

Pentecost's Hidden Meaning

In the Old Testament the word Pentecost is not there. This feast day was referred to as "Feast of Weeks" (Ex. 34:22; Duet. 16:9-10) because it was celebrated seven weeks after the offering of the barley sheaf. Also known as the "Feast of the Harvest" (Ex. 23:16), because it came at the end of the barley harvest, and it was also known as the "Feast of First Fruits" (Ex 34:22 ; Num. 28:26), because it marked the beginning of the first fruits of the wheat harvest being offered at the temple. It is referred to in the New Testament as "Pentecost", a term derived from the Greek *pentekoste* (meaning fiftieth).

The counting of the fifty what?

In ancient Israel, the grain harvest lasted 7 weeks, beginning with the barley harvest right after Passover and ending with the start of the wheat harvest seven weeks later on, Pentecost. **The barley harvest was key to the whole religious calendar**, because Passover could not be observed until at least some of the barley was ready for harvest. The offering of the first barley wave offering took place on the day after the weekly Sabbath during the days of Unleavened Bread. This meant that if no barley was ready for harvest, the celebration of Passover had to be delayed by intercalating a month in the lunar calendar. Since barley ripens a few weeks before wheat, the ceremony of the barley wave sheaf offering, which fell on the day after the weekly Sabbath during the days of Unleavened Bread, marked the starting point of the fifty day count down to Pentecost.

This point is often not understood as to its importance and is also often confused or mixed up, thereby causing some to start their counting of the fifty days on the wrong day, I am going to spend some extra time here. Please bear with me.

The term "Feast of Weeks" refers to the entire period of the grain harvest of about seven weeks—from the first cutting of the barley to the completion of the start of the wheat harvest. A feast that extends over seven weeks. But it was only the beginning and the end of the feast that were marked by a wave offering (a *Tenuphah*) .

The date of the Feast of weeks was reckoned by counting seven weeks from the first putting of the sickle to the barley: "'You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain. (Duet. 16:9). The problem was to determine which day the first sheaf of barley, known as *omer*, was to be cut and presented as a wave-offering before YHWH.

This determination was based on the instructions given in Leviticus 23:15-16 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to YHWH.' [NKV cut and paste from Crosswalk.com throughout]

We are to count from the '*day after the Sabbath*'. Since the term Sabbath is used to refer to both the seventh day of the week and to the annual Feast mentioned in the same chapter (Lev. 23:8, 21, 23, 32, 34), the question is "What is the meaning of "Sabbath" here, the seventh day of the week or festival day?"

If you look up the word Sabbath in the concordance you will see the weekly Sabbath and Atonement are Strong's #7676 (shabbath). The other annual Sabbaths are Strong's #7677 (shabbathon). So there is a difference in the word, but many have missed this little clue.

The Pharisee's, as well as Philo and Josephus all claim it was the day after the 1st day of Unleavened Bread. The Sadducees, Boethusians, Karaites and Samaritans all took the word Sabbath to mean a weekly Sabbath and not an annual one due to the fact that the word Sabbath by itself was never used to denote an annual Festival. So who is right?

I believe we should allow Yahushua to show us. We all know He was killed as the Passover Lamb on Nisan 14. We know He died in 31A.D and that Nisan 14 was a Wednesday. The *sign of Jonah* had to be completed in all of its phases. The only sign that was given to us that Yahushua was the Messiah was the *sign of Jonah*. Yahushua said that the function of three days and three nights in the belly of the whale or great fish of Jonah was the same as his ministry, and he would be three days and three nights in the belly of the earth (as the great fish). That was the only sign given to prove His ministry. So Thursday was the 1st day of Unleavened Bread, Friday was the Preparation day for the weekly Sabbath. Saturday was the weekly Sabbath. Three days and three nights. So Yahushua rose from the grave on the Sabbath just before sunset, just as He was placed in the grave Wednesday late afternoon just before sunset. Three days and three nights as prophesied.

In Matt.28:1 Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

In Luke 24:1 Now on the first day of the week, very early in the morning, they, and certain other women with them,* came to the tomb bringing the spices which they had prepared. **2** But they found the stone rolled away from the tomb. **3** Then they went in and did not find the body of the Lord Jesus. **4** And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. **5** Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? **6** He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, **7** saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' " **8** And they remembered His words. **9** Then they returned from the tomb and told all these things to the eleven and to all the rest. **10** It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles.

But it is in John 20 that we learn more. **1** **Now on the first day of the week** Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. **2** Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." **3** Peter therefore went out, and the other disciple, and were going to the tomb. **4** So they both ran together, and the other disciple outran Peter and came to the tomb first. **5** And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. **6** Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, **7** and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. **8** Then the other disciple, who came to the tomb first, went in also; and he saw and believed. **9** For as yet they did not know the Scripture, that He must rise again from the dead. **10** Then the disciples went away again to their own homes. **11** But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. **12** And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. **13** Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." **14** Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. **15** Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where

You have laid Him, and I will take Him away.” **16** Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher). **17 Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to 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 to 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, Jesus came and stood in the midst, and said to them, “Peace be with you.”

I have marked out in bold that it was the first day of the week, before dawn, Yahushua had not yet ascended to heaven, but was about to. It was the first day of the week. I have presupposed that you understand that the wave sheaf offering is Yahushua. Let me back up a little.

The Wave Sheaf Offering seems to have been waved at 9 a.m. on the Sunday morning within the feast of the Passover. The general wave offering was brought by the worshipper and made in conjunction with the priest (Ex. 29:24-25). We know that the Samaritans and the Sadducees kept a Sunday Wave Sheaf and a Sunday Pentecost. That is an important factor in history. The Jews do not keep the Wave Sheaf because they keep a Sivan 6 Pentecost, which came from the traditions of the Pharisees in rabbinical Judaism, after the Temple was destroyed. We know that the Samaritans keep the 14th and 15th and the concept of the Wave Sheaf and count the omer from Sunday within the feast. So from the Temple period and right throughout, including the Samaritans, Pentecost has been kept on a Sunday. The early church kept Pentecost on a Sunday. Only the Jews kept a Sivan 6 and only after the Temple was destroyed.

The Wave Sheaf Offering needs to be kept in order to understand the full implications of Yahushua’s sacrifice, and the power that he was given in terms of his resurrection from the dead. The Wave Sheaf Offering is an ancient requirement of Israel within the Torah. The ordinance is found in Leviticus 23:9-14 and also in Exodus 29:24-25 and other texts. It is poorly understood by scholars and ignored by many. It is a mandatory ordinance associated with the feast of the Passover and controls both the timing of Pentecost and the consumption of the new harvests (Lev. 23:9-14). To put it in its modern perspective, we should look at the significance of the timing of Yahushua’s death.

The Wave Sheaf Offering was known as *sfirat haomer*, that is, ‘the counting of the omer’, because on this day we begin to count the fifty days to Pentecost. It is described in Lev. 23: **10** “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest. **11** He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. **12** And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord. **13** Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. **14** You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

This cutting of the first barley sheaf was a lively ceremony. The sheaf was cut the evening before on the edge of the city in front of a small crowd of worshippers. And they would do as they are told in Duet. 26:1 “And it shall be, when you come into the land which the Lord your God is giving you as an inheritance, and you possess it and dwell in it, **2** that you shall take some of the first of all the produce of the ground, which you shall

bring from your land that the Lord your God is giving you, and put it in a basket and go to the place where the Lord your God chooses to make His name abide. **3** And you shall go to the one who is priest in those days, and say to him, 'I declare today to the Lord your God that I have come to the country which the Lord swore to our fathers to give us.' **4** Then the priest shall take the basket out of your hand and set it down before the altar of the Lord your God. **5** And you shall answer and say before the Lord your God: 'My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous. **6** But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. **7** Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression. **8** So the Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. **9** He has brought us to this place and has given us this land, "a land flowing with milk and honey"; **10** and now, behold, I have brought the first fruits of the land which you, O Lord, have given me.' Then you shall set it before the Lord your God, and worship before the Lord your God. **11** So you shall rejoice in every good thing which the Lord your God has given to you and your house, you and the Levite and the stranger who is among you.

But it should be duly noted that the sheaf had to be prepared before it was waved in front of the Lord. Because it reads in Leviticus 2: **11** 'No grain offering which you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the Lord made by fire. **12** As for the offering of the first fruits, you shall offer them to the Lord, but they shall not be burned on the altar for a sweet aroma. **13** And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. **14** **'If you offer a grain offering of your first fruits to the Lord, you shall offer for the grain offering of your first fruits green heads of grain roasted on the fire, grain beaten from full heads. 15 And you shall put oil on it, and lay frankincense on it.** It is a grain offering. **16** Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the Lord.

So here we see that the first fruits were a grain offering; an offering of Green Ears, or green heads. It was to be roasted. The grain was to be beaten from the husks of the barley. And it was to have salt added to it, as well as Frankincense.

If we ignore the wave sheaf offering we are missing out on a significant part of the Passover Sacrifice. Yes we all understand that Yahushua was the Passover Lamb. And we can connect the dots in this. But answer this question. When was the Lamb ever beaten? When did the lamb have its body beaten so badly that the flesh was exposed so that the bones of the ribs could be counted? It was not. Not a bone was to be broken. But the Barley Sheaf was to be beaten. It was to be beaten until the grain was exposed and fell from the husk. The Lamb was never beaten. The lamb in one sense represented Yahushua and in another sense the Barley also represented Yahushua. Yahushua would then have to be killed as the lamb and beaten as the barley and presented before YHWH. Each and every detail that was foretold in scriptures was to be fulfilled on that Passover day. Beaten is foretold in Isaiah 53:4 Surely He has borne our grief's And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. **5** But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

The consecration of the first fruits sanctifies the whole harvest, since the part stands for the whole. As Sha'ul puts it, " If the dough offered as first fruits is holy , so is the whole

lump” (Rom. 11:16) By the symbolic gesture of consecrating the first fruits, the whole of the harvest was consecrated to YHWH.

The idea that the consecration of a part exercises a sanctifying influence on all is applied in the bible to the plan of salvation “Israel was Set-apart to the Lord, The first fruits of His harvest” (Jer. 2:3 Hos. 9:10), because it was called by YHWH to exercise a sanctifying influence on all nations. Similarly, as Christians, we are ” a kind of first fruits of His creatures : (James 1:8) , because we are called to be a sanctifying influence in the world. Those who arose from the dead at the time of Yahushua’s resurrection became the first fruits, that is, the pledge of all those who will rise at the time of Yahushua’s return (Matt. 27:52-53; Eph.4:8; 1 Thes. 4:13-18). The 144,000 saints who follow the Lamb are : the first fruits for YHWH and the Lamb” (Rev. 14:4).

Sha’ul specifically calls Yahushua’s resurrection the first fruits of those who will rise from the dead. “20 But now Messiah is risen from the dead, and has become the first fruits of those who have fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Messiah all shall be made alive. 23 But each one in his own order: Messiah the first fruits, afterward those who are Messiah’s at His coming. 24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.” (1Cor.15:20-24)

In this passage, Sha’ul speaks of Yahushua twice as “the first Fruits,” not only to indicate that He was the first to rise bodily from the grave, but also that by so doing He fulfilled the offering of the first fruits. At Passover and Pentecost. We have noted that the omer of the sheaf of Barley was waved before YHWH, by the priest as a pledge of the full harvest that would follow. The ceremony was performed on the day after the weekly Sabbath at about 9 AM, Sunday Morning. ” The wave sheaf offering, specifically the roasted omer of grain, with salt and frankincense, was a type of Messiah, the ‘first fruits’ or pledge, of the great harvest that will follow when all the righteous dead are raised at the second coming of Yahushua (1Cor. 15:23, 1 Thes. 4:14-16). Yahushua rose from the dead on the eve of the very day that the wave offering was presented in the Temple (Lev. 23:14, Luke 23:56, 24:1) As the first sheaf was a pledge and assurance of the ingathering of the entire harvest, so the resurrection of Yahushua is a pledge that all who put their trust in Him will be raise from the dead.

Please take note. The Priest did not present before YHWH just one head of grain, but a whole omer of Barley. Salted and Frankincense were also added. Similarly Yahushua did not come forth from the grave alone, for “many bodies of the saints who had fallen asleep were raised” (Matt. 27:52) Sha’ul tells us that when Yahushua “ascended on high he led a host of captives” (Eph. 4:8 RSV). Those who were raised at Yahushua’s death and came “out of the tombs after His resurrection” (Matt 27:53) ascended with Yahushua to heaven as trophies of His powers to resurrect all who sleep in the grave. Just as the Omer of Barley was a pledge of the coming harvest, so the saints that Yahushua raised at the time of His death are a pledge of a future harvest of Saints.

We must pause here and ask the question. It says in John 3:13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. This was Yahushua speaking to Nicodemus, and when Yahushua said it, it was true. No one but Yahushua had gone to heaven. Not until Yahushua died, and was raised up from the grave. Then He took a host of Saints to Heaven.

I have just quoted many scriptures that prove this, and Sha’ul himself says so. But look at what John is shown in his vision in Rev 4:1 After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet

speaking with me, saying, "Come up here, and I will show you things which must take place after this." 2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4 Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5 And from the throne proceeded lightning's, thundering, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. 7 The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle.

8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" 9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11 "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created." There are now 24 elders in heaven sitting on thrones, wearing white robes. These are the saints that ascended to heaven with Yahushua at His resurrection. If this is beyond your comprehension then stop here and reread all that I have said up until now. These are the first fruits. YHWH is showing us that He is going to do as He said and raise us up from the dead. This is so unbelievable: Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Job, Moses and the prophets. All the scriptures say first fruits. Never first Fruit in the singular. Never Yahushua alone, but with others.

Who are these elders again? Elder is in Strong's concordance #4245 originally spelled presbuvteroß and means -elder, of age, the elder of two people, advanced in life, an elder, a senior, forefathers, a term of rank or office. Note that it means forefathers-humans who were born and lived before us. These 24 elders were not created by YHWH but were born on earth and lived and died having not received the promise. But now John is telling us they are now in Heaven with YHWH and have now received that promise. How great is this? How unbelievable?

Also note that in Matt.5:13 Yahushua told the apostles that they and we are the salt of the earth. We are the salt of the wave offering.

The meaning of Pentecost is found not only in the offering of first fruits which took place on the first and fiftieth day, but also in the fact that it lasted fifty days, that is to say seven times seven weeks, plus a day. From this characteristic the usual titles are derived, the feast of weeks or Pentecost (fiftieth).

Meaning is found through reasoning about the meaning of the seventh day Sabbath, which is the basis for the seven weeks structure of time. The Sabbath provided release

and liberation from the hardship of life and social inequalities, not only every seven days but also every seven years (sabbatical year-Lev. 25:4) and every seven weeks of years(Jubilee year-Lev. 25:8).

The common denominator between the seven weeks of days and the seven weeks of years is the number 50, which was the symbol of remission of debts.

As with other great feasts, a special offering was made in addition to the daily burnt offering. The main offering of Pentecost was a special cereal offering consisting of “two loaves of bread ” (Lev. 23:17) **15** ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. **16** Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. **17** You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. **They are the first fruits to the Lord.** **18** And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord. **19** Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. **20 The priest shall wave them with the bread of the first fruits as a wave offering before the Lord, with the two lambs.** They shall be holy to the Lord for the priest. **21** And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

The loaves were made with flour milled from the new wheat crop and baked with leaven. The loaves were presented as a wave offering on behalf of all the people. None of the bread was placed on the altar because it was baked with leaven. Along with the two loaves, two lambs were offered as a wave offering. Pentecost was an offering of loaves with leaven as a wave offering, just as the omer of barley was a wave offering of first fruits. Pentecost’s wave offering had leaven in it and it too was a first fruits offering. It was also accompanied by a sin offering.

Although we all know that on Pentecost YHWH gave to Israel the Torah by His very own voice, with thunder and trumpets blasting (Ex. 19,20) and also of the Set-apart Spirit to the Church (Acts 2:3), do we realize Pentecost holds yet another secret. It is the day the second crop of saints is to be raised up from the grave, and even those that are still alive at that time. They are the second wave offering of leaven loaves.

In John 4: 32 But He said to them, “I have food to eat of which you do not know.” 33 Therefore the disciples said to one another, “Has anyone brought Him anything to eat?” 34 Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work. 35 Do you not say, **‘There are still four months and then comes the harvest’?** Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! 36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. 37 For in this the saying is true: ‘One sows and another reaps.’ 38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

Yahushua said the fields are already white for the harvest. When he said don’t look ahead and say four more months He was saying don’t look to the harvest at the fall feast days. Look now at Pentecost, which is four months before the Feast of Trumpets (the day the Messiah Returns), The Day of Atonement (the Jubilee Year, The year of release from

Bondage, the time when Satan is put away) and The Feast of Tabernacles (The wedding Feast)

Matt. 13:24 Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went his way. 26 But when the grain had sprouted and produced a crop, then the tares also appeared. 27 So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ 28 He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ 29 But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. 30 Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.”’

Pentecost is the start of the wheat harvest and the wheat is lost amongst the many false followers of the Messiah. The tares are then separated. By their works you’ll know them, and the wheat is then saved in the King’s barn.

See how Yahushua himself explains it. Matt 13: 36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” 37 He answered and said to them: “He who sows the good seed is the Son of Man. 38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. 39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. 40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. 41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, 42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

When Yahushua told the Apostles about the end time, and in particular, Matt.24:22 And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.

How could he shorten the time for the elect, unless, instead of our redemption taking place on the Feast of Trumpets as we have always been taught, it takes place on the Feast of Pentecost? He must do all things in relation to the Set-apart Days that He has had Israel performing since Mount Sinai. The Set-apart Days are a rehearsal of future events.

Conclusion. Yahushua was the wave sheaf of Passover or First Fruits, with an ‘s’ for more than one, and ascended to heaven with a host of captives, as Sha’ul has said. The apostle John says that there are 24 elders in heaven today wearing crowns and worshipping YHWH. These are those Yahushua led with Him on that Sunday that the wave offering of barley was presented in the temple. The wave offering of Pentecost, the two wheat loaves, are those that have followed this way of life, and obeyed the laws of YHWH. Although not perfectly as is represented by the leaven in the offering. All those that have died since Yahushua’s death in 31 AD up until His return.

This is not a second resurrection. But it is part of the First Resurrection that began on the day Yahushua was raised from the dead. Just as the Wave Sheaf offering during the Days of Unleavened Bread is the beginning, so is Pentecost the conclusion of the Wave Offering 50 days later. Those raised with Messiah in 31 AD were the beginning and those alive at His return along with those that have died in His name will be raised up. The one that those under the altar await. Rev. 6:9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony

which they held. 10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

They are given white robes just as the 24 elders were dressed in white, representing righteousness, in preparation for the wedding. Matt 22. Where we must come dressed in righteousness in order to be a part of the wedding party. Psalm 119: 172 My tongue shall speak of Your word, For all Your commandments are righteousness.

This particular article was paraphrased from Samuele Bacchioni's Book God's Festivals page 166-180. I say paraphrased because although he wrote well and in great detail he arrived at unsustainable conclusions. So I have taken his writings and corrected his mistakes and added the obvious conclusions thereby arriving at the statements I have now put forward. Thank for taking the time to read through this.