

DOES SCRIPTURE SUPPORT A
**PENTECOST
RAPTURE?**

T.W. TRAMM

“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD. On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live.”

—*Leviticus 23:15, 16, 21*

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Does Scripture Support a Pentecost Rapture?

By T.W. Tramm

WHEN is the Rapture going to happen?

In the wake of the noneventful fall feasts, it's the question on every watchman's mind.

Some, wary of "date setting," have stopped focusing on feasts.

Others are looking at next fall and the close of the jubilee year.

Still others, however, are eyeing what they see as a more immediate possibility:

Pentecost.

In Leviticus, God instructs Israel to count off forty-nine days from the day the first grain is harvested and then observe the Feast of Weeks, or Pentecost.¹

One of three designated "harvest" feasts, Pentecost was a time when every Israelite male was required to appear before the Lord in Jerusalem. It was a time to rejoice and give thanks to God for the blessings He had given.²

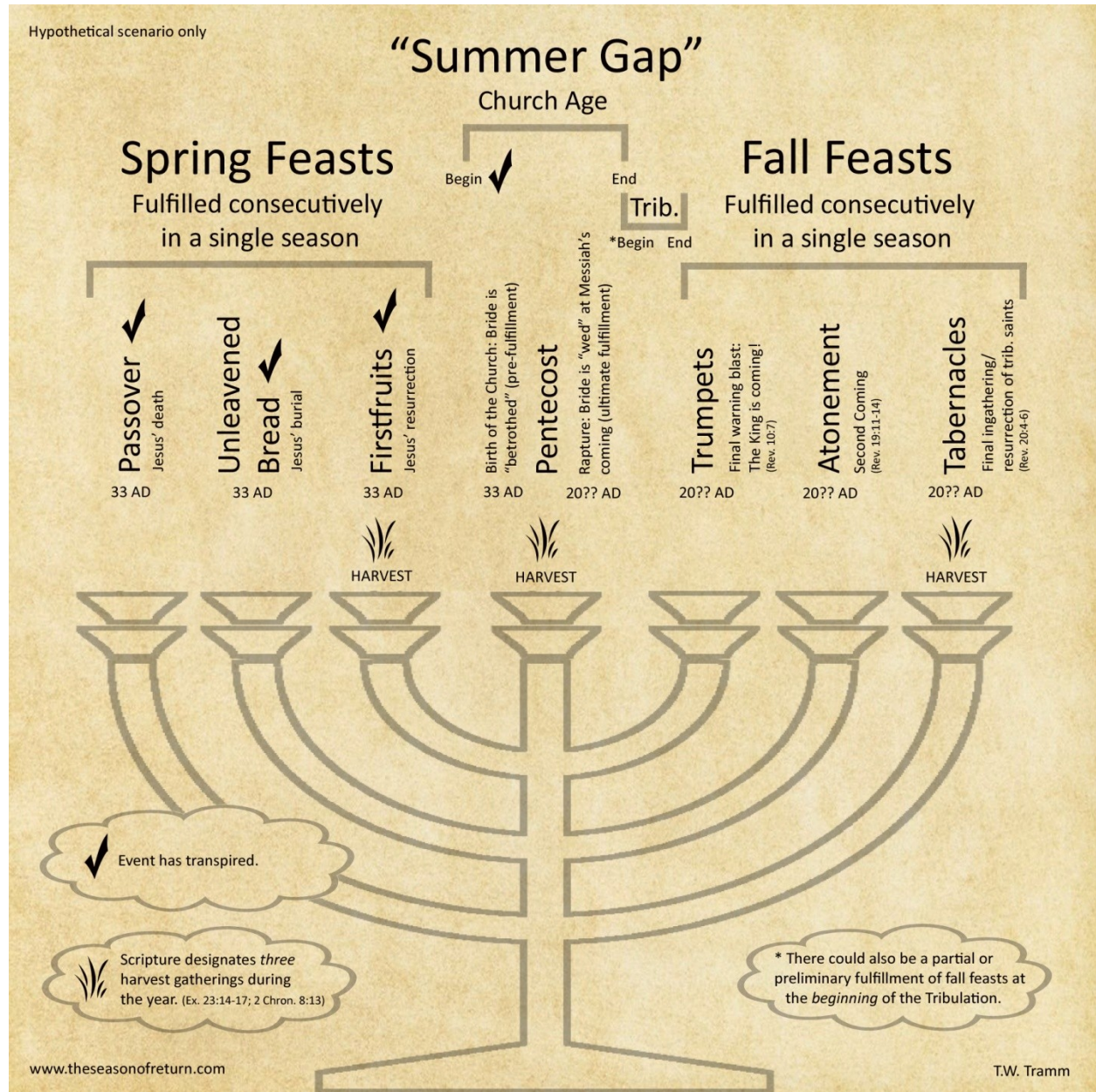
After the destruction of the Temple, when the pilgrimage and attendant rituals could no longer be performed, the focus of Pentecost shifted from the "harvest" to a defining event in Jewish history that occurred on this day: the giving of the Commandments at Sinai.

Christians, likewise, associate Pentecost with a pivotal historical event: the outpouring of the Holy Spirit in 33 AD. It was on Pentecost morning, fifty days after Jesus' resurrection, that God sent the Spirit to the disciples gathered in Jerusalem.

The popular teaching is that the outpouring of the Holy Spirit prophetically *fulfilled* Pentecost. Thus, the Feast of Trumpets, next in line on God's calendar, becomes the obvious choice for the Rapture.

Not all agree on this point, however. Citing the harvest theme, some suggest that the outpouring of the Spirit represents merely a partial, or *preliminary*, fulfillment of Pentecost.³ The *ultimate* fulfillment awaits the *completion* of the redemption process at the end-of-the-age "harvest" we call the Rapture.

And so, from this perspective, Pentecost, not the Feast of Trumpets, is the Rapture feast.



The Pentecost-Rapture Scenario: The Church is “betrothed” to the Lord on Pentecost, marking the commencement of the Church Age. Roughly 2,000 years later, the Church is wed to the Lord, also on Pentecost, marking the *conclusion* of the Church Age. This parallels the biblical wedding tradition that consists of two stages: The first stage is the betrothal, or *erusin*, at which time the bride and groom become legally married via a written contract (*shitre erusin*) but do not dwell together. The second stage is the fullness or consummation (*nisu'in*), when the nuptials are finalized and the bride and groom dwell together.

A Pentecost Rapture is not a new idea. Many early Christians believed, based on the fact that Jesus' ascension occurred around this time, that He might return in the same season.

Plenty of modern scholars agree. Chuck Missler and Gary Stearman are among those who teach that Pentecost is a logical, if not likely, time for the Rapture.⁴

In the following pages, I will "second that motion" by sharing a series of observations from my own research. Some of these observations are common knowledge, and others are not. Some are simple, and others multifaceted. All, however, are worth considering, especially in view of the season.

Am I suggesting that the Rapture will happen at Pentecost?

I am *not*.

I am only suggesting that it *could*. The Rapture could also happen, simply, around this time, or in the fall—or at a time few are expecting. The point is that there are multiple plausible rapture/feast scenarios. So while it's interesting to consider a particular one, as we will do in this study, it's best to stay focused primarily on the "big picture." The big picture is that we are in a jubilee year. The Jubilee—and this is key—is designated in Scripture a YEAR of redemption (Lev. 25:10; Isa. 63:4). Notice God did not sanctify a *single day* but the entire *year* as a time of redemption and release. This warrants setting aside any preconceptions about the feasts and viewing *every day* as a potential day of redemption.

We are *that* close!

Having stated our purpose (information sharing among watchmen) and issued the requisite disclaimer vis-à-vis date-setting, let's get to the main part of the study. What follows is, again, simply a series of observations and rhetorical questions intended to spur thought.

Our first example addresses what some would suggest is the most basic yet vital thing to understand about Pentecost and its place in God's feast-day blueprint.

NOTES:

1. Three passages of Scripture outline the biblical observance for Pentecost. Leviticus (23:15-21) and Numbers (28:26-31) describe the rituals to be followed by the priests at the Temple. Deuteronomy (16:9-12) describes the rituals to be followed by individual Israelites.

2. Ex. 23:14-17; Deut. 16: 11, 12, 16, 17

3. According to Paul, the outpouring of the Holy Spirit on Pentecost was merely the down payment, or "guarantee," of our future, *physical* redemption: "[He] has sealed us and given us the Spirit in our hearts as a

guarantee" (2 Cor. 1:22; 5:5; Eph. 1:13-14). This is emphasized in Romans where believers, having the firstfruits of the Spirit, yet groan in anticipation of their bodily redemption at the Rapture: "But ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for...the *redemption of our body*" (Rom. 8:23).

4. Chuck Missler on Pentecost: "The first three [feasts] are associated with the First Coming of Jesus Christ. The last three [feasts], with His Second Coming. The remaining feast [Pentecost], in between, proves to be prophetic of the Church." Gary Stearman on Pentecost: "Better than any other ancient Jewish festival [Pentecost]...embodies the elements that we associate with the catching-away, or rapture, of the Church."

PENTECOST IS A "HARVEST" FEAST

Most of us associate "harvest" with the fall season, but the Bible actually designates *three* annual harvest feasts:¹

- The Feast of Unleavened Bread (Firstfruits).²
- The Feast of Pentecost.
- The Feast of Tabernacles.

The three yearly harvest feasts were particularly important in God's eyes. In Exodus, He designates each as a time when every Israelite male was to make the pilgrimage to Jerusalem to present an offering in accordance with the blessing the Lord had given (Ex. 23:17; Deut. 16: 11-12; 16, 17).

And so three times a year—once in the spring, once in early summer, and once in the fall—there was a harvest and requisite gathering before God.

In the Bible, a harvest and a gathering before the Lord denotes "resurrection," or Rapture (Rev. 7:9-14; 14:15; 1 Cor. 15:20; 2 Thess. 2:1). This is evidenced by the fact that *harvest* feasts tend to be *fulfilled* by resurrections:

- The harvest at Unleavened Bread (Firstfruits) was fulfilled by Jesus' resurrection in 33AD.
- The harvest at Tabernacles will, many believe, be fulfilled by a resurrection, after the Tribulation (Rev. 20:4-6).

The only harvest *not* commonly associated with a resurrection is the *Pentecost* harvest.

Why is this?

One reason may be that the original, biblical theme of Pentecost, *the wheat harvest*, has been overshadowed by another theme: the giving of the Commandments at Sinai.

The shift in emphasis from harvest to Sinai can be traced to a decision made by the Sanhedrin. After the destruction of the Temple and Jewish dispersion, the ritual of bringing the loaves to the Temple could no longer be performed. To keep the festival alive, the Court convened in 140 AD and determined to shift the focus from “harvest” to a defining event that occurred on this day in Jewish history: the giving of the Commandments at Mount Sinai. The Sinai association quickly caught on, making the giving of the Law the dominant theme of Pentecost.³

While the giving of the Law is an important prophetic type in its own right, a valid question is this: Is it possible that as the original, God-ordained theme of Pentecost has been diminished, our understanding of its ultimate fulfillment has been diminished as well?

Pentecost is, after all, a “harvest” feast. In the Bible, a harvest and a gathering before the Lord denote “resurrection.”⁴

NOTES:

1. Ex. 23:14-17; 2 Chron. 8:13

2. The Feast of Unleavened bread lasts for seven days (Nisan 15-21). The Feast of Firstfruits occurs *during* the Feast of Unleavened Bread, on Nisan 17. This is the day that the firstfruits offering, the main harvest ritual, is performed.

3. The shift in emphasis from harvest to the giving of the Law is evidenced in the ancient Jewish literature: Shabbat 86b and Jubilees 6:19. It’s interesting to note that prior to the Jewish dispersion, the Scriptures customarily read on Pentecost focused on the Lord’s coming in Glory at the end of the age (Ezek. 1:1-28; 3:12; Hab. 2:20-3:19). After Pentecost became more about the giving of the Law, however, Scriptures like Exodus 19-20, which focus on God’s revelation at Sinai, began to be read (Howard/Rosenthal, *The Feasts of The Lord*, Nashville: Thomas Nelson, 1994, pp. 94-96).

4. “Harvest” is also equated with *salvation* and *redemption*. Thus, a common teaching is that the “harvest” theme of Pentecost was fulfilled by the birth of the Church, as this was the beginning of a “spiritual harvest” that continues even today. It’s important to understand, however, that humanity’s redemption is a two-part process, which is not complete until our *bodies* are redeemed at the “harvest” we call the Rapture. Paul confirms this by pointing out how the sealing of the Spirit is merely the “guarantee” of our future, bodily redemption: “[He] has sealed us and given us the Spirit in our hearts as a *guarantee*” (2 Cor. 1:22; 5:5; Eph. 1:13-14). This is further emphasized in Romans where believers, having the firstfruits of the Spirit, yet groan in anticipation of their bodily

redemption at the Rapture: “But ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for...the *redemption of our body*” (Rom. 8:23).

THE WAVE OFFERING

Two of the Lord’s feast-days center on a mysterious ritual called a “wave offering”:

The first wave offering occurred on the Feast of Firstfruits. On this day, a sheaf of the first-ripened grain was harvested and brought to the Temple. The priest would lift up the sheaf and wave it before the Lord (Lev. 23:10, 11).

The second wave offering occurred on Pentecost. On this day, two loaves of leavened bread were baked from the first-harvested wheat and brought to the Temple. The priest would lift up the loaves and wave them before the Lord¹(Lev. 23:17, 20).

What do the respective wave offerings represent?

The Firstfruits wave offering is understood to be a picture of Jesus’ resurrection.² It was on the Day of Firstfruits, roughly 2,000 years ago, that the Lord was raised from the dead and ascended to heaven to stand before the Father. The sheaf represents Jesus, as a sheaf can typify a person or persons in Scripture (Gen. 37:5-11).

The Pentecost wave offering is understood to be a picture of the “birth of the Church.” It was on this day, roughly 2,000 years ago, that God sent the Holy Spirit to indwell the first believers. The two leavened loaves represent the two groups (Jews and Gentiles) out of which the Church is formed.

With the above explanations in view, a valid question is: knowing that God is *consistent*, how does it make sense that the wave offering at Firstfruits symbolizes a “resurrection,” yet the wave offering seven weeks later, at Pentecost, symbolizes a “birth,” as in the birth of the Church?

Answer: It *doesn’t* make sense—at least not from a typological perspective.

What *does* make sense, some suggest, is that the Pentecost wave offering, like the wave offering at Firstfruits, is a picture of a *resurrection*: the loaves depict the just-raptured saints standing before the throne of God (Rev. 7:9). The reasoning behind this view is that the two wave offerings are linked, or interconnected, in Scripture, denoting similar or related fulfillments. The first linking element is the seven-sevens countdown: The countdown begins at the former wave offering and ends at the latter. In this way, the latter is *dependent* on the former.

The second linking element is the nature, or substance, of each wave offering: The latter (the loaves) depends on the former (the sheaf of grain). Without the grain, which is joined together into one “body” and baked, there would be no loaf.

And so, in more than one way, the latter wave offering *depends on* the former. This is analogous to how the Church’s resurrection depends on Jesus’ resurrection. Without Jesus being raised first, as the “firstfruits,” there would be no resurrection, or Rapture, of the Church.

Bolstering the view that the Pentecost wave offering signifies the resurrection/Rapture, Paul speaks of the “offering up” of the Gentiles being acceptable to the Lord:

“I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost” (Rom. 15:16).

The Apostle is using what is, arguably, *wave-offering* terminology to describe the ultimate redemption of the Church.³

NOTES:

1. The “leaven” in the bread alludes to the fact that, even though the Church is indwelt by the Holy Spirit, it has “sin,” or evil, dwelling within. Another explanation for the two loaves, which many believe fits the rapture-theme better, is that they represent the two groups (the dead and living in Christ) who will be caught up in the clouds at this time. Still *another* theory is that the two loaves represent Jesus and the Church at the “Wedding of Messiah.” The logic is this: Jesus is the “bread of life” and “the bread that came down from heaven” (John 6: 32-33; 35, 48). The Church is *also* pictured as bread: as the “body of Christ,” Jews and Gentiles are said to be “one bread *and* one body...” (1 Cor. 10:17). Therefore, the two loaves picture the Bridegroom and bride on the wedding day. The problem many have with this view is that the bread in the Pentecost loaves is *leavened*. Jesus, “the man without sin,” cannot be represented by a leavened loaf because leaven represents “sin” in Scripture. Some address this issue by suggesting that the leaven of Pentecost is *different* than the former leaven because, by the time of Pentecost, the power of sin (leaven) to destroy has been eliminated by Jesus’ death and resurrection at Passover. This view finds support in Acts 10:15 where things once considered unclean are no longer unclean. Thus, the leavened bread of Pentecost is seen as the embodiment of something *new*: it is not an allusion to sin, but rather the “leaven of the Kingdom” spoken of in Luke (13:20-21). Here, leaven is compared to the action of the Holy Spirit permeating humanity (as leaven permeates a lump of dough) to bring God’s Kingdom to fullness and perfection. And so Jesus, as a risen loaf of bread, represents Christ in His fullness—the perfect “bread of life.” The other loaf represents the Church, the bride of Christ, brought to perfection (baked) through trial and testing and the presence of the Holy Spirit of God within them. The two come together before the Lord on the day of the resurrection-wedding as the fulfillment of the Pentecost wave offering.

2. 1 Cor. 15:29; Acts 26:22-23

3. Firstfruits and Pentecost are the two times when the first of the respective harvests were “offered up” for God’s acceptance. We can assume Paul is not referring to the *Firstfruits* wave offering, as that is understood to symbolize *Jesus’* resurrection. We can also assume He is not referring to the outpouring of the Spirit in 33AD, as that event was already long past when he spoke these words in Romans.

THE ORDER OF THE RESURRECTIONS

In 1 Corinthians, Paul speaks of multiple resurrections occurring in a particular order:

“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep....[And so] all shall be made alive [resurrected]. But each one in his own order: Christ the firstfruits, afterward those who *are* Christ’s at His coming” (1 Cor. 15:20, 22, 23).

The first resurrection mentioned is Jesus’, at the Feast of Firstfruits.

The next resurrection mentioned is the Church’s, at the Rapture.

The question is: *When*, or at which feast, might this second resurrection occur?

Some, citing the correlations between Firstfruits and Pentecost, believe it will be at Pentecost. They point out the following:

- Firstfruits and Pentecost are both “harvest” feasts.
- Firstfruits and Pentecost both center on a “wave offering” in which the firstfruits of the harvest are lifted up before the Lord (Lev. 23:16).
- Firstfruits and Pentecost are both a time of pilgrimage, during which every man was required to appear before the Lord in Jerusalem (Deut. 16:11; Ex. 23:14-17).
- Firstfruits and Pentecost are linked via the seven-weeks countdown. (The observance of the latter is dependent on the former.)

With the above in view, some propose that the most logical time for the resurrection following Jesus’ (Firstfruits) resurrection is at the feast most analogous and the one next in “order,” namely, *Pentecost*.

THE LAST TRUMP

Many assume that the “last trump” in 1 Corinthians refers to a final trumpet blast sounded on the Feast of Trumpets.

Seems obvious, right?

But consider the following:

- Trumpets are actually sounded at *every* feast, not only on the Feast of Trumpets (Num. 10:10; Ps. 81:3, 4).
- Nowhere in Scripture is the designation “last trump” assigned to the Feast of Trumpets—or any other feast.

The point is that, scripturally speaking, the “last trump” could just as easily be referring to a trumpet sounded on a feast *other* than Trumpets.¹

Of course, just because something is possible doesn’t make it so. Is there any scriptural reason to believe the last trump could be referring to another feast?

There is.

To explain, we need to first clarify what the term last trump refers to. The “last trump” refers to the trumpet blast announcing the Rapture and conclusion of the Church Age. This is critical. The “last trump” is not merely the final blast of a particular *day*, or of a particular *season*. The last trump is, technically speaking, the final trumpet blast of *a period of millennia*.

With this millennia-long period in view, let’s focus on the final year. Knowing that the biblical year *begins* at the Feast of Trumpets, the question becomes: When will the *final* trumpet blast of the year be sounded?

Answer: Obviously not at the Feast of Trumpets.

The blasts sounded at the Feast of Trumpets are merely the *first* of the year. The blasts sounded on the Day of Atonement are the second, and so on. The final, or “last,” trumpet blast of the year—and this is the vital point—is sounded about nine months later, at Pentecost. From this time forward, the trumpet will not be heard again until the New Year begins in the subsequent fall.

This perspective on the “last trump” sheds new light on the various trumpet blasts and their respective meanings in a hypothetical final jubilee year. The trumpets sounded on the Feast of Trumpets serve as the initial awakening blasts that judgment is coming.² The trumpet blasts on the Day of Atonement

declare the jubilee year. Months later, on Pentecost, the “last trump” of the year marks, perhaps, some culminating event.

It’s interesting to note that the first trumpet sounded in Scripture is the one sounded by God Himself on Pentecost, as He descended in a cloud on Sinai (a foreshadowing type of the Rapture). The only other place in Scripture we find God sounding the trumpet is at the Rapture. Is it possible that this *second* sounding of the “trump of God” will, like the first, be heard at Pentecost? (Ex. 19: 16, 19, 20; 1 Cor. 15:52; 1 Thess. 4:16).

NOTES:

1. According to some sources, the Feast of Trumpets was called the “festival of the last trump” in ancient times. It’s important to understand the origin of this moniker. Jewish tradition holds that the left horn of the ram sacrificed by Abraham in place of Isaac is called the “first trump” and was blown at Mount Sinai. The ram’s *right* horn is called the “last trump” and will be blown to herald the coming of Messiah. And so, according to Jewish understanding, the horns represent the giving of the Law on Sinai and the resurrection of the dead. Why do Jews associate the resurrection with the Feast of Trumpets? The Hebrew name for Trumpets, *Yom Tsurah*, refers to an awakening blast from the shofar, the type that would signal an army to wake up and prepare for the day’s battle. *Tsurah* is also translated “shout.” Some rabbis took this to mean that the trumpet blasts are a wake-up call for the dead, at the resurrection. (Source: Ken Johnson, *Ancient Messianic Festivals*, 2012, pp. 70, 71.) The point is that the tradition that the trumpets on *Yom Tsurah* announce the resurrection stems from an assumption on the part of certain rabbis. This is not to say this assumption is incorrect, only that it’s an assumption. The scriptural reality is that trumpet blasts can indicate different things (see note 2).

2. A trumpet blast can indicate different things in Scripture. For example: the coronation of a King; a warning call; a call to gather or to prepare for battle (1 Kings 1:34; Joel 2:1; 1 Cor. 14:8).

NO ONE KNOWS THE DAY OR HOUR

A popular teaching is that Jesus’ statement in Matthew 24, “no one knows the day or hour,” is an allusion to the Feast of Trumpets. The basis for this teaching is that the two-day Feast of Trumpets is known as the feast of which no one knew “the day or hour” it would begin, as its commencement depended on the sighting of the new moon, which was variable.

It’s worth noting, however, that the Feast of Trumpets is not the only feast whose timing is said to be a “mystery.” Pentecost has a similar, mysterious, reputation. Unlike other feasts, which are assigned a calendar date (e.g., Passover is Nisan 14, Trumpets is Tishrei 1, etc.), Pentecost is assigned no specific

date on the calendar. Leviticus merely states it is to be celebrated fifty days after the offering of the first sheaf of the grain harvest (23:15-17).

In an article entitled, "The Mystery of Pentecost," Gary Stearman writes:

"Since it is based on counting the seven weeks following the Feast of Firstfruits, the date of Pentecost is fluid. Thus, when the Jewish calendar was still based upon visually marking the appearance of the new moon, Pentecost could fall on the fifth, sixth or seventh of Sivan. The final determination of the date would depend upon whether or not the months of Nisan and Iyar were full thirty-day months. To this day, if one calculates the date of Pentecost as actually instructed in the Bible, its precise timing is always something of a mystery. Symbolically then, it becomes a perfect model for the Rapture, since its date is also beyond reckoning."¹

NOTES

1. <https://prophecywatchers.com/the-mystery-of-pentecost/>
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FIFTY MEANS "COMPLETION"

The word Pentecost comes from a Greek word meaning "fiftieth."¹

In his book, *Numbers in Scripture*, E. W. Bullinger explains the significance of the number fifty in the Bible:

"Fifty is the number of jubilee or deliverance. It is the issue of 7 X 7 (7²) and points to deliverance and rest following on as the result of the perfect consummation of time."²

According to Bullinger, "fifty" denotes *rest*, *completion*, and *deliverance*, as in the Jubilee. In the Bible, the deliverance of Jubilee refers to freedom granted slaves, or release from a task or burden (Lev. 25:39-41).

With this in mind, a valid question for those who believe Pentecost was fulfilled in every respect by the birth of the Church is this: Does the birth of the Church, with its age-long and challenging task of spreading the Gospel still ahead of it, embody the themes of *completion* or *release from a task or burden*?

Answer: It does not.

The birth of the Church on Pentecost was not a time of *completion* or *release from a task or burden*; it was, rather, a time of *inauguration*, when the task of spreading the Gospel had just begun. It could therefore be argued that the themes associated with the number “fifty” and/or Pentecost, namely *completion, deliverance, and rest*, are yet to be fulfilled by some future event.

Might this future event be the Rapture of the Church, when its task of spreading the Gospel to the whole world is completed and the end comes?

“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matt. 24:14).

NOTES

1. Strong’s #4005

2. E.W. Bullinger, *Numbers in Scripture*, p. 268

ENOCH

Enoch, one of the biblical patriarchs mentioned in Genesis, is viewed by many Christians as a prophetic type of the Church. The first of four generations of preachers, his name means “teaching,” which is a primary function of the Church (Matt. 28:19-20). Additionally, Enoch was the first individual to be taken up to heaven without seeing death (Gen. 5:24).¹ This “rapture” occurred before the Great Flood, which is seen by some as a hint that the Church will be removed from the earth before the Tribulation.

Another intriguing parallel between Enoch and the Church is that, according to tradition, he was *born* on the day that would later become Pentecost. Thus, Enoch and the Church share a Pentecost “birthday” (Acts 2). But it gets more interesting. The same traditions hold that Enoch was also *raptured* on Pentecost, raising the ultimate question: Is it possible that the Church might be raptured on its Pentecost “birthday” as well?

As an interesting aside to the Enoch/Pentecost/Rapture association, the Bible records that Enoch was exactly 365 years old when he was taken out of the world (Gen. 5:23, 24). Some see the number “365” as an allusion to the Gregorian, or what some term the “Christian,” calendar, which leads us to a remarkable present-day calendar alignment.

Coincidence or Design?

I have written previously about an odds-defying mathematical alignment in which there are exactly 17,640 days (forty-nine 360-day prophetic years) between the Jews' return to Jerusalem in 1967 and the Feast of Trumpets in 2015.²

Some view this precise, to-the-day alignment as confirmation that the Feast of Trumpets in 2015 marked the endpoint of the "seven sevens" countdown mentioned in Daniel 9:25 and also the commencement of a jubilee year.

Again, this uncanny alignment is based on the biblical, *360-day* year. But notice what happens when we do the same calculation with a 365-day year: Adding exactly forty-nine 365-day years (17,885 days) to the same 1967 decree-date, we arrive at June 14-15, 2016—*within two days of Pentecost*.³

Two days is a relatively insignificant gap,⁴ especially when we consider the many questions and contentions surrounding the Jewish calendar, including the age-old debate concerning the correct starting point of the seven-weeks countdown to Pentecost.

Is it coincidence that Enoch is linked to *Pentecost* and the number 365, and that there is one jubilee cycle of 365-day years from the 1967 Jerusalem decree to Pentecost in 2016?

It seems unlikely.

That said, a word of caution about date alignments: While it's safe to assume that a given alignment is not coincidence, it is *not* safe to assume something is going to occur on that day. The above observation, like every other one put forward here, is intended as merely "food for thought"—a single piece of a larger puzzle to be viewed in light of the whole.

NOTES:

1. Enoch's "rapture" is confirmed by the divinely inspired New Testament commentary found in Hebrews 11:5, which says: "By faith Enoch was taken up so that he should not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God."

2. This alignment spans the June 28, 1967, decree recognizing Jerusalem's restoration and October 13-14 (Feast of Trumpets), in 2015. The October date for the Feast of Trumpets was determined via the ancient (observational) method of reckoning the biblical calendar, which specifies that the first visible crescent of the new moon *after* the fall equinox is the first day of the New Year (Tishrei 1, or Feast of Trumpets). According to this method, Feast of Trumpets should have been observed on October 13-14 in 2015.

3. The Modern Jewish calendar has Pentecost occurring on June 12-13 in 2016.

4. Two days represents a mere .01% of the overall 17,885 day-span, which means that the 365-day jubilee-cycle alignment, from the decree (June 28, 1967) to Pentecost (June 12, 2016), is 99.99% precise.

RUTH

Since ancient times, Jews have read the Book of Ruth on Pentecost. One reason given is that Ruth's story is set in the spring/summer (Pentecost) harvest season. Another reason is that Ruth's acceptance into the Jewish faith is analogous to Israel's acceptance of God's Law, which occurred on a Pentecost centuries earlier.

Many Christians view the Book of Ruth as a remarkable typological illustration of God's plan of redemption for Israel and the Church. In case you're not familiar with the story, here is the Cliffs-Notes version:

The Story

During a time of famine in Israel, a Jewish family from Bethlehem—Elimelech, Naomi, and their two sons—emigrate to nearby Moab. Elimelech dies there, leaving Naomi a widow. The two sons marry but, after a while, also pass on, leaving their wives widows as well.

Naomi and her daughters-in-law are left penniless and alone.

As the situation improves in Israel, Naomi decides to return home. One of her daughters-in-law chooses to stay in Moab with her "familiar people and gods" (Ruth 1:15). The other, Ruth, resolves to go to Israel with Naomi, where she will worship the God of the Jews.

Naomi and Ruth return to Bethlehem at the beginning of the barley harvest, at which time Ruth goes to work gleaning in the fields.

As it turns out, the field Ruth is gleaning in belongs to a man named Boaz, who happens to be a close relative of Naomi. Appreciative of Ruth's loyalty to her mother-in-law (and his close kin), Boaz invites her to continue gleaning in his fields throughout the remainder of the harvest.

To understand what happens next, we first need to be aware of two aspects of Jewish Law. First, as prescribed in the Levitical statutes, when a person loses their land due to some misfortune (as would be the case with Naomi) a close relative can purchase, or "redeem," that land back to the one who lost it (Lev. 25:25). Second, according to Jewish custom related to the law of "levirate marriage," when a woman is widowed without having borne a son (as was the case with Ruth), a close relative is obliged to marry that widow to provide an heir to the deceased (Deut. 25:5-6).

With these two statutes and Naomi and Ruth's respective situations in mind, we arrive at the key moment and climax of the story. Naomi is in need of a "redeemer" to repurchase her land, and Ruth is a widow who had no son to *inherit* the land. As a solution to *both* dilemmas, Naomi encourages Ruth to approach Boaz, who, as a close relative, qualifies to fulfill the role of "redeemer." Without getting into the particulars of how this part of the saga plays out, the ultimate outcome is that Boaz, who has fallen in love with Ruth, happily agrees. He redeems Naomi's land and takes Ruth as his wife, thus becoming the family's "kinsmen redeemer."

The Symbolism

The most striking aspect of Ruth's story is how the characters model the key players in God's plan of redemption: Naomi, as the Jew who loses her land and becomes destitute, represents "Israel." Ruth, a Gentile bride who willingly accepts the God of Israel, represents "the Church." Boaz, as the kinsmen redeemer from Bethlehem, represents the "Messiah," who is our close "blood relative" and redeemer.

The story itself is a picture of God's plan enacted: In the process of redeeming Naomi and her land (Israel), Boaz (Messiah) takes a Gentile bride (the Church), thereby saving both from a state of destitution.

Many wonderful and detailed commentaries have been written about the Book of Ruth and its prophetic implications. For the purposes of our Pentecost-centered study, however, I want to focus the reader's attention on the three underlying themes:

- A Gentile bride/wedding
- Redemption
- The wheat harvest

To the eschatologically informed Christian, it goes without saying that these themes indicate the Rapture of the Church: The Church is depicted as the "bride" throughout Scripture (2 Cor. 11:2). A "wedding" is what occurs after the bridegroom comes for the bride (Matt. 25:10). The themes of "redemption" and "kinsmen redeemer" point to the jubilee statutes in Leviticus 25, which also point to the bridegroom's, or Messiah's, coming. Additionally, "redemption" is the word associated with the renewal of our physical bodies at the Rapture (Rom. 8:23; Eph. 4:30; Luke 21:28).

This brings us to the third, underlying, theme of Ruth: *the wheat harvest*. The ultimate question is, why has God chosen to redeem Ruth, a prophetic type of the Church, against the backdrop of the Pentecost harvest season? Is this aspect of the story merely incidental, a matter of random circumstance, or is it, rather, a prophetic clue as to the timing of the Rapture?

THE SONG OF SOLOMON

The biblical book entitled Song of Solomon is commonly described as “a collection of poems between a lover and his beloved that beautifully celebrates romantic and physical love.”

Traditionally, Jews have considered Song of Solomon to have allegorical value in describing the love of God. Christians, likewise, see allegorical value pertaining to the love between Christ and the Church. Many eschatologically minded believers, however, see a great deal more. They view the Song of Solomon as a multi-act drama chock-full of prophetic types that point to the Rapture.

The most commonly cited passage in this regard features one of the main characters, a “shepherd,” coming to gather and spirit away his beloved, a Shulammite (Gentile) maid. The passage is written from the viewpoint of the Shulammite maid observing her shepherd’s approach:

“The voice of my beloved! Behold, he comes leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young stag. Behold, he stands behind our wall; he is looking through the windows, gazing through the lattice. My beloved spoke, and said to me: ‘Rise up, my love, my fair one, and come away’ (Song 2:8-10).

Let’s consider the individual elements seen as typological of the Rapture.

In verse 8, the phrase, “Behold, he comes,” evokes the similar phrase, “*Behold, He is coming with the clouds,*” connected to Jesus’ return in Revelation (1:7).

In the same verse, the shepherd’s approach is characterized as being swift, “like a gazelle or young stag, skipping upon the hills.” Swift or sudden is how the Bible characterizes the Lord’s coming at the end of the age (Matt. 24:27; Rev. 16:15; 1 Thess. 5:3).

That the shepherd is said to be behind a “wall...looking through the windows,” is suggestive of one coming from a separate realm (i.e., heaven), through a door or window. The Bible frequently uses the analogy of a “door” or “window” as an entry point into heaven. For instance: “Behold, a door was opened in heaven (Rev. 4:1), or “I will open the windows of heaven for you” (Mal. 3:10).

“Gazing through the lattice” suggests the shepherd’s being partially revealed/partially concealed, as one imagines the Lord will appear upon His return “with the clouds” (Luke 21:27; Rev. 1:7).

Finally, as the shepherd arrives to gather his beloved, he utters the words:

“Rise up, my love, my fair one, and come away.”

The wording calls to mind rapture-phrases such as “Come up here,” in Revelation and, “Your dead... *shall arise,*” in Isaiah (Rev. 4:1; Isa. 26:19).

Knowing that God is all about prophetic types in Scripture, it's easy to see how one might view the passage in question as an allusion to the Rapture. This brings us to the *second* half of the passage and what is, for the purposes of our Pentecost-focused study, the most intriguing and revealing portion—a series of patent clues as to the *timing* of the shepherd's coming:

“For lo, the winter is past, the rain is over *and* gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth her green figs, and the vines with the tender grapes give a good smell. Rise up, my love, my fair one, and come away!” (Song 2:11-13).

Clearly, the spring/summer (Pentecost) season is being indicated. Not only is it being indicated, it is being *powerfully* indicated via a series of Israel-specific clues.

Let's take a look at these clues, individually.

“The winter is past”

“The winter is past” means spring has arrived.

“The rain is over and gone”

The reference to rain is important because in Scripture the Lord's coming is described as being like “the former and latter rains” (Hos. 6:3). The former and latter rains are such definite seasons in Israel that they are actually marked on the calendars and almanacs that show the various harvest times.¹ The *former* (early) rains coincide with the October-December timeframe. The *latter* rains coincide with the March-May timeframe. Thus, May into June—the time of Pentecost—marks the beginning of the dry season in Israel, the time when “*the rain is over and gone.*”

“The flowers appear on the earth”

In Israel, flowers bloom throughout the year. Spring, however (March-June), is the peak season. It's interesting to note that lilies, specifically, are mentioned in the Song of Solomon: “I am the rose of Sharon, and *the lily of the valleys. Like a lily among thorns...*” (Song 2:1, 2). According to sources, the best time to view “lilies among the thorns,” as described in Song of Solomon, is in the late spring/early summer.²

“The voice of the turtledove is heard in our land”

The turtledove is a migratory bird. In Israel, it is said that by mid-April one can observe clouds of doves feeding on the clovers of the plain. They overspread the whole face of the land.

“The fig tree puts forth her green figs, and the vines *with* the tender grapes give a *good* smell”

Green figs and tender grapes indicate the April-May timeframe in Israel. It’s typically around late May or early June that both begin to ripen.

The multiple references to the spring/early summer season leave no doubt as to the general timeframe of the shepherd’s coming. The question is, are these references merely aesthetic, a convenient backdrop for the romantic exchange between the shepherd and Shulammite maid? Or are they, rather, a hint at the *season* in which the good shepherd we know as Jesus Christ will come and say to the bride: “Rise up, my love, my fair one, and come away”?

NOTES:

1. Example: notice in this chart that the Pentecost season *begins* just as the latter rains *cease*:

<http://www.crivoice.org/calendar.html>

2. <https://www.jewishvirtuallibrary.org/jsource/Environment/flowers.html>

TWO OUTPOURINGS OF THE SPIRIT

According to the Book of Acts, the *first* major outpouring of the Holy Spirit occurred on Pentecost in 33 AD (Acts 2).

According to the Book of Joel, there will be *second* great outpouring of the Spirit in the very last days (Joel 2:27-32).

Assuming that the second, end-times, outpouring of the Spirit coincides with the Rapture and commencement of the Tribulation, is it possible that it will—like the first one—happen at Pentecost?

THE THIRD DAY

In John chapter 2 there are two mentions of Jesus doing something on the “third day.” First, He attends a wedding on the third day (v. 1). Next, He alludes to the fact that He will be resurrected on the third day (vv. 19-21). And so, in the same chapter, within a few lines, we have Jesus mentioning both a *wedding and a resurrection* taking place on the “third day.”

With this in mind, it’s interesting to note that in the Old Testament the “third day” is equated with Pentecost. In Exodus, it was on the morning of “the third day” that Moses ascended Sinai to receive the Commandments from God.¹ Scholars and commentators agree that, based on the account of events given in chapter 19 (vv. 1-11), the third day would have coincided with Pentecost on the biblical calendar.²

Significantly, the giving of the Commandments is *also* symbolically linked to a “wedding” and a “resurrection.” Jews view this day as the time God betrothed Himself to Israel. Christians view Moses’ going up the Mount as a foreshadowing of the Rapture, or “gathering of the bride.”

And so, in both the Old and New Testaments, the “third day” is linked to a wedding and a resurrection. The third day is then equated with Pentecost via the events at Sinai.

NOTES:

1. Exodus 19:16-20. An amazing but little-known fact is that it was also “on the morning of the third day” (of the Six Day War, June 5-10, 1967) that the Jews retook Jerusalem in 1967. The Western Wall was recaptured by Israeli soldiers on June 7, 1967, at approximately 9:00am. (Source: Howard M. Sachar, *A History of Israel*, New York: Knopf, 1996, p. 654.)

2. In Exodus (19:1) the Jews arrived at the base of Mount Sinai on the first day of the third month (Sivan 1). On the next day, Moses went up to meet with God, who revealed His plans for Israel. Moses then came down the mountain to relay all that God had said; to which the people replied: “All that the LORD hath spoken we will do.” The following day, Moses went back up the mountain to tell God that the people agreed with His plans for Israel. At this time, the Lord told Moses to have the people consecrate themselves “today and tomorrow” because He was going to come down on the “third day.” This third day would be equivalent to Sivan 6, or Pentecost (Ex. 19:1-11).

SCRIPTURES ASSOCIATED WITH PENTECOST

Dating back to the days of the Temple, the ancient Scripture readings associated with Pentecost describe the Lord coming in fire and judgment.¹ In the passages traditionally read from Ezekiel, God is pictured coming in awesome brightness (Ezek. 1:1-28; 3:12). In the passages traditionally read from Habakkuk, He is pictured in fire and bright light, bringing judgment upon the earth (Hab. 2:20 through 3:19).

Read the passage from Habakkuk here:

<https://www.biblegateway.com/passage/?search=Habakkuk+2%3A20-3%3A19&version=NIV>

A legitimate question is: if Pentecost is merely about the giving of the Commandments or the birth of the Church, why, since ancient times, have the passages read at this feast pictured the Lord coming in fire and brightness, judging the earth?

NOTES:

1. Howard/Rosenthal, *The Feasts of the Lord*, Nashville: Thomas Nelson, 1994, pp. 95-96.

NOTEWORTHY MENTIONS OF THE “SUMMER” (PENTECOST) SEASON IN SCRIPTURE

Matthew

In what is arguably the most well-known eschatological passage in the Bible, Jesus uses the “summer” season as a metaphor for the end of the age:

“Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near” (Matt. 24:32).

The feast associated with the *summer* season is, of course, Pentecost.

Jeremiah

In Jeremiah chapter 8, God warns Israel that because they have rejected His word and are blind to His laws, judgment is coming:

“My people do not know the judgment of the LORD [...] They have rejected the word of the LORD. [...Therefore,] the things I have given them shall pass away from them” (Jer. 8:7, 9, 13).

In verse 20, *after* judgment has arrived and the land and people are decimated, a cry of anguish and realization goes up:

“The harvest is past, the summer is ended, and we are not saved!” (v. 20).

Notice it is the “summer” harvest that is said to be past, as the Jews lament the fact that they are “not saved.” Could this be an allusion to a future time when Israel sees the Church redeemed at Pentecost and comes to the painful realization that they are not?

Proverbs

“He who gathers in summer is a wise son; He who sleeps in harvest is a son who causes shame” (Prov. 10:5).

We find this proverb interesting simply because of the mention of a “son” in relation to the “summer” harvest.

Notice also that “sleeping” at harvest time is associated with shame. This reminds one of the various parables and passages that warn against being caught napping at the Lord’s return (1 Thess. 5:6; Rev. 16:15; Matt. 24:43; 25:1-13; Luke 12:38).

THE PENTECOST/JUBILEE CONNECTION: COMMON THEMES, COMMON FULFILLMENT?

In Leviticus, God instructs Israel to observe Pentecost after a countdown of “seven weeks”:

“Count off seven full weeks [from the day of firstfruits] then [on Pentecost] present an offering of new grain to the LORD” (Lev. 23:15-16).

Later, the Lord prescribes a similar countdown for the year of jubilee:

“Count off...seven times seven years....[then] consecrate the fiftieth year and proclaim liberty [a jubilee] throughout the land...” (Lev. 25:8, 10).

Thus, Pentecost and the Jubilee follow the same “template.” Both are observed after a countdown of “seven sevens,” during a fiftieth day or year. This begs the question: Why, of all of God’s appointed times, do Pentecost and the Jubilee follow this particular template?

The answer may lie in some shared themes.

The first one is “redemption.”

Pentecost Redemption

For Jews, the seven-sevens countdown to Pentecost is seen as an expression of Israel’s anticipation of *redemption* under God. This association stems from an historical link to the Exodus. Scripture records that the Hebrew flight from Egypt began just after Passover. This initial escape, however, marked just the *beginning* of Israel’s redemption; their redemption would not be *complete* until forty-nine days later when they arrived at Sinai and received the Commandments. It was only then, *after* the countdown of seven sevens, on Pentecost, that Israel was officially redeemed by entering into a contract (the Law) with the Lord as His chosen people.

Jubilee Redemption

The seven-sevens countdown to the Jubilee is seen as a countdown to *redemption* for the simple reason that the Jubilee is identified as the “year of redemption” in Scripture. It was during the year of jubilee that freedom was granted to slaves, and property was returned to its original owner (Lev. 25: 24, 48; Isa. 61:1, 2).

And so Pentecost and the Jubilee (the fiftieth day and fiftieth year, respectively) are *both* times of “redemption.”

Significantly, “redemption” is the word Paul uses to characterize the transformation of our bodies at the Rapture:

“The earnest expectation of the creature waiteth for the manifestation of the sons of God [at the resurrection/rapture]....For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for...**the redemption of our body**” (Rom. 8:19, 22, 23).

The Rapture, or *redemption* of our bodies, is known as the time of “harvest” (Matt. 13:39). The theme of “harvest,” like “redemption,” *also* applies to both Pentecost and the Jubilee.

Pentecost Harvest

Pentecost is a time of harvest because it is one of the three *harvest* festivals during which every man was obliged to appear before the Lord in Jerusalem (Ex. 23:14-17; 2 Chron. 8:13). Moreover, Pentecost is, historically, the day on which God descended in a cloud upon Sinai and called Moses up with the sound of a trumpet to receive the Commandments. Christians view Moses' ascension as a prophetic type of the Rapture, or "harvest," of the Church.

Jubilee Harvest

The Jubilee is a time of harvest because Christians and Jews, since ancient times, have associated this once-every-fiftieth-year Sabbath with the coming of Messiah and the "harvest of humanity." In the Talmud (a collection of ancient Jewish writings and traditions), it is written that Messiah will come in a jubilee year.¹ In the Book of Daniel, it is written that "Messiah the ruler" will come after a countdown of "seven sevens," also denoting a jubilee year.²

And so, Pentecost and the Jubilee are both, prophetically, a time of "harvest" and "redemption," the two main themes Christians associate with the conclusion of the Church Age.

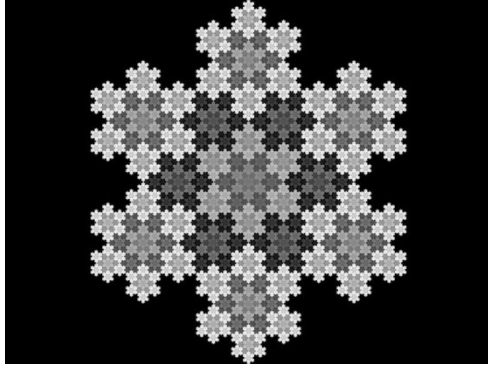
It gets even more interesting. The *numbers* of Pentecost and Jubilee (forty-nine and fifty), point to a conclusion as well. Every Bible-reader knows that "seven" is God's number of completion. Thus, *seven* sevens, or forty-nine, as in the respective countdowns to Pentecost and Jubilee, denote *ultimate* completion.

The number "fifty" in Scripture, as in the day of Pentecost and year of jubilee, signifies what is full or complete.³ And so, together, the numbers forty-nine and fifty denote something *full, complete, or ultimate*.

Question: What expresses *fullness* or *completeness* even better than a fiftieth day or fiftieth year?

Answer: a fiftieth day *within* a fiftieth year—a "fifty within a fifty."

A number within a number reminds us of a fractal, which is a self-similar, repeating pattern or mathematical set found in nature. Think of a snowflake. Now imagine that snowflake is comprised of smaller, identical, "snowflakes." Now picture these smaller snowflakes being comprised of even *smaller* snowflakes that are, likewise, identical in shape. The result is that, whether one is viewing the snowflake close up, as through a microscope, or from a distance, the same shape or configuration is observed. This is a fractal.



Patterns within a pattern: notice how the same snowflake shape is repeated at a smaller and smaller scale within the overall shape.

Fractals are found everywhere—in animal coloration patterns, vegetable and plant life—they even show up in pulmonary vessels, blood, and DNA.

Considering that God is the Author of both Nature *and* Scripture, we should not be surprised to find “fractals,” or fractal-like qualities, in both. Thus, a fascinating and consequential question is begged: Is it possible that the Lord was thinking of a fractal—a “fifty within a fifty”—when He laid out the Pentecost and Jubilee portions of the biblical calendar? In other words, might the *ultimate* expression of completeness, as it pertains to God’s plan of *redemption*, be expressed via a Pentecost (fiftieth day) occurring within a Jubilee (fiftieth year)?

NOTES:

1. “Elijah [the prophet] told Judah that...on the last jubilee the Son of David (Messiah) will come” (San. 97b).
 2. “From the time the words goes out to [return to] and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven sevens [one jubilee cycle]...” (Dan. 9:25).
 3. Wherever fifty is mentioned in Scripture, it signifies what is full or complete. For example: The maximum age for the Levite priests charged with performing the rituals at the Temple was fifty, denoting the *full discharge* of one’s priestly duties (Num. 4:23). A man who lies with a virgin not pledged in marriage must give the damsel’s father fifty pieces of silver, as *full restitution* (Deut. 22:29). David paid fifty shekels of silver for the threshing-floor where he built the altar to God, denoting a *full price and purchase* (2 Sam. 24:24). Absalom provided for himself a chariot and horses with fifty men to run ahead of them, denoting *full excellence and greatness* (2 Sam. 15:1; 1 Kings 1:5).
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PSALM 67

In Leviticus, God instructs Israel to “count off” seven weeks from the Feast of Firstfruits and observe Pentecost.¹ From this ancient edict stems the Jewish tradition of carefully observing each day of the countdown, a.k.a. “Counting the Omer,”² by saying a special blessing, stating the day and week of the count, and reciting Psalm 67.³ Psalm 67 is selected because in Hebrew it consists of *seven* verses and a total of *forty-nine* words, mirroring the “seven weeks” of the Omer.

It’s interesting to note that of the 150 potential candidates in the Book of Psalms, the psalm chosen to be read during the Omer-countdown turns out to be Psalm “67.” It was during the 67th year of the twentieth century (1967) that the Jews returned to Jerusalem for the first time in nearly two millennia. This event, it is believed, marked the commencement of the “seven-sevens” countdown mentioned in Daniel:

“Know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven sevens [one jubilee cycle]...” (Dan. 9:25).

Do you see the dual, or connecting, patterns of “sevens”? The Psalm-67 relationship with the Omer points to 1967. From this point begins *another* seven-sevens countdown (a jubilee cycle) that will culminate in, according to Daniel, an appearance of “Messiah the Prince.”

With this amazing “coincidence” in mind, consider another one. Of the seven total verses comprising Psalm 67, verse “six” states the following:

“The land yields its harvest” (v. 6).

“Six” is the number of the final millennium of the age. A “harvest”—as in a resurrection or Rapture—is what is set to occur at this time.

NOTES:

1. Lev. 23:15-16

2. An “omer” is a unit of measure. On the Feast of Firstfruits, an omer of barley was cut down and brought to the Temple as an offering.

3. Chumney, *The Seven Festivals of the Messiah*, Treasure House, 1994, p. 79.

MISCELLANEOUS: LINKING PENTECOST TO A POTENTIAL FINAL JUBILEE IN 2015-16

Firstfruits; Then Forty-Nine Days Till Harvest

According to Leviticus, the wave offering at the Feast of *Firstfruits* begins a forty-nine-day countdown that culminates in a “harvest” *on the fiftieth day* (Pentecost).¹

According to Daniel, the Jewish return to Jerusalem in 1967—a type of *prophetic* “firstfruits”²—began a forty-nine-year countdown that may culminate in a “harvest” in the *fiftieth year* (Jubilee).³

Thus, the presumed jubilee cycle beginning in 1967 mimics the template established by Pentecost: firstfruits/countdown of forty-nine/harvest.

Blood Moons After a Countdown of Forty-Nine

It was following a countdown of forty-nine, on a fiftieth day (Pentecost), that Peter cited a prophecy about blood moons in the last days:

“Peter, standing up with the eleven, raised his voice and said to them, ‘Men of Judea and all who dwell in Jerusalem....this is what was spoken by the prophet Joel:....The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord’” (Acts 2:14, 16, 20).

It was following a countdown of forty-nine,⁴ in a fiftieth year (2015/Jubilee), that we witnessed the remarkable final occurrence in a series of exceedingly rare lunar eclipses—a super blood moon on the Feast of Tabernacles.

120

The Book of Acts records that there were about 120 Jews in the upper room on Pentecost when the Holy Spirit was sent, commencing the Church Age (Acts 1:13-15).

Is it possible that the “120” Jews baptized at the Church’s first Pentecost is an allusion to the final (120th) Jubilee—the one that will mark the *end* of the Church Age, perhaps *also* on a Pentecost?

David

Tradition holds that King David was born on Pentecost and also died on a Pentecost, seventy years later.

The number *seventy* (David's lifespan, from Pentecost to Pentecost) is, interestingly enough, the number of jubilee cycles that will have elapsed from the time Israel was originally birthed as a Nation (Sinai) to the end of the age, or final jubilee.⁵

Thus, there exists a link (via the number seventy) between Pentecost and the Jubilee, which points to the end of the age:

- Seventy Pentecosts from David's beginning to his end.
- Seventy jubilees from Israel's beginning to the end of the age.

NOTES:

1. Lev. 23:15, 22

2. Seeming confirmation that God considers the Jewish return to Jerusalem in 1967 a "firstfruits" is the fact that the Israeli soldiers recaptured the Western Wall at approximately 9:00 am. (Source: Howard M. Sachar, *A History of Israel*, New York: Knopf, 1996, p. 654.) 9:00 am was the hour of the morning sacrifice in ancient Israel, the time that, for centuries on end, the "firstfruits" (barley sheaf and two loaves) were lifted up before the altar.

3. This is based on the assumption that Daniel 9:25 is referring to Messiah's coming to gather the bride seven weeks of years after the Jews' prophetic return to Jerusalem: "Know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks [forty-nine years, or one jubilee cycle]..." (Dan. 9:25).

4. The forty-nine year (seven-sevens) countdown commenced in 1967 because this is when the Jews returned to Jerusalem (Dan. 9:25).

5. This calculation is based on a proposed Exodus date of 1456 BC. The Israelites would have entered the Promised Land forty years later, in 1416 BC. Forty-nine years after *that*, in 1367 BC, they would have observed the first Jubilee.

CONCLUSION AND SUMMARY

In this study we have highlighted numerous scriptural elements (themes, types, and links) that support a Pentecost Rapture. We noted how Pentecost is one of three *harvest* feasts; how a number of typological

passages point to the spring/summer season; how the *numbers* of Pentecost (forty-nine and fifty) denote fullness, or *completion*.

One of the most important Pentecost-rapture associations was that of the “wedding,” via Sinai. It’s noteworthy that no similar association exists in the case of the Feast of Trumpets. In fact, the only event Trumpets *is* directly linked to in Scripture is the rebuilding of the Temple altar and reinstatement of sacrifice that occurred upon the Jews’ return from Babylonian exile (Ezra 3:1-6).¹

An especially eyebrow-raising portion of our study was that which focused on the shared “template” (numbers and themes) between Pentecost and the Jubilee. The notion of a “fifty *within* a fifty” and “*ultimate* completion” raised some intriguing questions about the prophetic significance of the Pentecost occurring within a final jubilee year.

With the above and other observations presented here in mind, questions like the following arise:

Is it possible that Christians who study the ancient festivals have been too quick in assuming Pentecost is fulfilled, making the feast next in line (Trumpets) the Rapture feast?

Is it possible that the fall feasts have more to do with Israel and the end of the Tribulation than they do the Church and the end of the Church Age?

Is it possible, and also mathematically logical, that the Church Age would end on the same day it began, namely Pentecost?

These are just questions.

The purpose of this study is not to provide the answers or to advance one rapture scenario over another. At this point, it seems more apparent than ever that the Lord is leaving the particulars at least somewhat a mystery.

Truly, no one knows the day or hour.

Despite the lingering mystery surrounding the *day*, we have the Lord’s assurance that we are *not* in darkness concerning the *general timeframe* (1 Thess. 5: 1, 4). All indications are that we are in a jubilee year. Just months ago, we witnessed the final in a remarkable series of solar and lunar eclipse-signs on feast days. A deluge of other signs in the heavens and in the earth abound, daily. Finally, and most importantly, it has been “seven sevens,” or forty-nine years, since the Jews’ prophetic return to Jerusalem (Dan. 9:25).

It’s time to be looking up, *regardless* of the calendar date.

Our redemption is drawing near.

Very, *very* near!

NOTES:

1. That the sacrificial system was reinstated on the Feast of Trumpets is an interesting bit of trivia in view of the widely held belief that, in the wake of the Rapture, sacrifice will be reinstated once *again*. A Pentecost-rapture, leaving four months for the dust to settle before the Feast of Trumpets, would allow for such a modern-day repeat, confirming the biblical adage that history replicates itself and that *“there is nothing new under the sun”* (Ecc. 1:9).
