe Pentecost, we may recall the lessons of this feast in both the Old and New Testaments:

- 1) God gave the Ten Commandments to the children of Israel (Ex. 20:1-17; Deut. 5:7-21).
- 2) Israel celebrated the completed wheat and barley harvest of the firstfruits (Ex. 23:16).
- 3) God sent the Holy Spirit to begin His Church.
- 4) After our repentance and conversion, with the Holy Spirit dwelling in us, God begins to write His laws and commandments in our hearts and minds (Heb. 10:16).
- 5) The apostles’ miraculous preaching in many languages fulfilled, in part, Christ’s command that the Gospel be preached in all the world, to all nations (Matt. 28:18-20; Luke 24:44-47).
- 6) By sending the Holy Spirit, God signaled that He was going to reject and ultimately destroy the temple and its system of worship, as prophesied (Isa. 66:1-5; Matt. 22:1-7; Acts 7:44-50).
- 7) All who desire to worship God the Father could now do so in spirit and in truth—from any location, not just at the Temple in Jerusalem (John 4:20-24; Heb. 10:16-22).

There is also a prophetic aspect to the Feast of Pentecost, in which God will again use this feast to fulfill His will and purpose. Christians are called spiritual “firstfruits” (James 1:18), and the harvest of the spiritual firstfruits is at the end of this age (Matt. 13:18-43; Rev. 14:14-16). This spiritual harvest, as pictured by Pentecost, will be a resurrection to eternal life for all who are called and chosen. This is the first resurrection at Jesus’ coming (I Cor. 15:20-23; Rev. 20:6).

Visualize the blowing of a trumpet on the day of Pentecost. The children of Israel were assembled at the foot of Mount Sinai to receive the Ten Commandments spoken by God: “And it came to pass on the third day in the morning [Pentecost] that there *were* thunders and lightnings, and a thick cloud upon the mountain. And **the sound of the trumpet was exceedingly loud** so that all the people in the camp trembled. And Moses brought the people out of the camp to meet with God. And they stood at the base of the mountain. And Mount Sinai was smoking, all of it because the LORD came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly. **And when the sound of the trumpet sounded long, and became very strong**, Moses spoke, and God answered him by voice” (Ex. 19:16-19).

In Numbers 10:10, we read that the trumpet was to be blown on each holy day, including the Feast of Pentecost. This served to remind the children of Israel of the Pentecost at Sinai on which they received the Ten Commandments.

The apostle Paul draws a special comparison between the giving of the Ten Commandments at Mount Sinai and the assembling of the resurrected saints as they meet Jesus Christ. He emphasizes how much greater this event will be when compared to what the children of Israel had experienced: “For you [the Church] have not come to *the* mount [Sinai] that could be touched and that burned with fire, nor to gloominess, and fearful darkness, and *the* whirlwind; and to **the sound of the trumpet**, and to *the* voice of *the* words, which those who heard *begged* that *the* word not be spoken *directly* to them. (For they could not endure what was being commanded:

‘And if even an animal touches the mountain, it shall be stoned, or shot through with an arrow’; and so terrifying was the sight *that* Moses said, ‘I am greatly afraid and trembling.’)

“But you [the Church] have come to [spiritual] Mount Sion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels; **to *the* joyous festival gathering** [Pentecost resurrection]; and to *the* church of *the* firstborn [the firstfruits of God], registered *in the book of life* in heaven; and to God, *the* Judge of all; and to *the* spirits of the just who have been perfected; and to Jesus, *the* Mediator of *the* New Covenant; and to sprinkling of *the* blood of *ratification*, proclaiming superior things than *that of* Abel” (Heb. 12:18-24).

The prophetic significance of the trumpet blown on Pentecost is that it pictures the “last trumpet”—blown at the time of the resurrection of the saints. Jesus Himself foretold this: “But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming upon the clouds of heaven with power and great glory. And **He shall send His angels with a great sound of a trumpet; and they shall gather together His elect** from the four winds, from one end of heaven to *the* other” (Matt. 24:29-31).

The apostle Paul also declared that the first resurrection to eternal life would occur at the **last trump**: “And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *one*. Now this I say, brethren, that flesh and blood cannot inherit *the* kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, but **we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.** For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory’ ” (I Cor. 15:49-54).

In Paul’s first epistle to the Thessalonians, he wrote that the first resurrection takes place at the last trumpet: “But I do not wish you to be ignorant, brethren, concerning those who have fallen asleep, that you be not grieved, even as others, who have no hope. For if we believe that Jesus died and rose again, in exactly the same way also, those who have fallen asleep in Jesus will God bring with Him. For this we say to you by *the* Word of *the* Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep because **the Lord Himself shall descend from heaven with a shout of command, with *the* voice of an archangel and with *the* trumpet of God; and the dead in Christ shall rise first;** then we who are alive and remain shall be caught up together with them in *the* clouds for *the* meeting with the Lord in *the* air; and so shall we always be with *the* Lord” (I Thess. 4:13-17).

The book of Revelation confirms that the last trump is the seventh trumpet—when the first resurrection takes place: “**Then the seventh angel sounded *his* trumpet;** and *there* were great voices in heaven, saying, ‘The kingdoms of this world have become *the* kingdoms of our Lord and of His Christ, and He shall reign into the ages of eternity.’ And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God, saying, ‘We give You thanks, O Lord God Almighty, Who is, and Who was, and Who *is* to come; for You have taken *to Yourself* Your great power, and have reigned. For the nations were angry, and Your wrath has come, and **the time for the dead to be judged, and to give reward to Your servants the prophets, and to the saints, and to *all* those who fear Your name, the small and the great;** and to destroy those who destroy the earth’ ” (Rev. 11:15-18).

When the first resurrection takes place, **angels will carry the saints** to a gigantic sea of

glass in the clouds (conceivably over Jerusalem) to meet Christ. “And I saw a **sea of glass** mingled with fire, and those who had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, **standing on the sea of glass**, having *the* harps of God. And they were singing the song of Moses, *the* servant of God, and the song of the Lamb, saying, ‘Great and awesome *are* Your works, Lord God Almighty; righteous and true *are* Your ways, King of the saints. Who shall not fear You, O Lord, and glorify Your name? For *You* only *are* holy; and all the nations shall come and worship before You, for Your judgments have been revealed’ ” (Rev. 15:2-4).

Several things will take place on this sea of glass before Christ and the saints return to the earth to establish the Kingdom of God on earth:

- 1) The saints will receive their new names (Rev. 2:17).
- 2) The saints are given their rewards (I Cor. 3:8; Rev. 11:18; 22:12; II John 8).
- 3) The saints will receive their assignments as kings or priests (Rev. 20:6).
- 4) The marriage of the Lamb and His bride will take place (Rev. 19:6-8).
- 5) The marriage supper will take place (Rev. 19:9; Matt. 22:1-13).
- 6) The saints will witness the seven last plagues poured out—the vengeance of God (Rev. 15:5-8; 16:1-21; Psa. 149:4-9). The seventh plague will be the Battle of Armageddon.
- 7) They will be gathered into God’s army and will fight with Christ as they return to the earth with Jesus to establish the Kingdom and government of God on the earth (Rev. 19:11-21; Zech. 14:1-9).

It will take time for all these things to transpire, undoubtedly extending from the day of Pentecost unto the Feast of Trumpets, about four months, thus fulfilling the events of Revelation Chapters 15-16 and 18-19.

Thus, the Word of God reveals that just as God began the Church on Pentecost by sending the Holy Spirit, He will complete the harvest of His Church—the spiritual firstfruits—on Pentecost. On that day God will resurrect from the dead all the righteous saints—from Abel, the first martyr, to the two witnesses, the final martyrs. In the resurrection they will all be changed in a twinkling of an eye and given glorious, immortal bodies as the spiritual sons and daughters of God the Father. “[W]e are waiting for *the* Savior, *the* Lord Jesus Christ; **Who will transform our vile bodies, that they may be conformed to His glorious body**, according to the inner working of His own power, *whereby He is able* to subdue all things to Himself” (Phil. 3:20-21). As glorified spirit beings, they will shine as the stars of heaven (Dan. 12:1-3; Matt. 13:43).

They will share the same eternal existence and glory as Jesus Christ: “The Spirit itself bears witness conjointly with our own spirit, *testifying* that we are *the* children of God. Now if *we are* children, *we are* also heirs—truly, **heirs of God and joint heirs with Christ**—if indeed we suffer together with Him, so that **we may also be glorified together with Him**” (Rom. 8:16-17). This is why Paul calls the first resurrection a superior resurrection (Heb. 11:35-40). Finally, John writes: “Behold! What *glorious* love the Father has given to us, that we should be called the children of God.... [And] we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is” (I John 3:1-2).

The book of Revelation proclaims: “Blessed and holy is the one who has part in the first resurrection; over these the second death has no power” (Rev. 20:6). As pictured by the Feast of Pentecost, Christians look forward to receiving eternal life and glory in the first resurrection (Rom.

8:14-18; I John 3:1-3).

**Other References to Pentecost:** There are two other references showing that Paul kept the Feast of Pentecost. As we have clearly seen, Paul continually taught the Gentile converts to keep the feasts and holy days of God, which included the Feast of Pentecost.

- Paul wrote to the Corinthians from Ephesus of his intentions to visit and stay with them. However, he let them know that he would remain in Ephesus until Pentecost. This means that **he and all the brethren in Ephesus kept the Feast of Pentecost**. “But I will come to you after I pass through Macedonia, for I am going through Macedonia. It may be *that* I shall stay with you, or *that* I may even winter *there*, so that you may send me forth *on my journey* wherever I may go. For *at this time* I will not *stop* to see you, but I hope at some *future* time to stay with you, if the Lord permits. But **I will remain in Ephesus until Pentecost**. For a great and effective door has been opened to me, and there *are* many adversaries” (I Cor. 16:5-9).
- On another occasion, Paul was journeying to Jerusalem and intended to keep Pentecost there: “For Paul had decided to sail by Ephesus, because he did not want to spend time in Asia; for he hastened in order to be in Jerusalem **on the day of Pentecost**, if possible” (Acts 20:16).
- In the Gospel of John, Jesus points out the ripening harvest to His disciples, which apparently is a direct reference to Pentecost: “Do not say that there are yet **four months, and then the harvest comes**. I say to you, look around. Lift up your eyes and see the fields, for they are already **white to harvest**” (John 4:35). From Pentecost until the fall harvest season and the fall festivals and holy days is four months—so Christ must have been referring to the time of Pentecost. As we have seen, 3,000 new converts were added to the Church on Pentecost in 30 AD.

In this chapter, we have taken a broad overview of the spring feasts and holy days of God in the New Testament—where we find overwhelming evidence that the apostolic New Testament Church kept and revered these days. The “God-breathed” beautiful writings of the apostles truly expand the scope and spiritual significance of God’s feasts and holy days. Far from being abolished by Jesus Christ and His true apostles, these days continue to foreshadow and crystallize God’s purpose and plan for us all.



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