

# Pentecost and the First Resurrection

Mark Sappington  
Recorded on May 26, 2020

Brethren, today we are assembled together today with the means of technology to celebrate the Feast of Pentecost.

The Feast of Pentecost has been known by many different names in the Bible. Please turn with me to Exodus 23 where Pentecost is referred to as the Feast of Harvest.

**Exodus 23:15** *Thou shalt keep the feast of unleavened bread: (Skip to) 16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:*

Please turn with me to Numbers 28 where Pentecost is referred to as the Day of the Firstfruits.

**Numbers 28:26** *Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:*

Please turn with me to Exodus 34:22 where Pentecost is referred to as the Feast of Weeks.

**Exodus 34:22** *And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.*

The date of Pentecost is not a fixed date in the Hebrew calendar. It is calculated or counted by counting 50 days from and including the Sunday of the wave sheaf offering during the Feast of Unleavened Bread.

It is interesting that the common Hebrew calendar year is comprised of 50 weeks, hence the connection of 50 and weeks in the Feast of Weeks.

In the New Testament, the Greek name for Pentecost is πεντηκοστή which means “fiftieth”, from which we directly get the English name.

The Churches of God have all associated the Feast of Pentecost with the pouring out of the Holy Spirit upon the disciples in Acts 2 and with the giving of the Ten Commandments on Mt. Sinai to the Israelites in Exodus 20. Most sermons on Pentecost given today will be about one or both of those events.

However, one event that is truly pictured by the Feast of Pentecost is not accepted by the majority of the Churches of God. It is an event that is celebrated by them with another Holy Day. And that event is the subject of my sermon this afternoon.

Brethren, today on this Feast of Pentecost in my sermon entitled “Pentecost and the First Resurrection”, I would like to explore the deep meaning of the Feast of Pentecost to us as the firstfruits in God’s plan of salvation, to explore the event of the First Resurrection, and to explore the timing of the First Resurrection and the Return of God the Father and Jesus Christ to the earth to begin the millennial reign of Jesus Christ, thus showing that the First Resurrection and the Return cannot occur on the same day.

I would like to explore these subjects through five points, each building on each other.

The first point concerning Pentecost and First Resurrection is:

### **1. The spring harvest is celebrated in the spring, not the fall**

In the grand majority of the Churches of God today, the basic belief is that the First Resurrection is pictured by the Feast of Trumpets and that the First Resurrection will actually occur on the Feast of Trumpets. I was taught that for almost 45 years.

Yet, there is a disconnect in this belief. On one hand, much significance is given to the fact that we are the firstfruits and that we will be part of the spring harvest, with the harvest being the First Resurrection. But on the other hand, much significance is given that the First Resurrection occurs on the Feast of Trumpets.

The problem with this disconnect is that this belief results in the spring harvest occurring in the fall and not in the spring. So, we have always been taught in the majority of the Churches of God that the spring harvest actually occurs in the fall.

I know that this is a “hard” concept to understand, but it is a concept not generally known or accepted by the majority of the Churches of God: The spring harvest occurs in the spring, and the fall harvest occurs in the fall.

In Ancient Israel, there were two main harvests: a spring harvest and a fall harvest. Various herbs and legumes were harvested in spring, but the most important spring crops were cereals: barley and wheat. Barley matured faster and was harvested around the time of the Feast of Unleavened Bread. Wheat took longer to mature and was normally harvested just before Pentecost. As we read earlier in Exodus 23:16, Pentecost is referred to as “the Feast of Harvest”.

After Pentecost and culminating in the fall before the fall Holy Days, the fall harvest occurred. Most of the harvest was fruit: grapes, olives, dates, figs, pomegranates and numerous fruits, seeds and vegetables of lesser importance.

Wheat and grains were not harvested in the fall. For nearly 45 years, I had always thought that there was a small grain harvest in the spring, and a gigantic grain harvest in the fall. That just was not the case in Ancient Israel. This is not saying that the fall harvest was not a huge harvest. It was indeed. But the fall harvest was not grain; it was fruit and vegetables.

So brethren, the spring harvest occurs in the spring. So it would be reasonable and would be expected that the First Resurrection (the spring harvest of the firstfruits) would be represented by and would occur on a Holy Day in the spring.

The second point concerning Pentecost and First Resurrection is:

## 2. The Firstfruits are waved on Pentecost

Again, in Israel, the barley harvest occurred immediately after the Days of Unleavened Bread. Please turn with me to Leviticus 23, where we will read of a special ceremony that took place on the Sunday during the Feast of Unleavened Bread.

**Leviticus 23:04** *These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.*

05) *In the fourteenth day of the first month at even is the Lord's passover.*

06) *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.*

07) *In the first day ye shall have an holy convocation: ye shall do no servile work therein,*

08) *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.*

09) *And the Lord spake unto Moses, saying,*

10) *Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits (Hebrew – “reshith”) of your harvest unto the priest:*

11) *And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.*

The Hebrew word for firstfruits in verse 10 is “reshith”, which means the choicest, the first, the beginning, the chief. Therefore, what was waved before YHWH was the choicest, the finest and best quality of the first part of the barley harvest.

This wave sheaf offering was a representation of Jesus Christ being presented before God the Father’s throne and being accepted by God the Father after His resurrection. Please turn with me to John 20, and we will read about the fulfillment of the meaning of the wave sheaf offering.

**John 20:01** *The first day of the week (this is the Sunday during the Feast of Unleavened Bread) cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. (Skip)*

10) *Then the disciples went away again unto their own home.*

11) *But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, (Skip)*

14) *standing, and knew not that it was Jesus.*

15) *Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

- 16) *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*
- 17) *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*
- 18) *Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*
- 19) *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*
- 20) *And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.*
- 21) *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.*

Please turn with me to Luke 24. The parallel account in Luke 24 adds a piece of critical information.

- Luke 24:36** *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*
- 37) *But they were terrified and affrighted, and supposed that they had seen a spirit.*
- 38) *And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?*
- 39) *Behold my hands and my feet, that it is I myself: handle me (the Greek word means to touch), and see; for a spirit hath not flesh and bones, as ye see me have.*
- 40) *And when he had thus spoken, he shewed them his hands and his feet.*

So, later on that Sunday, the disciples were able to touch Jesus, whereas earlier that day, Mary Magdalene could not, because Jesus had not yet ascended to His Father. So we gather from this that Jesus was presented to the Father and was accepted and glorified by the Father sometime between the morning and late afternoon on the Sunday during the Feast of Unleavened Bread.

Why is this important to our discussion on Pentecost? Please turn with me again to Leviticus 23.

- Leviticus 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:*
- 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.*
- 17) *Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits (Hebrew – “bikkurim”) unto the LORD.*
- 18) *And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering*

unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19) Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20) And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

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.

Verse 17 states that the two leavened wave loaves are the firstfruits unto YHWH. The Hebrew word for firstfruits in this verse is “bikkurim”, which means the first fruits or the first part of the harvest. This Hebrew word is different than the Hebrew word for “firstfruits” in verse 10 referring to Christ. Christ never sinned. We are stained by sin, hence the two wave loaves contained leaven.

Please turn with me to James 1, where James describes us as the firstfruits of the Father.

**James 1:17** *Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.*

18) *He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.* (New International Version)

So whereas the wave sheaf offering pictured the presentation of and acceptance of Jesus Christ by God the Father before the Father’s throne, the wave offering of the two loaves on Pentecost pictures the presentation of and acceptance of the firstfruits by God the Father before His throne. And we will be among those firstfruits if we endure faithfully unto the end.

The third point concerning Pentecost and First Resurrection is:

### **3. The First Resurrection is the resurrection of the firstfruits at the Seventh Trump**

The general belief of the Churches of God is that the First Resurrection is the resurrection of the firstfruits. And this is a correct belief. The First Resurrection is the better resurrection mentioned in Hebrews 11. Please turn with me to Hebrews 11.

**Hebrews 11:35** ~~Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:~~

36) *And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*

37) *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*

- 38) *(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.*
- 39) *And these all, having obtained a good report through faith, received not the promise:*
- 40) *God having provided some better thing for us, that they without us should not be made perfect.*

Hebrews 11 tells us that there is a better resurrection awaiting God's elect, and that God the Father will make us all perfect in the future, and that future is the First Resurrection.

The Apostle Paul wrote many well-known scripture concerning the First Resurrection. Please turn with me to 1 Corinthians 15. The Apostle Paul also tells us when the First Resurrection occurs.

- 1 Corinthians 15:50** *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*
- 51) *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*
- 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.*
- 53) *For this corruptible must put on incorruption, and this mortal must put on immortality.*

Paul tells us that the First Resurrection occurs at the last trump, the Seventh Trumpet, which we will read about later in the book of Revelation.

Please turn with me to 1 Thessalonians 4. The Apostle Paul again discusses the First Resurrection and the events surrounding it. The Churches of God have historically placed these events as the return of Jesus Christ as a conquering king to set up His Kingdom on earth. But this is not exactly what the verses say.

- 1 Thessalonians 4:14** *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*
- 15) *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*
- 16) *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 rise first:*
- 17) *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

What verse 17 actually says is that we will rise in the air to meet Jesus Christ in the air and that we will forevermore be with Him. What the verse does not say, but what the Churches of God have read into the verse, is that Jesus Christ and the saints immediately descend back to the earth. We will discuss later in the sermon why this is

not the case.

Please turn with me to Revelation 20, which includes a description of what our role will be in Christ's Kingdom after the First Resurrection and during the Millennium.

**Revelation 20:04** *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

05) *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

06) *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

So, the First Resurrection is the resurrection of the firstfruits. It is the better resurrection. It is the resurrection to eternal life in which the second death has no power.

The fourth point concerning Pentecost and First Resurrection is:

#### **4. The Battle of That Great Day of God Almighty occurs on the day of the Return**

With the knowledge that God the Father is the God Almighty or the El Shaddai in Hebrew in the Old Testament and is the God Almighty of the New Testament, and with the knowledge that God the Father is the YHWH of the Old Testament as well as “the God” or “ο θεος” in the New Testament, we now have a better understanding of the prophetic events leading up to the Return of God the Father and Jesus Christ to the earth, marking the end of human-led God-defying governments on this earth.

Please turn with me to Revelation 16, where we will read about a specific battle, a battle to end the human governments on the earth. This battle has a name: the Battle of That Great Day of God Almighty (Greek – ο θεος ο παντοκρατορ – Hebrew – El Shaddai. Again, God Almighty is God the Father. So the battle could also be called: the Battle of That Great Day of God the Father or the Battle of That Great Day of YHWH.

Revelation 16 includes a description of the events of the Sixth Bowl Plague.

**Revelation 16:12** *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

13) *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

14) *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

15) *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

16) *And he gathered them together into a place called in the Hebrew tongue Armageddon.*

Please turn with me to 1 Thessalonians 5. We can read about this great day of God Almighty or this day of YHWH in the writings of the Apostle Paul.

**1 Thessalonians 5:02** *For yourselves know perfectly that the day of the Lord (the title κυριος) so cometh as a thief in the night.*

Please turn with me to 2 Peter 3. We can read about this great day of God Almighty or this day of YHWH in the writings of the Apostle Peter.

**2 Peter 3:10** *But the day of the LORD (the title κυριος) will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

Lord in this verse in Greek is “κυριος” without the definite article “the” which was the title given in Greek in the Septuagint to denote the name YHWH in the Old Testament. The use of this title to refer to YHWH was continued in the New Testament.

So both of these verses are referring to the day of YHWH just as we will read later in Zechariah 14:01.

So, with the Sixth Bowl Plague, the armies are gathered together on the Plains of Megiddo to fight against God the Father, against Jesus Christ, and against the angelic armies.

Please turn with me to Revelation 19, where we will read about these angelic armies preparing for this battle.

**Revelation 19:11** *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

12) *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

13) *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

14) *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

15) *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

16) *And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords.*



- 17) *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*
- 18) *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*
- 19) *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*
- 20) *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

Another description of this horrific battle is given in Zechariah 14. Please turn with me to Zechariah 14:01 where we will read some very well-known verses, verses that we have heard and read for decades, but previously believing that these verses were about Jesus Christ instead of God the Father.

**Zechariah 14:01** *Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.*

02) *For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*

03) *Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.*

04) *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

So, Zechariah 14:03, we read that YHWH or God the Father will fight and that His feet will stand on the Mount of Olives.

We also understand that Zechariah 14 and Revelation 19 are a fulfillment of the prophecy by David in Psalm 110. Please turn with me to Psalm 110.

**Psalm 110:01** *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

The first LORD in the verse in Hebrew is YHWH, and the second Lord in the verse in Hebrew is Adonai (or Master). It is generally accepted by the Churches of God that the first LORD is God the Father and the second Lord is Jesus Christ. So the verse could be read: "God the Father said unto Jesus Christ, Sit thou at my right hand, until I make thine enemies thy footstool."

Yet, the question that no one seems to ask is: How does God the Father make the

enemies of Jesus Christ the footstool of Jesus Christ? The answer is that God the Father battles and is victorious in the Battle of That Great Day of God Almighty, and that battle occurs at the Return of God the Father and of Jesus Christ.

The fifth point concerning Pentecost and First Resurrection is:

## **5. The First Resurrection and the Return cannot occur on the same day**

The Churches of God place the First Resurrection and the Return of Jesus Christ on the same day. The events in Revelation just do not allow that to happen. In Revelation, it is important and critical to understand that there are seven seals, and that the seventh seal is seven trumpets, and that the seventh trumpet is seven bowl plagues on the earth.

We have already discussed that the First Resurrection occurs at the sounding of the Seventh Trumpet. This is when we rise to meet Christ in the air, accompany Him back to Heaven to be presented to and accepted (waved before) God the Father. However, the Seventh Trumpet is composed of seven last bowl plagues. And the events in these seven last bowl plagues take time to come to pass.

Please turn with me to Revelation 9 where we will read about a massive army which is assembling together at the Sixth Trumpet. This army will battle against God the Father and against Jesus Christ and the angelic armies later in prophetic events, the great battle of God Almighty that we read in Revelation 16 and in Zechariah 14.

**Revelation 9:13** *And the sixth angel sounded (the Sixth Trumpet), and I heard a voice from the four horns of the golden altar which is before God,*  
14) *Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*  
15) *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*  
16) *And the number of the army of the horsemen were two hundred thousand thousand (200,000,000): and I heard the number of them.*

After the Sixth Trumpet will come the Seventh Trumpet. This is when the First Resurrection occurs, as we have explored earlier. We read about this Seventh Trumpet in Revelation 11. Please turn with me to Revelation 11.

**Revelation 11:15** *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*  
16) *And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*  
17) *Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

It is important to note that the voices were in heaven and not on the earth. This

announcement is given in heaven and not on the earth. The Greek word for heaven is singular and not plural. The verse is talking about God the Father's throne and not the heavens around the earth.

Also the twenty-four elders are praising God the Father. "Lord God Almighty" in the Greek is Κυριος ο θεος ο παντοκρατορ. As I had discussed in my sermon "Who is the I AM", most instances of κυριος without the definite article was a way that the Greeks translated the name YHWH. Ο θεος means "the God" usually referring to the Father, and ο παντοκρατορ means the Almighty. The phrase "who is, who was, and who is to come" is the Greek form of the "Ehyeh Asher Ehyeh" found in Exodus 3:14. So here in Revelation 11:17, if we used the Hebrew expressions, the twenty-four elders are saying "We give thanks, O YHWH, El Shaddai, Ehyeh Asher Ehyeh." These are the names and titles of God the Father.

Much of Revelation centers on the actions and involvement of God the Father as well as Jesus Christ.

Please turn with me to Revelation 15. Brethren, again it is important to understand that the Seventh Trumpet is comprised of Seven Last Bowl Plagues. In Revelation 15, we will read about these seven last bowl plagues.

**Revelation 15:01** *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

02) *And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

03) *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty (in Hebrew YHWH El Shaddai); just and true are thy ways, thou King of saints.*

04) *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

05) *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*

06) *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

07) *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

08) *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

**Revelation 16:01** *And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*

- 02) **(1)** *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*
- 03) **(2)** *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*
- 04) **(3)** *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.*
- 05) *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*
- 06) *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*
- 07) *And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*
- 08) **(4)** *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.*
- 09) *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*
- 10) **(5)** *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,*
- 11) *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*
- 12) **(6)** *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*
- 13) *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*
- 14) *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*
- 15) *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*
- 16) *And he gathered them together into a place called in the Hebrew tongue Armageddon.*
- 17) **(7)** *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*
- 18) *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*
- 19) *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*
- 20) *And every island fled away, and the mountains were not found.*
- 21) *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

Revelation 17 and 18 are inset chapters. The story flow continues in Revelation 19:11 concerning the return of God the Father, Jesus Christ and the angelic armies to fight the Battle of the Great Day of God Almighty, which we have previously read.

So brethren, let's review the sequence of events. Again, the First Resurrection occurs at the Seventh Trumpet, but the Seventh Trumpet contains seven bowl plagues. And the Battle of the Great Day of God Almighty occurs at the end of the seventh bowl plague.

So first of all, we have the Sixth Trumpet, where the 200,000,000-man army is amassed at the Euphrates River.

We then have the Seventh Trumpet, and the First Resurrection.

We then have the first bowl plague which is sores upon the people who worship the Beast.

We then have the second bowl plague which is seas become blood.

We then have the third bowl plague which is freshwater streams and rivers become blood.

We then have the fourth bowl plague which is the sun scorching people.

We then have the fifth bowl plague which is darkness over the earth.

We then have the sixth bowl plague which is the drying up of the Euphrates River which allows the 200,000,000-man army to advance toward the Plains of Megiddo. That distance is approximately 600 miles. If this vast army marched at a speed of 4 miles an hour for 15 hours a day, it would take 10 days to reach Megiddo.

We then have the seventh bowl plague which is the great earthquake and giant hailstorm over the entire earth.

We then have the Battle of the Great Day of God Almighty which occurs at the return of God the Father and Jesus Christ to the earth.

Reviewing this timeline, there is no way that the seven bowl plagues can occur in one day. The First Resurrection and the Return / Battle of the Great Day of God Almighty are the two bookends with the seven bowl plagues in between. Therefore, there are weeks if not months between the time of the First Resurrection and the Return of God the Father and Jesus Christ.

We cannot prove from scripture that the fulfillment of these prophetic events would be that the First Resurrection occurs on Pentecost, the seven bowl plagues occur during the months between Pentecost and the Feast of Trumpets, and the Return of God the Father and Jesus Christ and the final Battle of the Great Day of God Almighty occur on the Feast of Trumpets, heralding the end of man's age and governments, and heralding

the new Kingdom of Jesus Christ on this earth. However, the framework for that fulfillment on these days is probable and makes sense.

Brethren, we are the firstfruits of God the Father in His plan of salvation. As shown in John 6:44, God the Father has chosen each and every one of us to be drawn to Jesus Christ to ultimately be a very special part of His family and to be kings and priests in Christ's government here on the earth during the Millennium.

Brethren, we have such a great opportunity and privilege that God the Father has offered to us. Do we take this opportunity and privilege seriously?

Please turn with me to Acts 2:04, and we will read where God's Holy Spirit was poured out on the disciples, and they were all filled with the Holy Spirit.

**Acts 2:01** *And when the day of Pentecost was fully come, they were all with one accord in one place.*

02) *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

03) *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

04) *And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*

Brethren, when we are resurrected in the First Resurrection, we will be 100% composed of Spirit. Please turn with me to 1 John 3. We will be like God the Father because we will be His sons.

**1 John 3:01** *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

02) *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

These verses are not talking about Jesus Christ. They are talking about God the Father. When God the Father shall appear, we shall be like Him.

For the firstfruits of God the Father, for the men and women whom God has specifically and specially called out of this world in this age, Pentecost represents the end of the journey toward the Father's Kingdom. Those firstfruits include us if we continue to be faithful and if we continue to put God the Father first in our lives. Pentecost represents our entry into the Kingdom of God, which can only happen upon our resurrection to eternal life in the First Resurrection.

But brethren, will we be part of the firstfruit harvest? Are we growing spiritually every day? Are we living our lives in way that is exemplary of one having God's Holy Spirit? Do we exhibit the fruit of God's Spirit in the way that we act, in the way that we talk, in the way that we think, and in the way that we treat one another? Do we allow God's

Spirit to flow through us just as a living water flows downstream? Do our actions, our motivations, our attitudes, and our hearts show to God the Father that He can trust us with eternity in His Kingdom?

Brethren, we are in a life-long struggle against Satan, against his demons, against the world, and against our own human nature. That struggle to live a sinless life, patterned after Jesus Christ, is depicted by the Feast of Unleavened Bread. And that struggle will end in victory for us at Pentecost.

Brethren, Pentecost should be a celebratory Feast Day for the all of us as firstfruits of the Father. Just imagine the day that we will be transformed into perfect never-tiring, never-sick beautiful spiritual bodies and be presented for the first time in those perfect bodies to God the Father by our elder brother, Jesus Christ. This day pictures the day that we will truly become one with God the Father and with our elder brother Jesus Christ and the endless joy that we will have for the rest of eternity with Them and with one another.

Brethren, all of this is made possible by this very special Holy Day, the Feast of Pentecost and the First Resurrection.