

**Pentecost The Feast of Leavened Bread**  
**Part Four**  
**Peter's Proclamation**  
**That Which Was Spoken By The Prophet Joel**  
**YHWH's Spirit Given to All in Thirty CE**

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*For as in Adam all die, even so in Messiah shall all be made alive. But every man in his own order: Messiah the firstfruits; afterward they that are Messiah's at his coming.*  
(1Co 15:22-23 KJV)

We are going to go into a time period back in 30 CE and celebrate the Pentecost with the early disciples.

- Part 1 – History
  - Background
  - Instructions
  - Calendar
- Part 2 – Historical Shavuot
  - The journey to Mt Sinai
- Part 3 – Two leavened loaves
  - Two kinds of firstfruits
- Part 4 – Pentecost in 30 CE
  - Peter's proclamation
  - That which was spoken by the prophet Joel
  - YHWH's spirit given to all
- Part 5 – The Kingdom of Heaven
  - Techniques for sowing wheat
  - Hidden leaven - Is all leaven sin?

We are moving through this presentation agenda and are now on Part Four in this series. We are going to look at the first Pentecost in the early church in 30 CE. We will look at the Proclamation that Peter made in Acts chapter 2 and will examine that in a great amount of

detail. We will look at that which was spoken by the Prophet Joel. This day commemorates YHWH's Spirit being given to all.

## Review

- Five names that refer to the same day
  - Feast of Harvest (Exo 23:16)
  - Feast of Weeks (shabua Exo 34:22)
  - Day of First Fruits (Num 28:26)
  - Pentecost (Act 2:1)
  - Feast of First Fruits
- Old contract background
  - Shavuot derived from seven or week
  - Commemorates wheat harvest
  - Includes leavened wave offering
- New contract background
  - Pentecost derived from "50"
- Wave sheaf significance (Joh 20:17)
- Calendar accounting
- Torah instructions
- Shavuot at Mt Sinai
  - Wilderness of Sin - Quail and manna
  - Camp Rephidim
  - Camp at Mt Sinai
- Jubilee implication - Count to 50
- Two types of firstfruits
- Two Leavened loaves
  - Israelites and Gentiles
- Unlocking the Gentile role
- Connection to Ruth
- 30 CE fulfillment

As we have gone through this series, we have covered a lot of material so far. There is one more part to go but a brief review is in order because the foundation of the material we have covered is pertinent to getting us to this day of Pentecost and having a deeper understanding of it.

We have previously looked at the names of this day. There are five names that we see that refer to the same day in the scriptures, the Feast of Harvest, the Feast of weeks, the Day of First Fruits are all synonymous with one another and refer to the Day of Pentecost or Shavuot as it was called in the Old Testament.

We have looked at the Old Testament background, the old contract and I have shown you how this day is derived from sevens or sevens of weeks and that it commemorates the wheat harvest. It includes a very important distinction in the offering cycles so this day includes the leavened offering of a wave offering of wheat.

We have also looked at how to count in the New Testament specifically. The counting goes linearly from day one to day fifty and that is how we get to the term for Pentecost. The wave sheaf offering is significant for this day. Going back to the agrarian society, starting back in the time of Moses and the Children of Israel coming out of the land of Egypt and going into the Promised Land the wave sheaf offering was significant and we will look at that in more detail.

We have looked at the basic instructions out of the Torah and have determined that there are several different methodologies that are in play today for counting to this day. I have shown you what those are. We have also gone through the journey of the Israelites as they left Egypt and came to Mt Sinai and how that stay ended up being on Shavuot.

There is certainly a Jubilee implication to this day. Counting to fifty for Pentecost is much the same as counting to fifty for the Jubilee. Of significance also was this discovery that there are two types of First Fruits, the reyshith and bikkur. Those two types of First Fruits have been examined by us in a previous session and that plays significant into the understanding of this day.

We talked about two leavened loaves of two tenth deals that was offered during this Pentecost cycle and have examined what that means. We have also talked about the Book of Ruth and unlocking the Gentile role and have done study in one of the previous sessions into the Book of Ruth. Now we are at 30 CE and are going to look at the fulfillment of this day.

Let's look at some of the preliminary events that led up to this Day of Pentecost and a good place to start is in Luke Chapter 1. What you see in Luke 1 is a status report. Luke has a status

report from the Book of Luke and another that we will look at in Luke 2 which is the Book of Acts.

### Pre-Pentecost Events

- Luk 1:1-4 - First report, many witnesses
  - Orderly narrative (consecutively about a subsequent event)
  - Written to Theophilus (Friend of Yah) upper class or government official
  - Other traditions
    - \* Honorary title to academic community
    - \* Paul's lawyer during Roman trial
    - \* High Priest - Theophilus ben Ananus (Sadducee son of Annus)
    - \* Titus Flavius Sabinus - Perfect of Rome and older brother of future Roman Emperor Vespasian

*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect <sup>G199=circumspectly, most exact</sup> understanding <sup>G3877=follow near, trace out</sup> of all things from the very first, to write unto thee in order <sup>G2517=thereafter, consecutively</sup>, most excellent Theophilus, That thou mightest know the certainty <sup>G803=security</sup> of those things, wherein thou hast been instructed <sup>G2727=to sound down into the ears, to apprise of</sup>. (Luk 1:1-4 KJV)*

Luke has quite an interesting start if you parse out this scripture that he is going to write an orderly set of statements that reflect the time of Yahushua and he also did that in the Book of Acts when he reflected the time of the Acts of the Apostles. What a great testimony it is to have this. This first report is an orderly narrative and you would have to say that it would mean consecutively about a subsequent event.

As you read through Luke, I am sure there are some things that aren't exactly in chronological order for purposes of explanation that he wanted to provide but for the most part what Luke wrote about was in chronological order. It was also written to a person named Theophilus and in the Greek Theophilus means the friend of Yah. It was thought most generally that this would have been a friend of Dr. Luke and was an upper class or government official.

There are some other traditions though that I will let you know of if you don't know of them. One of them is that this term for Theophilus is really an honorary title to the academic community that Luke was a part of as a physician. It may not be that Theophilus was a human with the name Theophilus but to a group of people. It is also thought by some that Paul had an attorney when he went on trial in Rome and that this book of Luke, particularly the Book of

Acts, was written as testimony of Paul's witness and as a help for Paul's attorney during the trial. I'm not saying I think this is true, I'm only reporting here what some of these traditions are.

There is a tradition that says that Theophilus was a high priest because there was a high priest whose name was Theophilus ben Ananus. That happens to be a son of Annus the high priest during the time that Yahushua lived on the earth. I suspect that this one isn't true, but it's certainly possible that Theophilus was one of Annus' sons but these were Sadducees in charge of the Temple and seem to be Annus' family and Caiaphas who married into it seemed to be antagonistic to Yahushua to say the least.

The last one just for your edification is General Titus Flavius Sabinus who was a prefect in Rome and an older brother of the future Roman Emperor whose name was Vespasian. Again, Vespasian was anti-Jewish, and certainly Vespasian's son whose name was Titus was the one that was in charge of taking down Jerusalem and the Temple in 70 CE. These traditions nevertheless are out there, it's sort of interesting to read through them and get this flavor of it.

- Acts 1:1-4 - Second status report
  - Vs 3 - Yahushua seen first 40 days
  - Vs 4 - promise of the Father
    - \* cf. Joh 14:26 (Parakletos)
- Joh 20:19-22 - Spirit is breathed out
- Luk 24:44-49 - Wait in Jerusalem for the promise of YHWH's Spirit
  - Vs 50-53 - 5 weeks later
- Act 1:5-14
  - Vs 11 - Yahushua taken to Heaven
  - Vs 14 - one accord = unanimously

Luke begins the Book of Acts in a similar fashion to this person who he identifies as Theophilus. The former treatise that Luke made

*The former treatise have I made <sup>(the Gospel of Luke)</sup>, O Theophilus, of all that Yahushua began both to do and teach, Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs <sup>G5039=criterion of certainty</sup>,*

These many infallible proofs provided the certainty of who Yahushua really was.

*being seen of them forty days, and speaking of the things pertaining to the kingdom of YHWH: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me <sup>you heard about from me CJB</sup>. (Act 1:1-4 KJV)*

This Luke Book Two or the Book of Acts starts out with a similar thread of interest. It is useful to understand and see that in verse four of this beginning chapter that the promise of the Father is mentioned. Yahushua told them that they should not depart from Jerusalem but wait for the promise of the Father. What was that promise? It was the Comforter and it talks about that in several places but here is one of the main locations in John 14.

*But the Comforter <sup>C3875=parakletos=intercessor, consoler (masculine noun)</sup>, which is the Holy Spirit, whom the Father will send in my name <sup>YHWH's spirit through Yahushua</sup>, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (Joh 14:26 KJV)*

H7307=ruach - breath, figuratively life

G4151=pneuma - current of air, breath, mental disposition

There are a couple of things about this; it's easy just to read over it. I think I have to say that just until this year and this Holy Day season, particularly this Day of Pentecost, I now have a different or better appreciation for what the Comforter is. The Comforter is the Parakletos and by the way, it is a masculine noun and it means intercessor, consoler and notice that it is described in John where it says that the Parakletos is a "he" also. I know we have in our understanding the problem that we deal with in some of the scripture is that the trinity has been inserted in and called a "he", but it is grammatically correct to call the Comforter a "he". I left it as it is. The Comforter is the Spirit, and it's the spirit who the Father will send in Yahushua's name. This is YHWH's Spirit that comes through Yahushua and it's not some other added personality or spirit that Yahushua has, this is the Father's spirit that comes through Yahushua. It's an interesting distinction.

This word "Parakletos" describes it in the Greek as the intercessor or the consoler. If you look into this subject, you know that in the Hebrew the word for spirit is "ruach". It means the breath, or figuratively it means life. In the Greek the comparable term or noun is "pneuma" and pneuma is a neuter noun, it has neither masculine or feminine gender and it means to current of air, breath and also mental disposition. As a note, ruach is a female noun in Hebrew so we have no male nouns for "he" when we use the term ruach or pneuma, most technically correct you would have to say "she" if you were describing the ruach of the Old Testament.

The Comforter is the one that comes, the Parakletos, and the promise that was made here that you see in Acts. "But wait for the promise of the Father which says he, you have heard of me." Here is the fulfillment of that when this day of Pentecost comes.

An interesting event that happened before this with the disciples and in John Chapter 20, read what is said. I view this as a one-off-event. This is not the way YHWH's Spirit is normally given out particularly in the New Testament. We have a very specific recipe or procedure in the New Testament that YHWH's Spirit is given or the Parakletos is given, we will get to that. Here in John 20 is a specific one-time event that happened as follows:

*Then the same day at evening <sup>G3798=late afternoon, early evening</sup>, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yahushua and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Master. Then said Yahushua to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: (Joh 20:19-22 KJV)*

Yahushua breathed on what now are the eleven disciples and they received YHWH's Spirit as a one-time testimony, I am guessing in preparation for this Day of Pentecost. Also, as a side-light discussion I have wondered about this in past years but I think I understand it now. The start of this particular scripture in John 20:19 where it says, "*Then the same day at evening, being the first day of the week*", so what we clearly know that this is what we would call Sunday. When you read this context in order, you know that Yahushua had been crucified and was resurrected on this day and we see that in the context. It says the same day, and it says it was 'at even' and I was wondering if it is the first day, but it's at evening, that would be the night which would really be the next day but it isn't. When you look at this term "evening" it means late afternoon or early evening and it's easy to see and prove that this is the same day on Sunday simply by looking at several scriptures but one of them is Matthew 27 which has to do with the crucifixion event. Here is the same word.

*When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Yahushuas' disciple: He went to Pilate, and begged the body of Yahushua. Then Pilate commanded the body to be delivered. (Mat 27:57-58 KJV)*

Clearly this has to be before sunset and as we know the chronology of this, it would be a couple of hours. Somewhere between 3:00 and 5:00 in the afternoon, we know that Yahushua died on the stake at about 3:00 and Joseph came so it's probably 4:00 o'clock or maybe even 5 o'clock in the afternoon at this point in time. Evening here shouldn't be a stumbling block for this particular day being Sunday.

Jumping back now to the end of Luke Chapter 24 it says, and this is Yahushua speaking.

*And he <sup>Yahushua</sup> said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me <sup>cf. Mat 5:17</sup>.*

That is an interesting statement if you think about it because if you compare Matthew 5:17 which says “*don’t think that I have come to destroy the law or the prophets, I didn’t come to destroy it but to fulfill*”. A lot of people have ideas of what that scripture in Matthew 5:17 says, it’s talking about either anomia which means no law, or all law and it’s not talking about either. It’s talking about the events that show that Yahushua was in fact the Messiah. Here is some other proof of that. “*All that is written in the law of Moses and in the prophets and in the psalms concerning me*”, so in other words, the fulfillment of all of these prophetic statements that you find throughout the Old Testament are intended to show that Yahushua is the Messiah. Going on:

*Then opened he their understanding,*

This is an interesting follow on statement if you think about it so when you see this, that the law and the prophets and the psalms isn’t about Yahushua preaching the law to them, it’s about showing them that he is in fact the Messiah.

*Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Messiah to suffer, and to rise from the dead the third day <sup>Hos 6:2</sup>.*

Here are some of the qualifications that he is the Messiah and that he was going to do this, that he was going to suffer, obviously he was going to be crucified and then he was going to rise from the dead on the third day. I have wondered about this particular scripture because here is Yahushua himself saying the Old Testament shows and testifies of me these things that includes this rise from the dead the third day. Where is that in the Old Testament? Where is that in either the prophets or the psalms or the law concerning Yahushua? It just happens to be this year that I came across a couple of the items but one of them happens to be in Hosea chapter 6 that says

*Come, and let us return unto YHWH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*

Yes it says it will raise *us* up but it’s talking about Yahushua.



*Then shall we know, if we follow on to know the YHWH: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. (Hos 6:1-3 KJV)*

This is an interesting find in Hosea chapter 6 that talks about the third day resurrection. Of course I understand that Jonah said himself, he talked himself about being in the whale's belly three days and three nights, but you don't make the connection to that Old Testament scripture unless you have Matthew 12:40 which says Yahushua would be in the belly of the earth, the heart of the earth, is what it says, three days and three nights. It is an interesting addition to this in Hosea 6 for your consideration. Luke 24 goes on to say:

*And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued<sup>G1746=to invest with clothing (wear it)</sup> with power from on high. (Luk 24:44-49 KJV)*

This really means, until you be invested with clothing, you invest in a new suit. How does that figure? You are going to be endued or to invest with clothing with power on high. You are going to wear this new suit; this testimony is going to be a part of your everyday life that is what this is getting at. It's a clothing analogy if you will, imbedded in the Greek. It is an amazing one to discover how we are going to be clothed with YHWH's Spirit and how we are going to be living his life and being a witness in everything we say and do.

Going on in this chapter of Luke 24 it says:

*And he led them out as far as to Bethany,*

It is notable that he led them up to Bethany.

*and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up<sup>G399=taken up</sup> into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing Elohim. Amen<sup>G281=sure, firm, trustworthy</sup> (Luk 24:50-53 KJV)*

This is the end of Luke and incidentally if you go look you will see that all of the Gospel accounts end with Amen. If you go look even a little more carefully you will find that all of the epistles in the New Testament end with Amen with two exceptions, Acts ends in chapter 28, it doesn't end with amen but there is an Acts 29 which is thought to be pseudepigraphical book, in other words, apocryphal and may not be accurate but it's interesting to go look up Acts 29 and read what it has to say. It talks about Paul going to Britain, to Great Britain and preaching the Gospel there, it's an interesting account but it's not in the scriptures as we know, the Masoretic Text.

The other example of lacking Amen is the Book of James. It's interesting to see that all of the books except those two end with Amen. In other words, truly truly, is what it means, or it's trustworthy, when a word amen is used and by the way, I think grammatically it is technically pronounced 'amein' not amen. The society today in traditional Christianity has changed that to amen, not a big deal, just a phonetic difference.

The word amein means sure, or firm, or trustworthy. In other words it has YHWH's stamp of approval on it. Of note, what I want to emphasize here is that they went as far as Bethany, and that is where he left from. Bethany is on the Mount of Olives so there isn't a conflict. I will read you the Mount of Olive testimony here shortly. Luke's view is that they went as far as Bethany, and another view is that it was the Mount of Olives. One in the same place basically.

Starting in Acts Chapter 1 going on from where Luke left off, this is a continuation from Luke 24 to Acts Chapter 1.

*Yahushua is speaking* For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

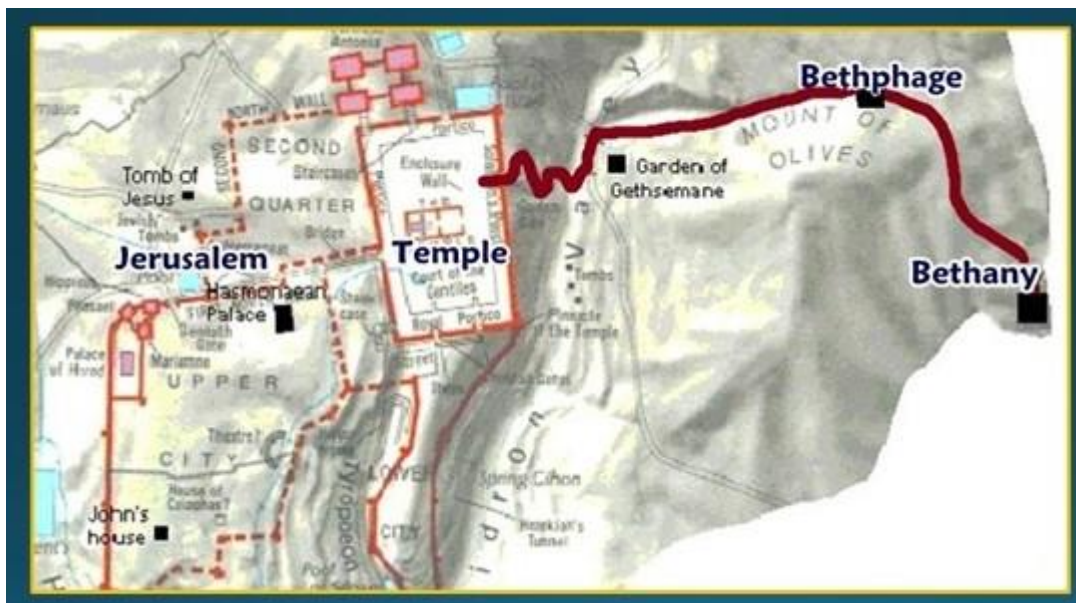
This is during the fifty day period between Yahushua's resurrection on Wave Sheaf Day on Sunday and Pentecost some fifty days later as we have discussed in a previous session.

*When they therefore were come together, they asked of him, saying, Master, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power <sup>G1849=privilege</sup>. But ye shall receive power <sup>G1411=miraculous force</sup>, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven?*

Can you imagine seeing that event? You see Yahushua who you know was resurrected from the dead, he is there with you, you don't know what is going to happen next, but the next thing that happens is whoa he is gone! It makes me want to start watching now; it may not be all that much longer. I know there is number of prophetic events that have to be fulfilled before his return but what is clear is that today is one day less than it was yesterday. Wouldn't it be exciting to be able to be on this earth when that happens? A lot of people are going to see it, but not too many are going to know what it means. Most are going to think it's the anti-Messiah that is coming, not the true Messiah. Here we are with the beginning of Luke Part 2 and going on:

*this same Yahushua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Kepha, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord <sup>G3661=unanimously, with one mind</sup> in prayer and supplication <sup>G1162=request</sup>, with the women, and Mary the mother of Yahushua, and with his brethren.*  
*(Act 1:5-14 KJV)*

Another amazing event if you could put yourself in the midst of all of this. One thing that really has jumped out to my wife Linda and me, and we have talked about this and just say HalleluYah! But this scripture that says: *“But they all continued with one accord in prayer and supplication”*. One accord in the Greek means unanimously, with one mind. There is no dissention, no disunity, no disdain; everyone is of one mind at this point. I look forward to the day when that is the case. We can't even get together with people that generally believe that Yahushua is the Messiah and have any form of unanimous opinion a whole number of ideas and doctrines, let alone be with one mind. My prayer is that we can be with one accord and be unanimous so when that day comes, that will be a joyous day. It's not only that they were in one accord with one mind but they were all in the same accord with their prayers, their supplications, and their requests.



As a visual image of where this all was, we have studied this in past sessions particularly last Passover season, I did a presentation on Bethphage and its significance and the Mount of Olives is certainly the main geographic location. This whole area is the Mount of Olives, not just the

tip of the point, it is the whole area. These two townships of Bethany and Bethphage were on the northern and northeastern edge of it. There is some dialog that says that Bethany might have been a little further south and on the western edge and Bethphage also. I think generally the archeology shows that this is probably an accurate representation.

### **YHWH's Spirit is Provided in 30 CE**

#### **Two Loaves - Israelites and Gentiles**

- 50 days after the resurrection of Yahushua
- YHWH spirit poured out on new testament assembly the church
- Jew, Israelite and Gentile become one in Yahushua via YHWH's Spirit
- Reconciliation - profess His name
- Act 1:15-26
  - Vs 16 - quote from Psa 41:9
  - Vs 20 - quote from Psa 69:25
    - \* Psa 69 - theme - urgent plea for help
    - \* 2 Sa 15:12-13 - Absalom and Ahithophel conspiracy
    - \* 2 Sa 17:23 - Ahithophel irony
    - \* Hushai the Archite

We have previously gone into the two leavened loaves and how those two leavened loaves offering that were given at Pentecost by the priests in the times of the Old Testament were representatives forward looking and a forerunner to the Israelites and the Gentiles coming together. Two leavened loaves being offered, I know there is controversy and different ideas of what that means but the proof that I have provided and looked at would suggest that it is Israelites and Gentiles. Not the Jews and the Gentiles, it is all Israel and the Gentiles and there is a big difference in what I just said.

YHWH's Spirit is provided in 30 CE to effectively the beginning of providing his Spirit to all some fifty days after the resurrection of Yahushua. His Spirit is poured out in what we would call today the New Testament Church Assembly.

It is also noteworthy to say that there are many in traditional Christianity that think that this event marks the change in the provision of the promises and the inheritance of Israel to now be transferred to the New Testament Church. This is called replacement theology, and nothing could be further from the truth. The promises to Israel from Abraham to are still there. What is provided now though is that the Gentiles can be grafted into all of this. That is the topic for

another discussion but this idea of replacement theology is a very common one today that I don't see any basis in the scriptures for it.

What I do see is that the Israelites and the Jews and the Gentiles all become one in Yahushua with YHWH's Spirit. This is a reconciliation process and it uses reconciliation with Yahushua's name.

Let's go on now and we'll start to look in detail at these accounts in Acts Chapter 1 as it continues on into Acts Chapter 2. I will have quite a few comments about this as we go. Of course the core of this presentation is about the events that led up to Pentecost in 30 CE and the event of that day. Keep in mind that Dr. Luke is writing this, providing the narration and the first sentence that he writes in verse 15 I think you would have to say would be like a parenthetical insertion. He wants to show you that:

*And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)*

Luke inserts that to set the stage for Peter starting to talk at the next sentence. And Peter is now saying:

*Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Yahushua.*

Although he doesn't state it, this scripture is Psalm 41:9, let's read that so you know what Peter is talking about. He is talking about the time that David's friend who was Ahithophel betrayed him and this parallel is being drawn from Ahithophel's betrayal to Judas' betrayal.

*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. (Psa 41:9 KJV)*

Peter is going on, he didn't say it but this scripture is what he is referring to and is what he is thinking.

*Continuing For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. (Act 1:15-19 KJV)*

This was known about in Jerusalem, it says it was known under all the dwellers at Jerusalem so there were a lot of people that knew of this event. Also, as you will see, a lot of people knew of

the event of Yahushua's resurrection because of the surrounding events that took place. This guy Judas Iscariot, as we know him by, went out and hung himself, and of course we know the story of how he took 30 pieces of silver, and that the field of blood was purchased by the Temple authorities as a result of that, and that he hung himself and fell headlong and his body broke open. I have heard a couple of versions of what that means, that his body broke open, I think the most plausible one is that he hung himself on the edge of a cliff and the tree broke in the process. That is probably what really killed him and his body was all broken up as a result of rolling down the cliff. That is conjecture and not necessarily important to the context of what we are talking about here.

Going on it says that:

*For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein:*

That quote comes from Psa 69:25

*Let their habitation be made desolate; and let there be no inhabitant in their tents:  
(Psa 69:25 Brenton)*

It comes a little closer if you compare the LXX Brenton Version versus the Masoretic Text King James, you will see in all of these cases the Brenton Version comes either notably closer, or some closer to what is actually being said in the Greek. It's interesting to note a couple of things; one is that Peter has gotten a Master's Degree in the last fifty days.

If you remember Peter going back to the time when Yahushua was crucified he was the impetuous one. He always seemed to say the wrong thing at the right time. He was chastised by Yahushua for some of the things he said and he was also the one that lied about knowing Yahushua at the crucifixion event. Peter, in fifty days has gone from this impetuous guy, we would think of him here in Montana as a fire, ready, aim guy so if you go to the shooting range you don't want to be close to him because you never know where he is going to be pointing his gun when he pulls the trigger.

Peter has gotten smart and he understands the Psalms. When you go through this account you will see that he quotes a number of Psalms and he has a command of the Old Testament that you never knew that he had some fifty days previous. Watch for this as we go and remember that this is the same guy Peter that we knew as the one when the cock crowed three times before he had to acknowledge that he knew Yahushua.

*Continuing and his bishoprick <sup>Judas</sup> let another take. Wherefore of these men which have accompanied with us all the time that the Master Yahushua went in and out among us,*

*Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

There are people along, the entourage, that are being considered here and two of them specifically.

*And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, YHWH, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. (Act 1:20-26 KJV)*

So Matthias became the twelfth and it's notable that they cast lots to do this. Who did the lot casting? It doesn't say but it was probably one of the apostles and you don't know for sure what casting lots meant. Is it throwing some set of stones or some set of priestly Temple item? We don't know or have a good understanding of what the lot is. What I think is fair to say is that this is the last example of lots being cast in the scriptures. There might be another one but it's the last one that I can see.

With all of this, it is useful in the context of what is going on here that they are replacing Judas Iscariot, and the scriptures that are being talked about, particularly the ones David is quoting, where was David coming from? The parallels between Judas Iscariot and Ahithophel are significant. I want to take just a little bit of time to talk about that and highlight it. I have talked about it before but we will go over the top of the top here.

The scripture in Psalm 69 is about the troubles that David is having and the enemies that he had. Of course his enemies go back to the time of Saul but later in his life after he became the king his biggest adversary of all people became his son Absalom. He also had this trusted advisor whose name was Ahithophel, now Ahithophel, if you study it, you will find that Ahithophel had a granddaughter whose name was Bathsheba and Ahithophel might have had a hidden agenda here but with that in mind, let's talk about what Psalm 69 says in more depth.

*Draw nigh unto my soul, and redeem it: deliver me because of mine enemies...mine adversaries are all before thee. Reproach <sup>H2781=disgrace</sup> hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.*

Isn't that amazing that the forward pointer to Yahushua would be there? Of course all of this is a pointer to Yahushua.

*Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. (Psa 69:18-22 KJV)*

If you read the Psalms, and there are others, a lot of the Psalms in the early section are about the troubles that David had and how people despised him. If you take the account in 2 Samuel and read chapters 15 through 17, you will find that in chapter 15 specifically:

*And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. (2Sa 15:12-13 KJV)*

David was told Absalom was taking over, he is usurping the throne that David had been given. A couple of chapters later we see the end result of this conspiracy.

Keep in mind Ahithophel was David's Judas. This guy put a smile on his face in front of David, there are a lot of people like that today and then stab you in the back.

*Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. (2Sa 17:1, 23 KJV)*

This is an irony and a comparison to David being a forward pointer to Yahushua, and Ahithophel being a forward pointer to Judas of course. One player in this that you run across if you study the account is a guy named Hushai. Hushai was David's trusted counsellor after he realized Ahithophel was a traitor.

Hushai was an Archite and you see that he was the one that went to Absalom and tricked him, that is who Hushai was, an agent of influence. Of interest, when we were studying into this in the last couple of weeks to see about Hushai and who he was to find out a little more about him, I stumbled upon an amazing find. One of the items that we discovered during research was something at the CIA of all places.

It is in the CIA library, the tale of Hushai the Archite. The CIA has done a case study on this conspiracy. I will read a little of it so you can get a flavor of it.

"Since the publication of the studies article wanted an integrated counter intelligence in the summer of 1963 there has been an increase of community interest and concern about that most dangerous and least publicized of all agents, the agents of influence. Accordingly it seemed appropriate to review the story of the first influence agent operation on record. This



operation was set up by King David and is recounted in 2 Samuel 15 to 18. This account is a good deal more circumstantial and detailed than the frequently sighted cases of Rahab the safe-house keeper in Joshua 2 and Delilah the penetration agent in Judges 16. Furthermore, beside its historical and human interest, this operation reminds us of the efficacy of simplicity, audacity, speed, and the exploitation of human frailties in this kind of enterprise. Here is what happened when King David played for time to counter his son's Absalom surprise attack."



This is most amazing. If you are interested in this, just go to CIA .org and type in the tale of Hushai the Archite and you can read the rest of this. Apparently there are some others out there. The one that is interesting here is Rahab the safe-house keeper. I don't want to divert too far away as we are talking about Pentecost but I couldn't help but want to add this to the presentation as part of the research that we did.

Going on to start Acts Chapter 2.

- Acts 2:1-7 KJV

*(1) And when the day of Pentecost was fully come, they<sup>12 or 120?</sup> were all with one accord G3661=unanimously in one place.*

Does that mean all of them mean just the twelve of them, or does it mean the hundred and twenty of them? The context would seem to say that it means it is the hundred and twenty in one place, but I suppose it could be the twelve. In any case, I am not sure and I am not trying to

state one way or another but I wondered about the context of who were all in one accord. They were unanimously in one place.

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

*(3) And there appeared unto them <sup>12 or 120?</sup> cloven tongues like as of fire, and it sat upon each of them. <sup>12 or 20?</sup>*

*(4) And they were all filled with the Holy Spirit, and began to speak with other **tongues** <sup>G110</sup>, as the Spirit gave them **utterance** <sup>G669</sup>.*

*(5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.*

*(6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*

*(7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*

There are a few points about this, and we will go through the verses. The first item I want to examine here is in verse 2 and this miraculous event, the sound from heaven as of a mighty rushing wind and it filled the house. There are other accounts, several of them, where YHWH's throne is described and it's not necessarily what the rushing mighty wind, but this is YHWH's glory coming with his Spirit in Acts. We see in Exodus his glory coming:

*Then a cloud covered the tent of the congregation, and the glory of YHWH filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of YHWH filled the tabernacle.*

*(Exo 40:34-35 KJV)*

There is another example in 1 Kings at the dedication of the Temple it says:

*And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of YHWH, So that the priests could not stand to minister because of the cloud: for the glory of YHWH had filled the house of YHWH. Then spake Solomon, YHWH said that he would dwell in the thick darkness. (1Ki 8:10-12 KJV)*

There are other examples, but a great example is in Ezekiel Chapter 1, the glory of YHWH that comes into the vision that Ezekiel has is the premier presentation of YHWH's throne that in my opinion the entire set of scriptures that we have.

(3) *And there appeared unto them <sup>12 or 120?</sup> cloven tongues like as of fire, and it sat upon each of them.*

There were **cloven tongues** that happened, and this word tongues, obviously today is grossly misunderstood because the word 'tongues' itself is from **the Greek 1100 word glossa and it means other language including Aramaic, Greek, Latin, Hebrew being spoken simultaneously**, it doesn't mean babbling. Also a part of this is the splitting of the tongues, it says 'cloven' tongue. The word '**cloven**' means to divide or partition it's from **G1266**, it doesn't necessarily mean just in two, it could have been multiple sparks of fire or lightening coming out is what this is talking about. There is this split of fire that comes about and these disciples were talking simultaneously in multiple languages.

(4) *And they were all filled with the Holy Spirit, and began to speak with other **tongues** <sup>G110</sup>, as the Spirit gave them **utterance** <sup>G669</sup>.*

If you have ever listened to a UN presentation, it's something like that. You hear the speaker speaking in whatever his native tongue is, and you hear that softly behind the translation into your native tongue and this is over one hundred different languages being spoken and depending upon which one you listen to, that is the one you hear. This has somewhat a flavor of that but the main point is that these are languages being spoken, not some gibberish or babbling that is going on. You see that for what is being described. *As the Spirit gave them **utterance** =G669=to announce plainly (not babbling).*

This ought to be very clear just with a simple diagnosis by anyone. Traditional Christianity today, and some of the evangelical that participate in these tongue events, you wouldn't know it is the same thing that is being talked about here if you take the time to go read this.

Notice too that part of this, there were **three miracles involved**, yes, we know YHWH's Spirit being given is miraculous is the end of it all, it's the bottom line but there was a mighty **wind** which was the first part of the miracle, there was **fire** in the tongues which is the second part, and the **tongues** itself which is the third part.

*6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language*

Another aspect of this that I discovered in looking at this closer is that it says in verse 6: *Now when this was noised abroad, the multitude came together.* I have previously thought that noised abroad meant that others in the area heard this simultaneous tongues language, it was talking about the language that was noised abroad, I don't think that is what it means. When you look at some comparative translations, as an example just one of them is the Hebrew Roots Bible:

*And when that sound occurred,*

I think the sound occurring was the wind. There would have been a huge amount of noise that went along with the wind, which is what the sound being noised abroad was probably about.

*all the people gathered and were perplexed because they were hearing each man among them who were speaking in their own language. (Act 2:6 HBR)*

It's probably the noise of the wind and perhaps the sight if they were in eyesight of the fire, that would have drawn them together and then when they got closer they heard the tongues being spoken.

*(7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*

When we lived in Colorado the Texans had a bad rap, you know you would see people driving crazy in the mountains, you would wonder if they had a Texas license plate.

This is not a favorable comment, this is divisive derogatory comment: *"are not all these which speak Galilaeans?"* Meaning these are half witted people that are doing this so they are getting dissed in the process.

*(8) And how hear we every man in our own tongue, wherein we were born?*

*(9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

*(10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and **proselytes**<sup>G4339</sup>,*

*(11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of YHWH.*

*(12) And they were all amazed, and were in doubt, saying one to another, What meaneth this?*

*(13) Others mocking said, These men are full of new wine.*

*(14) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:*

*(15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*

This diaspora of people that are here, or would have been here because it's Pentecost, it is the Feast of First Fruits and the Feast of First Fruits is one of the three pilgrimage festivals that was ordained back in the Torah. There would have been a wide variety of people here which isn't surprising, but when we look at where all of these people came from, it's interesting to see this on a map. This particular map shows the people in the scripture so the numbers on here are the order that you see when you read through Acts Chapters 2:9=11.



Some people aren't that far away, those in Cappadocia and Mesopotamia is known as Asia or Asia Minor. It's not all that far but some were as far as Rome or Cyrene which would be Libya today.

#### Air Mile Distance to Jerusalem

Rome - 1434 miles

Cappadocia - 476 miles

Cyrene - 500 miles

Rome is over a 1400 mile journey so in a boat, that would be how they would have had to have gone, by ship, would have been a couple of weeks at least, and maybe three weeks to get there. Rome comparable to Jerusalem today would be something like traveling from Dallas to New York City, that's around 1400 air mile trip. Of course these people didn't have airplanes so it's not just a three or four hour trip, its multiple days or weeks. It's interesting to see where all

of these visitors came from but there were a lot of them. It's noteworthy that Jews and proselytes are mentioned here, so I think you would arguably have to say that these people were here for the Feast of First Fruits or the Feast of Weeks or Shavuot as they probably called it then.

*10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and **proselytes** <sup>G4339</sup>,*

*(11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of YHWH.*

Verse 10 says there were proselytes, and proselytes were Gentiles. In the Greek *proselutos* means an arriver from a foreign region, an acceder, specifically a convert to Judaism - 4 occurrences.

There are examples of how that is used. There are four altogether counting the one here in Acts. The one in Matthew says:

*Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one **proselyte**, and when he is made, ye make him twofold more the child of hell than yourselves. (Mat 23:15 KJV)*

There sure is a lot of that going on today, people that are being converted to one thing or another and when they are made into their new conversion they are made two fold the child of hell that what they started with or whoever was teaching them. In any case this word proselyte is used here and in Acts 6:

*And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a **proselyte** of Antioch: (Act 6:5 KJV)*

*Now when the congregation was broken up, many of the Jews and religious **proselytes** followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of YHWH. (Act 13:43 KJV)*

\* cf. H1616=gare=guest, foreigner, alien, stranger

This word 'proselytes' is commonly thought of as being Gentiles and in the Old Testament the first contract, the old contract, the Hebrew word is 'gare' it means guest, foreigner, alien and stranger. I think you could arguably have to say that there were certainly some Gentiles in the mix of who is being talked about. We know that the Gentiles didn't come into the first conversion until Acts Chapter 10 with Cornelius and Peter. That is an interesting account also,

but there certainly would have been Gentiles in this mix whether any of them were in the three thousand that were baptized at the end, the scriptures don't tell us.

Going on it says; keep in mind where this came from. The people that were there at Jerusalem said that these guys that are speaking in tongues are drunk, and Peter says on the contrary.

*(16) But this is that <sup>not that they were drunk</sup> which was spoken by the prophet Joel;*

This is going to take on a whole new reflection here, it's not that they were drunk but it is that which was spoken, it's like that, spoken by Joel the prophet.

*(17) And it shall come to pass in the last days, saith YHWH, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

*(18) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*

*(19) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:*

*(20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of YHWH come:*

*(21) And it shall come to pass, that whosoever shall call on the name of YHWH shall be saved.*

I have to say that I have wondered for a number of years the order of this and what this is getting at. I talked about this a little bit last year but I didn't see more of the fullness of it until this year. The key to all of this is what is going on in the Book of Joel, and you have to keep in mind the big picture. Why was this said? It was said because the festival attendees, the people from the diaspora didn't understand what was going on and Peter, after his master's program, maybe it was a PHD program I don't know. Peter's fifty day Master's program now has some insight that it didn't used to have and he is talking about how this is like Joel the prophet.

Joel the prophet is a relatively easy study, it's only three chapters long and we will just highlight a couple of the parts about what the book has to say here but starting with the word, the name itself, Joel is really pronounced Yah El. His name means Yah is El so Joel's name is all about YHWH. If we look at the timeline of Joel the prophet and when he wrote, he is perhaps the earliest Northern or Southern Kingdom prophet.

It appears that the Book of Jonah occurred before this. There is controversy about when Joel really wrote, there is an early date dating out to 825 BCE and then there is a later date that





- \* Palmerworm, locust, cankerworm, caterpillar
  - Call to repentance
- Chapter 2
  - The Day of YHWH - 5 times
    - \* Zep 7 of 31
  - Invincible humanoid
  - Scorched earth policy
  - Forgiveness and restoration
- Chapter 3
  - Armageddon and captivity
  - Judgment of the nations
  - Zion is delivered
  - Salvation and ultimate restoration

Chapter one is an appeal to future generations, is anything like this ever happened today, or will it happen today? Take what I am telling you and take it to your future generations. Tell them that this is going to happen. This is a book looking forward to the future. It is fair to say when you read this, that this is about a time of judgment and there are a couple of periods written in when there is repentance and reconciliation, but the book is largely about judgment.

It starts out with a locust plague; this locust plague is actually mentioned not only in the first chapter but also the third chapter. It talks about that which the palmerworm doesn't eat the locust is going to eat and that which the locust doesn't eat the cankerworm is going to eat and what the cankerworm isn't going to eat the caterpillar will. In other words, there is going to be total destruction.

When you look into this, and look into the biology of the locust, you see that this is a fair representation to the development cycle of how locusts develop. They start out as something called a palmerworm and then they develop into a locust and develop wings. Then they develop further into a cankerworm and a caterpillar at the end. There is some metamorphosis that goes on through all of this. The bottom line is that it's a total destruction of the crop so being in agrarian society you would not like somebody prophesying this is coming through.

Of course not only perhaps did the physical devastation happen with this kind of a plague but this is looking forward to the end time when there would be a spiritual devastation and a power come to play and that second power comes to play in the second chapter where the Day of YHWH is talked about and actually in the whole book you see the Day of YHWH, this time of

destruction mentioned five times. It's mentioned once in chapter 1 and the other four times in chapters 2 and 3.

Notably if you look up and compare this Day of YHWH you see in a small book, another 3 chapter book of Zephaniah, it occurs seven more times. Out of two books you can read of twelve of the thirty one over a third of the occurrences of this term Day of YHWH, occurs in just these two books. If you want to get an understanding what that is about go look at it.

Chapter 2 talks about these invincible humanoids, or artificial intelligence and robots have taken over. YHWH calls it 'His army' and it's an army that has a scorched earth policy. There ends up being forgiveness and restoration talked about in chapter 2. In Chapter 3 it jumps back to Armageddon and captivity and judgment of the nations and how Zion is ultimately delivered. The bottom line is that ultimately salvation and restoration occurs. This book has a good ending, but the time that it is generally talking about is a time of devastation, of worldwide devastation.

With that in mind, when we read what Peter has to say and is quoting, it might take on a little different flavor, and I'll show you why and how this affects what Peter said.

When we compare what Peter said and the quote in the Greek text in Acts we compare it to the King James Version which is generally pretty close, we see some differences. I have highlighted the differences in the gold print. The first notable difference is in verse 17, Peter uses the term "*in the last days, saith YHWH*". You don't find that in the last days in the book of Joel, it just says "*it will come to pass afterward*". The afterward is talking about after the Day of YHWH, so Peter understands when he says this that afterwards means after the Day of YHWH, that "*I will pour out my spirit upon all flesh*". This is a looking forward to the time when a much greater pouring out of YHWH Spirit will be occurring.

Yes, it started in 30 CE but the big event is yet to come and he says so because he says "*your old men shall dream dreams; your young men shall see visions*". Notice that that statement has flipped in the Masoretic Text versus in the book of Acts. The old men shall dream dreams is second in Peter's account and young men shall see visions is first in Peter's account. Is that a big deal? No, but the placement of the words, nothing is here by accident so there are some things about that that I haven't discovered yet but it's relatively minor. Probably the biggest difference in these two accounts is at the end in the account in Joel because Joel ends up with "*It shall come to pass, that whosoever shall call on the name of YHWH shall be delivered.*" That is what Peter says but Joel goes on to say, and Peter does not state this, "*for in Mount Zion and in Jerusalem shall be deliverance, as YHWH hath said, and in the remnant whom YHWH shall call.*" (This was omitted by Peter because it wasn't pertinent to Pentecost in those days.)

Acts 2:16-21 KJV <b>Differences = highlight</b>	Joe 2:28-32 KJV
(16) <i>on the contrary</i> But this is that <i>not that they were drunk</i> which was spoken by the prophet Joel;	
(17) And it shall come to pass <b>in the last days</b> , saith YHWH, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and <b>your young men shall see visions, and your old men shall dream dreams</b>	(28) And it shall come to pass afterward <i>after the Day of YHWH in vs 11</i> , that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, <b>your old men shall dream dreams, your young men shall see visions:</b>
(18) And on my servants and on my handmaidens I will pour out in those days of my Spirit; <b>and they shall prophesy:</b>	(29) And also upon the servants and upon the handmaids in those days will I pour out my spirit.
(19) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:	(30) And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke
(20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of YHWH come:	(31) The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of YHWH come.
(21) And it shall come to pass, that whosoever shall call on the name of the Yahushua shall be saved	(32) And it shall come to pass, that whosoever shall call on the name of YHWH shall be delivered: <b>for in mount Zion and in Jerusalem shall be deliverance, as YHWH hath said, and in the remnant whom YHWH shall call. (Omitted by Peter)</b> Vs 20- cf. Mat 24:29

Another thing that I see as I go through this is that this talk about the servants and the handmaids he is going to pour out his Spirit on and wonders in the heaven are going to occur. The wonders in the heavens seem to take place after the pouring out of the Spirit if you look at this chronologically.

The book of Joel isn't chronological, that's why I went through the outline of it. If you look and read the book, you will see that the time of darkness and moon is interjected after the time that there is a catastrophe on the earth, and that time was interjected and that it's not chronological that the Spirit was given out before that. YHWH's Spirit was given out after that, after the end of the Day of YHWH so when this is being quoted in Acts, you actually could draw a line between verses eighteen and nineteen. Just know that verse nineteen and twenty have to occur before this event of YHWH's Spirit given out to his handmaids and servants and poured

out and they shall prophecy. Chronologically, verse nineteen and twenty, when it actually finally occurs yet in the future, will actually occur between verse sixteen and seventeen if you wanted to put it in that order.

We see that in several places, one of them that is obvious is in Matthew 24:

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers <sup>G1411=force,</sup> specifically miraculous power of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mat 24:29-31 KJV)*

This great trumpet will likely be the yobel, the Jubilee trumpet. This is a time when the earth is set free, it's restored back to its normal created condition, taken away from Satan and restored to YHWH's and Yahushua's kingdom.

When we look at this in Peter and examine it a little closer, Joel is certainly used as the evidence but Joel is pointing forward. Notice as the reminder of this is like "*this is that which was spoken by Joel the prophet.*" Peter is saying that Joel is giving an example of giving out the Spirit and this is like that event.

- Act 2:22-28

*(22) Ye men of Israel, hear these words; Yahushua of Nazareth, a man approved of YHWH among you by miracles and wonders and signs, which YHWH did by him in the midst of you, as **ye yourselves also know**:*

*(23) Him, being delivered by the determinate counsel and foreknowledge of YHWH, ye have taken, and by wicked hands have crucified and slain:*

*(24) Whom YHWH hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*

*(25) For David speaketh concerning him, I foresaw YHWH always before my face, for he is on my right hand, that I should not be moved:*

*(26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:*

*(27) Because thou wilt not leave my soul in hell, neither wilt thou suffer <sup>(permit)</sup> thine Holy One to see corruption.*

*(28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

What is going on here in verse 22 **“ye yourselves also know:”** he is saying all of you listening; you already know some of these things. The talk of the last Passover, the buzz at the last Passover was just fifty days ago and most of the people had not forgotten that. What happened? Yahushua’s resurrection occurred and what happened during the resurrection? Some very notable events that we see in Matthew 27.

- The talk at last Passover
- Yahushua’s resurrection
- Saints resurrected

*Yahushua, when he had cried again with a loud voice, yielded up the spirit* <sup>H4151=pneuma=breath</sup>.  
*And, behold,*

*(1) the veil of the temple was rent in twain from the top to the bottom;*

*(2) and the earth did quake,*

*(3) and the rocks rent; And*

*(4) the graves were opened;*

*and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Mat 27:50-53 KJV)*

You have to wonder who these people were that were resurrected. I think this is the only place that you see this in Matthew 27 that there was a resurrection from the graves of the bodies of the saints. Some of the believers in those days were resurrected. Was it perhaps because of the earthquake that took place on the Mount of Olives and there were graves there that were opened up and those are the ones that were resurrected?

It doesn’t say that, but people were resurrected but I don’t think it was Moses. If it would have been Moses it would have probably been said, these were probably local people and people that everybody knew. People that the families knew of and these are some of the events *“as ye yourselves also know”*, that Peter is talking about here.

This would have been a big deal so Pentecost coming along is not just some little minor event. This is a continuation of a whole string and series of huge events starting with the resurrection of Yahushua and all of the other events that have gone along with that and all of the people that were witnessed to and have been witnessed to.

We are without excuse. Peter goes on and here is one of the quotes he uses. Compare the Septuagint with the King James Version and the quote that Peter is using is a prophecy of

Yahushua and of the resurrection of the dead. What I want to show here is another example of the Septuagint being a much closer translation than the Greek is being used from.

King James Version	Psa 16:8-11 KJV - cf. LXX
<i>(25) For David speaketh concerning him, I foresaw YHWH always before my face, for he is on my right hand, that I should not be moved:</i>	<i>(8) I have set YHWH always before me: because he is at my right hand, I shall not be moved.</i>
<i>(26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:</i>	<i>(9) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.</i>
<i>(27) Because thou wilt not leave my soul in hell, neither wilt thou suffer <sup>(permit)</sup> thine Holy One to see corruption.</i>	<i>(10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.</i>
<i>(28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.</i>	<i>(11) Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.</i>

Here is one of many of David’s prophecies about Yahushua. I have used these comparisons before but here are a couple of the more notable ones in this box:

Other LXX comparisons ~300 Total 69% favor LXX (Archer and Chirichigno, Old Testament Quotations in the New Testament: A Complete Survey)	
Acts 8:32-33	Isa 53:7-8
Heb 1:6	Deut 32:43
Heb 1:10	Psa 102:25
Heb 8:8-12	Jer 31:31-34

You can compare Acts 8 to Isaiah 53 and these comparisons that I show you are notable where they come from. They come from the Septuagint.

I have said a lot about this over time and I think it’s a good emphasis. I recently discovered a complete survey by these two authors, Archer and Chirichigno about the Old Testament quotes in the New Testament. These guys studied this in detail and out of three hundred quotes some 69 % are much closer or favor the LXX. There have been other studies done on this which is interesting.

Going on:

*(29) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.*

*(30) Therefore being a prophet, and knowing that YHWH had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Messiah to sit on his throne;*

*(31) He seeing this before spake of the resurrection of the Messiah, that his soul was not left in hell, neither his flesh did see corruption.*

*(32) This Yahushua hath YHWH raised up, whereof we all are witnesses.*

*(33) Therefore being by the right hand of YHWH exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.*

*(34) For David is not ascended into the heavens: but he saith himself, YHWH said unto my Master, Sit thou on my right hand,*

*(35) Until I make thy foes thy footstool.*

Keep in mind that Peter is addressing this huge assembly, probably thousands of people are hearing what Peter has to say probably on the steps in one of the courtyards near the Temple. It doesn't say for sure but Peter is addressing all of these people. Remember what they said, "What is happening here, what's going on here, are these guys drunk that are speaking in tongues?" Peter is saying no, this is about Yahushua and he is telling them that this is about Yahushua who has been crucified, died, and has now has been resurrected.

Peter is using Psalms to build his case. In verse 30 he uses Psalms 132. Towards the later part on verse 34 and 35 he uses Psalm 110, a Psalm of David.

Note that Psalm 110 is a conversation between YHWH and Yahushua. Look at it, David is writing this and he says "YHWH said unto my Master", Yahushua is David's master.

King James Version

<i>Act 2:30 Therefore being a prophet, and knowing that YHWH had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Messiah to sit on his throne</i>	<i>Psa 132:11 YHWH hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.</i>
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<p>Act 2:34 - 35  <i>For David is not ascended into the heavens: but he saith himself, YHWH said unto my Master, Sit thou on my right hand until I make thy foes thy footstool.</i></p>	<p>Psa 110:1  <i>A Psalm of David. YHWH said unto my Master, Sit thou at my right hand, until I make thine enemies thy footstool.</i>            Conversation - YHWH and Yahushua            Jo 3:13 - no man has ascended to heaven</p>
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You have to take the immortal soul doctrine into consideration. John 3:13 that says *no man has ascended into heaven except the one who has descended from heaven who is Yahushua*. David is not ascended into heaven here and Peter is validating that. If there had been some type of immortal soul resurrection you would think that David would be a part of it but it says David is not ascended into heaven here. Keep in mind that all of the people were hearing this.

(36) *Therefore let all the house of Israel know assuredly, that YHWH hath made that same Yahushua, whom ye have crucified, both Master and Messiah.*

(37) *Now when they heard this, they were **pricked**<sup>G2660</sup> in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

**Pricked=G2660**=pierce thoroughly, agitate violently, sting

- Pierced in the heart - KJ3

- Stung in their hearts - CJB

- Cut to the quick - MSG

(38) *Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua the Messiah for the remission of sins, and ye shall receive the gift of the Holy Spirit.*

(39) *For the **promise**<sup>G1860</sup> is unto you, and to your children, and to all that are afar off, even as many as YHWH our Eloah **shall call**<sup>G4341</sup>.*

(40) *And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

(41) *Then they that gladly received<sup>G588=to take fully, welcome</sup> his word were baptized<sup>G807=baptidzo=to make whelmed, fully wet</sup>; and the same day there were added unto them about three thousand souls.*

In other translations you get the word “pricked” a little better. This sermon that Peter was giving to all of these diaspora that were in attendance for Shavuot were pierced in their heart of what has happened. Keep in mind they know the history of the last fifty days and all of the events. Many of them have put the picture together and realized what has happened.



This scripture in verse 38 and going back a few years was a conflict with what you see in Matthew 28:19 and when you compare that to Mark you don't see the Father Son and Spirit:

*(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua the Messiah for the remission of sins, and ye shall receive the gift of the Holy Spirit.*

- Conflict with Mat 28:19
- Spurious Trinity addition?
- cf. Mar 16:16 missing Trinity

*Mat 28:19-20 KJV*

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

*1Jn 5:7 KJV ADA Johannine comma "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."*

- 3 steps - repent (change), be baptized (immersed), receive Holy Spirit
- Baptism includes laying on of hands - Act 8:14-17, 19:5-6, Heb 6:2

*Mark 16:15-16 KJV*

*And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

Mark doesn't give you the recipe. What should be clear is that the recipe in Matthew 28:19 is in conflict with the recipe here in Acts 2:38. Acts 2:28 uses singularly the baptism to be conducted is in Yahushua's name, not in the Father and the Son and the Holy Spirit. That presented an enigma for my wife Linda and I some years going back to 2010/2011 or so. We went about to study that.

Here are a couple of references if this makes any sense to you to ask these questions on how you were baptized, I know I was baptized early and even in the Churches of God that didn't believe in the Trinity use Matthew 28:19 as the foundation. They said these words and we got to wondering how that could be. If this is of interest to you here are a couple of places that you can look.

- References  
**"A Collection of the Evidence For and Against the Traditional Wording of the Baptismal Phrase in Matthew 28:19" - A. Ploughman, 1961**

**Shem Tov's Hebrew Matthew Gospel Matthew 28 - 9-20**

Suffice it to say that our conclusion is that Matthew 28:19 was a spurious addition. We know that there was another spurious addition in 1 John 5:7 that is well known and documented. It is known as the Johannine comma and that in between the comma are the words *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”* It is known that it was added in the 15<sup>th</sup> century and is provable. The one in Matthew 28 isn't so well known but people that have studied it have made the same conclusion that indeed it is a spurious Trinity addition.

The point is that the instructions in Acts say there are three steps. Repent, be baptized by being immersed and receive the Spirit. That is the recipe and it would be remiss if I didn't say baptism includes the laying on of hands. There is ample proof of that and you have to do your own homework on that.

In fact this scripture here in verse 38 was the Genesis of my wife Linda and I were seeking out a way to be baptized with the singular recipe of Yahushua the Messiah covering our sins.

*(39) For the **promise** <sup>G1860</sup> is unto you, and to your children, and to all that are afar off, even as many as YHWH our Eloah **shall call** <sup>G4341</sup>.*

- **promise = G1860=announcement, pledge, divine assurance**
- **shall call = G4341=summon, invite**

*(41) Then they that gladly received G588=to take fully, welcome his word were baptized G907=baptidzo=to make whelmed, fully wet: and the same day there were added unto them about three thousand souls.*

- about 3000 added to the new assembly of Yahushua - by repentance
- 3000 killed after Mt Sinai Shavuot
- Exo 32:28 - for idolatry

Promise means an announcement, pledge or assurance that is given to us, to your children and to all that are afar off so it's easy to think that this promise is an automatic, but look how this verse ends, even as many as our Eloah shall call. So the promise is given but YHWH has to do the calling. The word "call" in the Greek is summon or invite so this is by invitation. This is not an automatic or a "gimme" you are invited to this conversion process.

There were three thousand that were added, and they were gladly received and were welcomed and baptized this particular day. The word "baptidzo" that is used here is to make fully wet, to be whelmed with water.

The three thousand that were added this day is in contrast to the three thousand that were killed during what appears to be the Shavuot during the time at Mount Sinai when the Ten

Commandments were given. Just after the Ten Commandments were given the Israelites committed this golden calf sin of idolatry. That always reminds me 2 Corinthians chapter 3:

*Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter <sup>(law)</sup> killeth, but the spirit giveth life. (2Co 3:6 KJV)*

The contrast of three thousand being baptized versus three thousand being killed at Mount Sinai at Pentecost is a nice contrast here. This continues:

*(42) And they continued stedfastly in the apostles' **doctrine** <sup>G1322</sup> and **fellowship** <sup>G2842</sup>, and in breaking of bread, and in prayers.*

- **Doctrine** <sup>G1322</sup>=didache =instruction

- **Fellowship**=<sup>G2842</sup>=koinonia=partnership, participation, communion

*(43) And fear came upon every soul: and many wonders and signs were done by the apostles.*

*(44) And all that believed were together, and had all things **common** <sup>G2839</sup>;*

*(45) And sold their possessions and goods, and parted them to all men, as every man had need.*

*(46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*

*(47) Praising YHWH, and having favour with all the people. And YHWH added to the **church** <sup>G1577</sup> daily such as should be saved.*

YHWH added, by invitation, notice a couple of points:

*(44) And all that believed were together, and had all things **common** <sup>G2839</sup>*

They had all things in common, things that were shared by all, they were in union. This is an amazing testimony here how these people came together and shared everything. They lived together in unison. Unanimously.

*cf. Act 4:32*

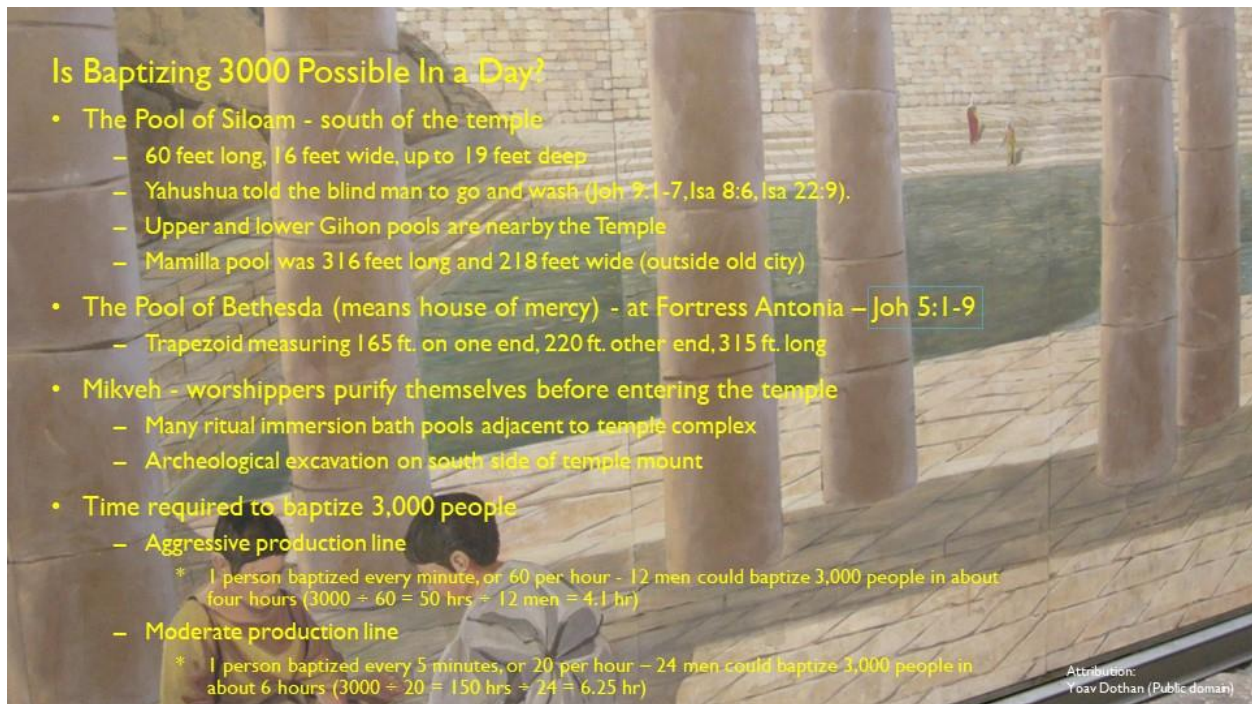
*And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things **common** <sup>G2839=shared by all, union</sup>*

They freely gave and they had all things common.

(47) Praising YHWH, and having favour with all the people. And YHWH added to the church<sup>G1577</sup> daily such as should be saved.

- Church = G1577 = *ekklesia* a calling out, religious congregation, community of members

This word church is a poor translation because it really means *ekklesia* and *ekklesia* is not a building, it's a calling, calling out or a community of believers, a group of people. Unfortunately the connotation of this word has taken on a building today and have lost the true meaning of it which is about a calling out. YHWH to the calling out and it is noteworthy that YHWH did that.



**Is Baptizing 3000 Possible In a Day?**

- The Pool of Siloam - south of the temple
  - 60 feet long, 16 feet wide, up to 19 feet deep
  - Yahushua told the blind man to go and wash (Joh 9:1-7, Isa 8:6, Isa 22:9).
  - Upper and lower Gihon pools are nearby the Temple
  - Mamilla pool was 316 feet long and 218 feet wide (outside old city)
- The Pool of Bethesda (means house of mercy) - at Fortress Antonia – Joh 5:1-9
  - Trapezoid measuring 165 ft. on one end, 220 ft. other end, 315 ft. long
- Mikveh - worshippers purify themselves before entering the temple
  - Many ritual immersion bath pools adjacent to temple complex
  - Archeological excavation on south side of temple mount
- Time required to baptize 3,000 people
  - Aggressive production line
    - \* 1 person baptized every minute, or 60 per hour - 12 men could baptize 3,000 people in about four hours ( $3000 \div 60 = 50 \text{ hrs} \div 12 \text{ men} = 4.1 \text{ hr}$ )
  - Moderate production line
    - \* 1 person baptized every 5 minutes, or 20 per hour - 24 men could baptize 3,000 people in about 6 hours ( $3000 \div 20 = 150 \text{ hrs} \div 24 = 6.25 \text{ hr}$ )

Attribution: Yoav Dothan (Public domain)

My logistics thinking makes me wonder how you do three thousand baptisms in a day. I have looked at this and examined what this would have looked like and I think that probably a reasonable accurate one. The pool of Siloam was some sixty feet long, sixteen feet wide and nineteen feet deep, a pretty big pool. This is the place that Yahushua told the blind man to go and wash. There was also an upper and lower Gihon pool near the Temple.

Associated with this there was a very large pool outside the Old City, the Mamilla pool, some three hundred by two hundred feet. That is a big pool and it was outside the city so I'm not sure if it may have been used.

There was another pool called the Pool of Bethesda which means house of mercy at the Fortress Antonia that is talked about in John 5:1-9. It is where the man that couldn't walk kept going there but could never get into the water to receive the healing. This pool is a large one

and if you Google it you will see that it was associated with the Fortress Antonia which is on the north end of the Temple Mount area.

There were many mikvah in the Temple area because sojourners to Jerusalem in these days that came for the three pilgrimage festivals had to purify themselves before entering the Temple. There were many places that you could do that and many ritual immersion baths adjacent to the Temple complex and lots of archeological evidence of all of this that has been done particularly on the south side of the Temple.

Probably the amount of pool area and number of pools that were available would have been a problem so how do you baptize three thousand people? I took it into a logistical timeline and said if you have an aggressive production line, one person is baptized every minute or sixty per hour, twelve men could baptize three thousand people in about four hours. That is probably a pretty fast rate but I suppose you could have a production line like that. Probably a more moderate pace would be one person baptized every five minutes which would be about twenty per hour. Twenty four men could baptize three thousand people in about six hours.

Who did the baptizing? You would certainly think that the twelve apostles did and whether others in that one hundred and twenty group were helping to baptize in this, it doesn't say. It's just an interesting thought of how they got this done. It is certainly looks logistically possible.

## **Summary**

### **Shavuot - First Fruits**

- Old contract = agriculture harvest
- New contract = spiritual harvest
- Future provision of YHWH's spirit prophesied
  - Isa 44:3-4
  - Isa 59:19-20
  - Eze 36:25-28
  - Zec 12:10
- Eph 2:13-22 reconciliation for all through the Spirit
- Act 4:12 - salvation in no other name
- Jas 1:18 - first fruits of His creatures
- 1 Co 15:20-23 first of the first fruits
- Rev 14:1-5 - first fruits unto YHWH

We get to the final discussion about Shavuot and first fruits and as a reminder, the Old Testament or the Old Contract was really an agrarian agricultural harvest. That is what they focused on; they were focusing on wheat during this time. The New Contract or the New Testament is about the spiritual harvest. What we see when we examine the scriptures, some in the old and some in the new and I want to rehearse a few of them that talk about the provision for YHWH's Spirit and how it was prophesied.

*For I will pour water upon him <sup>Israel</sup> that is thirsty, and floods upon the dry ground: I will pour **my spirit** upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. (Isa 44:3-4 KJV)*

YHWH will pour out his spirit on your seed.

*So shall they fear the name of YHWH from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the **Spirit of YHWH** shall lift up a standard against him. And the Redeemer <sup>H1350=ga'al=redeem, buyback, purchase (Yahushua)</sup> shall come to Zion, and unto them that turn from transgression in Jacob, saith YHWH. As for me, this is my covenant with them, saith YHWH; **My spirit** that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith YHWH, from henceforth and for ever. (Isa 59:19-21 KJV)*

This is a wonderful time being prophesied in Isaiah 59. There are a couple of others, one in Ezekiel and the other in Zechariah.

*Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a **new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put **my spirit** within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim. (Eze 36:25-28 KJV)*

*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the **spirit of grace** <sup>H2580=kindness, favor</sup> **and of supplications** <sup>H8469=earnest prayer</sup>: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Zec 12:10 KJV)*

Here is a prophetic look forward, Yahushua returning and people finally getting it and how sorry they are for their actions. They haven't bothered to repent or reconcile themselves but they are going to eventually do it. The spirit of grace and supplication will be poured out.

In the New Testament we have Paul's writing that shows us that there will be reconciliation for all through YHWH's spirit.

*But now in Yahushua the Messiah ye who sometimes were far off are made nigh by the blood of Messiah. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto Elohim in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by **one Spirit** unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of Elohim And are built upon the foundation of the apostles and prophets, Yahushua the Messiah himself being the chief corner stone; In whom all the building fitly framed together <sup>G4883=organized completely, close jointed</sup> groweth unto an holy temple in YHWH: In whom ye also are builded together for an habitation of Elohim **through the Spirit**. (Eph 2:13-22 KJV)*

This scripture is talking about the Jews and the Gentiles and the Israelites coming together to be one, no longer separated. Organized and together is an interesting statement. If you know anything about building then you would know that when you build something and you have gaps in it you know you have to fill in the gaps with Great Stuff or caulk or something. That isn't the kind of building we want. We don't want any gaps in this building, this is an organized closely jointed together building, and everything fits together, it's in harmony, unison and we are all together in unity.

In Acts chapter 4 it's important to remember:

*Neither is there salvation <sup>G4991=rescue, safety, deliverance</sup> in any other: for there is none other name under heaven given among men, whereby we must be saved <sup>G4982=deliver, protect</sup>. (Act 4:12 KJV)*

We can't be delivered or protected by any other name.

*Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** <sup>G536=aparkhay=a beginning of sacrifice</sup> of his creatures. (Jas 1:18 KJV)*

*But now is Messiah risen from the dead, and become the **firstfruits** <sup>G536=same</sup> of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Messiah shall all be made alive. But every man in his own order <sup>G5001=orderly arrangement, series or succession</sup>: Messiah the **firstfruits** <sup>G536=same</sup>; afterward they that are Messiah's at his coming. (1Co 15:20-23 KJV)*

There is nobody that is in heaven today with the Messiah. Messiah has to return and then afterwards they that are Messiah's at his coming will become the first fruits together with the first of the first fruits.

*And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed <sup>G59=purchased (by the blood of Yahushua of course)</sup> from among men, being the **firstfruits** <sup>G536=aparkhay= a beginning of sacrifice</sup> unto Elohim and to the Lamb. And in their mouth was found no guile <sup>G1388=decoy, trick, subtlety</sup>: for they are without fault before the throne of Elohim. (Rev 14:1-5 KJV)*

What is remarkable about this is as we read this, "These are they which were not defiled with women; for they are virgins." I have commented on this in past years and it seemed intuitive that this is talking about being a part of the world. Certainly, being a part of false religion or something that is apostate or a heretic or being defiled by hypocrisy. It occurred to me just a few days ago and actually my wife Linda and I were studying this, it occurred that this is in Revelation and it's talking about the hundred and forty four thousand that are taken out of the period of the Revelation and they are they which are not defiled. Yes, there are some people here that when Yahushua returns will be taken from the dead, but there are also some that are going to be taken from the living.

Who are they that are not defiled? A few chapters later in Revelation it tells us, this is pretty amazing.

*And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her*



*fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: (Rev 17:1-4 KJV)*

This scripture, saying “They were not defiled with women”, yes, it’s pointing about spiritual sanctity and being pure, but this woman that is being talked about here I’m thinking is talking about the woman we just read about, the woman that is the beast power, the woman that takes over the control. These are the virgins; they are not participants with this particular power that goes into effect during the tribulation period.

The first fruits come out of all of this, some are dead now and some are alive now but here is the order of them clearly talked about in Revelation 14

### **Do Your Own Homework**

There is plenty of opportunity to study and rightly divide all of these scriptures. Putting the joints together and not having to caulk any of the joints or put on any scabs on to cover up our mistakes when it’s all said and done.

*Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing <sup>G3718=make a straight cut</sup> the word of truth. (2Tim 2:15 KJV)*

*Prove <sup>G1381=test, discern, examine</sup> all things; hold fast that which is good. (1Thess 5:21 KJV)*

*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched <sup>G350=scrutinize, examine</sup> the scriptures daily, whether those things were so. (Act 17:11 KJV)*

*For we have not followed cunningly devised <sup>G4679=Sofidzo=to render wise with deliberate deception, continue plausible error=sophist</sup> fables <sup>G4679=sfidzo, IE sophist</sup>, when we made know unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)*

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

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