

The Wavesheaf, the Bride and the Marriage

In tackling such an important subject as this, we enter an area which is replete with symbolism, symbolism which must necessarily also be prophetic in nature and so fraught with the danger of error for the most diligent Bible student, even those blessed with God's Holy Spirit and the humility to ask for His guidance. That's why the Apostle Paul warned that we see all prophecy 'through a glass darkly'. For many years even the Apostles mistakenly believed that Christ's return would occur in their lifetimes!

So it is that those of us whose ministry includes the elucidation and expounding of symbolism with intrinsic prophetic significance, carry a heavy responsibility to be aware of ALL scripture which has a bearing on its prophetic character, missing out no scripture which could affect its prophetic impact. It is wise for us to appreciate the challenging questions that can result, and thankfully investigate the points raised when the writer is sincere, for we can all learn in this way. Proverbs 27:17, '*Iron sharpens iron, and one man sharpens another.*' It would be foolish to ignore this input after asking God for guidance which He may have sent, and though we may come to our personal conclusions, we can never be 100% dogmatic about prophecy!

It is doubtful that most of the priests who carried out the sacrifices and offerings in Ancient Israel had any understanding of the spiritual symbolism they contained, and so it has been left to biblical scholars of the Christian era to explain them, and most of those lacked the Holy Spirit, relying instead only upon man's intellect. Even among those God has called and chosen, most have mistakenly followed the calendar which the Jews only finalised some 1000 years after the death of Christ, which misplaces the most relevant sacrifices and offerings which relate to end-time events in the timing of the significant Holy Days, by as much as more than one month, as it has this year of 2016.

You can imagine the room for error regarding the prophetic spiritual symbolism of those offerings which has thus afflicted the majority of God's people!

In this regard, the most relevant sacrifices and offerings to End Time events are those upon Wavesheaf Day during the Feast of Unleavened Bread, and those on Pentecost, Feast of Weeks or Feast of Harvest, Exodus 23:16, '*You shall keep the Feast of Harvest, of the firstfruits of your labour, of what you sow in the field.....*'. Wavesheaf Day passes unnoticed by the Christian world, though it actually is of the greatest significance to the hopes of all Christians, as we will see.

The day of Pentecost, 50 days later, is known by the Christian world as the commemoration of God's giving of the Holy Spirit, but we will see that it has additional symbolism which should act as a great warning, even to those called and chosen by God.

In particular, we will be examining the meaning of the offerings which God required from Israel on those two days, because, as you can read in our article 'God's Holy Days', both days play an important role in picturing 2 stages of God's Plan for mankind, stages which are consecutive in sequence and central to that part of God's Plan we are about to enter, known generally as the End Time.

Essentially, we will see that the two days are about two distinct harvests in Israel. First comes the spring barley harvest, which God uses to determine the commencement of the biblical year. Each year, in the 12th month, when it is determined that the barley harvest will be ripe enough (abib or aviv) to begin by about the 14th of the next month (because the Wavesheaf day occurs on the day after the weekly Sabbath, during the coming Feast of Unleavened Bread) that coming month is declared the first month of the next year, the month of 'the Abib'.

If it is not found to be ripe enough, so that the Wavesheaf would not be available, a thirteenth month is added, called an intercalated or 'intercalary' month.

This barley crop is known as the firstfruit harvest, as it is the first or early harvest in Israel, and spiritually it represents God's early harvest of Christians who are fully prepared for the 1st resurrection at Christ's return for His Bride. James 1:18, Hebrews 11:35, *'Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures,'* and *'Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.'* Think about **when** the firstfruits are offered!

The barley harvest is gathered in during the next 7 weeks, and then comes the beginning of the *larger* wheat harvest which is why it is referred to as the 'feast of harvest' in Exodus 23:16. *'You shall keep the Feast of Harvest, of the firstfruits of your labour, of what you sow in the field...'* The wheat harvest also has its firstfruits which are special unto the Lord, represented by the first of the harvested wheat crop, Exodus 34:22, *'You shall observe the Feast of Weeks, the firstfruits of wheat harvest...'* These firstfruits of the wheat harvest picture a special part of those raised in the *second* resurrection who are mentioned in Revelation 7:14-17, *'I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. "For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. "They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; for the Lamb in the centre of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.'*

What we are focussing on here today is the difference between the two harvested groups. Both are firstfruits. One group, the first, takes part in the 'better resurrection' because they were the 'wise' who were fully prepared, but the other group miss out on the millennium, the first 1000 years of God's Kingdom (Revelation 20:4) because they were the 'foolish', Matthew 25:1-10, *'Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.'*

Lacking the diligence reflected by the flowing of God's Holy Spirit, they are unprepared when Jesus Christ returns and so the door to the marriage is closed against them. As a result, they do not marry Christ and instead remain behind when Christ carries His bride-to-be away to heaven, on the Sea of Glass, and give their lives in repentance for their unpreparedness, during the Great Tribulation, Revelation 12:14-17, *'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'* And Revelation 14:12-13, *'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'*

The first group, who become the Bride of Christ, are 144,000 in number, and are gathered during the whole period of man's existence from Adam to the final 'barley harvest', over the 2 separate covenants – still only a tiny fraction of mankind. In Revelation 14:1-5, we see them on the Sea of Glass in heaven, after their marriage to Christ, because we see that they now have the family name, *'And I looked, and, lo, a Lamb*

stood on the mount Sion, and with him an hundred forty and four thousand, having his **Father's name written in their foreheads**. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song **before the throne**, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are **virgins**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.' They are called 'virgins' here, because they have escaped the dominion of men by being faithful to Jesus Christ's words alone, rather than looking to the teaching of false ministers. They were sealed with God's Holy Spirit at baptism and will be changed into Spirit beings at the *first resurrection*, Ephesians 4:30, '*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*' 1 Corinthians 15:51-53, '*Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at **the last trumpet**; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.*'

To understand the timing of '*the last trumpet*' see Vines Dictionary of New Testament Words – Trumpet, and Exodus 19:16-19, where the **second** trumpet relates to the events of Israel's marriage to God at Sinai on the day of Pentecost, '*On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.*'

The second group are pictured **after the first resurrection** has taken place at the 6th Seal, in the very next chapter of Revelation, chapter 7. First, we note there that another 144,000 of Israel are **then** sealed, including those virgins who were unprepared and gained the Holy Spirit previously, in verses 1-8. Verses 9-17 picture a much greater number who also repent and give their lives during the Great Tribulation, 7:14, '*And he said to me, "These are the **ones coming out of the great tribulation**. They have washed their robes and made them white in the blood of the Lamb*', thereby gaining the promise of the special positions listed here, after *their* resurrection, verse 15-17, '*I said to him, "Sir, you know."* And he said to me, '*These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne **will** shelter them with his presence. They **shall** hunger no more, neither thirst anymore; the sun **shall** not strike them, nor any scorching heat.*' They will have to wait for their reward until the second resurrection!

There is then, a built-in warning here to the people of God in His Church that only a small minority of them will be found amongst the 144,000 in the first resurrection. Many are called and chosen, but very few are regarded as faithful enough to become the Bride of Christ. Christ obviously demands the highest standard of diligence and faithful loyalty to His words and will not tolerate the pollution of idolatry, brought about by the dominion and commandments of men, which he plainly warned against, Matthew 20:25 -26, '*But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant.*'

As all the sequential parts of the plan of God are pictured by the special days listed in Leviticus chapter 23, we now come to the question: "Which special day mentioned here presents us with the most likely time of the first resurrection?"

Now remember we are talking about two distinct harvests. The first harvest of barley is accepted to last about 20-30 days in Israel and in biblical times it could not commence until the Wavesheaf had been waved. Gradually, the barley would all be harvested and the wheat harvest would become ripe enough to begin.

Jesus Christ is the ‘first of the firstfruits’, symbolised by the Wavesheaf – 1 Corinthians 15:23, *‘But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.’* His ascension to His Father in heaven was symbolised by the lifting and waving of the Wavesheaf made up of many stalks of barley, then, we come to the supporting ‘lamb without blemish of the first year’ as a burnt offering. Burnt offerings were always accompanied by a meat (Food or grain) offering and a drink offering, eg. Exodus 29:40, Numbers 15:3-4. On the Sabbath day the burnt offering was doubled – two lambs, two tenth deals of fine flour, and the drink offering was doubled also, Numbers 28:9.

However, in Leviticus 23:13, we read of a **very special** offering of abib barley, after the Wavesheaf has been waved, *‘And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin.’* This special offering of barley may well have been ground from the Wavesheaf’s many stalks of barley, for the harvest itself could not begin until the Wavesheaf had been waved, verse 14, *‘And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.’*

Notice that here though, the meat offering attendant upon the one lamb, is not *one-tenth* deal of fine barley flour as *normally* required, but *two*, though the drink offering seems to have remained the same. The reason for this disproportion, peculiar to this feast occasion, has been suggested to be on account of **the firstfruits of the barley harvest** and therefore the second part of the double measure of fine flour mixed with oil and frankincense was attendant upon the oblation of the Wavesheaf. In other words, spiritually, this second deal of fine barley represents Christ’s Bride to be!

We have seen that the firstfruit barley harvest pictures those in the better resurrection (Hebrews 11:35), those who by their diligence and faithfulness equate to the virtuous woman of Proverbs 31:29, *‘Many women have done excellently, but you surpass them all.’* The sequential nature of the offerings listed in Leviticus 23, and the instructions for this offering, which we find detailed in Leviticus 2:13-16, also indicate that this offering pictures the Bride of Christ: *‘You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt. “If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain. And you shall put oil on it and lay frankincense on it; it is a grain offering. And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.’*

It was a meat or food offering to the Lord, in part to be burned upon the altar and, as ‘**most**’ holy, **it could not contain leaven**, Leviticus 2: 3-4, *‘The remainder of the grain offering belongs to Aaron and his sons: a thing most holy, of the offerings to the LORD by fire. Now when you bring an offering of a grain offering baked in an oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil.’* It was commanded to be offered with salt as we saw in verse 13, because salt is known to prevent corruption and to purify, as opposed to leaven. Matthew 5:13, *“You are the salt of the earth.”*

- The ground barley was of fine flour, Leviticus 2:1, and 23:13, reflecting refined character, finely ground through trial and temptation and the experience of the need of Christ’s sacrifice. Leviticus 23:13, *‘And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.’*
- The olive oil mingled in the flour which was then anointed with oil, is a symbol of God’s Holy Spirit within Christ’s Bride-to-be, Leviticus 2:5-6, *‘And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.’*
- This meat offering of *abib* barley picturing the Bride, contained frankincense which was *reserved for God* as a sweet fragrance which was brought forth by fire in the part of it which was burned on the

altar. Leviticus 2:15, *'And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering,'* and verse 10, ... *'it is a thing most holy of the offerings of the Lord made by fire'*

Note that the offerings associated with both the Wavesheaf and the Pentecost loaves point *forward* to harvests that had not yet been gathered.

It has of course been suggested that offerings related to **Pentecost** actually picture the Bride, but we have seen that the bigger Pentecost harvest is of wheat, and though the wheaten loaves were also waved like the sheaf of barley with its many stalks, they, unlike the separate Wavesheaf meat offering of fine barley flour, **contained leaven**, making them unsuitable to picture the Bride of Christ.

Another suggestion is that the two lambs sacrificed at Pentecost picture the Bride, gathered in over the two covenants. However, they were peace offerings (Leviticus 23:19) by which peace was established *in connection* to the two loaves baked with leaven, which could *not* be burned as a sacrifice because of the leaven, representing imperfection. As such, they were a symbol of thanksgiving for God's *mercy*, which at the physical level represented the Israelites' joyful gratitude for the harvest of their daily food.

However, Christ's Bride IS the spiritual abib barley harvest, which does *not* apply to lambs.

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Also needing to be taken into account in order to determine the correct symbolism of the spiritual firstfruit harvest, is the *timing* of the symbolism. We see that the Bride of Christ is found on the Sea of Glass in heaven for 3½ years, a time of preparation and training for their role as kings and priests assisting Christ in His rule on the earth, as was experienced by the Apostles, Revelation 12:14, *'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.'* This period of time will not fit in between Christ's suggested return for His Bride at Pentecost, and the Feast of Trumpets 3½ years later, but it can just fit in, under certain circumstances, which will be explained, between Wavesheaf day and the future Feast of Trumpets.

There has always been a problem with the various lengths of time mentioned in Revelation in relation to the periods mentioned in the last half of Daniel's 70th week, after Christ's return for His Bride (Daniel 9:27). The problem is that 42 months, 1260 days and 3 ½ years are not the same period of time, because during 3½ years at least one intercalary year would normally occur, adding one extra month to the 42.

All of these periods, we must understand, conclude when Jesus Christ arrives on the Mount of Olives *with* His Bride, after spending 3 ½ years on the Sea of Glass. Revelation 12:14, *'But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.'* Revelation 14:1, *'Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.'* Rev 15:2-3, *'And I saw something like a sea of glass mixed with fire, beside which stood those who had conquered the beast and its image and the number of its name. They were holding harps from God, and they sang the song of God's servant Moses and of the Lamb: "Great and wonderful are Your works, Lord God Almighty! Just and true are Your ways, O King of the nations.'* The fact that Christ's Bride is in heaven upon the Sea of Glass before the Father's throne for 3½ years, enables us to recognise that the Beast's activity in Jerusalem, Revelation 13:5, and 11:2, and the work of the two witnesses, Revelation 11:3, begin *after* the first resurrection has taken place, and take up the same period of time, *less* than 3 ½ years.

These things take place *after* the Saints have fled from Jerusalem, Luke 21:21, *'Then let those who are in Judea flee to the mountains, and let those who are inside the city [Jerusalem] depart, and let not those who are out in the country enter it.'* And also *after* the foremost of the Beast's invading armies has been wiped out in a vain attempt to catch and destroy God's fleeing people, Revelation 12:15-16, *'Then from the mouth of the serpent spewed water like a river to overtake the woman and sweep her away in the torrent. But the*

earth helped the woman and opened its mouth to swallow up the river that had poured from the dragon's mouth.' Here the water as a flood is a symbol for the first armies of the Beast that arrive in the Jerusalem area.

Likewise, the two witnesses do not begin *their* work until the same period of 30 days has passed from the halfway point in Daniel's 70th week, Daniel 9:27. *'And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease....'* Why 30 days? Daniel 12:11, *"From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days"*. 1290 days is just one intercalated month longer than 1260 days, which would be expected to occur during a period of 3½ years.

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The same kind of problems in the *first* half of Daniel's 70th week can also be solved by adding in the intercalary years. Let's start with Daniel 12:12, *'Blessed is he who waits and arrives at the 1,335 days.'*

How is this number arrived at? '

The 1335 days begin from the very start of the last seven years (End Time or Daniel's 70th week) which opens with the angel's message of Revelation 14:6-7, *'Then I saw another angel flying overhead, with the eternal gospel to proclaim to those who dwell on the earth — to every nation and tribe and tongue and people. He said in a loud voice, "Fear God and give Him glory, because the hour of His judgment has come. Worship the One who made the heavens and the earth and the sea and the springs of waters."'*

360 days 12 normal months

360 days 12 normal months

360 days 12 normal months

30 days 1 intercalary month

30 days 2nd intercalary month

180 days half of a normal year

15 days to reach Wavesheaf Day

1335 total

On first sight it might seem improbable that we could have two intercalated years so close together, but read this: *"Not only does the Jews' own Mishnah disprove the antiquity of the present-day Jewish calendar, but the Talmud also refutes the contention that [it] is an ancient institution of the Jews. In the footnote, p. 117, the ERE states, "It is related in the Talmud (Sanhedrin, 12a) that Akiba (first half of 2nd Century A.D.) reckoned three years as intercalary—a fact which proves the non-existence of any intercalary cycle at that time. Three successive intercalations is unheard of in the modern Jewish calendar which has the additional month intercalated seven times in a 19-year cycle, viz. In the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years. This is clearly stated in The Comprehensive Hebrew Calendar by Arthur Spier, Number 10 under C. The Common and Leap Years."* – from www.yaiy.org/literature/biblicalvsjewishcalendar.html

Thus we see that Jewish records reveal that before their present calendar was introduced, three successive intercalations occurred, so to see two intercalations in *three and a half* years is less than that, and obviously not impossible.

What we saw then, in the adding up, is two extra months for two intercalated years, and in the half year, 180 days for half of a normal year, plus fifteen extra days to reach Wavesheaf Day, after the start of the New Year. In the current Jewish or Hebrew calendar used today, seven predetermined years in a 19 year time

cycle are intercalated, but in the system used by the Jews at the time of Christ, God alone determined which years were intercalated by the ripeness of the firstfruit barley harvest, primarily.

As a consequence, though Daniel's 1335 days make no sense at all to those keeping the calculated Hebrew calendar, when these intercalated years occur during the first half of the last difficult seven years of the End Time, they will provide God's faithful people with the evidence that God's plan is ongoing, enabling them to be assured and fully prepared for the return of Christ for His Bride, 1 Thessalonians 5: 1-6, *'Now concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labour pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober.'* From the time of the first Angel's Message God's people will know what to expect.

Not only that, but, were it not for the presence of God's faithful in Jerusalem (See our article 'End Time Church in Jerusalem' http://www.ozwitness.net/docs/end_time_church_in_jerusalem.pdf) the world would no longer have a witness about the start of God's year, and hence the timing of God's Holy Days, after the fall of the USA when world war begins, preventing all international travel by civilians. This vital information for God's people will be published from Jerusalem for those left behind, deceived by a false scenario which has the resurrection taking place at the Feast of Trumpets.

Note then, that when God's diligent and faithful people in Britain and America follow God's instructions after the first angels message (Revelation 14:6-7 and Revelation 18:2-4) to carry out God's instructions in Jerusalem, most of the Church of God will remain behind and experience war, invasion and captivity, Revelation 14:8,12, *'Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality." ... Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.'* Exactly how long they will suffer this tribulation is revealed in Daniel 8:13-14, *'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'*

The daily sacrifice here is the work of God's church, then curtailed except in Jerusalem; the sanctuary is God's Church, and the host most of God's people, then trodden down by invasion. Even in Jerusalem persecution eventually comes, then, after the Church there has to flee to the mountains, the Beast brings about Jerusalem's desolation by his blasphemous actions.

By adding together the 1335 days of the first half of Daniel's 70th week and the 1290 days of the 2nd, we find the seven years last for 2625 days. Take away the 2300 days of Daniel 8:14, and we are left with 325 days between the first angel's dramatic worldwide announcement, and the fall of Babylon (Britain and America, see our article on Revelation 14). This is the amount of time the faithful will have to sell up and move to Jerusalem before world war will prevent travel.

God's faithful will know that the resurrection will take place after 3½ years, or the 1335 days, from the angel's worldwide message. This is confirmed from Daniel 12:1-7, especially verse 7, *'And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.'*

Truly, the Beast has then finally shattered their power to publish God's witness, after his advancing army drove them from Jerusalem, and by then no other group has been able to preach the gospel for almost three years, because of the first five seals of Revelation 6, the 'tribulation of those days' of Matthew 24:29.

In conclusion, we have seen that the offerings on Wavesheaf Day are spiritually significant in picturing the resurrection of the Firstfruit Saints who become Christ's Bride. Any bride will tell you that a great deal of time is needed to prepare for a marriage, and the scenario which has the first resurrection occurring on the same day as *both* the marriage in heaven before the Father's throne, *and* Christ's final return with His Bride, is totally impractical, and also cannot explain the number of days listed in the Bible concerning those last 7 years.

It is not certain from the Bible *which* Pentecost during the *final* 3½ year period that follows, will be the one on which the marriage to Christ takes place in heaven, though the first one would seem most appropriate, but Pentecost was the day upon which Israel's marriage to God took place at Sinai, and that pattern will be repeated, for what we have seen in the symbolism attached to all the Holy Days is that what is pictured by the symbolism takes place on that day.

Finally, remember that we see both prophecy and symbolism through a glass darkly. We believe we have considered all the relevant scriptures, but do not claim to be dogmatic, and rather are presenting our personal conclusions for you to consider, remembering that the rich symbolism of the abib barley Wavesheaf and its offering has, until now, been ignored.

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