John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Ro 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

THERE are two very powerful forces in the world, which have been here ever since the time when Eve partook of the forbidden fruit in the garden of Eden.

The two forces are sin and grace.

A very great power is sin, a power dark, mysterious, baleful, but full of force.

The sorrows of mankind, whence came they but from sin? We should have known no war, nor pestilence, nor famine, nor would aught of sickness or sorrow ever have smitten the human race had not sin sown its evil seed in this earth.

See what trouble death has made; What a pit of dispare, its pitfalls are everywhere.

It mows men down as the mower cuts down the grass of the field; but death came by sin and after death comes judgment, and, to the ungodly, the doom that never can be desired, the eternal wrath whose blackness the wildest tempest cannot imitate.

Who dug this pit?

Ps 94:11 The LORD knoweth the thoughts of man, that they are vanity.

1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

The chastening hand and instructive book are sanctified to us, so that we learn to rest in the Lord.

Ps 94:12 ¶ Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; 13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Hell is a prepared place for a prepared people; as days of grace ripen saints for glory, so days of wantonness help sinners to rot into the corruption of eternal destruction.

God is ordering peace for the righteousness at the same time that he is ordaining his arrows against the persecutors.

Isa 51:1 ¶ Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

Ps 94:20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

The best benefactors of mankind have often been thus treated, under colour of law and justice, as the worst of malefactors.

It was the justice of God on account of sin, and sin must therefore be charged with the authorship of sorrow, disease, death, and hell. This is no mean power with which we have come into conflict; it is a Goliath, stalking along and defyin the whole race of mankind.  
The power that man has to fight sin without the Word of God, is natural goodness of human nature.

That is but as wax before the fire, or as the fat of rams upon the altar; it is consumed in a moment in the fierce heat of sin. The force to combat sin is never described, in the truthful pages of God's Word, as the power of human endeavor to keep the law.

Indeed, this has been tried, and it has utterly failed. The way to heaven is not up the steep sides of Sinai; that granitic mountain is too rugged and too high for unaided human feet to climb. Not there can be found the weapons with which a man may slay his sins, and fight his way to everlasting bliss.  


**The only counter force against sin is grace;** so my text tells us, and we may learn the same truth from a hundred texts besides.

What is grace?

Grace is the free favor of God, the undeserved bounty of the ever-gracious Creator against whom we have offended, the generous pardon, the infinite, spontaneous lovingkindness of the God who has been provoked and angered by our sin, but who, delighting in mercy, and grieving to smite the creatures whom he has made, is ever ready to pass by transgression, iniquity, and sin, and to save his people from all the evil consequences of their guilt.

Grace is a force that is fully equal to the requirements of the duel with sin; for this grace, of which I am going to speak, is divine grace, and hence it is omnipotent, immortal, and immutable.

The gracious purpose of God's free favor to an undeserving man is more than a match for that man's sin, for it brings to bear, upon his sin, the blood of the incarnate Son of God, and the majestic and mysterious fire of the eternal Spirit, who burns up evil and utterly consumes it.

With God the Father, God the Son, and God the Holy Ghost united against sin, the everlasting purposes of grace are bound to be accomplished, sin must be overcome

"Where sin abounded, grace did more abound."

I. THE ENTRANCE OF THE LAW.

"The law entered, that the offense might abound. But where sin abounded, grace did much more abound."

1. The law was given to Moses 50 days after the Passover

Le 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

* 1. historical

The law engraved on the two tables of stone, the law recorded in the Bible, does but very little for us; but when the law really enters our heart,

* 1. experimental matter of the introduction of the law of God into our hearts.

When the law of the Lord first entered your heart, is does much for us. What does it do?  
The first thing the law does to most men is *to develop the sin that is in them.* Paul writes, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." But, as soon as he found that there was a law against a certain sin, by some unhallowed instinct of his unrenewed nature, he wanted to do the very thing that he was forbidden to do. It was like that with us, the first effect of the entrance of the law of God into our hearts was to develop the sin that was already within us. "That is a dreadful thing," says one Yes, it is; but look at the matter from another aspect. Here is a man who has within him a dire disease which will be fatal if it is allowed to remain, so the physician gives him some medicine which throws the disease out. The man used to have a beautiful complexion, but after he has taken that medicine, his face is covered with blotches. Is that a bad thing? Yes, the blotches are bad, but the hidden disease was worse. While that disease was concealed within his system, and was killing him, he probably did not even know that is was there. He knew that he was not well, and perhaps thought that he was dying as the result of some other complaint; but now he sees what the disease is, and everybody sees it, and now that which looked like an evil thing may turn out to be for real good to the man. So does it often happen mentally, morally, and spiritually. A man's wicked heart is full of enmity against God, yet he thinks—and perhaps he is right in thinking—that he is outwardly a strictly moral man; but, lo! the law of God, with its requirements of perfect purity and Absolute obedience, enters his heart, and he rebels against it, and now the sin is apparent, even to himself. It is likely now that this man will repent of sin, it is highly probable that this development of his latent sin will lead him to form a different opinion of himself from any that he ever had before; and therefore, though the sin is evil, and the development of it is evil, yet, where sin abounded, grace shall much more abound, and so good shall come out of the evil after all.  
When the law enters a man's heart, *it also brings his sin out in very strong relief.* He never saw his sin to be so black as he now sees it to be. A stick is crooked, but you do not notice how crooked it is until you place a straight rule by the side of it. You have a handkerchief, and it seems to be quite white; you could hardly wish it to be whiter; but you lay it down on the newly-fallen snow, and you wonder how you could ever have thought it to be white at all. So the pure and holy law of God, when our eyes are opened to see its purity, shows up our sin in its true blackness, and in that way it makes sin to abound; but this is for our good, for that sight of our sin awakens us to a sense of our true condition, leads us to repentance, drives us by faith to the precious blood of Jesus, and no longer permits us to rest in our self-righteousness; and so it can be said of us that, though the entrance of the law has made our sin to abound, "Where sin abounded, grace did much more abound."  
The entrance of the law of God into the heart *very generally causes great anguish.* Well do I remember that experience, and so do some of you. When the law entered our hearts, it came not merely with a straight rule, and with a perfect pattern of whiteness, to show us our deformity and our blackness, but it also came with a heavy whip; and it laid that whip about our shoulders, and every time it fell it stung us to the quick. A little while ago, I met with a brother who said to me, "You cannot too forcibly describe the anguish of a convicted conscience; for," said he, "I remember when I reckoned how long it would be before I must, in the ordinary course of nature, be in hell. I said to myself, 'Suppose I live to be eighty years of age, yet how short a time it will be before I must be enduring the infinite wrath of God.'" Yes, that is the effect that the law of the Lord often produces upon a man when is enters his heart. It brings a mirror before him, and says to him "Look in there, and see not only what you have done, but also what is the just consequence of your evil deeds." A man no longer cavils at God's justice when the law once gets inside his heart; it shuts his mouth except for graons and sighs, and he has plenty of *them.*  
It may be thought, by some people, to be a very sad thing that the law should come into a man's heart to break it, and to cause him such sorrow and anguish as I am trying to describe. Ah, but it is not so; it is a very blessed thing. You cannot expect God to clothe you until he has stripped you, nor to heal you until he has cut the proud flesh out of your wounds. When a woman is sowing with a fine white silken thread, see must have a sharp needle to go first, to make a way for the thread to go through after it; and the anguish of spirit, which the law creates in the soul, is just the sharp needle which makes a way for the fine silken thread of the gospel to enter our heart, and so to bless us. Let us thank God if ever we have experienced the entrance of his law into our hearts: for, although it makes sin to abound, is makes grace much more abound.  
When the law gets thoroughly into a man's heart, *it drives him to despair of himself.* "Oh!" says he, "I cannot keep that law." Once, he thought that he was as good as other people, and a little better than most; and he did not know but that, with a little polishing, and a little help, he might be good enough, to win the favor of God and go to heaven; but when the law entered his heart, it soon smashed his idol to atoms. The Dagon of self-righteousness speedily falls before the ten commands of God, and is so broken that it can never be mended. Men try to set the stump of it up on its pedestal again; but so long as the law of the Lord is in the same temple with self-righteousness, self-righteousness can never be exalted again. To some people, it seems to be a dreadful thing to give a man such a bad opinion of himself, but, indeed, it is the greatest blessing that could come to him, for when he despairs of himself, he will fly to Christ to save him. When the last crust is gone from his cupboard, he will cry to the great Giver of the bread of life, whereof, if a man eat, he shall live for ever. You must starve the sinner's self-righteousness to mane him willing to feed on Christ; and thus the very depths of his despair, when he thinks that he must be lost for ever, will only lead him, by God's abundant love, to a fuller appreciation of the heights of God's grace.  
Once more, when the law of God enters a man's heart, *it pronounces a curse upon him.* That was a singular scene which was beheld over against mount Ebal, and over against mount Gerizim, where one company read the curses, and another company read the blessings out of the book of the law. Now the law can do nothing for a sinner but say to him, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" but the gospel comes in, and it replies to the curse of the law with such words as these, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord impuneth not iniquity, and in whose spirit there is no guile." Let the law curse as is may, the gospel's blessing is richer and stronger, for the gospel says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" and "there is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the Spirit."  
II. EXPERIENCE OF THE BELIEVER.  
Some young converts imagine that, as soon as they believe in Christ and find peace with God, they will be perfect; and have no more sin within them. Such an erroneous idea will only prepare them for a great disappointment, for conversion is not the end of the battle with sin, it is only the beginning of that battle. From the moment that a man believes in Jesus, and is thereby saved, *he begins his life-long struggle against his inbred sins.* after they are converted, and begin to examine themselves in the light of God's Word, if they are at all like us, *find sin everywhere within them;*—sin in the affections, so that the hearts lusteth after evil things;—sin in the judgment, so that it often makes most serious mistakes, and honestly puts bitter for sweet, and sweet for bitter—sin in the desires, so that though we try to curb them, they wander hither and thither, whither we would not;—sin in the will, so that Lord Will-be-will proves that he is still very proud, and wants to have his own way,—and is not willing to bow submissively to the will of God;—sin in the memory, so that the most godly people can often recollect a snatch of a bad old song which they used to hear or to sing, far more readily than they can remember a text of Scripture; which they wish to treasure up in their memories, for memory has become unhinged, like all the rest of our faculties, and is quick to retain evil, and slow to retain that which is good. Brethren and sisters in Christ, in what part of our body does sin not dwell?

Is there any single faculty, or power, or propensity that we have which will not lead us astray if we will let it do so? Are we not obliged to be always upon our guard against ourselves, and to watch ourselves as a garrison of soldiers would have to watch the natives of a country whom they had subdued, but who were anxious to throw off the yoke of the foreigners who had overcome them. In a similar fashion, grace is a foreigner in possession of our nature, and it holds by its own superior force what it has won; and only by its supernatural strength are we kept from regaining our former position.  
Thus you see how sin abounds, even in the heart of a believer; but, blessed be God, *grace doth much more abound there;* for, although the will is still strong, there is a higher power that subdues and controls it so that our will is being gradually conformed to the will of God. Our affections, though they are apt to grovel here below, do soar towards Christ, for he really has won our hearts. Our desires do go astray, yet their main tendency is towards holiness. Blessed be the name of the Lord, unless we are awfully deceived, we do desire to do that which is well-pleasing in his sight. Our memory, too, though I have already confessed its faultiness, does often enable us to remember Jesus Christ, and it never will forget him whoever else it may forget. Ay, and our whole nature, though I have truly spoken of its faults, is a new nature, which God has wrought within us,—a nature that is akin to the divine, and in this nature grace triumphs over sin, so that where sin aboundeth, grace doth much more abound.  
The same truth may be learned in another way. Sin abounds in the believer, not merely in the shape of the original sin in which he was born, and in the tendency to sin which is ever present with him, but *sin mars the best thing he ever does.* Did you ever examine one of your own prayers, did you ever look at it critically after it was finished? Shall I tell you what it was like? It was like something that man had manufactured, and which, when observed by the naked eyed, looked very beautiful. Put a microscope over it, and look at it. Take a needle if you like, for that seems to be one of the most polished pieces of metal conceivable; and as soon as you place it under the microscope, you say, "Why, I have got a rough bar of iron here! Surely it cannot be a needle." Yes it is, but you are looking at it now with a power far beyond your ordinary sight; and, in like manner, when the grace of God opens a man's eyes to see his best actions as they appear in God's sight, he sees that those actions are marred by sin. There is not anything that he has done which appears to him to be what it ought to be when he looks at it aright in the light of God's Word. The most consecrated action of his life, the most devout communion with Christ, the most intense ardor after God, falls far short of what it ought to be, and has something in it which ought not to be there. When the grace of God is strong within us, it makes sin appear to abound even to our own vision; we see it in every hymn we sing, in every prayer we pray, in every sermon we preach.  
Not only do we see sin in our best things, but *we also discover sin in our omissions.* We were never troubled about that matter before, but now we recollect that what we do not do is often sinful;—not merely the wrong that we commit, but the good that we omit, the good that we neglect or forget to do. There is much sin there. Then we begin to examine our thoughts, and our trivial utterances, and we see them all crusted over with sin. Tested under the light of God's Word, everything seems to be honeycombed through and through with sin, so that sin indeed aboundeth. Well, what then? Why, then, this blessed text comes sweetly home to our hearts. "The blood of Jesus Christ his Son cleanseth us from all sin." And now, how gloriously grace abounds! Now we prove the power of that precious blood which can wash us whiter than snow, so that God himself shall say to each one of us, "There is no spot in thee."

a deep and clear sense of sin is necessary to a right estimation of the power of pardoning love. I am sure that it is a great blessing to us when we have a deep sense of our sinnership. God forbid that we should ever pray as the Pharisee did, "God, I thank thee, that I am not as other men are." Far better would it be for us to imitate the publican, and cry, "God be merciful to me a sinner." None but those who are lost prize the Savior who came to seek and to save that which was lost, none but those who feel that they are foul and vile rightly value his cleansing blood. O beloved, when your sin abounds, then is the time to recollect that grace much more abounds. Sinner as you are, you are forgiven, you are "accepted in the Beloved," you are saved, you are a child of God, you shall be in heaven ere long, to praise for ever the grace that shall be crowned with glory.  
Once more on this point. I believe that many of you have had an experience similar to mine, and that there have been times when you have been living specially near to God, and walking in the light of his countenance, when, on a sudden, the sin that dwelleth in you has seemed to attack you just when you least expected it. I know that my fiercest temptations often come to me immediately after my highest enjoyment of communion with God. They seem to come like a sharp draught of cold air the moment you step out of a warm room, and you hardly know what to do for the best, you are scarcely prepared for it. It will sometimes happen that a tempter, which you thought you had quite overcome, will rush upon you like a lion out of a thicket; or a passion, which you thought had been most eventually conquered, will come sweeping down upon you like a hurricane from the hills, and your poor little skiff upon the lake seems well-nigh overwhelmed with its furious onslaught. Then, as you look at yourselves, and are surprised to find so much sin in yourselves, you know that sin abounds; what do you do then? Well, I believe that, at such times, Christians try to nestle closer than ever under the wings of God, and they feel humbler, and they go to the precious blood of Jesus with a more intense desire to prove again its cleansing power; and they cry to the Strong for strength, and they feel more than ever they did before their need of the Holy Spirit's sanctifying power.

Be more afraid of a sleeping devil than of a roaring devil, when the devil is roaring, the saints would be more on the watch than when he was quiet. The worst temptation in the world is not to be tempted at all; but when there is a strong temptation, and your soul is fully aware of it, you are on your guard against it. The wave of temptation may even wash you higher up upon the Rock of ages, so that you cling to it with a firmer grip than you have ever done before, and so again where sin abounds, grace will much more abound.  
III. The great truth revealed in our text is not only illustrated by the entrance of the law into the hearts of believers, and in the after-life of Christians, but also IN ALL THE BLESSINGS OF SALVATION.  
It is very wonderful, but it is certainly true, that *there are many persons in heaven in whom sin once abounded.* In the judgment of their fellow-men, some of them were worse sinners than others. There was Saul of Tarsus, there was the dying thief, there was the woman in the city who was a sinner,—a sinner in a very open and terrible sense. These, and many more of whom we read in the Scriptures, were all great sinners, and it was a great wonder of grace, in every instance, that they should be forgiven; but did they make poor Christians when they were converted?

Quite the reverse; they loved much because they had been forgiven much. Amongst the best servants of God are many of those who were once the best servants of the devil. Sin abounded in them, but grace much more abounded when. It took possession of their hearts and lives. They were long led captive by the devil at his will, but they never were such servants to Satan as they afterwards became to the living and true God. They threw all the fervor of their intense natures into the service of their Savior, and so rose superior to some of their fellow-disciples, who did not so fully realize how much they owed to their Lord. I trust that any here present, who have gone far in sin, may be saved by the immeasurable grace of God ere they leave this building, and that, throughout the whole of their future lives, they may love Jesus Christ better, and serve him more than others who have not sinned as deeply as they have.  
The same truth comes out *if we think of what sin has done for us.* O brethren, sin has infected the nature of man with a foul leprosy, a deadly disease, but Jesus has cured the disease, and given us a life of a holier kind than we ever knew before. Sin has robbed us; but Christ has restored to us more than sin ever took away from us. Sin has stripped us; but Christ has clothed us in a better robe than our natural righteousness could ever have been. Well do we sing of Jesus,—

"In him the tribes of Adam boast  
More blessings than their father lost."

Sin has brought us very low, but Christ has lifted us higher than we stood before sin cast us down. Sin took away from man his love to God, but Christ has given us an intenser love to God than Adam ever had, for we love God because he has first loved us, and given his Son to die for us, and we have, in his greater grace, a good reason for yielding to him a greater love. Sin took away obedience from man, nut now that saints obey to a yet higher degree than they could have doen before; for I suppose it would not been possible for unfallen man to suffer, but now we are capable of suffering for Christ; and many martyrs have gone signing to death for the truth, because, while sin made them capable of suffering, Christ's grace has made them capable of obedience to him in the suffering, and so of doing more to prove their allegiance to God than would have been possible if they had never fallen. Sin, dear brethren and sisters in Christ, has shut us out of Eden; yet let us not weep, for Christ has prepared a better paradise for us in heaven; Sin has deprived us of the river that rippled o'er sands of gold, and of the green glades of that blessed garden into which suffering could never have come unless sin had first entered, but God has provided for us "a pure river of water of life," and a lovelier garden than Eden ever was; and there we shall for ever dwell through the abounding grace of our Lord and Savior Jesus Christ, which has abounded even over our abounding sin.  
Sin has separated us from God, but grace has brought us nearer to God than we ever were before sin divided us from him. Until Christ became man, there was no man on the earth, and there would have been no man, who was more to God than man could be to his Maker; but now there lives a Man who is more to God than any created being ever could be, for that Man is also God, and he sits at the right hand of his Father, and shares with him the control of the universe. That Man has brought the human race nearer to the Deity than the mere act of creation could possibly have done. Glory be to God for Jesus Christ, the Man from heaven, the Son of Mary, and the Son of the Highest. Sin wrought us untold mischief, but grace has made even that mischief to be a gain to us, for now we are sought with blood as, otherwise, we never could have been. Now we know both sin and righteousness as we could not otherwise have done; and now the whispering of the old serpent, which was a lie, has proved to have a truth concealed in it, for we are indeed as gods, since we have become partakers of the divine nature by virtue of our union with the Christ of God. O wondrous Fall, which would have broken us hopelessly had it not been for still more marvelous grace! O wondrous restoration which has lifted us up, and made us more perfect than we were before we were broken, and elevated us to a glory of which we could never have dreamed, had we lived with Adam and Eve in paradise, and remained in innocence for ever!  
One practical remark I want to make before I close; it is this, *if you have received this grace, which has abounded over your sin, take care that you do more for grace than you ever did for sin.* It is wonderful how much people will do for sin, what they will give, what they will spend, and what they will endure to gratify their passions and serve their cruel taskmaster, Satan. I should not like to guess what some men waste on their lusts; I should not like to make a calculation as to what some people spend in a year on what they call their pleasures. Well, whatever the amount is, shall they give more, shall they do more for their god than we give and do for ours? Shall they be more intense in their adoration of Satan than we are in our obedience to God? That must never be, nor must we ever permit, them to outdo us in the praises of their treasure. They make night hideous with their praises of their god, Bacchus; but we do not often annoy them with the songs of Zion; it would be as well, perhaps, if we did; but we are often cowards in not rendering due praises to our God. They are not ashamed to make the welkin ring with their lascivious notes; then let us pluck up courage, and solidly assert the glories of our God and the wonders of our Lord and Savior, Jesus Christ. Especially, let us never be ashamed to say, "He loved me, and gave himself for me, and blessed be his holy name for ever and ever. Amen."

Romans 5

Verse 1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*[*2*](http://www.spurgeon.org/sermons/3115.htm#notes)  
This verse deserves to be printed in letters of gold. If you can truthfully say this, if it is indeed true of you, you are the happiest people under heaven. Let us read the verse again: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ:"  
2. *By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.*  
We are not only at peace with God, but we are permitted to draw near to him, we have access to him, we have access to his favor, to his grace. We may come to God when we will; for he is reconciled to us, and we are reconciled to him, so we may now think of him with joy and gladness.  
3. *And not only so, but we glory in tribulations also:—*  
Somebody seemed to say to the apostle, "You talk about peace with God, and access to God; but you are troubled in mind, you are sickly in body, you are poor in estate, just as other people are;" so Paul replies, "Yes, we know that it is so, "but we glory in tribulations also:'"—  
3. *Knowing that tribulation worketh patience;—*  
It is sent for our good; we accept our trials as a part of our estate, and in some respects, the very richest part of our estate. We get more good out of our adversity than out of our prosperity. Our troubles have made men of us, whereas our joys might have unmanned us. Trials have braced us up, and we glory in them, "knowing that tribulation worketh patience;"—  
4. *And patience, experience; and experience, hope:*  
The longer we wait, the brighter do our eyes get. Our very trials when they have passed over us, leave us stronger and happier than we were before. Our experience works in us hope.  
5. *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*[*3*](http://www.spurgeon.org/sermons/3115.htm#notes)  
What a blessed thing it is that, when troubles are shed abroad outside us, the love of God is shed abroad inside us; when we are tried without, we are comforted within; and so we are made strong, and we have no cause to fear.  
6. *For when we were yet without strength, in due time Christ died for the ungodly.*[*4*](http://www.spurgeon.org/sermons/3115.htm#notes)  
And as he died for us when we were ungodly, what will he not do for us now that he has sought us as his own? He gave the highest proof of his love to us when we were most unworthy of it, so will he leave us now? God forbid!  
7. *For scarcely—*  
Now the apostle goes away from his theme, carried away by the still greater subject of the love of God in Christ Jesus, and the way of reconciliation by Christ, he goes on to that theme: "For scarcely"—  
7. *For a righteous man will one die:—*  
7. *Yet peradventure for a good man some would even dare to die.*  
8. *But God commendeth*[*5*](http://www.spurgeon.org/sermons/3115.htm#notes) *his love toward us, in that, while we were yet sinners, Christ died for us.*  
When we were not even just, much less good, "Christ died for us."  
9. *Much more then, being now justified by his blood, we shall be saved from wrath through him.*  
As he died for us, he will certainly save us. He who died for the ungodly will never cast away those whom he has justified. The death of Christ for his own people is the guarantee that he will love them even to the end.  
10. *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*  
Did he love us when we were his enemies? Then most assuredly he will love us now that we are his friends. Did his death save us? Then, will not his life also save us? As he took such pains to reconcile us to his Father, will he not take equal pains—nay, "much more"[6](http://www.spurgeon.org/sermons/3115.htm#notes) to preserve us safe to the end?  
11. *And not only so,—*  
Paul seems to go up a ladder, and when he gets to the top of it, he sets up another on the top of that one, and proceeds to mount that. This is the second time that we have read, "And not only so,"—  
11. *But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*  
Christ has made atonements for us, and God has accepted that atonement on our behalf. We also have received it ourselves and now we are glad in God—glad that there is a God, glad that there is such a God, and glad that he is our God and Father in Christ Jesus.[7](http://www.spurgeon.org/sermons/3115.htm#notes)  
12. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*  
It was by one man's sin that we all fell through the first Adam. Does anyone object to the justice of that? I pray you, do not object to what is your only hope. If you and I had each one sinned for himself or herself apart from Adam, our case would probably have been hopeless, like the case of the fallen angels, who sinned individually, and fell never to be set up again, but inasmuch as we fell representatively in Adam, it prepared the way for us to rise representatively in the second Adam, Christ Jesus our Lord and Savior. As I fell by another, I can rise by another; as my ruin was caused by the first man, Adam, my restoration can be brought about by the second Man, the Lord from heaven.  
13, 14. *For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, ever over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*  
Infants die, although they have never sinned; they die, because death is the penalty of sin; and as they die for faults not their own, so are the saved by righteousness not their own. They die, for Adam sinned; they live, for Jesus died.  
15-17. *But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one,*[*8*](http://www.spurgeon.org/sermons/3115.htm#notes) *Jesus Christ.)*  
Adam's fall was terribly effectual, it has brought death upon the human race age after age; and Christ's death is wonderfully effectual, for on behalf of all those for whom he died his atonement so prevail as to put their sins away for ever.  
19. *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*  
That is the wonderful doctrine of "the gospel of Christ." It is rejected in these evil days; they call it simple, and I know not what beside; but here it is put as plainly as words can put it, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."  
20. *Moreover the law entered, that the offense might abound.*  
The law was not given to Moses to stop sin, or to forgive sin, but to make men see how evil sin is, and to make it evident to them how evil they are.  
20. *But where sin abounded, grace did much more abound:*  
There was more grace than terror even in the law. It has served a gracious purpose, for it was given to make us realize our guilt, and so might drive us to seek the grace of God for its forgiveness. Salvation is all of grace. Sin cannot conquer grace; it has had a hard struggle for it, but grace will ultimately win the victory in all who believe in Jesus.  
21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*  
The drift of the whole chapter is to comfort believers in the time of trouble by the fact of the great love of God to them in the person of Jesus Christ their Lord and Savior.

Ga 3:19 ¶ Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

"Wherefore then serveth the law? "—Galatians 3:19.

The Apostle, by a powerful argument, proved that the law was never intended by God for the justification and salvation of man. He declares that God made a covenant of grace with Abraham long before the law was given on Mount Sinai; that Abraham was not present at Mount Sinai, and that, therefore, there could have been no alteration of the covenant made there by his consent; that, moreover, Abraham's consent was never asked as to any alteration of the covenant, without which consent the covenant could not have been lawfully changed, and, besides that, that the covenant stands fast and firm, seeing it was made to Abraham's seed, as well as to Abraham himself. "This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Therefore, no inheritance and no salvation ever can be obtained by the law. Now, extremes are the error of ignorance. Generally, when men believe one truth, they carry it so far as to deny another; and, very frequently, the assertion of a cardinal truth leads men to generalise on other particulars, and so to make falsehoods out of truth. The objection supposed may be worded thus: "You say, O Paul, that the law cannot justify; surely then the law is good for nothing at all; 'Wherefore then serveth the law?' If it will not save a man, what is the good of it? If of itself it will never take a man to heaven, why was it written? Is it not a useless thing?" The apostle might have replied to his opponent with a sneer—he must have said to him, "Oh, fool, and slow of heart to understand. Is it proved that a thing is utterly useless because it is not intended for every purpose in the world? Will you say that, because iron cannot be eaten, therefore, iron is not useful? And because gold cannot be the food of man, will you, therefore, cast gold away, and call it worthless dross? Yet on your foolish supposition you must do so. For, because I have said the law cannot save, you have foolishly asked me what is the use of it? and you foolishly suppose God's law is good for nothing, and can be of no value whatever." This objection is, generally, brought forward by two sorts of people. First, by mere cavillers who do not like the gospel, and wish to pick all sorts of holes in it. They can tell us what they do not believe; but they do not tell us what they do believe. They would fight with everybody's doctrines and sentiments, but they would be at a loss if they were asked to sit down and write their own opinions. They do not seem to have got much further than the genius of the monkey, which can pull everything to pieces, but can put nothing together. Then, on the other hand, there is the Antinomian, who says, "Yes, I know I am saved by grace alone;" and then breaks the law—says, it is not binding on him, even as a rule of life; and asks, "Wherefore then serveth the law?" throwing it out of his door as an old piece of furniture only fit for the fire, because, forsooth, it is not adapted to save his soul. Why, a thing may have many uses, if not a particular one. It is true that the law cannot save; and yet it is equally true that the law is one of the highest works of God, and is deserving of all reverence, and extremely useful when applied by God to the purposes for which it was intended.  
  
Yet, pardon me my friends, if I just observe that this is a very natural question, too. If you read the doctrine of the apostle Paul you find him declaring that the law condemns all mankind. Now, just let us for one single moment take a bird's eye view of the works of the law in this world. Lo, I see, the law given upon Mount Sinai. The very hill doth quake with fear. Lightnings and thunders are the attendants of those dreadful syllables which make the hearts of Israel to melt Sinai seemeth altogether on the smoke. The Lord came from Paran, and the Holy One from Mount Sinai; "He came with ten thousand of his saints." Out of his mouth went a fiery law for them. It was a dread law even when it was given, and since then from that Mount of Sinai an awful lava of vengeance has run down, to deluge, to destroy, to burn, and to consume the whole human race, if it had not been that Jesus Christ had stemmed its awful torrent, and bidden its waves of fire be still. If you could see the world without Christ in it, simply under the law you would see a world in ruins, a world with God 8 black seal put upon it, stamped and sealed for condemnation; you would see men, who, if they knew their condition, would have their hands on their loins and be groaning all their days—you would see men and women condemned, lost, and ruined; and in the uttermost regions you would see the pit that is digged for the wicked, into which the whole earth must have been cast if the law had its way, apart from the gospel of Jesus Christ our Redeemer. Ay, beloved, the law is a great deluge which would have drowned the world with worse than the water of Noah's flood, it is a great fire which would have burned the earth with a destruction worse than that which fell on Sodom, it is a stern angel with a sword, athirst for blood, and winged to slay; it is a great destroyer sweeping down the nations; it is the great messenger of God's vengeance sent into the world. Apart from the gospel of Jesus Christ, the law is nothing but the condemning voice of God thundering against mankind. "Wherefore then serveth the law?" seems a very natural question. Can the law be of any benefit to man? Can that Judge who puts on a black cap and condemns us all this Lord Chief Justice Law, can he help in salvation? Yes, he did; and you shall see how he does it, if God shall help us while we preach. "Wherefore then serveth the law?"  
  
I. The first use of the law is *to manifest to man his guilt.* When God intends to save a man, the first thing he does with him is to send the law to him, to show him how guilty, how vile, how ruined he is, and in how dangerous a position. You see that man lying there on the edge of the precipice; he is sound asleep, and just on the perilous verge of the cliff. One single movement, and he will roll over and be broken in pieces on the jagged rocks beneath, and nothing more shall be heard of him. How is he to be saved? What shall be done for him—what shall be done! It is our position; we, too, are lying on the brink of ruin, but we are insensible of it. God, when he begins to save us from such an imminent danger, sendeth his law, which, with a stout kick, rouses us up, makes us open our eyes, we look down on our terrible danger, discover our miseries, and then it is we are in a right position to cry out for salvation, and our salvation comes to us. The law acts with man as the physician does when he takes the film from the eye of the blind. Self-righteous men are blind men, though they think themselves good and excellent. The law takes that film away, and lets them discover how vile they are, and how utterly ruined and condemned if they are to abide under the sentence of the law.  
  
Instead, however, of treating this doctrinally, I shall treat it practically, and come home to each of your consciences. My, hearer, does not the law of God convince you of sin this morning? Under the hand of God's Spirit does it not make you feel that you have been guilty, that you deserve to be lost, that you have incurred the fierce anger of God? Look ye here, have ye not broken these ten commandments; even in the letter have ye not broken them? Who is there among you who hath always honored his father and mother? Who is there among us who hath always spoken the truth? Have we not sometimes borne false witness against our neighbor? Is there one person here who has not made unto himself another God, and loved himself, or his business, or his friends, more than he has Jehovah, the God of the whole earth? Which of you hath not coveted your neighbour's house, or his man-servant, or his ox, or his ass? We are all guilty with regard to every letter of the law; we have all of us transgressed the commandments. And if we really understood these commandments, and felt that they condemned us, they would have this useful influence on us of showing us our danger, and so of leading us to fly to Christ. But, my hearers, does not this law condemn you, because even if you should say you have not broken the letter of it, yet you have violated the spirit of it. What, though you have never killed, yet we are told, he that is angry with his brother is a murderer. As a negro said once, "Sir, I thought me no kill—me innocent there; but when I heard that he that hateth his brother is a murderer, then me cry guilty, for me have killed twenty men before breakfast very often, for I have been angry with many of them very often." This law does not only mean what it says in words, but it has deep things hidden in its bowels. It says, "Thou shalt not commit adultery," but it means, as Jesus has it, "He that looketh on a woman to lust after her hath committed adultery with her already in his heart." It says, "Thou shalt not take the name of the Lord thy God in vain," it meaneth that we should reverence God in every place, and have his fear before our eyes, and should always pay respect unto his ordinances and evermore walk in his fear and love. Ay, my brethren, surely there is not one here so fool-hardy in self-righteousness as to say, "I am innocent." The spirit of the law condemns us. And this is its useful property; it humbles us, makes us know we are guilty, and so are we led to receive the Savior.  
  
Mark this, moreover, my dear hearers, *one breach of this law is enough to condemn us for ever.* He that breaketh the law in one point is guilty of the whole. The law demands that we should obey every command, and one of them broken, the whole of them are injured. It is like a vase of surpassing workmanship, in order to destroy it you need not shiver it to atoms, make but the smallest fracture in it and you have destroyed its perfection. As it is a perfect law which we are commanded to obey, and to obey perfectly, make but one breach thereof and though we be ever so innocent we can hope for nothing from the lay; except the voice, "Ye are condemned, ye are condemned, ye are condemned." Under this aspect of the matter ought not the law to strip many of us of all our boasting? Who is there that shall rise in his place and say, "Lord, I thank thee I am not as other men are?" Surely there cannot be one among you who can go home and say, "I have tithed mint and cummin; I have kept all the commandments from my youth?" Nay, if this law be brought home to the conscience and the heart we shall stand with the publican, saying, "Lord, be merciful to me a sinner." The only reason why a man thinks he is righteous is because he does not know the law. You think you have never broken it because you do not understand it. There are some of you most respectable people; you think you have been so good that you can go to heaven by your own works. You would not exactly say so, but you secretly think so; you have devoutly taken the sacrament, you have been mightily pious in attending your church or chapel regularly, you are good to the poor, generous and upright, and you say, "I shall be saved by my works." Nay, sir, look to the flame that Moses saw, and shrink, and tremble, and despair. The law can do nothing for us except condemn us. The utmost it can do is to whip us out of our boasted self-righteousness and drive us to Christ. It puts a burden on our backs and makes us ask Christ to take it off. It is like a lancet, it probes the wound. It is, to use a parable as when some dark cellar has not been opened for years and is full of all kinds of loathsome creatures, we may walk through it not knowing they are there. But the law comes, takes the shutters down, lets light in, and then we discover what a vile heart we have, and how unholy our lives have been; and, then, instead of boasting, we are made to fall on our faces and cry, "Lord, save or I perish. Oh, save me for thy mercy's sake, or else I shall be cast away." Oh, ye self-righteous ones now present, who think yourselves so good that ye can mount to heaven by your works—blind horses, perpetually going round the mill and making not one inch of progress—do you think to take the law upon your shoulders as Sampson did the gates of Gaza? Do you imagine that you can perfectly keep this law of God? Will you dare to say, you have not broken it. Nay, surely, you will confess, though it be in but an under tone, "I have revolted." Then, this know: the law can do nothing for you in the matter of forgiveness. All it can do is just this: It can make you feel you are nothing at all; it can strip you; it can bruise you; it can kill you, but it can neither quicken, nor clothe, nor cleanse—it was never meant to do that. Oh, art thou this morning, my hearer, sad, because of sin? Dost thou feel that thou hast been guilty? Dost thou acknowledge thy transgression? Dost thou confess thy wandering? Hear me, then, as God's ambassador, God hath mercy upon sinners. Jesus Christ came into the world to save sinners. And though you have broken the law, he has kept it. Take his righteousness to be yours. Cast yourself upon him. Come to him now, stripped and naked and take his robe as your covering, Come to him, black and filthy, and wash yourself in the fountain opened for sin and uncleanness; and then you shall know "wherefore then serveth the law?" That is the first point.  
  
II. Now, the second. *The law serves to slay all hope of salvation of a reformed life.* Most men when they discover themselves to be guilty, avow that they will reform. They say, "I have been guilty and have deserved God's wrath, but for the future I will seek to win a stock of merits which shall counterbalance all my old sins." In steps the law, puts its hand on the sinner's mouth, and says, "Stop, you cannot do that, it is impossible." I will show you how the law does this. It does it partly thus, by reminding the man that *future obedience can be no atonement for past guilt.* To use a common metaphor that the poor may thoroughly understand me, you have run up a score at your chop. Well, you cannot pay it. You go off to Mrs. Brown, your shopkeeper, and you say to her, "Well, I am sorry, ma'am, that through my husband being out of work," and all that, "I know I shall never be able to pay you. It is a very great debt I owe you, but, if you please ma'am, if you forgive me this debt I will never get into your debt any more; I will always pay for all I have." "Yes," she would say, "but that will not square our accounts. If you do pay for all you have, it would be no more than you ought to do. But what about the old bills? How are they to be receipted? They won't be receipted by all your fresh payments." That is just what men do towards God. "True," they say, "I have gone far astray I know; but then I won't do so any more." Ah, it was time you threw away such child's talk. You do but manifest your rampant folly by such a hope. Can you wipe away your trangression by future obedience? Ah, no. The old debt must be paid somehow. God's justice is inflexible, and the law tells you all your requirements can make no atonement for the past. You must have an atonement through Christ Jesus the Lord. "But," says the man, "I will try and be better, and then I think I shall have mercy given to me." Then the law steps in and says, "You are going to try and keep me, are you? Why, man, you cannot do it." *Perfect obedience in the future is impossible.* And the ten commandments are held up, and if any awakened sinner will but look at them, he will turn away and say, "It is impossible for me to keep them." "Why, man, you say you will be obedient in the future. You have not been obedient in the past, and there is no likelihood that you will keep God's commandments in time to come. You say you will avoid the evils of the past. You cannot. 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.'" But you say "I will take greater heed to my ways." "Sir, you will not; the temptation that overcame you yesterday will overcome you to-morrow. But, mark this, if you could, you could not win salvation by it." The law tells you that unless you perfectly obey you cannot be saved by your doings, it tells you that one sin will make a flaw in it all, that one transgression will spoil your whole obedience. It is a spotless garment that you must wear in heaven; it is only an unbroken law which God can accept. So, then, the law answers this purpose, to tell men that their acquirements, their amendings, and their doings, are of no use whatever in the matter of salvation. It is theirs to come to Christ, to get A new heart and a right spirit; to get the evangelical repentance which needeth not to be repented of, that so they may put their trust in Jesus and receive pardon through his blood. "Wherefore then serveth the law?" It serveth this purpose, as Luther hath it, the purpose of a hammer. Luther, you know, is very strong on the subject of the law. He says, "For if any be not a murderer, an adulterer, a thief, and outwardly refrain from sin, as the Pharisee did, which is mentioned in the gospel, he would swear that he is righteous, and therefore he conceiveth an opinion of righteousness, and presumeth of his good works and merits. Such a one God cannot otherwise mollify and humble, that he may acknowledge his misery and damnation, but by the law, for that is the hammer of death, the thundering of hell, and the lightning of God's wrath, that beateth to powder the obstinate and senseless hypocrites. For as long as the opinion of righteousness abideth in man, so long there abideth also in him incomprehensible pride, presumption, security, hatred of God, contempt of his grace and mercy, ignorance of the promises and of Christ. The preaching of free remission of sins, through Christ, cannot enter into the heart of such a one, neither can he feel any taste or savor thereof; for that mighty rock and adamant wall, to wit, the opinion of righteousness, wherewith the heart is environed, doth resist it. Wherefore the law is that hammer, that fire, that mighty strong wind, and that terrible earthquake rending the mountains, and breaking the rocks, (1 Kings 19:11-13) that is to say, the proud and obstinate hypocrites. Elijah, not being able to abide these terrors of the law, which by these things are signified, covered his face with his mantle. Notwithstanding, when the tempest ceased, of which he was a beholder, there came a soft and a gracious wind, in the which the Lord was; but it behoved that the tempest of fire, of wind, and the earthquake should pass, before the Lord should reveal himself in that gracious wind."  
  
III. And now, a step further. You that know the grace of God can follow me in this next step. *The law is intended to show man the misery which will, fall upon him through his sin.* I speak from experience, though young I be, and many of you who hear me will hear this with ears of attention, because you have felt the same. There was a time with me, when but young in years, I felt with much sorrow the evil of sin. My bones waxed old with my roaring all day long. Day and night God's hand was heavy upon me. There was a time when he seared me with visions, and affrighted me by dreams; when by day I hungered for deliverance, for my soul fasted within me: I feared lest the very skies should fall upon me, and crush my guilty soul. God's law had got hold upon me, and was strewing me my misery. If I slept at night I dreamed of the bottomless pit, and when I awoke I seemed to feel the misery I had dreamed. Up to God's house I went; my song was but a groan. To my chamber I retired, and there with tears and groans I offered up my prayer, without a hope and without a refuge. I could then say with David, "The owl is my partner and the bittern is my companion," for God's law was flogging me with its ten-thonged whip, and then rubbing me with brine afterwards, so that I did shake and quiver with pain and anguish, and my soul chose strangling rather than life, for I was exceeding sorrowful. Some of you have had the same. The law was sent on purpose to do that. But, you will ask, "Why that misery?" I answer, that misery was sent for this reason: that I might then be made to cry to Jesus. Our heavenly Father does not usually make us seek Jesus till he has whipped us clean out of all our confidence; he cannot make us in earnest after heaven till he has made us feel something of the intolerable tortures of an aching conscience, which has foretaste of hell. Do you not remember, my hearer, when you used to awake in the morning, and the first thing you took up was *Alleine's Alarm,* or *Baxter's Call to the Unconverted?* Oh, those books, those books, in my childhood I read and devoured them when under a sense of guilt, but they were like sitting at the foot of Sinai. When I turned to Baxter, I found him saying some such things as these:—"Sinner, bethink thee, within an hour thou mayest be in hell. Bethink thee; thou mayest soon be dying—death is even now gnawing at thy cheek. What wilt thou do when thou standest before the bar of God without a Savior? Wilt thou tell him thou hadst no time to spend on religion? Will not that empty excuse melt into thin air? Oh, sinner, wilt thou, then, dare to insult thy Maker? Wilt thou, then, dare to scoff at him? Bethink thee; the flames of hell are hot and the wrath of God is heavy. Were thy bones of steel, and thy ribs of brass, thou mightest quiver with fear. Oh, hadst thou the strength of a giant, thou couldst not wrestle with the Most High. What wilt thou do when he shall tear thee in pieces, and there shall be none to deliver thee? What wilt thou do when he shall fire off his ten great guns at thee? The first commandment shall say, 'Crush him; he hath broken me!' The second shall say, 'Damn him; he hath broken me!' The third shall say, 'A curse upon him; he hath broken me!' And so shall they all let fly upon thee; and thou without a shelter, without a place to flee to, and without a hope." Ah! you have not forgotten the days when no hymn seemed suitable to you but the one that began,

"Stoop down my soul that used to rise  
Converse awhile with death  
Think how a gasping mortal lies,  
And pants away his breath."

Or else,

"That awful day shall surely come,  
The 'pointed hour makes haste,  
When I must stand before my Judge,  
And pass the solemn test."

Ay, that was why the law was sent—to convince us of sin, to make us shake and shiver before God. Oh! you that are self-righteous, let me speak to you this morning with just a word or two of terrible and burning earnestness. Remember, sirs, the day is coming when a crowd more vast than this shall be assembled on the plains of earth; when on a great white throne the Savior, Judge of men, shall sit. Now, he is come; the book is opened; the glory of heaven is displayed, rich with triumphant love, and burning with unquenchable vengeance; ten thousand angels are on either hand; and you are standing to be tried. Now, self-righteous man, tell me now that you went to church three times a day! Come, man, tell me now that you kept all the commandments! Tell me now that you are not guilty! Come before him with a receipt of your mint, and your anise, and your cummin! Come along with you! Where are you? Oh, you are fleeing. You are crying, "Rocks hide us; mountains on us fall." What are you after, man? Why, you were so fair on earth that none dare to speak to you; you were so good and so comely; why do you run away? Come, man, pluck up courage; come before thy Maker; tell him that thou wert honest, sober, excellent, and that thou deservest to be saved! Why dost thou delay to repeat thy boastings? Out with it—come, say it! No, you will not. I see you still flying, with shrieks, away from your Maker's presence. There will be none found to stand before him, then, in their own righteousness. But look! look! look! I see a man coming forward out of that motley throng; he marches forward with a steady step, and with a smiling eye. What! is there any man found who shall dare to approach the dread tribunal of God? What! is there one who dares to stand before his Maker? Yes, there is one; he comes forward, and he cries, "Who shall lay anything to the charge of God's elect?" Do you not shudder? Will not the mountains of wrath swallow him? Will not God launch that dreadful thunderbolt against him? No; listen while he confidently proceeds: "Who is he that condemneth? It is Christ that died; yea, rather, that hath risen again." And I see the right hand of God outstretched—"Come, ye blessed, enter the kingdom prepared for you." Now is fulfilled the verse which you once sweetly sang:—

"Bold shall I stand in that great day,  
For who aught to my charge shall lay?  
While, through thy blood, absolv'd I am  
From sin's tremendous curse and shame."

IV. And now, my dear friends, I am afraid of wearying you; therefore, let me briefly hint at one other thought. "Wherefore then serveth the law." *It was sent into the world to shew the value of a Saviour.* Just as foils set off jewels, and as dark spots make bright tints more bright, so doth the law make Christ appear the fairer and more heavenly. I hear the law of God curse, but how harsh its voice. Jesus says, "come unto me;" oh, what music! all the more musical after the discord of the law. I see the law condemns; I behold Christ obeying it. Oh! how ponderous that price—when I know how weighty was the demand! I read the commandments, and I find them strict and awfully severe—oh! how holy must Christ have been to obey all these for me! Nothing makes me value my Savior more than seeing the law condemn me. When I know this law stands in my way, and like a flaming cherubim will not let me enter paradise, then I can tell how sweetly precious must Jesus Christ's righteousness be, which is a passport to heaven, and gives me grace to enter there.  
  
V. And, lastly, "Wherefore serveth the law." It was sent into the world *to keep Christian men from self-righteousness.* Christian men—do they ever get self-righteous? Yes, that they do. The best Christian man in the world will find it hard work to keep himself from boasting, and from being self-righteous. John Knox on his death-bed was attacked with self-righteousness. The last night of his life on earth, he slept some hours together, during which he uttered many deep and heavy moans. Being asked why he moaned so deeply, he replied, "I have during my life sustained many assaults of Satan; but at present he has assaulted me most fearfully, and put forth all his strength to make an end of me at once. The cunning Serpent has labored to persuade me, that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to quench this fiery dart, by suggesting to me such passages as these: 'What hast thou that thou hast not received?' and, 'By the grace of God I am what I am.'" Yes, and each of us have felt the same. I have often felt myself rather amused at some of my brethren, who have come to me, and said, "I trust the Lord will keep you humble," when they themselves were not only as proud as they were high, but a few inches over. They have been most sincere in prayer that I should be humble, unwittingly nursing their own pride by their own imaginary reputation for humility. I have long since given up entreating people to be humble, because it naturally tends to make them proud. A man is apt to say, "Dear me, these people are afraid I shall be proud; I must have something to be proud of." Then we say to ourselves, "I will not let them see it;" and we try to keep our pride down, but after all, are as proud as Lucifer within. I find that the proudest and most self-righteous people are those who do nothing at all, and have no shadow of presence for any opinion of their own goodness. The old truth in the book of Job is true now. You know in the beginning of the book of Job it is said, "The oxen were ploughing, and the asses were feeding beside them." That is generally the way in this world. The oxen are ploughing in the church—we have some who are laboring hard for Christ—and the asses are feeding beside them, on the finest livings and the fattest of the land. These are the people who have so much to say about self-righteousness. What do they do? They do not do enough to earn a living, and yet they think they are going to earn heaven. They sit down and fold their hands, and yet they are so reverently righteous, because forsooth they sometimes dole out a little in charity. They do nothing, and yet boast of self-righteousness. And with Christian people it is the came. If God makes you laborious, and keeps you constantly engaged in his service, you are less likely to be proud of our self-righteousness than you are if you do nothing. But at all times there is a natural tendency to it. Therefore, God has written the law, that when we read it we may see our faults; that when we look into it, as into a looking-glass, we may see the impurities in our flesh, and have reason to abhor ourselves in sackcloth and ashes, and still cry to Jesus for mercy. Use the law in this fashion, and in no other.  
  
And now, says one, "Sir, are there any here that you have been preaching at?" Yes, I like to preach at people. I do not believe it is of any avail to preach to people; preach right into them and right at them. I find in every circle a class, who say, in plain English, "Well, I am as good a father as is to be found in the parish, I am a good tradesman; I pay twenty shillings in the pound; I am no Sir John Dean Paul; I go to church, or I go to chapel, and that is more than everybody does; I pay my subscriptions—I subscribe to the infirmary; I say my prayers; therefore, I believe I stand as good a chance of heaven as anybody in the world." I do believe that three out of four of the people of London think something of that sort. Now, if that be the ground of your trust, you have a rotten hope; you have a plank to stand upon that will not bear your weight in the day of God's account As the Lord my God liveth, before whom I stand, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." And if ye think the best performance of your hands can save you, this know, that "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Those who sought not after it have attained it. Wherefore? Because the one hath sought it by faith, the other hath sought it by the deeds of the law, where justification never was to be found. Hear, now, the gospel, men and women; down with that boasting form of your righteousness; away with your hopes, with all your trusts that spring from this—

"Could your tears for ever flow,  
Could your zeal no respite know,  
All for sin could not atone;  
Christ must save, and save alone."

If ye would know how we must be saved, hear this—ye must come with nothing of your own to Christ. Christ has kept the law. You are to have his righteousness to be your righteousness. Christ has suffered in the stead of all who repent. His punishment is to stand instead of your being punished. And through faith in the sanctification and atonement of Christ, you are to be saved. Come, then, ye weary and heavy laden, bruised and mangled by the Fall, come then, ye sinners, come, then, ye moralists, come, then, all ye that have broken God's law and feel it, leave your own trusts and come to Jesus, he will take you in, give you a spotless robe of righteousness, and make you his for ever. "But how can I come?" says one; "Must I go home and pray?" Nay, sir, nay. Where thou art standing now, thou mayest come to the cross. Oh, if thou knowest thyself to be a sinner, now—I beseech you, ere thy foot shall leave the floor on which thou standest—now, say this—

"Myself into thy arms I cast:  
Lord, save my guilty soul at last."

Now, down with you, away with your self-righteousness. Look to me—look, now; say not, "Must I mount to heaven and bring Christ down?" "The word is nigh thee, on thy mouth and in thy heart; if thou shalt confess with thy mouth the Lord Jesus, and believe with thy heart, thou shalt be saved." Yes, thou—thou—thou. Oh! I bless God, we have heard of hundreds who have in this place believed on Christ. Some of the blackest of the human race have come to me but even lately, and told me what God has done for them. Oh, that you, too, would now come to Jesus. Remember, he that believeth shall be saved, be his sins never so many; and he that believeth not, must perish, be his sins never so few. Oh, that the Holy Spirit would lead you to believe; so should ye escape the wrath to come? and have a place in paradise among the redeemed!

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| *THE FEAST OF PENTECOST*  50 days counted out from Firstfruits is Shavuot or Pentecost. God comes down to His covenant people in an earthshaking day of visitation. It is a betrothal leading into magnificent future glories. | Image from 'Christianity Today' |

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| **50 days from the day the firstfruits of the barley harvest was waved before the Lord,** (50 days from the morrow after the sabbath after Passover), is Shavuot or the Day of Pentecost. Rabbinic scholars believe that it was on this day that God visited His people after their exodus from Egypt and through Moses, brought the Law down from Mount Sinai. This earthshaking day of visitation, trembling, and betrothal is the **birthday of the nation of Israel**. Moses brings down the Torah or Law for the nation. Because of sin 3,000 die under the Law that day. The Old Covenant is a national covenant between YHVH-God and His covenant people. And so the nation of Israel was established. They agree to follow Him in devotion and obedience. In spite of past failures the nation of Israel will indeed be restored. The Jewish House of Judah will be saved and the throne of David in Judah will be established upon this earth under Messiah. But that is not all. The lost sheep of the House of Israel, the [lost ten tribes of Israel](http://endtimepilgrim.org/tentribes.htm), will be found and brought back home to Israel again. (See [Ezek.37](http://endtimepilgrim.org/Ezek37.htm)). The nation and Kingdom of Israel along with Messiah's [Melchizedek Priesthood](http://endtimepilgrim.org/melchizedek.htm) will be fully restored as a [single Elect and Chosen people](http://endtimepilgrim.org/elect.htm). The Old Covenant and the Law has not been "done away with" as we have been told. **Both** estranged houses of Israel will embrace Messiah. Then with their partial blindness healed they will rediscover each other at the end of this age to restore the Union in both Righteousness, (the royal national burden of the Jews), and in Grace, (the holy priestly burden of the Church). Both Houses of Israel are being sifted through the nations. Those being saved are bringing many companions home to Israel with them. (See [Ezekiel 37:15-28](http://www.biblegateway.com/passage/?search=Ezek%2037:15-28;&version=50;)) The nation will be reunited and regathered as that [Commonwealth of Israel](http://endtimepilgrim.org/coi.htm) spoken of by our Apostle Paul. (See [Eph. 2:12-13](http://www.biblegateway.com/passage/?search=eph%202:12-13&version=50)). Restored Israel is destined to be cross-linked together as that **"royal priesthood** and **holy nation** spoken of by both Moses and by the Apostle Peter. (See [Exod. 19:6](http://www.biblegateway.com/passage/?search=Exodus%2019:6;&version=50;), and [1Pet.2:9](http://www.biblegateway.com/passage/?search=1Pet.%202:9;&version=50;)). The Old Covenant God made with the **nation** of Israel and the righteous rule of Israel's Messiah upon this earth are in the heart of the Jewish House of Judah. YHVH-God's righteous rule will surely come and the nation of Israel will be restored, but only under Messiah and not by might or by power. The restoration will not come by a seducing religious humanism, or by the military might [of a crusading Church Dominionism)](http://endtimepilgrim.org/dom.htm). It will come by God's Holy Spirit. (See [Zechariah 4](http://www.biblegateway.com/passage/?search=Zech%204&version=50)). The New Covenant is established soul by soul and silently in the gentle bonds of love and devotion as Messiah is received into human lives. It is by YHVH's Grace through faith that His Law is written into the hearts. The prophet Jeremiah spoke of this mystery. See [Jer. 31:31](http://www.biblegateway.com/passage/?search=Jer%2031:31-33;&version=50;). See also [Hebrews 8:8-12](http://www.biblegateway.com/passage/?search=Heb%208:8-12;&version=50;). The prophet Zechariah saw the Jewish House of Judah in Israel repenting and receiving Messiah rather late, even as Jerusalem was surrounded by armies at the close of this age. See [Zechariah 12:7-13:1](http://www.biblegateway.com/passage/?search=Zech%2012:7-13:1;&version=50;). |  | **50 days from the day the** [**Firstfruits**](http://endtimepilgrim.org/firstfruits.htm) **of the barley harvest was waved before the Lord,** (that is 50 days from the morrow after the weekly (Saturday) sabbath after [Passover](http://endtimepilgrim.org/passover.htm)), in the summer of the year of Yeshua's passion, YHVH-God visits His people by His Holy Spirit. This is another earthshaking day of visitation and betrothal. But on this occasion God's Presence is not as unapproachable as on the former visitation back at Sinai. Moses had ordered 12 boundary markers placed around the foot of the mountain to hold back the people lest the fire of God flash out upon them. Amidst the thundering and lightning God came down as a consuming fire and [blackened the entire summit.](http://www.youtube.com/watch?v=sIiuvVxkI8k) Only Moses could stand in God's Presence. Mount Sinai has recently been discovered east of the Gulf of Aquaba in the former land of Midian, (now Saudi Arabia). [The real Mount Sinai](http://www.youtube.com/watch?v=K-eSRcr9CWw) with many accompanying archaeological proofs of its authenticity is [Jabal el Lawz](http://www.youtube.com/watch?v=6cfPMKv2fBM), now hidden from the world behind security fences and armed guards of the Saudi military forces. Back at Sinai it was a fearful thing to fall into the hands of the living God. But this next Pentecostal visitation was quite different. Tongues of fire descended from heaven to rest upon consecrated individuals gathered to wait upon God. All of them had received Messiah and had come to know Him in a personal way in the New Covenant. And so just as Moses had seen the burning bush that was not consumed the fire came down and rested upon the 120 in the upper room, not to consume them but to fill them with the Holy Spirit and bathe them in the glory of God. This day of wonder sees the Holy Spirit descend in a splendid flooding wave. This was the beginning of the Holy Spirit outpouring. And Joel saw this coming to a peak at the 6th seal at the very end of the [latter days](http://endtimepilgrim.org/chart2.htm). See [Joel 2:28-32](http://www.biblegateway.com/passage/?search=Joel%202:28-32;&version=50;). The revival spreads out from the Jerusalem epicenter as the disciples go out into the streets of the city proclaiming the Good News of salvation. Whereas 3,000 had died under the Law on the previous visitation 3,000 are now saved by Grace as the Apostle Peter preaches to the crowds coming up to the Feast. And so on this awesome day in holy history, the 7th day of Sivan on the Hebrew calendar, the Feast of Pentecost comes to its appointed New Covenant fulfillment. The Feast of Pentecost, the fourth of the [Seven Feasts of Israel](http://endtimepilgrim.org/7feasts.htm) is taken up to the next level. It becomes the **birthday of the Church**. The Holy Spirit revival spreads out from Jerusalem into Judea, Samaria, and thence onward to the utmost parts of the world. This was that promised Light to the Gentiles Isaiah spoke about. See [Isaiah 49:6](http://www.biblegateway.com/passage/?search=Isa%2049:6;&version=50;)) The ensuing 2,000 years sees Israel's Messiah continuing to 'call out' His 'ekklesia', His Congregation, by His Holy Spirit. The Good News of [the Gospel](http://www.godssimpleplan.org/gsps-english.html) overflows Israel and spreads out into the heathen gentile nations. And YHVH-God's Covenant people expand out of Israel to become a global Congregation (or "Church"), even as Israel's Jordan river overflows its banks all the days of the harvest. |

A study by Gavin Finley MD  
endtimepilgrim.org - 2003   


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| [INTRODUCTION TO THE 7 FEASTS OF ISRAEL](http://endtimepilgrim.org/7feasts.htm) |  |
| THE SPRING FEASTS |  |
| [1. THE PASSOVER](http://endtimepilgrim.org/passover.htm) |  |
| [2. THE FEAST OF UNLEAVENED BREAD](http://endtimepilgrim.org/unleavened.htm) |  |
| [3. THE FEAST OF FIRSTFRUITS](http://endtimepilgrim.org/firstfruits.htm) |  |
| THE SUMMER FEAST |  |
| 4. THE FEAST OF PENTECOST |  |
| [THE FALL FEASTS OF ISRAEL](http://endtimepilgrim.org/fallfeasts.htm) |  |
| [5. THE FEAST OF TRUMPETS](http://endtimepilgrim.org/trumpets.htm) |  |
| [6. THE DAY OF ATONEMENT](http://endtimepilgrim.org/atonement.htm) |  |
| 7. THE FEAST OF TABERNACLES |  |
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## THE GOD OF ISRAEL IS A GOD OF CELEBRATION. AND ON HIS HOLY DAYS HE PERFORMS HIS WONDERS.

The God of Abraham, Isaac, and Jacob is a God of wonders. Indeed He is more wonderful than most realize. The word "wonderful" in Hebrew means "SURPRISE!!!" and that is what Pentecost has been for Israel as a nation and for her people individually. The reason for this is quite simple. Unlike all the other vague absentee unknowable gods the Holy One of Israel is **real**. By grace through faith a repenting heart can know God in a very personal way. As affirmed by author Francis Schaeffer, He is ['The God who is there'](http://www.amazon.com/God-Who-There-Francis-Schaeffer/dp/0830819479). And here at Pentecost YHVH-God has taken great strides to make Himself known to the people He calls. And He will come in and sup with any person who opens their heart to Him. This is not a cheap religious merchant's contact. Nor is it an indulgence for continued selfism or a bargain priced "ticket to heaven". The God of Israel is calling out His people for something far better. And He is readily accessible to those who are willing to give their lives to Him and to enter into [blood covenant](http://endtimepilgrim.org/bloodcove.htm) relationship with Him.

YHVH-God is no respecter of persons. People down through time have been saved from spiritual death the very same way. They come into God's salvation by grace through faith in the atoning covering blood of Israel's promised Sacrifice Lamb. They repent of their sin, and they personally invite YHVH-God into their lives. Then they walk with Him through their life.

We are told that "Enoch walked with God". Apparently he strolled with Him right on up into heaven. After the flood God "called out" Abraham from a city of idols. YHVH-God made covenant with Abraham, His friend. [**(Gen.15)**](http://www.biblegateway.com/passage/?search=Gen%2015;&version=50;) The covenant they made together that day involved the dual issues of the Abrahamic Covenant, namely

1. the **Land** of the covenant and   
2. the **People** of the covenant.

On Pentecost the God of Israel comes down to **His people**. God comes down to visit His people, first nationally, (in the Old Covenant), and individually and personally, (in the New Covenant). He reveals Himself to His covenant people in power and great glory. Pentecost unfolds in the Old Covenant as YHVH-God is betrothed to a nation. And Pentecost unfolds in the New Covenant as YHVH-God is betrothed to individuals personally inside their hearts. So the overshadowing glory of God descends down Jacob's Ladder on two spectacular days of wonders. The first is at Sinai 3500 odd years ago. And the second is in Jerusalem during the Day of Pentecost 50 days after the [**Firstfruits Resurrection**](http://endtimepilgrim.org/firstfruits.htm) of Jesus Christ/Yeshua Hamashiach in the summer of [**the passion year**](http://endtimepilgrim.org/70wks11.htm).

Pentecost at its heart is an occasion for betrothal, both nationally and personally. This was true for the nation of Israel and the establishment of the Old Covenant after the Children of Israel had come out of Egypt and gathered at Sinai in Midian on the backside of the Arabian desert. And it is also true of Israel when as a Congregation/Church as they overflowed Israel and spilled out into the heathen Gentiles on the Day of Pentecost in Jerusalem 2,000 years ago.

## PENTECOST; THE POWER OF THE GOD IN ISRAEL AND THE CHURCH; DESTINED TO SAVE ISRAEL AND THE CHURCH BRINGING BOTH INTO VITAL RESTORATION AND UNION; ALL THESE WONDERS WILL GLORIOUSLY UNFOLD IN THE LATTER DAYS.

Pentecost in the New Covenant establishes the Congregation of Israel as an "ekklesia", a Congregation, or an "Assembly"of "called out" individuals. This was the original meaning of the word "church". Now the word "church" is so debauched and full of such bad connotations and bloody memories it is time to select another word. The word is tainted and useless in expressing the wonder and holiness of God's Congregation. Is the word "church" actually ready for the rubbish heap? Perhaps it should not be used in reference to the holy things of God. When William Tyndale used the word "congregation" instead of the word "church" in his translation of the Bible the hired clergy went into a rage. Tyndale was severely persecuted by the established medieval Church. See [**this YouTube video**](http://www.youtube.com/user/GavinFinley#p/u/7/p14MjwjFi_A)

The Congregation of Messiah/Church has a vital unfolding Kingdom connection to Israel through Christ, the Messiah of Israel. Jesus Christ is the promised Seed of Abraham, (Gal. 3:29). The saving blood of Christ is the blood of Israel's promised [**Sacrifice Lamb**](http://endtimepilgrim.org/passover.htm). This is the only atoning covering for sin this world will ever know. But because of her worldly political, commercial, and ecumenical connections the present day western Church still refuses to acknowledge her ultimate national identity in Israel through Jesus Christ/Yeshua Hamashiach the promised Seed of Abraham. He is the Seed, (singular), who gives rise to a myriad of spiritual descendants as numerous as the sand of the sea and the stars of heaven. This wonderful visitation all comes to pass by a pro-active God who comes down to His covenant people nationally and personally in a glorious wave of true and genuine Pentecostal power.

Does the western Church acknowledge her roots in Israel through the Seed of Abraham, Israel's Messiah? No, she does not. This willing ignorance is the cause of the continuing **partial blindness** of the Church to her identity in Israel. This partial blindness will end, but quite late. The lights will go on in the Church to their identity in Israel at the very same time as the partial blindness of the other house, the Jewish House of Judah ends and they finally recognize their Messiah. We know this will be rather late in the final seven years of this age as the raging heathen armies surround Jerusalem. See this passage in [**Zechariah 12**](http://www.biblegateway.com/passage/?search=Zechariah%2012:1-13:1&version=NASB). All this drama will unfold in [the latter days](http://endtimepilgrim.org/chart2.htm) as the fullness of the Gentiles comes in. (See [Romans 11:25](http://www.biblegateway.com/passage/?book_id=52&chapter=11&verse=25&version=50&context=verse)). Yes, in the crucible of the end-time the end-time remnant Church will finally read and understand [Ephesians 2:12-13](http://www.biblegateway.com/passage/?search=Eph%202:12-13;&version=50;) and come to their Eureka moment, a glorious epiphany. True Christians will remember [Galatians 3:29](http://www.biblegateway.com/passage/?search=Gal%203:29;&version=50;) and recognize that their real national identity is in Israel bundled in with the Messianic Jews of the royal Jewish house. This is a [**spiritual household**](http://www.biblegateway.com/passage/?search=1%20Peter+2:4-6&version=NKJV) founded upon Christ/Messiah the Chief Cornerstone. This spiritual house is not bound by race or DNA lineage. The [**End-Time Drama**](http://endtimepilgrim.org/chart2.htm) will see the [**Breach of Jeroboam**](http://endtimepilgrim.org/jeroboam.htm) healed. And the long 2900 year period of Church-Jewish feuding will mercifully come to an end. Many will be the mysteries that unfold in those days. In a moment of glorious understanding the remnant church/Congregation of Israel will realize that their ultimate national identity is not with [**the princes of this world**](http://endtimepilgrim.org/swoon.htm). Their true Christian identity is in the [**Commonwealth of Israel**](http://endtimepilgrim.org/coi.htm).

Sold-out Christians in increasing numbers are having their eyes opened and are coming to "see" this. They are coming to understand that in Messiah there is no Biblically valid dispensational wall of separation between Israel and the Church at all. In fact this flawed doctrine of separate destinies for the Church and Israel is a formula for a fight. This separate boxing of Israel and the Church is every bit as dangerous as the Replacement Theology over in the Roman Catholic and Reformed Churches. Replacement Theology teaches that the Church has replaced Israel and the Jews and the nation of Israel are an archaic anachronism. Prominent Unity churchmen secretly and quietly believe that Israel needs to be pushed aside as a triumphant emerging Dominionist Church prepares to take over the world.   
God help us! Do these people read their Bibles?

Dear fellow believers. If this apartheid policy inside Evangelical dispensationalism is not renounced and replaced by a faithful Biblically sound Israelology there will be consequences. This church ordained "us and them" groupspeak is set to cause Israel untold grief and bring us great shame. This dispensationalis apartheid policy will give rise to another round of bloody anti-Semitic Church history. This "Church vs. Israel" mindset is bad news. The inherent jealousy we in the West have against Judah has been in existence since the [**Breach of Jeroboam**](http://endtimepilgrim.org/jeroboam.htm) when the ten tribes walked out on the House of David, cursing them as they went. The jealousy here is very very strong. These people want desperately to belong to Israel. And if there heart is open to Messiah they can. But they do not want to know Him as the Jewish Messiah. So they rage in the flesh to try to achieve something that can only be realized in the Spirit. Their churchmen should have opened all this up for them from the Holy Scriptures. Because the indwelling Messiah is always standing ready from His throne and at His altar in men's hearts to extend His scepter to us and thereby bring His peace and His shalom to the whole matter.

Let us face the facts here. This jealousy carnal Christians have of Judah and their racial connection to Israel's glory caused a great tragedy in Western Christendom 1,000 years ago. We sold all our goods, padlocked up our wives in chastity belts, then taking up the sword we killed the local Jews before soldiering off on the Crusades. Many crusaders never returned. This "bad blood" is just beneath the surface. And it is still stirring up the souls of carnal Christians in the West. A bad economy could bring all this to a head in a hurry. That is why we as evangelicals do not have a moment to lose. Unless we act responsibly and deal with this Israel-Church dichotomy and fix up our fractured disjointed theology and eschatology in proper Biblical fashion it could lead us into a sad situation. Christians in this continuing ignorance could be led into all manner of carnal misbehavior to find themselves pierced through with many sorrows. Remember, this has happened many times before. Unless we set our spiritual house in proper order there is a very real danger that profane crusading Christians will rise up again just as they have done in the past. Yes, even evangelical Christians, operating in this "us and them" mindset can be deceived. Under this bad theology we could find ourselves open to dark powers once again and in the midst of another round of Church facilitated [**Anti-Semitism**](http://endtimepilgrim.org/antisem.htm).

The story of the Congregation of Israel, (the Church if you will), goes back a long way. "The woman" was first spoken of in Genesis. God said that "the Seed of the woman would crush the head of the serpent". The prophet Hosea prophesied concerning [**Gomer**](http://endtimepilgrim.org/gomer.htm) of the lost ten tribes or the "House of Israel". The Book of Revelation wraps up the entire saga as a heavenly court case. Two women respond in two ways to the end-time crisis with the dragon powers of evil. John saw [**the Woman of wonder of Revelation 12**](http://endtimepilgrim.org/woman.htm). And he saw the [Harlot riding the Beast of Revelation 17 and 18](http://endtimepilgrim.org/harlot.htm). To which do we belong?

Ever since the Abrahamic Covenant the God of Abraham has been calling out a **nation** and a **priesthood**. The prophet Joel saw Pentecost come to its final magnificent blow-out climax at the end of the age just as the sun turns to darkness and the moon to blood. Pentecost, in its final outpouring upon all flesh, will unlock the mystery of the Church and Israel. The [**latter rain outpouring**](http://endtimepilgrim.org/latterrain.htm) will heal the broken fellowship and bring both estranged Houses of Israel into Union under Messiah. The Kingdom of Peace/Salem under Messiah and the High Priesthood under Messiah are both based in Jerusalem. That is why the heathen (and the UN and ecumenical ecclesiastical powers in there with them), spend so much time and effort raging against Israel and the royal Jewish House of Judah as they try to settle over in the land of Israel.

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| Two leavened loaves are waved before God as Pentecost is celebrated. God is lifting up, dealing with, and bringing together two entities that are not unleavened and not without sin, even Israel and the Church. What a righteous and gracious God we serve!  </TD"< tr> |

Our God speaks to us in His Righteous Law and in His Grace and Mercy. Herein lies the [**two-fold witness**](http://endtimepilgrim.org/twowit.htm) we see in the two leavened loaves lifted up at Pentecost. Our politics and religion are man's attempt to entrain or emulate the glory of the Kingdom and the Priesthood of Israel. In this endeavor they have varying degrees of success depending on their devotion to the God who is the author and energizer of all good things. The four horsemen of human rule and human religion will ultimately fail to achieve this. But these two offices of the Kingdom and the Priesthood emerge in Pentecostal power from the double anointing of the [**Order of Melchizedek**](http://endtimepilgrim.org/melchizedek.htm) which is found in Messiah. We also saw this in Zechariah's vision of the two olive trees in Zechariah chapter 4. This twofold anointing of the Kingdom and the Priesthood is a very important matter. It helps explain the split that occurred in Israel under Jeroboam after the death of Solomon.

Israel is divided right now. We have a people of God's righteous rule and Torah/Law connected to the Throne of David and the Lion of the Jewish Tribe of Judah. And we have a people of the High Priesthood of God's Grace and mercy in the Gospel who as Joseph bring the Bread of Heaven to the world for salvation. Both belong to te God of Israel. But they are in a serious state of disconnect. Fortunately this broken state will not last forever. The power of Pentecost is at work!

Let us remember we serve a God of perfect unity and integrity in Himself. And so Gods' covenant people who appear to be at cross purposes and in conflict with each other are not divided in the eyes of God. The Holy One of Israel has not ordained that His Kingdom in the Jewish Israel should be severed and partitioned off from His Priesthood in the Christian Church. In history we know that his split did in fact occur nearly three millennia ago under Jeroboam. But this sad state of affairs is not ordained of God to be an eternal condition as our dispensationalist teachers affirm.

Let us get down to basics here. Our Messiah has just one path to salvation. And there is just one pathway to glory. There is one Sacrifice Lamb and one atoning blood sprinkled on one heavenly altar in heaven above. The blood of Messiah was shed once and for all. Jesus/Yeshua died for **ALL** of God's covenant people. Our Jewish brethren will be saved, eventually, (if we can wait for them)! Alas, most evangelicals of the Pre-Tribulation Rapture persuasion cannot wait around for the Jews to come around. They want to be raptured out before any serious covenant issues arise and those final seven years open up to cause any discomfort for them. This points to a serious morale problem in the Church of the West. Our problem is a failure of [**blood covenant commitment**](http://endtimepilgrim.org/bloodcove.htm) which in turn results in a lack of Pentecostal power in the lives of the saints. This needs to be attended to promptly. The saints overseas are already being called up to witness. At some future point in time the Ancient of Days will be calling Western Christians up to the witness stand as well. Are they, as [**wise virgins**](http://endtimepilgrim.org/tenvirg.htm), prepared for this? Do we have the oil, the oil of the Holy Spirit?

Dear saints, the separation of Israel and the church under dispensationalism is a grievous doctrinal error. It is a fancy of men, an impossible dream. This wrongheaded **doctrine of escapism** will throw up some nasty history among our people if we do not speak up against it ASAP. Messiah/Christ does **not** preside over an apartheid policy with the Church in one box and Israel in the other. The two kingdoms have indeed been estranged from each other since the [Breach of Jeroboam](http://endtimepilgrim.org/jeroboam.htm). The blood-feuding continues this is true. But this is still a temporary aberration in Israel, a sickness if you will. The Church of western Christendom is very much in Gomer, lost Israel. She is sin-sick from her dalliances with her Roman and other princely lovers. Gomer has not returned to her true Husband yet. She is still out there away from her Husband with her lovers and seduced by the motivational speakers she pays to put in the pulpit. Gomer is still in the company of strangers. She has forgotten the ancient paths and she is still suffering from amnesia.

[**Gomer's lost state**](http://endtimepilgrim.org/gomer.htm) will not last forever any more than the Jewish denial of their Messiah will last forever. Back on that awful day at the Breach of Jeroboam [Israel's Lost Ten Tribes](http://endtimepilgrim.org/tentribes.htm) cursed themselves into partial blindness. Fortunately we have good news to report. This condition, which has gone on for 2900 years now, is destined to be miraculously and wonderfully healed.

So with respect to the partial blindness of Israel we need to here the "rest of the story". The two feuding houses of Israel, and yes, that includes US in the Church, are BOTH in [**the "partial blindness" our Apostle Paul spoke about**](http://www.biblegateway.com/keyword/?search=blindness%20in%20part&version1=9&searchtype=phrase). At the end of the age both Jewish Israel and the true remnant Church as well are destined to find the needed [**spiritual eye salve**](http://www.biblegateway.com/passage/?search=Rev%203:14-22&version=NKJV) to regain their sight. Then the two estranged houses of Israel will see their Messiah for who He is and looking across at their brothers and sisters in the other house they will embrace each other as the twins of the constellation Gemini and come into Union together once again. The two sticks will be re-united as they were under David and Solomon, only in a far more wonderful way than before. They will then become the [**one single Elect**](http://endtimepilgrim.org/elect.htm) Messiah said He would return to gather ["after the tribulation of those days"](http://www.biblegateway.com/passage/?search=Mat%2024:29-31&version=NKJV). Then they will serve in the Millennium of Messiah as kings and priests before Emmanuel, "God with us".

So we have a wonderful future if we go with the God of Israel. Israel and the Church should not be forever divided as evangelical theologians have divided them. (But Pre-Trib Rapture dispensationalists had to do this to clear the way for their own special [**early departing early rapturing Church**](http://endtimepilgrim.org/raptrain1.htm)). Of course they will come around sooner or later, some to repentance and some to anger. But for many the signing and confirming of the [**7 year covenant**](http://endtimepilgrim.org/apostasy.htm) and the unfolding of the [**Feast of Trumpets**](http://endtimepilgrim.org/trumpets.htm) will be a day of great surprise, even [***shock and awe***](http://endtimepilgrim.org/posttribrap.htm).

Yes, the great divorce of Israel under Jeroboam was inevitable. The prophet Zechariah had spoken of the breaking and separating of the [**Staff of Union**](http://www.biblegateway.com/passage/?search=Zechariah%2011:14&version=NASB). (Zech. 11:14). But that was not the end of the matter. The prophet Ezekiel saw the House of Israel resurrected and the Union restored in his [**Vision of the Valley of Dry Bones**](http://endtimepilgrim.org/ezek37.htm). This was facilitated by the coming of the Holy Spirit as the Breath of Heaven coming to the bones in full resurrection power. Then immediately after that Ezekiel sees the two sticks becoming one. See [**Ezekiel 37:15-28**](http://www.biblegateway.com/passage/?search=ezek%2037:15-28&version=NKJV).

This restoration of Israel is awesome and inspiring beyond words, something we have not yet seen. There are many elements to the restoration of this Union and most of them will come together as the [**End-Time Revival**](http://endtimepilgrim.org/end-timerev.htm) powers up to its blow-out climax at the end of the age.

So our churchy sectarianism with respect to Israel is something that is here today and will be gone tomorrow. The Bible does not speak of a royal earthly Jewish Kingdom in Judah/Israel separated off from a supposed holy spiritual Priesthood in the so-called "Church". But we are consistently taught this error by our dispensationalist evangelical Bible teachers. The Holy Scriptures show us something quite different. The reunion and the [**Moses in Exodus 19:6**](http://www.biblegateway.com/passage/?search=Rom%2011&version=NKJV%3e%3cb%3eRestoration%20of%20all%20Israel%3c/b%3e%3c/a%3e%20will%20be%20complete%20and%20total.%20The%20Holy%20Scriptures%20are%20plain%20and%20clear%20on%20this%20matter.Both%20%3ca%20href=) and the [**Apostle Peter in 1Pet. 2:9**](http://www.biblegateway.com/passage/?search=1Pet%202:9&version=NKJV) stipulate a cross-linked   
**royal priesthood** and a   
**holy nation** .   
What is going on here?

Well it appears we are on the road to find out. And as holy history unfolds God is leading His people both nationally and individually deeper and deeper into the unfolding mysteries of the Abrahamic Covenant.

The Holy One of Israel is active in the covenant. He sends His Servant as a Light to the gentiles and the heathen goyim respond to Him. See [Isaiah 49:6](http://www.biblegateway.com/passage/?search=Isaiah%2049:6;&version=50;). God Himself becomes incarnate as the [Unleavened Bread](http://endtimepilgrim.org/unleavened.htm) of heaven. He interposes Himself as that "Bridge over troubled waters". He is the One who is bridging the pagan gnostic chasm between heaven and earth. How do we know this?

Very early on YHVH-God showed the patriarch Jacob a ladder. It was extending from heaven right on down into this earthly cosmos. The God of Israel has **never** hidden Himself from those who sincerely seek Him. Such people will always hear His call. And they will respond to Him. When they invite Messiah they step out of the [gnostic fog](http://endtimepilgrim.org/gnostic.htm) they break forth into the clear light of day. Like a butterfly emerging from a cocoon they discover true freedom and wonders they could never have imagined.

The God of Israel has been making Himself known to His covenant people for a long long time. The pilgrimage of the children of Abraham has always been an adventure and it has always been a romance in God. And so it continues to this day. The God of Abraham, Isaac, and Jacob has chosen to communicate His divine Message through His Word under the ministrations of His Holy Spirit. We hear His voice as we read the pages of the Bible. YHVH-God ministers into the lives of His covenant people on a day by day basis by His Holy Spirit. His personal, national, and congregational dealings with His covenant people continue. In fact they will come to a climax during [the closing seven years](http://endtimepilgrim.org/chart2.htm) of this present age.

Our God likes to celebrate. He likes to party with His people. And He parties big! (See [John 2:1-11](http://www.biblegateway.com/passage/?search=John%202:1-11;&version=50;), Rev.7, and Rev.21) One of the names by which He is known is "Emmanuel", which means, "God with us". It is in His Spirit of fellowship that YHVH-God has set forth special times of the year for partying holidays. He marks out and sets aside special dates on the Hebrew calendar to celebrate with His nation and His covenant Congregation, even as He did with His ['Church in the wilderness'](http://www.biblegateway.com/keyword/?search=Church+in+the+wilderness&searchtype=all&version1=9&spanbegin=1&spanend=73) gathered at Sinai. There are seven, (perhaps eventually eight), Feasts of the Lord. These holy days are celebrated in the Spring, in the Summer, and in the Fall. They are the [Seven Feasts of Israel](http://endtimepilgrim.org/7feasts.htm).

**The YouTube video here contains a short 8 minute video.   
It is a brief overview of the Seven Feasts of Israel or Seven "Appointed Times".**

Should you have trouble streaming the video from the YouTube box above   
you may go directly to YouTube and see the video by clicking the image below.

|  |
| --- |
| The Seven Feasts of Israel |
|  |

Be sure to also see [**this article on the Hebrew Calendar**](http://endtimepilgrim.org/70wks5.htm).   
And click [**HERE**](http://www.youtube.com/watch?v=lyg5pJhwVAM&feature=channel_page) to see the **YouTube Video** on **Biblical Time**.

If you would like to download an MP3 of this audio for your iPod right-click [**here**](http://endtimepilgrim.org/7feasts.mp3).   
Then left click on **"Save file/target as"** to save the file **7feasts.mp3** to a folder in your computer.   
Then when the file is clicked it should, or can be made to, open up into your iTunes library.   
The next time you synch to your iPod the mp3 message on the Seven Feasts will load up.   


If you would like to download a WMA of this audio for a player using Windows Media right-click [**here**](http://endtimepilgrim.org/7feasts.wma).   
Then left click on **"Save file/target as"** to save the file **7feasts.wma** to a folder in your computer.   
Then when the file is clicked it should, or can be made to, open up into your Windows Media library.   
The next time you synch to your WMA player the wma message on the Seven Feasts will load up.   


## THE FEAST OF PENTECOST; THE MIDDLE FEAST OF SEVEN FEASTS

The Feast of Pentecost is the middle feast of the seven [Feasts of the Lord](http://endtimepilgrim.org/7feasts.htm).   
Four of the seven Holy Days have already come to their New Covenant fulfillment.   
Three big events are left to erupt from the Hebrew calendar.   
These future epic events will unfold right out of God's holy calendar.   
These next three blockbuster events will bring in the fulfillment of the three [**Fall Feasts of Israel.**](http://endtimepilgrim.org/fallfeasts.htm)

So those three [Fall Feasts](http://endtimepilgrim.org/fallfeasts.htm) are waiting in the wings. Will the Hebrew calendar dates of those three Autumn holy days out beyond Pentecost deliver up earthshaking future events as the former four feasts did? It would be foolish of us to believe otherwise. Look closely at the first four feasts. Weren't the three spring feasts fulfilled in spectacular fashion in the death, burial, and resurrection of Israel's Sacrifice Lamb? And as we shall see, did not Pentecost, the birthday of the nation of Israel, not also explode into holy history as the birthday of the (true) Church, the Congregation of Israel? Did we not see epic earthshaking events unfolding right on those first four very auspicious dates on the Hebrew calendar?

## THE OLD COVENANT HISTORY OF PENTECOST IN THE NATIONAL HERITAGE OF ISRAEL. MOSES BRINGS DOWN THE LAW ON MOUNT SINAI. THEY DECLARE "ALL THESE THINGS WILL WE DO!" AND THE ENTIRE NATION OF ISRAEL IS BETROTHED TO YHVH-GOD.

Soon after the Exodus, when the children of Israel came out of Egypt, they camp out at the foot of Mount Sinai. YHVH-God, the God of Israel, comes down to visit His people but they are unable to approach His glory. Moses met with God upon the mountain and brought them the Torah or the Law. On that day, the Day of Pentecost, on the 7th day of the month of Sivan, the children of Israel were asked if they would make their national and personal covenant with God. Their answer was a positive one.   
They said,

"All that the Lord has spoken we will do". (Exo. 19:8)

And so on that day, a day of national covenant-making the nation of Israel was born.

In with the Law came the instructions from YHVH-God for the [Feasts of Israel](http://endtimepilgrim.org/7feasts.htm). (Lev.23) The Feast of Pentecost is the fourth holy convocation in the annual list of the seven Feasts of Israel. It was celebrated during the early summertime in the month of Sivan. Pentecost was time linked to Firstfruits, which was the third feast event in the springtime celebrations of Passover. The time span here between Firstfruits and Feast of Pentecost is fifty days. As we see from the calendar below, the fiftieth day is the 6th/7th of Sivan. Pentecost is a Greek transliteration of the phrase "fiftieth day".

## THE TIMING OF THE FEAST OF PENTECOST. AND ITS CONNECTIONS TO THE FEAST OF FIRSTFRUITS AND PASSOVER.

The timing of the Passover in its agricultural context was linked to the barley harvest. And so the Passover moon was called the month of Abib. In its celestial context [Passover](http://endtimepilgrim.org/passover.htm) came on the 14th day of the first month that would come to fullness after the spring, (or vernal), equinox. And so the original Hebrew name for this month was Abib. And later it came to be called Nisan. Nisan, being the first moon to come to fullness after the spring equinox is usually the month that sees the barley come to ripeness for harvest.

The Passover lambs came to inspection on [Nisan 10](http://endtimepilgrim.org/70wks6.htm). They were slaughtered on the 14th day of the Nisan moon at twilight. The day following Passover was Nisan 15 and it was the first day of the [Feast of Unleavened Bread](http://endtimepilgrim.org/unleavened.htm). This day was a "high day" or a sabbath. During such a 'high day', 'holy convocation', or any other 'sabbath' for that matter no servile work was to be done. The first and the seventh days of Unleavened Bread are both 'high days' or 'sabbaths'. And then the seventh day of every week is a sabbath of course. So a "sabbath" may mean a Saturday. Or it might mean a "high holy day".

This point about the other sabbaths is very helpful for us as we seek to understand the Feasts of Israel. It lays a foundation for us to see just how the spring [Feast of Firstfruits](http://endtimepilgrim.org/firstfruits.htm) is determined. Firstfruits is "day one" for the fifty days which are counted out to the summer Feast of Pentecost.

This appreciation of the different sorts of Sabbaths also helps us to understand how Jesus was in the grave for three days and three nights. He was not in the grave for two days and two nights as medieval church tradition has taught us through these past 1700 years. There were two Sabbaths, back to back in the crucifixion year of 32 A.D.. The first sabbath was a "high day" sabbath. It was the first day of the Feast of Unleavened Bread and it came on a Friday in the year of our Lord's passion. The second sabbath, the very next day, was Saturday, a regular weekly sabbath. And so here we have a solid scriptural basis for laying out the three days and three nights in which Jesus was in the grave. Remember that Himself **said** that as Jonah was in the belly of the whale three days and three nights that He too would be in the heart of the earth for three days and three nights. (Mat.12:40) That extra sabbath, the first day of Unleavened Bread came on a Friday. Tat was followed by the weekly sabbath. Thus we have the extra day that fulfills the prophecy Biblically and accurately.

The Passover festivities included the [Feast of Firstfruits](http://endtimepilgrim.org/firstfruits.htm). This was a celebration marking the beginning of the **barley harvest**, the first harvest of the year. On this day the first fruits of the barley harvest, a sheaf, or "omer" of barley was harvested and presented before the Lord as a thanksgiving "wave offering." (Lev. 23:10,11) As we shall outline below, the day of Firstfruits came on "the morrow after the sabbath' following Passover. So it was a workday. It was a Sunday, the first day of the week. This day marked the beginning of the barley harvest. It also marked the starting point for the counting out of the fifty days to Pentecost.

Barley harvesting involved manual labor. So the celebration of the beginning of the barley harvest was to come on the day after the sabbath that came during that week of celebration. It mattered not whether that sabbath was the 'high day', the "holy convocation" which came on the first day of Unleavened Bread, or whether that sabbath was a regular weekly sabbath. Firstfruits could not be celebrated on a sabbath.

The outcome of this was as follows. The Feast of Firstfruits came on a Sunday. It was the first day of the week, the morrow after the weekly (Saturday) Sabbath), which came during the [Seven days of Unleavened Bread](http://endtimepilgrim.org/unleavened.htm). There was a non-Saturday high Sabbath, the first day of Unleavened Bread which was Nisan 15. It was an "high day", a "holy convocation", or a Sabbath, (holy day). This was a day in which no servile work was to be done. The days following would see the appearance of a weekly (Saturday) Sabbath. So Firstfruits was celebrated on the day after this weekly Sabbath which was a Sunday.

One seventh of the time, on average, the Sabbath, (or high day), of Unleavened Bread was followed immediately by another Sabbath, that being a regular weekly Sabbath. In such years Passover week had two Sabbaths juxtaposed to one another or 'back to back' Sabbaths. And so both the Sabbath of the first day of Unleavened Bread and the regular weekly Sabbath would have to pass by before the barley harvest could begin and the Feast of Firstfruits celebrated. In such years the omer was waved before the Lord **three days** after the Passover lambs were slain. Firstfruits in such years would then fall on Nisan 17, the 17th day of the Passover moon. So on those years in which Nisan 15, (the High day sabbath of the first day of Unleavened Bread), was followed the next day, (Nisan 16), by a regular Saturday sabbath the Feast of Firstfruits came the next day. Firstfruits would fall on Nisan 17. That Nisan 17 would be on the first day of the week, or in our Roman naming of the weekdays, a Sunday.

This is precisely what happened in the crucifixion year.   
Firstfruits, (which became Resurrection Sunday) came on Nisan 17.

The number 17 in biblical numerics is related to the "sons of God". For example, on the 17th day of the 2nd month the fountains of the deep were opened and the ark lifted on the waters. And then five months later on the 17th day of the 7th month the ark came to rest on Mount Ararat. This auspicious Firstfruits was also a day of deliverance from death. And it came on the 17th day of the Nisan moon in the crucifixion year, [32 A.D.](http://endtimepilgrim.org/70wks11.htm)

So Firstfruits in the year of the passion came **three days and three nights** after the prescribed Passover date of Nisan 14. It came three days and three nights after that epic [Passover](http://endtimepilgrim.org/passover) that saw Israel's promised Sacrifice Lamb slain. So Yeshua/Jesus kept that feast. On the morrow after the sabbath He rose from the grave as the firstfruits from the dead. (1Cor.15:20)

The [Feast of Firstfruits](http://endtimepilgrim.org/firstfruits.htm) was an important day. It marked the beginning of the Barley harvest and was always the anchor day for Pentecost. It was day #1 of the "fifty days of the omer" that are counted out to Pentecost. (The word "Pentecost" is the Greek rendering of "fiftieth day".) Moses had received specific instructions concerning this from YHVH-God. Here below is our scripture.

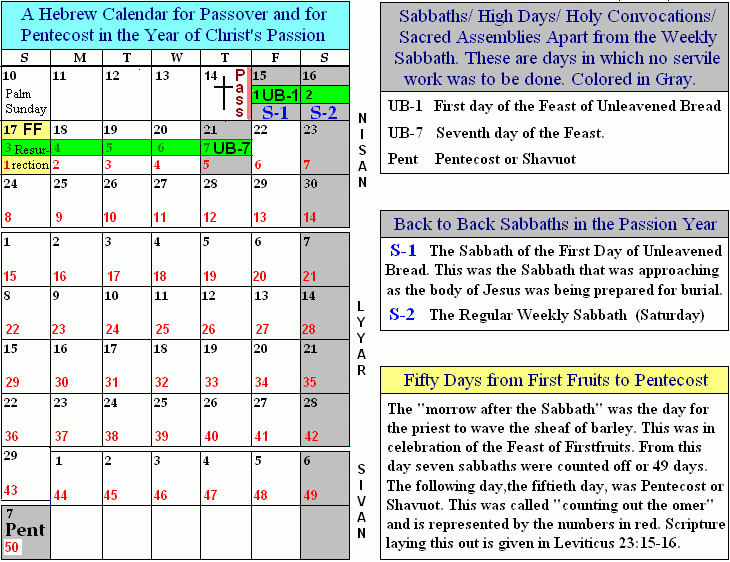
## LEVITICUS 23 THE SCRIPTURE FOR THE FEAST OF PENTECOST (WEEKS). AND THE COUNTING OUT OF THE OMER.

15. **'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16 Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.**

17. You shall bring from your dwellings **two wave loaves** of two-tenths of an ephah.   
They shall be of fine flour; they shall be **baked with leaven**. They are the firstfruits to the Lord.  
18. And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and **two rams**. They shall be as a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord.  
19. Then you shall sacrifice one kid of the goats as a sin offering, and **two male lambs** of the first year as a sacrifice of a **peace offering.**  
20. The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest.  
21. And you shall proclaim on the same day that it is **a holy convocation** to you. **You shall do no customary work on it.** It shall be a statute forever in all your dwellings throughout your generations.   
22 'When you reap the harvest of your land, **you shall not wholly reap the corners of your field** when you reap, nor shall you gather any gleaning from your harvest. **You shall leave them for the poor and for the stranger:** I am the Lord your God.' "

From the scripture above we see that from the [Feast of Firstfruits](http://endtimepilgrim.org/firstfruits.htm) seven weeks, or forty-nine days were counted. This was called "counting the omer". The day following, the fiftieth day, was the **wheat harvest**. (Lev. 23:10:11) On the "fiftieth day" or "Pentecost" or "Shavuot" - the firstfruits of the wheat harvest was celebrated. On this day two loaves of bread baked with leaven were waved before the Lord. This was an act of thanksgiving before Him for the bounty He had provided. (Lev. 23:16-20)

The Day of Pentecost came 50 days after the Feast of Firstfruits. In the crucifixion year Firstfruits came on Sunday the 17th of Nisan. Counting out those 50 days through a 30 day month followed by a 29 day month we come to Sunday the 7th of Sivan. The fiftieth day, is Shavuot (Hebrew) or Pentecost (Greek). Here below is a calendar showing the back to back sabbaths of Passover in the passion year. The fifty days of "counting out the omer" to Pentecost are numbered in red.



In [32 A.D.](http://endtimepilgrim.org/70wks11.htm), the year of the passion of Jesus Christ, Passover, and with it the crucifixion, came on a Thursday. The First day of Unleavened Bread was a Friday and the next day, Saturday was a regular weekly sabbath. The Resurrection of Jesus Christ came the following day, on the Feast of Firstfruits on Sunday, the morrow after the sabbath and the "first day of the week". Jesus was in the grave during the passage of the three days and three nights as He had said. Those three days extended from Thursday the 14th of Nisan,(Passover), when He was laid in the tomb, through to Sunday the 17th of Nisan, (Resurrection Sunday).

## THE DAY OF PENTECOST AND THE BRINGING OF THE LAW/TORAH AT SINAI

What is the Old Covenant connection with Pentecost? Or what is its significance for the nation of Israel? We are not specifically told the exact date in which the Torah was given to Israel thus establishing them as a nation in covenant with YHVH/God. But we **are** told that the children of Israel did came into the Wilderness of Sinai "in the third month". That was the summer month of Sivan. Here is our scripture.

**EXODUS 19**   
1. In the **third month**   
after the children of Israel had gone out of the land of Egypt,   
on the same day, they came to the Wilderness of Sinai.

For two and a half millennia Rabbinic scholars have believed that Pentecost was the day Moses brought down the Torah or Law from Mount Sinai. The month is certainly on target. And the giving of the Torah certainly fits the spirit, character, and pattern of Pentecost very well. Pentecost is a day of covenant making and betrothal between YHVH/God and His covenant people. Pentecost in the Old Covenant is a covenant making day with the nation of Israel, a national betrothal with YHVH-God. Pentecost in the New Covenant, (as we shall see), is a covenant making day for God's holy people, the Congregation of Israel, the ones who by faith have entered into the covenants and the Commonwealth of Israel. (See Eph.2:12-13, Gal.3:29, Rom.11) On this auspicious day in the summer month of Sivan the God of Israel takes the initiative. He comes down to earth in an awesome day of visitation.

Pentecost is the Hebrew Feast of "Shavuot" or "Weeks". Seven weeks are counted off. The fiftieth day marks the beginning of the wheat harvest. The "Feast of Weeks" is called "Shavuot" in the Old Testament and by our Jewish brethren today. It is called "Pentecost" in the New Testament. Pentecost is a Greek translation of the words "fiftieth day" which was when the Festival was celebrated (Lev. 23:15,16).

## THE SUMMER FEAST THE FEAST OF PENTECOST: .......FULFILLED!

It was right on the Day of Pentecost, in the summer of the crucifixion year. Fifty days after the first fruits of the barley harvest had been waved at the Passover festivities that year it happened. That year in Jerusalem the Holy Spirit of YHVH-God fell in an unprecedented wave of glory. The outpouring began with the 120 in the upper room. This was the Congregation of believers in Jesus Christ who had been tarrying, waiting on God for the visitation that had been promised. The Holy Spirit fell upon the 120 as they gathered, all in one accord, in that upper room. The outpouring then spilled out into the streets of Jerusalem.

Pentecost in the New Covenant fulfillment was a life-giving flow. The Holy Spirit entered human hearts and lives on an individual basis. Pentecost in the Old Covenant had brought us the Torah, and the requirements of God. And on that first Pentecost when Moses brought down the Law to the Nation of Israel 3,000 died. But when Peter preached on Pentecost of that year YHVH-God did a new thing. 3,000 were saved. The infilling of the Holy Spirit brought new life in the God of Abraham, Isaac, and Jacob. The Holy Spirit outpouring continued in Jerusalem. But He did not stop there. This first Holy Spirit revival, (and let us not forget that it came out of the Jewish House of Judah in Israel), spread throughout Judea and on into Samaria, and beyond.

The prophet Joel spoke of this Holy Spirit outpouring upon the nations. (Joel 2:28-32) And the Apostle Peter made reference to it. (Acts 2) God’s ministry of grace would go out beyond this initial Pentecostal outpouring. It would flow on into the gentile nations towards the ends of the earth. YHVH-God would be drawing all men to Himself. He would be doing this in the power of His Holy Spirit.

The prophet Joel saw the very same Holy Spirit outpouring that Peter saw on Pentecost Sunday 2,000 years ago. Peter makes a direct quotation of Joel's prophecy (Joel 2:28-32) in Acts 2. Joel saw the Holy Spirit outpouring that began that year at Pentecost. He saw it at its very peak. Joel saw it come to its final climax in the context of the final 6th seal cosmic signs of a darkened sun and a bloody moon. This is the [End Time Revival](http://endtimepilgrim.org/end-timerev.htm).

Jesus/Yeshua tells us precisely when this main upthrust of the Pentecostal Holy Spirit outpouring will occur. He tells us quite clearly in the Olivet Discourse. He said that the days of the darkened sun and bloody moon would come **"after the tribulation"**. (Mat.24:29) So we must assume that the cosmic signs are seen after the 1260 days of the Great Tribulation. The days of a darkened sun and a bloody moon will therefore be the 30 days extending out to [day 1290](http://endtimepilgrim.org/1290days.htm) as referred to by the prophet Daniel. (Dan.12:11) We have [good evidence](http://endtimepilgrim.org/fallfeasts.htm) that this day 1290, (numbered off after the Abomination of Desolation), will be the last day of this age, the final ultimate wrap-up, day of reckoning, day of accounting, [Day of Atonement](http://endtimepilgrim.org/atonement.htm).

The Apostle Peter remarked on the awesome show of Holy Spirit power they were seeing.   
He put it in its over arching context by saying,

**"this is that which was spoken of by the prophet Joel".**

Here is what happened on that awesome day.

**ACTS 2**   
"And when the day of Pentecost was fully come, they were all with one accord in one place [together]. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues (or languages), as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in his own tongue, wherein we were born? . . . .And they were all amazed, and were in doubt, saying one to another, What meaneth this?" (Acts 2:1-12).

As we saw in the earlier articles the year of the crucifixion saw the first three spring feasts fulfilled. They erupted into holy history during passion week and right on schedule. So the Feast of Pentecost was the fourth celebration fulfilled that year. This auspicious Jewish holiday erupted that summer as a magnificent and memorable day in holy history. It saw the Congregation of Israel, (or Church), overflow its national banks, as it were, and flow out into the heathen nations. YHVH-God through His cosmic expression in His Son was doing a new work, just as He had promised through Isaiah several centuries before. YHVH-God is here speaking to His Servant.

6 Indeed He says,   
'It is too small a thing that You should be My Servant   
To raise up the tribes of Jacob,   
And to restore the preserved ones of Israel; ......."

Here we see the extravagant grace of the God of Israel.   
In effect He is saying that saving Judah and the lost ten tribes of Israel is "small potatoes".   
He is going to go one better than that.   
The Light of His salvation will shine forth out of Israel to the far side of the world.   
Because He goes on to say,

"....... I will also give You as a light to the Gentiles,   
That You should be My salvation to the ends of the earth.' "

The Day of Pentecost in that summer that followed the crucifixion was magnificent beyond description. It saw the first overflowing of the Holy Spirit into the gentile nations. This was an awesome day of visitation by the Spirit of Jesus Christ/Yeshua Hamashiach the Savior and Spirit of the Anointed One, the Messiah of Israel. This was the first day in which the Congregation, of Israel, (now expanded as the Church), went global. On that day the salvation of our Hebrew Messiah engulfed in Jerusalem in waves of glory and in great power. And so the Holy Spirit of YHVH-God went out among the people as Light to the gentiles. What a day that was!

## PENTECOST SEES THE ETERNAL COVENANT OF ISRAEL COME INTO A GLORIOUS OVERFLOW. ISRAEL'S GREAT SALVATION FLOWS OUT TO THE HEATHEN GOYIM GENTILES IN THE NATIONS.

Once again, Hashem is doing wonders, and His very name "Wonderful" means ***"SURPRISE!!!".***   
Here at the summer feast He is bringing salvation and blessing to two companies in need of help.   
They are   
1. "Lost" Israel", (both the yet to be saved Jewish house of Judah and lost amnesic Ephraim of the lost ten tribes).   
And they are also   
2. Today's rich, yet miserable, blind, poor and naked semi-pagan [Church of Laodicea](http://endtimepilgrim.org/laoglory.htm).   
Here is how it happens.

God has an agenda laid out in seven feasts on the Hebrew calendar.   
They are waypoints on the ongoing history of Hashem with His covenant people.   
Each of the seven calendar dates of Leviticus 23 have had an **Old Covenant** fulfillment.   
It was clearly seen in the past history of the **holy nation** of Israel.

But God has not finished!   
He is still doing wonders in and on His Holy Days!   
Three [***Fall Feasts***](http://endtimepilgrim.org/fallfeasts.htm) are yet to come into their New Covenant fulfillment.   
Eventually all seven feasts will have gone on to erupt in their **New Covenant** fulfillment.   
They will be fulfilled in the future history of Israel and all her **holy people**.

The **Old Covenant** relates to the **holy nation** of Israel.   
The **New Covenant** relates to the **holy people** of Israel.

The Old Covenant has never been "done away with". (This is a dangerous [anti-Semitic](http://endtimepilgrim.org/antisemchurch.htm) doctrinal error).  
The **Old Covenant** is destined to be fulfilled in the **New Covenant**.   
This was all made possible by YHVH-God in his great over-arching plan.   
A key to this wonderful plan was the New Covenant fulfillment of the Feast of Pentecost.

The nation of Israel will be fully restored, including [all 12 tribes](http://www.youtube.com/view_play_list?p=7D20732CDA150AAD). The New Covenant offers the nation of Israel a new means of identification. It goes beyond the externally imposed national law of Israel. Obedience to the God of Israel is still the focus. But the method of its establishment has changed and so has its power to save and to change men's hearts. The Law, the righteous rule of God is no longer a striving for goodness and virtue by force of human will. It is now a grace and an empowering personally endowed upon the believer by the indwelling Messiah.

The indwelling Messiah, and His Personal Presence by His Holy Spirit is the key.   
***He in Himself is the living indwelling Word of YHVH-God.   
He is the indwelling Torah!***

And so the nation is to become a Congregation, (a Church if you will), of the God of Israel.   
Each one of them as an individual citizen of Israel is in personal covenant with YHVH-the Holy One of Israel.   
These are the **living stones** that make up the foundation and the mansions of the New Jerusalem. [(1Pet.2:4-5)](http://www.biblegateway.com/passage/?search=1Pet.2:4-5;&version=50;)

Each one of them, betrothed to YHVH-God, is picked up and carried across a threshold,   
Even as YHVH-God carried Abraham when he made covenant with Him.

And so the nation of Israel is silently and secretly being restored!

Moses declared that Israel would be a **kingdom** of **priests** and a **holy** **nation**. [(Exodus 19:6)](http://www.biblegateway.com/passage/?search=Exo.%2019:6;&version=50;)   
And the Apostle Peter similarly spoke of, "a **royal priesthood** and a **holy nation**". [(1Pet.2:9)](http://www.biblegateway.com/passage/?search=1Pet.%202:9;&version=50;)

There is only [one Elect](http://endtimepilgrim.org/elect.htm), one Chosen people, one Congregation (or Church). The word "Church" is from the Greek word "ekklesia" meaning "called out". As Christian believers we have been "called out" and now by grace through faith we belong to the Congregation of YHVH-God, the God of Israel. We are citizens of the [**Commonwealth of Israel**](http://endtimepilgrim.org/coi.htm). See [(Eph 2:12-13)](http://www.biblegateway.com/passage/?search=Eph.%202:12-13;&version=50;) We see the final full company of the Elect, the Congregation of Israel, in [Revelation chapter 7](http://www.biblegateway.com/passage/?search=Rev.%207&version=50). Here we see the "little flock", the first company of that myriad company of Abraham. They are the saints, called out and dawn out of this evil age. They are a wooed company, God's covenant people, drawn out from Israel first and then from all nations, races, and tribes. They are gathered from both sides of Calvary, from the Garden of Eden to the last tribulation saint. There is just one salvation plan and [one (single) Elect](http://endtimepilgrim.org/elect.htm). The saved Congregation of Israel are in covenant with the God of Israel. They are in covenant with the indwelling Messiah who is the promised Seed of Abraham. [(Galatians 3:29)](http://www.biblegateway.com/passage/?search=Gal.%203:29;&version=50;)

We have seen the heathen, the goyim, the gentiles enjoy the blessings of Israel all through the pages of the Bible. Indeed, that was God's big plan right from the beginning. [(Isaiah 49:6)](http://www.biblegateway.com/passage/?search=Isa.%2049:6;&version=50;)   
But when did we first see the nations enjoy the covenants and promises of Israel in a big corporate sort of a way?

Well after the first coming of Messiah the Holy Spirit overflowed out of Israel.   
The Holy Spirit outpouring overflowed Israel to spill out into the nations.   
This was an epic blockbuster event in holy history. And it came in the summer of 32 A.D.   
**At Pentecost!**

## PENTECOST; PHASE ONE; OLD COVENANT; THE BIRTHDAY OF THE NATION OF ISRAEL. PENTECOST; PHASE TWO; NEW COVENANT; THE BIRTHDAY OF THE CONGREGATION OF ISRAEL AS IT EXPANDS OUT INTO THE NATIONS AS "THE CHURCH".

Here we must bring to light a little known fact. The Congregation of Israel and the Congregation of Christ share the same birth date on the Hebrew calendar. Is this likely to be just a coincidence?  
I submit that this is very unlikely. The coming of God's **Law** or His just and righteous rule and the coming of His **Grace** and mercy are both essential elements of the character of Christ our Messiah. They are as seamless as the garment worn by our Lord Jesus/Yeshua. He will gather His Elect in Israel and His Elect in the Church. The breach of Jeroboam will be healed. Both are destined to become one and the same. The crucible of the end-time will bring them forth as the [single undivided Elect](http://endtimepilgrim.org/elect.htm) we see spoken about in Holy Scripture. At the end of the story they will be in one accord. And when all is said and done they will emerge as a single company, a refined and glorious remnant. They will come into unity under Messiah as the "royal priesthood and .. holy nation" Moses and our Apostle Peter both spoke about. (Exo.19:6, 1Pet.2:9) 

In the summer feast of Pentecost we see the sovereign Presence of God. 50 days after the Feast of Passover God used His servant Moses to bring the Law or Torah down from Mount Sinai. He introduces His righteous rule into the nation of Israel and into the lives of men. On that first day epic day of Pentecost He writes His law on tablets of stone. He gives them to a nation; a nation He has called; a nation whom He has delivered out of Egyptian bondage. He comes down to His covenant people in power and great glory. The nation of Israel is challenged. The question is asked? Will you **as a nation** commit To YHVH, the God of Israel?

And what was their response?   
The people were in one accord.   
They answered in unison and in one voice.   
They said, **"We will!"**   
On that day the nation of Israel was born.

So it was the Most High God who established the nation of Israel. As His covenant people they were destined to become a country and a congregation manifesting the righteousness of YHVH/God. They would become a "royal priesthood and a holy nation" Both the giving of the Law on Mt. Sinai and the giving of the Holy Spirit into Israel as an overflow into the gentile nations came on Shavuot, or the Day of Pentecost. But that epic day 50 days after the passion of Christ would mark the time "when the Day of Pentecost had "fully come". The birthday of the nation of Israel and the birthday of the Church came on the very same date on the Hebrew calendar. 

For the 120 tarrying and waiting on God in the upper room the Holy Spirit came as a mighty rushing wind. Tongues of fire rested upon the 12 apostles. In that pivotal year of 32 A.D. the God of Israel sent forth the Good News of salvation in the Gospel from Jerusalem to the gentile nations round about. And so He established His Congregation, or Church, as an international Body, even the Body of Christ.

When the Day of Pentecost had "fully come" it turned out to be a day like no other before it. The Holy Spirit came down in waves of glory. He rested upon the heads of those who had tarried for Him in Jerusalem. But the Holy Spirit did not end His work in Jerusalem. The Spirit of the God of Israel would overflow beyond the Holy City in spectacular fashion. This was the promised "Light to the Gentiles" Isaiah had spoken about. Right there we saw the very beginning of the Church. The Congregation of Israel would spread out beyond Jerusalem and Judea to enter Samaria and then onwards towards the ends of the earth.

God's covenant people were greatly blessed that year. In the springtime they saw the shedding of the blood of the promised Sacrifice Lamb. God was coming into this cosmos. YHVH/God had come into His fallen creation as God in the flesh. And as our Lord Jesus Christ, or Yeshua Hamashiach, He brought His great salvation to all who would receive Him. But His great salvation would not stop at the borders of Israel. The Holy Spirit would overflow the nation of Israel. And the Gospel Light would statrt a great work, redeeming the lives of people even out to the ends of the earth. YHVH-God was launching His Congregation as a global company. And He was sending them forth as His ambassadors. They would not be left desolate, struggling to fulfill God's law in their own power. He would provision them with power from above. And He would come inside them to write His laws in their inward parts, even upon their hearts. (Jer.31:31) Many in Jerusalem, both Jew and Greek, would come into covenant with YHVH/God after this wonderful day. They would come to know and embrace the Saviour of Israel. And he would come to be known as Yeshua Hamashiach or Jesus Christ.

God’s congregation has always come to Him and found His great salvation the very same way. They have been saved by grace through faith in the promised Sacrifice Lamb. The Holy Spirit of YHVH, as always, has stood ready to fill the hearts of His Elect and so energize them by His grace towards righteousness and good works. Pentecost in that year 2,000 years ago was a huge corporate move of God. The Spirit of Israel began to overflow Israel and spill over into the heathen nations round about. The God of Abraham was saving and equipping **all** who came to Him through conviction of sin, repentance, and then faith in His Son. He would enter and change the lives of many from the inside out. And so they would become His witnesses.

The coming of Holy Spirit is just not a theological doctrine. It is a serendipity. Many will testify that this is a thrilling experience in God. In the Pentecostal experience God gives the believer the first foretaste of what it will be like to be with their Bridegroom in the glory. At Pentecost God's covenant people enter into a betrothal. They become engaged. They taste the heavenly food. YHVH-God is taking the initiative here. He is calling His people to Him in an intimate way. Then in an experience of glory He is giving us an earnest or down payment. It is a foretaste of things to come.

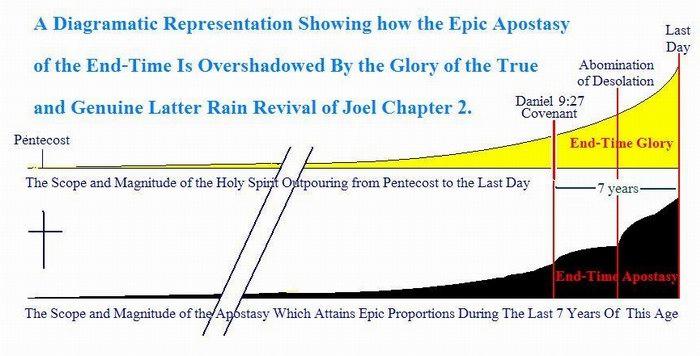
And so in Pentecost the saints make their experiential entry into the Eternal Covenant with God. He is the One they are destined to spend eternity with. He is the One and only true God, the Holy One of Israel. He has entered the cosmos as Immanuel, 'God with us'. He has spoken through the prophets. Now in His passion He is speaking through His Son. But God is still not finished. The Summer feast of Pentecost takes His people onwards. And so they enter into the flows of His Holy Spirit. This is how YHVH-God is at work in the cosmos He created. He is here to do business in the hearts of men.

So here we are 20 centuries later. The ministry of the Holy Spirit is now ramping up. He continues to save, to sanctify, to deliver and to heal. His magnificent Pentecostal power continues to work inside the hearts of men. He fills them by His Spirit just as fast as they are prepared to surrender up their self life and their flesh life to Him. His wonderful and mysterious work goes on. We see Him guiding, teaching, and inspiring His covenant people in ever more wonderful ways. He loves and cherishes His people. And in the days to come He will lead them on to glory.

## PENTECOSTAL POWER IN THE LAST DAYS

What can we say about the Holy Spirit in the last days? We can say a lot. The prophet Joel spoke of a massive revival that would power up in the endtime. He saw it climax in a blaze of glory in the very last days of this age. (Joel 2:28-32) See the article on [the End-Time Revival.](http://endtimepilgrim.org/end-timerev.htm)

Joel saw the climactic Holy Spirit outpouring as one would view a mountaintop from afar. He saw the Pentecostal outpouring at its peak. He saw it in the context of the days of the sixth seal cosmic disturbances of a darkened sun, a bloody moon, and the stars falling. (Joel 2:28-32) Jesus tells us in the Olivet Discourse that these are the cosmic events that will occur "after the tribulation of those days." (Mat.24:29) Surely this blow-out flooding of the Holy Spirit upon all flesh will come at the close of Daniel's 70th week after the 1260 days have ended. This must be during those last 30 days of this age running up to the [**1290 days**](http://endtimepilgrim.org/1290days.htm) spoken of by the Angel Gabriel in his message to Daniel. (Dan.12:11) The peak of the Holy Spirit outpouring will occur At the end of the final seven years of this age.



At the Second Coming of Christ, our other paraclete will be at our side once again. This will be a moment of unprecedented splendor. At His coming He will glorify all His saints, both the living and the dead. All will rise to meet Him in the air on the [Resurrection-Rapture](http://endtimepilgrim.org/resrap.htm) at the Last Day.   
This will cap off of the prophesied blow-out Pentecostal outpouring.  
In that epic day the saints will go up.   
They will go out in a blaze of glory.   
Who would want to miss this?  
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## SOME DEEPER MEANINGS OF PENTECOST. THE SUMMER FEAST AND A TIME OF BETROTHAL. THE BETROTHAL OF THE NATION OF ISRAEL AT SINAI. THE BETROTHAL OF RUTH, DURING THE TIME OF HARVEST. THE BETROTHAL OF THE CHURCH AT THE FEAST OF PENTECOST. THE BETROTHAL OF BELIEVERS AT THEIR OWN PERSONAL PENTECOSTAL EXPERIENCE.

As we begin our journey of discovery in search of the meaning of Pentecost we shall start by going back to the time of Moses. The children of Israel had come out of Egypt in a magnificent deliverance. They had crossed the Red Sea in a national baptism of sorts and come out into the Sinai desert. It was there at Mount Sinai in the third month, the month of Sivan, that God came down to meet His people. His Presence shook the earth. Up on the mountain the people saw the thunderings and lightnings. And they trembled. This was a day that they would remember forever. YHVH-God delivered the Ten Commandments to Israel and to all mankind. His appearance upon the mountain was accompanied with smoke, with thunderings, and with fire. (Exo.19:18). For the Israelites it was a day of national betrothal.

One and a half millennia later, on that same date on the Hebrew calendar, God visited His people once again. He had come in the person of a man, even God in the flesh. Christ then ascended into heaven. God then moved in covenant faithfulness to what He had promised. His people tarried and waited upon God. They were ready to receive what He had for them. And it was on the Day of Pentecost that the Holy Spirit outpouring came.

As we have alluded to earlier, the Feast of Pentecost had been the occasion of a great and noteworthy event in the Old Covenant. It had been the birthday of the nation of Israel. But now something new was happening. In that epic year of Christ's passion we are told that the Feast of Pentecost "had fully come". In that epic year and on that auspicious and awesome day the Feast of Pentecost was fulfilled in the New Covenant. On that day the Feast of Pentecost had become more than the **birthday of Israel**. Pentecost in 32 A.D. would now also become the **birthday of the Church**.

Pentecost that year was a day like no other. It was an awesome display of power from heaven. Tongues "like as of fire" were seen resting upon the 12 apostles. Witnesses heard a rushing mighty wind, like a tornado (Acts 2:2-3). In his sermon on that day, Peter explained what had just occurred to the assembled multitude, saying,

"These men are not drunk as you suppose. But this is that which was spoken of by the prophet Joel; And it shall come to pass, in the last days, saith God, 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: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapors of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:16-18)

Peter had quoted from a prophecy by the prophet Joel. This dated from about 800 years before. Joel’s prophecy foretold the climactic Holy Spirit outpouring that would be seen at the very end of the age. God inspired Peter to draw from that prophecy to explain the miraculous events they were seeing on that amazing Day of Pentecost 2,000 years ago. The message the Apostle Peter brought was simple and straightforward. This demonstration of spiritual power was the same Pentecost that Joel had seen! Peter was saying in effect that they were seeing this same remarkable outpouring of the Holy Spirit that Joel saw. Only they were not seeing it at it’s peak. They were seeing it at its beginnings. They were seeing it as it expanded out from Israel to be a Light into the nations.

This was a remarkable message. Obviously the Pentecostal outpouring that Joel saw had begun in earnest. And it was going to get more and more glorious as time went on. It would reach its peak **after the tribulation** in the days Of the cosmic signs of the 6th seal. This would be those awesome future days when the sun turned to darkness and the moon to blood.

God's Spirit was poured out on His people back then, even as it will be poured out in torrents during the end-time. The Holy Spirit will be powering up during the latter days of those final seven years of this age. This will be before the coming of the dreadful and awesome "Day of the Lord"!

That first Pentecost during the birthing of the Church was the 'early rain' of God's Spirit. But as we come into the arena and the time of the latter days of this age we shall experience the fulfillment of the ['Latter Rain'](http://endtimepilgrim.org/latterrain.htm) of God's Holy Spirit! The prophet Hosea foretold,

"Come, and let us return unto the LORD: 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. Then shall we know, if we follow on to know the Lord. 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." (Hosea 6:1-3).

The story of Ruth is especially appropriate for Pentecost for many reasons. It was at Pentecost that Boaz was betrothed to Ruth. It was the beginning of wheat harvest, and Ruth went out into the fields to glean from the harvest of Boaz, her next-of-kinsman. She presented herself to him in betrothal on the eve of Pentecost. He accepted, according to Jewish tradition. The Scriptures clearly reveal that it was the beginning of barley harvest when Ruth began gleaning (Ruth 1:22). She continued reaping all the way through until the end of barley harvest. (Ruth 2:21) This puts the story into the context of Pentecost. The connection of Ruth to the Church is obvious. (Ruth 2:6-11). The story of Ruth pictures the betrothal of the Church, typified by Ruth, the Gentile convert, and Jesus Christ, the Messiah, typified by Boaz, of the tribe of Judah.

## PENTECOST AS A COVENANT OF BETROTHAL IN THE SUMMER SEASON OF LOVE AND FLOWERS. RUTH IS BETROTHED TO BOAZ IN THE SUMMERTIME HARVEST. ISRAEL AT SINAI RESPONDS TO GOD'S PROPOSAL WITH A RESOUNDING "WE WILL!" THE CHURCH HAS HER 'MOUNTAIN TOP EXPERIENCE' ON THE BIRTHDAY OF ISRAEL, THE 7TH OF SIVAN, THE SUMMER FEAST OF PENTECOST.

Ancient Israel also entered into a betrothal, a "wedding" covenant with Hashem at Mount Sinai. On the day of Pentecost YHVH-God, the One who came to earth as the Messiah, came in His glory. From the foot of the mountain the thunderings and lightnings of His Presence were seen by a nation of 1-2 million souls. God "revealed" Himself to Israel and gave Moses the Torah including the Ten Commandments. (Exo.19:20; 20:1-17). This was surely a momentous event. This was a special "revelation" of God to mankind. It occurred in the desert of Sinai. We read,

"And all the people **saw** the thunderings, and the lightnings,   
and the noise of the trumpet, and the mountain smoking . . ." (v.18).

This was an epic day of visitation and covenant making. The two parties come to terms. The earth moves under the feet of the Bride. As a corporate nation the children of Israel enter into a betrothal. It is a binding blood covenant commitment to her Bridegroom. We read in Exodus 24:7 that Moses read the Torah, the covenant, to the people. They responded by saying,

"All that the Lord has said we will do, and be obedient!"

Thus the nation of Israel is born. It is the beginning of a new relationship between God and man. Israel becomes the betrothed of YHVH-God. He will take His prospective Bride onwards through many histories and adventures, in a divine romance, a series of wooings, onwards and upwards towards the consummation at the [Marriage Supper of the Lamb](http://endtimepilgrim.org/marriage.htm) at the end of the age.

The commitment made at Sinai represents a beginning of a national relationship. There are many difficulties to overcome. Shortly after Moses ascends Mount Sinai, the Israelites make the golden calf. They violate the commitment they made to YHVH as a nation. But God is patient and walks them through all this.

Mount Sinai is very much a national **wedding betrothal** between God and the nation of Israel. And as we saw in the history of Israel, the nation was unable to keep Old Covenant as it stood by itself.

## PENTECOST'S FULFILLMENT IN THE NEW COVENANT

Enter the New Covenant. And in this inner personal work of YHVH-God we see the only viable hope for the restoration of Israel. This is the wonder of Pentecost. Because in the New Covenant the global Church or Congregation of Israel can begin to be regathered as Israel, not politically but spiritually. Israel becomes a global Congregation of believers drawn out of Israel and the heathen gentiles. Now they are devoted to Hashem, the Holy One of Israel. So what was not possible for national Israel to attain through the Old Covenant by an externally imposed and policed Old Covenant (or Law) is now quite possible in the inner personal work of the new Covenant. The obedience to the Torah, God's righteous rule, and the restoration of the nation of Israel is not just a possibility. It becomes a living reality. The restoration of national Israel is made possible by an inner empowering of the Holy Spirit. The indwelling Messiah, (or Christ), of Israel can bring the Torah into the heart. This does not happen by a wagging of the finger. But it is happening "soul by soul and silently" in the gentle bonds of love. And so it is **'by grace through faith'** that the inner work of redemption and sanctification is being done. This is what will eventually lead on to the 'final witness' of the saints.

At the close of this age, Messiah Himself will return.   
His coming will bring the [glorification of the saints](http://endtimepilgrim.org/posttribrap.htm).   
And the whole redemption, sanctifiation, glofification operation will be wrapped up.

This ease with which it is possible for those in covenant with Messiah to obey Torah is nothing new. [(Micah 6:8)](http://www.biblegateway.com/passage/?book_id=40&chapter=6&verse=8&version=31&context=verse)  
True saints have known about this all along. [(Deut. 30:11-14)](http://www.biblegateway.com/passage/?search=Deut%2030:11-14;&version=50;)  
So called "Torah observance" has never been a problem for true believers.   
They live out this obedience in their daily walk with God.

The facts are that the saints are not perfect.   
But as the come to know God and walk with Him they begin to obey His law.   
His Torah, His righteous rule, is not a grievous thing to them at all.   
And why?

The answer is simple.

**They obey Him because they love Him!**

## PENTECOST IN THE NEW COVENANT. AND OUR PERSONAL BETROTHAL TO MESSIAH.

So our betrothal to Jesus Christ/Yeshua Hamashiach is a wonderful privilege. And our own personal Pentecost is very real empowering in God. It is a serendipity, an unexpected happy event, an initiation into the [Agape love of God](http://endtimepilgrim.org/lovingGod.htm). The prospective bride and groom commit themselves to each other. The "bride to be" willingly agrees to "obey" her bridegroom and be faithful to Him as her future husband. She pledges to keep the commandments and precepts He has given her for her future glory. They break bread together. The Bridegroom then presents the cup before His prospective Bride. If she decides to go with Him she drinks the cup. And so she enters into the New Covenant.

  
'Commune with Me' - by Keith Goodson.  
'Click' the image to go to his studio.

The couple come into communion together. They exchange vows. He promises to come for her at a future time. There is to be a Wedding Feast. The [Marriage Supper of the Lamb](http://endtimepilgrim.org/marriage.htm) will also mark the consummation of their future marriage.

Meanwhile, the Bridegroom promises to send His Holy Spirit, the Comforter to strengthen and to guide His bride until they meet at the consumation. By His Spirit He will communicate His love for her. He will cherish her through all times, the good and the bad. He expresses His love to her forever. She agrees to be faithful to Him, to love Him and to obey Him. By His Spirit she will endure life's trials on His behalf. She has signed the betrothal with Him. And so she will be His witness. Her witness remains true through hardships, distress, trials, persecutions, discouragements, or whatever.

There is no denying it, the Pentecost experience is a betrothal. It is a watershed, and it represents a new an higher relationship along with a new **commitment**. Covenant is no longer just a "deal" or a "contract" that can be discarded when it "no longer meets my needs". [Blood covenant](http://endtimepilgrim.org/bloodcove.htm) cannot be re-written into the legal language of property law and contract law. This is the way of the merchants. Blood covenant is a far greater and more awesome relationship than we see in the contracts for for goods and services. But many are trying to do this. Their scheme is to "sell" a weaker, but more "popular" version of christianity for the masses. But such "knock-offs" of true Christianity will just not "cut it" when the chips are down. This is our relationship with Messiah we are talking about here! The Eternal Covenant is an everlasting relationship. It is a [blood covenant](http://endtimepilgrim.org/bloodcove.htm) commitment. And it is written in the heavenly language of eternity. Just like our marriage covenant it is 'unto death do us part'.

As we have seen, Pentecost is a **transforming** experience. It is the doorway into a **new relationship**. Two who were formerly separate now "tie the knot" and walk as one. Christ the Head is betrothed to His Church, even His Body, the Body of Christ. Together they are the **Servant** of God the Father, even the man-child company. [(Rev.12:1-5)](http://www.biblegateway.com/passage/?search=Rev.%2012:1-5;&version=31;) They are committed to each other in a relationship that is binding.

Paul wrote that in this life we are to be **transformed** until we are ready to become **one** with Christ.   
He wrote,

"And be not conformed to this world: but be ye transformed by the renewing of your mind,   
that ye may prove what is that good, and acceptable, and perfect, will of God". (Rom.12:2).

Paul likewise wrote to the Ephesians,

"That ye put off concerning the former conduct the **old** man, which is corrupt according to the deceitful lusts;   
and be **renewed** in the spirit of your mind; and that ye put on   
the **new** man, which after God is created in righteousness and true holiness." (Eph.4:22-24).

To the Colossians, Paul writes:

"Lie not one to another,   
seeing that ye have put off the old man with his deeds and have put on the new man,   
which is renewed in knowledge after the image of him that created him." (Col.3:9-10).

As the people of God, we are being changed from the inside out.   
By our surrender to the leading of the Holy Spirit we are becoming a new person.   
We are being sanctified and set apart for a higher purpose.   
We are being transformed into the very **image** and spiritual likeness of Jesus Christ!

At the time of the giving of the Law the Old Covenant, a marriage covenant between YHVH and Israel, was proposed and answered with a resounding "We do!" by the nation of Israel. We saw this on that first Pentecost at Mount Sinai. Now, in the New Covenant Pentecost is seeing the betrothal of Christ's Church. It is a day of epiphany, a time of divine manifestation. Once again God is coming down and showing Himself powerful among men. God's covenant people are again entering into a new relationship with God in a mountaintop experience. It is an earnest, a down payment, on our future inheritance in God. Here at Pentecost we see and eat the firstfruits of many glories yet to come. Pentecost is a foretaste of that magnificent future day when the Church will be glorified. The saints will receive new incorruptible spiritual bodies and will come into immortality in the New Heaven and New Earth. The Congregation of God will at last become that "royal priesthood, and a holy nation". (1Pet.2:9)

Pentecost also looks forward to the day of our "epiphany", our complete change from mortal to immortal, from corruptible flesh to incorruptible spirit bodies, from the corruptible human state into the Divine nature through union with Christ. Through Pentecost God’s covenant people are empowered by the Holy Spirit. They find the oil to light the way in that coming dark journey. And Pentecost gives us a foretaste of that coming future day when Christ will be "revealed from heaven," in awesome power and glory.

As we can readily see, Pentecost is not just an old forgotten Jewish feast. We have every reason to believe that the Feast of Pentecost, like Passover and Tabernacles, will continue to be celebrated during the coming Millennium of Messiah. It will be one of the three pilgrimage festivals that every family in Israel will go up to Jerusalem to attend every year.

Does this mean there will have to be a quantum leap forward in transport in the coming [Age of Messiah](http://endtimepilgrim.org/millennium.htm)? Perhaps so. In those future times people may be in an age of technology that far outclasses the one we now know. In the coming Millennium of Messiah it may even be possible to travel at unheard of speeds from place to place around the world. Perhaps in those wonderful future times the people under Messiah will have new vehicles that can generate a gravitational field to cancel out gravity and accelerate a vehicle at unheard of speeds. Vehicles could be suspended in the air or fly through the air in a locally generated gravitational field around the vehicle.

This is not beyond the realm of possibility. Albert Einstein was working on the Unified Field Theory towards the end of his life. God will not let us have this technology yet. There would be extreme danger of this technology falling into the hands of the wicked men and rogue governments our era. But in the coming [Millennium of Messiah](http://endtimepilgrim.org/millennium.htm) it will be different. Lucifer will be in [the Abyss](http://endtimepilgrim.org/abyss.htm) And the world system, under Messiah, will no longer be evil and unsafe. The citizenry of the world in that coming golden age will be able to move forward in every conceivable way under His wonderful ministry and rule.

## FOUR FEASTS OUT OF SEVEN HAVE BEEN FULFILLED. FOUR FEASTS ARE YET TO GO.

Pentecost is the fourth of the Seven Feasts of Israel.   
The first four have been fulfilled.   
The fifth, sixth, and seventh feasts are yet to be fulfilled.   
Knowing God's track record so far, will they be fulfilled?

Most certainly they will!

Obviously they will be epic earthshaking events.   
What will happen on those future feast days?   
The answer is absolutely mind boggling.   
It is the subject of our exciting article on the [FALL FEASTS OF ISRAEL](http://endtimepilgrim.org/fallfeasts.htm).

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