

Pentecost: “The Fiftieth Day”

By Leroy Surface

Definition of the word “Pentecost:” (Strong’s #4005) “pentēkostē - Feminine of G4004; *fiftieth* (G2250, ‘day’ being implied) from Passover, that is, the festival of Pentecost.”

Introduction

The meaning of the word “*Pentecost*” is simply “*fiftieth*.” When the scripture says, “...when the day of Pentecost was fully come,” it is actually saying, “...when the *fiftieth day was fully come*,” and refers to the “*feast of Pentecost*,” or literally, “*the festival of the fiftieth day*.” The children of Israel had celebrated “*Pentecost*” on the “*fiftieth day*” after the Passover for almost fifteen hundred years before the hundred and twenty disciples of Jesus received the Holy Ghost on the “*Day of Pentecost*,” as recorded in the Book of Acts. The first “*Pentecost*,” or “*fiftieth day*,” is the day God appeared in fire on Mount Horeb to speak to the children of Israel. This was the day He gave His “*Ten Commandments*,” speaking to the entire nation in an audible voice. It was in memory of that day, that Moses instituted the “*festival of the fiftieth day*” which we call “*the feast of Pentecost*.” The children of Israel were commanded to keep the feast every year on the fiftieth day after the feast of Passover. For the sake of understanding this message, we will refer to the day God spoke to the children of Israel from Mount Horeb as the “*original*” or “*first*” Pentecost, and we will refer to the day that the hundred and twenty received the Holy Ghost as the “*second Pentecost*,” because, it was on this day, the day of the “*second Pentecost*,” that God was finally able to fulfill the promise of the “*first Pentecost*,” upon all who believed and obeyed Him.

The Promise of the “Fiftieth Day”

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

Exodus 19:1

The children of Israel left the land of Egypt on the fifteenth day of the first month, which the modern Jewish calendar calls “*Nissan*.” We recall that Moses had

commanded them to take a lamb, one “*without spot or blemish,*” out of their flocks on the tenth day of the first month, to be slain in the evening of the fourteenth day. They were to brush the blood of the lamb above the door and on the door posts of their house. During the night hours they were commanded to eat the flesh of the lamb with unleavened bread and bitter herbs. This was the **first** “*Passover feast,*” which took place on the night the death angel passed through the land of Egypt to slay the firstborn child of every household. Only those who believed God and placed the blood over their doors were spared from the death angel. God said, “*When I see the blood, I will pass over you*” (**Exodus 12:13**), hence the name “*Passover.*” It was early in the morning of the fifteenth day that they left the land of Egypt. Forty five days later they came into the wilderness of Sinai, which would have been the first day of the third month. There they made their camp at the foot of Mount Horeb, where they would stay for almost a year. On the next day Moses went up into the mountain to speak with God, and returned with a message for the people.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Exodus 19:3

God had certainly proven His great power when He sent the plagues on Egypt and delivered the children of Israel out of the cruel hand of Pharaoh. The final plague came on the night the death angel passed through the land to slay the firstborn of every house. They saw the power of God to protect them from the plague of death when they placed the blood of the Passover lamb over the entry doors to their house. Possibly the greatest display of His power was the day He parted the waters of the Red Sea to make a “*way*” for the children of Israel to pass over. God reminds them, “*Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*” The term, “*I bare you on eagles' wings*” refers to the great love and care God demonstrated in delivering His people, protecting them, providing food and drink for them, and in the last words of the verse, “*I...brought you unto myself.*” In these few words we see the reason God saved them out of Egypt; it was to “*bring them to God,*” whom they would meet at Mount Horeb. Their ultimate destination, according to the promise God made to Abraham concerning his descendants, would be the land of Canaan, which God would give to them for their inheritance. More important than Canaan, however, is Mount Horeb, where God “*introduced Himself*” to His people, the children of Israel.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Exodus 19:3-6

This wonderful promise that Moses brought from God to the children of Israel on the forty eighth day was to be fulfilled on the “*fiftieth day*,” which would be the “*original*” or “*first Pentecost*.” Notice the two conditions, which were required to receive the wonderful threefold promise.

1. Obey my voice: The apostle Paul tells us that sin entered into the world by Adam’s “*disobedience*” (**Romans 5:12, 19**). When He gave the covenant of blessing to Abraham and his seed, God said it was because “*...thou hast obeyed my voice*” (**Genesis 22:18**). The children of Israel, who were Abraham’s descendants through Isaac and Jacob, fell into bondage in the land of Egypt where they had dwelt for four hundred and thirty years. God delivered them from slavery to bring them to Himself at Mount Horeb, where He would bestow upon them His great blessing if they would simply “*obey His voice*.”

2. Keep my covenant: The covenant God spoke of was not the Law of Moses, which would later be “*added because of transgressions*” (**Galatians 3:19**). Instead, it was the covenant that God had confirmed in Christ and given to Abraham hundreds of years before (**Galatians 3:17**). It was the covenant of blessing they would enjoy forever, if they would only “*believe God*” and “*obey His voice*.” The words of God, which we call the “*Ten Commandments*,” actually defined what the children of Israel would be if they would “*obey His voice*.”

The “*blessing*” that would be theirs was threefold:

1. Ye shall be a peculiar treasure unto me above all people: God had already delivered them out of slavery, which is the lowest estate known to man. In slavery, they were “*beneath all people*,” but God promised they would be “*above all people*” if they would “*obey His voice*.” In fact, they would be God’s “*special people*,” a people that God would display among the nations as proof that He is God.

2. Ye shall be unto me a kingdom of priests: Every person among them would be a “*priest unto God*.” God would continue speaking to each of them, not as the voice which thundered from the mountain, but in His “*still small voice*,” which they would obey and be greatly blessed.

3. Ye shall be unto me...an holy nation: The words that God spoke from Mount Horeb, which became known as “*The Ten Commandments*,” would be written in the hearts of the people by the “*finger of God*” (the Holy Ghost). Righteousness would be their nature and holiness would be their fruit. They would be known among the nations as “*the nation that obeys the voice of their God.*”

The blessings of Abraham would come upon them to the fullness. “*I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed*” (**Genesis 12:2-3**). They would be the spiritual seed of Abraham according to the covenant given to Abraham; “*...in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice*” (**Genesis 22:17-18**).

Horeb, the “Burning Mountain”

Things did not work out at Horeb as God had intended. This “*fiftieth day*” was a day of destiny for the children of Israel. It was the day the living God of Israel would speak to His people out of the burning mountain, just as He had spoken to Moses from the burning bush, only a year or so before on this very same mountain. Moses had met God for the first time at Horeb; and now, the entire nation would “*meet God*” and “*hear His voice*” at the same place. It was meant to be a day of rejoicing in the receiving of the blessings God had promised to Abraham and “*his seed.*” The people would rush forward to the mountain, hoping to catch just a glimpse of the wonderful God who was speaking these wonderful words. When they arrived at Horeb they were still slaves in their hearts; but, from this day forward, they would be the “*special people*” of God, His “*holy nation,*” and a “*kingdom of priests.*”

Over forty years before this day, Moses had fled from Egypt under a death sentence. About a year before this day, Moses met God on this same mountain. God introduced Himself to Moses out of the fire in a bush, saying, “***I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob ...I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters...And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey...come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt***” (**Exodus 6-10**). Consider what happened to Moses at the burning bush on Mount

Horeb. He met God; he heard the voice of God; he believed God; he obeyed His voice, and God made Moses to be His “*peculiar treasure*.” Embodied in this one man was a “*kingdom of priests, and a holy nation*.” When Moses went before Pharaoh, he did not go in the name of a shepherd from Midian. He did not go as one who had a death warrant against him in Egypt. Instead, he went to Pharaoh with a “*death warrant*” for every household in Egypt if Pharaoh refused to release the children of Israel. In **Exodus 7:1**, God says an incredible thing to Moses; “*See, I have made thee a god to Pharaoh*.” Nothing could “*by any means hurt him*” (**Luke 10:19**), because Moses belongs to God; he is God’s “*special treasure*.”

Let me be so foolish (a ‘fool for Christ,’ **I Corinthians 4:10**) as to say it was God’s will to do for all the children of Israel the same thing He did for Moses at the burning bush. They would become, on that “*fiftieth day*,” a “*peculiar treasure*” to God, a “*kingdom of priests*” and His “*holy nation*.” As a “*kingdom of priests*” they would “*reign on earth*” according to the promise of God to the redeemed (**Revelation 5:9-10**). Less than a year later they would enter the land of Canaan, which, at their coming, would blossom as a rose, and God would send hornets before them to drive out the evil inhabitants of the land (**Exodus 23:27-28**). Sadly, however, nothing went the way it should have on the fiftieth day. The children of Israel missed their “*day of destiny*.” Instead of rushing to the mountain to see God, they turned their backs and ran from God. Instead of obeying God’s voice, they refused to even listen to His voice. Most theologians accept the position of the unbelieving Jews, that this was a wonderful day for Israel; the day God made covenant with His people in the Law of Moses and promised to be their God forever. Moses, however, told a different story on the last day of His life on earth.

The Law of Moses; a Witness Against the People

Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there FOR A WITNESS AGAINST THEM.

Deuteronomy 31:26

According to the account given by Moses in the fifth chapter of Deuteronomy, God spoke Ten Commandments to the people from Mount Horeb, and “*He added no more*” (**Deuteronomy 5:22**). According to the apostle Paul, the Law of Moses “*...was added because of transgressions...*” (**Galatians 3:19**). The Law of Moses, which contains six hundred and thirteen commandments and ordinances, would have never been given if the children of Israel had listened to and obeyed the voice of God which spoke from Horeb. In fact, the Ten Commandments, which were later written

in tables of stone, would have been written in the hearts of the people, and they would have been governed by the working of the Spirit of God in their hearts. The apostle Paul relates to this very issue when writing to the children of God at Corinth; “...ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; **not in tables of stone, but in fleshy tables of the heart**” (II Corinthians 3:3).

After forty years of wandering in the wilderness, the Law of Moses was at last complete. It was on the last day of His life that Moses called the entire congregation together to speak to them. He read the Law to them in its entirety, after which He commanded the Levites, who were in charge of the Ark of the Covenant, to place the law in the side of the ark, where it would remain as a “*witness against thee.*” Moses understood that his law was not given to bless the people, but to curse them for their rejection of God forty years before at Horeb. The apostle Paul understood this when he wrote in **Galatians 3:10**, “...as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” There were, however, those whom the Law could not curse. These were those who “*believed God.*” Even though these also “*kept*” the Law of Moses, their “*righteousness*” was not of the law, but of God. Joshua and Caleb were first among these, because they “*believed God*” and “*obeyed His voice*” from the first day they heard Him speak from Horeb. In the same day that God “*swore in His wrath (Psalms 95:10-11)*” against those who did not believe Him, He gave this testimony of Caleb; “*But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it*” (**Numbers 14:24**). Both Joshua and Caleb had received the same “*Spirit*” at Horeb that Moses received when God first introduced Himself at the “*burning bush.*”

The eleventh chapter of Hebrews gives a list of others who lived “*under the Law,*” yet “*believed God*” for their righteousness. “...Gideon, and Barak, and Samson, and Jephthae; David also, and Samuel, and the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens” (**Hebrews 11:32-34**). These were all justified by their faith; they “*believed God*” and “*obeyed His voice.*” God blessed them and raised them up to deliver the nation from its enemies. Each of these became God’s “*peculiar treasure,*” a people whom He could use to deliver and govern the nation during their lifetimes.

As long as the Law of Moses is in force, it remains as a “*witness*” against all those who trust in it. The apostle answers the question as to why it was added, and for what purpose. “*Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made*” (**Galatians 3:19**). Notice that it was “*added because of transgressions.*” It is not a part of the Law of God, because, as Moses tells us, God “*added no more.*” The Ten Commandments, when spoken by the voice of God from Horeb, were actually defining what His “*holy nation*” would be. The only “*covenant*” in effect at the time was the covenant of blessing which God gave to Abraham in **Genesis 22:16-18**. In fact, the “*Ten Commandments*” were part and parcel of the covenant which was given to Abraham “*because thou hast obeyed my voice*” (**Genesis 22:18**). To these children of Abraham, God says, “*Obey my voice and you will be my special people above all people; and you will be my kingdom of priest, and a holy nation unto me.*” There is no curse, but only a blessing set before them if they will “*obey His voice.*” They did not obey His voice, and they were, in fact, “*cursed*” for their disobedience, but the curse was not as most would believe. The “*curse*” that came upon them was the Law of Moses, which was added “*because of transgressions.*” What were their transgressions? First, they heard the voice of God, and turned away. They cried to Moses, “*Let not God speak with us lest we die*” (**Exodus 20:19**). They rejected His voice. Second, within six weeks they had built a golden calf, and actually named it Jehovah, saying, “*Tomorrow is a feast unto the LORD (Jehovah)*” (**Exodus 32:5**). When Aaron presented the golden calf to the children of Israel, he said, “*These be thy gods, O Israel, which brought thee up out of the land of Egypt*” (**Exodus 32:4**). In so doing, he “*provoked God to anger*” against His people whom He had “*chosen*” and “*set His love upon.*”

The Song of Moses; a Second Witness

Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me AGAINST the children of Israel.

Deuteronomy 31:19

Moses not only gave his Law to be a witness “*against*” the children of Israel, but he also wrote a song, and sang it to them in the last day of his life among them. The Song of Moses is a prophecy of the things that would come upon them in their latter days. He told Moses to teach it to the congregation and command them to teach it to their children, to be a “*witness*” for God “*against the children of Israel*” in the day of their trouble. This is the second “*Song of Moses,*” and should not be confused

with the wonderful song of praise they sang to God for “redeeming” them from the bondage of Egypt and destroying the armies of Pharaoh in the depths of the sea; a song they sang on the shores of the Red Sea while shouting for joy and dancing before the LORD (**Exodus 15:1-21**). The “second song of Moses” could by no stretch of the imagination be called “wonderful,” but neither did it curse them as the Law of Moses did. It simply describes in detail the things that would befall them in the future based upon their continued rejection of God and refusal to “obey His voice.”

This message would be incomplete if we ignored the lyrics of “*The Song of Moses*.” It is difficult, when reading the Song of Moses, to comprehend that God is actually speaking about His “chosen people,” whom He had “set His love upon” and delivered out of bondage in Egypt to be His special people. It would be much simpler to believe that God is speaking about their enemies, but that is not the case. The language Moses uses in his song is unmistakable. For example:

Deuteronomy 32:4-6: *He (God) is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They (the children of Israel) have corrupted themselves, **their spot is not the spot of his children: they are a perverse and crooked generation.** Do ye thus requite the LORD, O foolish people and unwise? **is not he thy father that hath bought thee?***

While Moses acknowledges that God is their “father,” he says the “children” have corrupted themselves. “Their ‘spot (identifying mark)’ is not the spot of His children.” There is nothing about them that would indicate that they are the people of God. “They are a perverse and crooked generation.” Nothing happened during the next fifteen hundred years to change this analogy which Moses gave. Peter told those Jews who heard his message on the Day of Pentecost, “Save yourselves from the untoward generation,” which, literally translated from the Greek, speaks of a “warped (crooked) and perverse generation.”

Deuteronomy 32:9-10: *The LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, **he kept him as the apple of his eye.***”

In **Deuteronomy 7:7-8**, Moses explains why God had chosen the children of Israel in the first place; “The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers....”

Deuteronomy 32:15: *But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.*

Jeshurun is a Hebrew word which means “upright” and “straight.” It describes the children of Israel when God “found them.” They had been few in number, but they were “upright” and “straight.” Now, according to Moses, they had become a great multitude in number, but they were “perverse and crooked.”

Deuteronomy 32:16-17: *They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.*

The second commandment of the ten forbids making “graven images” and “bowing down” to them to “serve” them. “...**for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me**” (**Exodus 20:5**). God is a “jealous God.” He will be jealous “for” His people against every adversary if they wholly trust in Him, but He will also be jealous “against His people” if they turn aside to serve other things. The children of Israel not only “provoked God” to “jealousy,” but to “great anger” also when they turned away from Him to worship the golden calf at Mount Horeb, which was called “the mountain of God.” “**They sacrificed unto Devils, not to God.**”

Deuteronomy 32:18-20: *Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw it, he abhorred (scorned) them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward (perverse and fraudulent) generation, children in whom is no faith.*

We find an eternal truth in the message God sent to King Asa of Judah; “*The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you*” (**II Chronicles 15:2**). The children of Israel “scorned” God at Horeb, which was the provocation that caused God to scorn them. Again, Moses says, “...they are a perverse and fraudulent generation, children in whom there is no faith.”

Deuteronomy 32:21: *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy*

with those which are not a people; I will provoke them to anger with a foolish nation.

The generation of the children of Israel that rejected God and worshiped the golden calf had all perished in the wilderness by the time Moses sings His song to the second generation. Why was God yet angry against His people? This same question is asked of the apostle Paul fifteen hundred years later in **Romans 9:19**; “*Why doth he yet find fault? For who hath resisted his will?*” Paul’s answer gives a wonderful insight into God’s eternal purpose for His people, as well as who His people are. “*Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES? As he saith also in Osee (Hosea 2:23), I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God” (Romans 9:20-26).*

God said, “*They have moved me to jealousy with that which is not God...and I will move them to jealousy with those which are not a people.*” What an incredible pronouncement this is. God does not simply warn them, He tells them in no uncertain terms that the day will come that He will give the wonderful blessing of Abraham to the Gentiles, if they continue in unbelief as at Horeb. This was not a “*plan B,*” however. When God gave promise to Abraham and his seed in **Genesis 22:16-18**, He said, “*...and in thy seed shall all the nations (Gentiles) of the earth be blessed; because thou hast obeyed my voice.*” The people “*who were not a people*” in the days of Moses were the Gentile nations. The apostle Peter speaks of those Gentiles who have received Christ in **I Peter 2:9-10**, saying, “*...ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were NOT A PEOPLE, but are NOW THE PEOPLE of God.*”

Deuteronomy 32:28-31: *For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut*

them up? For their rock is not as our Rock, even our enemies themselves being judges.

God said they are a nation in which there is no understanding. Paul questions this very issue in **Romans 10:18-21**; *“But I say, **Have they not heard?** Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, **Did not Israel know?** First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.”* The apostle answers his own questions. *“Have they not heard?”* Yes, they “heard” the sound of God’s words from Horeb and His warnings from Moses and the prophets, but they never “heard God.” God told Ezekiel some nine hundred years after Moses, *“Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they **have ears to hear, and hear not:** for they are a rebellious house” (Ezekiel 12:2).* Six hundred years later, Jesus says of the same people in His day, *“Therefore speak I to them in parables: because they seeing see not; and **hearing they hear not, neither do they understand.**”* They could not understand that God would turn from them to another nation if they, as their fathers before them, refused to “hear His word.” They did not understand the clear words of Jesus in **Matthew 21:43**, *“I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”* This was not just a “warning” because it would soon be their reality when they finally and completely rejected Christ, whom God sent into the world. Jesus questioned the Jews in **John 8:43**, *“Why do ye not understand my speech? even because ye cannot hear my word.”*

The Song of Moses tells of the time when God first chose the children of Israel and “set His love upon them.” It says, *“...He kept him as the apple of his eye” (Deuteronomy 32:10).* The prophet Zechariah explains this in **Zechariah 2:8**, prophesying of the generation of Israel that will turn back to God through faith in Jesus Christ, saying, *“...he that toucheth you toucheth the apple of his eye.”* This literally means that God will shield His people as a man will shield his eyes. If anyone harms even the least of God’s children, it is all the same as if they had poked God in the eye, and He will respond in anger. One of the “blessings of Abraham” is, *“I will bless them that bless thee, and curse him that curseth thee” (Genesis 12:3).*

How is it possible then, that the enemies could afflict the children of Israel at will, take them captive, impoverish and abuse them, without an immediate response from God? That is the question asked in the Song of Moses; *“How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them?”* It is a question that demands an answer. Actually, it is impossible, unless God has

delivered them into the hands of their enemies because of their ways. How could two put ten thousand to flight, “*except their Rock had sold them, and the LORD had shut them up?*” How could Babylon destroy Jerusalem if God had not delivered Jerusalem up to be destroyed? They could not. When Jeremiah wept over Jerusalem after its destruction, he said, “*The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem*” (**Lamentations 4:12**). This people, for whom God destroyed Egypt; for whom He parted the waters of the Red Sea; the nation He fed with manna in the wilderness, and gave them to drink out of a dry flinty rock, how could this people, after they possessed the land of Canaan and built the greatest kingdom on earth under David, how could they be utterly cut off and destroyed by their adversary? God, who is their Rock; God, who alone is God, could have stopped Babylon with the flick of His finger; instead, he “*sold them*” to Nebuchadnezzar because they had sold themselves to idols, and had gotten nothing in return (**Isaiah 52:3**).

Deuteronomy 32:35-38: *To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.*

The apostle Paul writes in **Hebrews 10:28**, “*He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*” Paul applies these words, which I have highlighted, to those who have “*trodden underfoot the Son of God, and have counted the blood of Christ (to be) an unholy thing, and have done despite (scorned) the Spirit of grace.*” These are those for whom God has reserved His greatest vengeance and wrath, whether they are Jews or Gentiles. In the book of Hebrews, however, Paul is speaking to those Jews who professed to believe, but seemed ready to draw back from Christ to return to the Law of Moses. Paul reminds them that it was Moses who prophesied the vengeance of God against them.

Jesus forewarned His disciples of the “*days of vengeance*” that would soon come upon the unbelieving Jews. “*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For **these be the days of vengeance**, that all things which are written may be fulfilled*” (Luke 21:20-22). These words of Jesus were fulfilled to perfection only forty years after Christ was denied and crucified. Jerusalem and the temple were utterly destroyed by Titus and his armies in 70 A.D., with the slaughter of hundreds of thousands of unbelieving Jews. This was the second time that Jerusalem was destroyed, the first being by King Nebuchadnezzar some six centuries before Christ. There was absolutely no mercy shown by either God or man in either of these destructions. Moses wrote in his song, “...*when he (God) seeth that their power is gone, and there is none shut up, or left. And he shall say, **Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.***”

This very condition is described in **Psalms 107:11-12**; “*Because they rebelled against the words of God, and contemned (scorned) the counsel of the most High: Therefore he brought down their heart with labour; **they fell down, and there was none to help.***” As long as the children of Israel have hope from any source other than their Christ in the person of Jesus of Nazareth, God will not save them from their enemies. In vain they trust in Moses, because it is his Law that has cursed them. In vain, they will look to America, because that help will not come in the day of their great trouble. Their enemies will cover the land like a cloud (**Ezekiel 38:12**). God says of that day, “***I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city***” (**Zechariah 14:2**).

“*And it shall come to pass, that in all the land, saith the LORD, **two parts therein shall be cut off and die; but the third shall be left therein***” (**Zechariah 13:8**).

“*And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And **I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED**, and they shall mourn for him, as one mourneth for his only son*” (**Zechariah 12:9-10**).

Two Mountains

In the **twelfth chapter of Hebrews**, Paul speaks of two “*mountains*,” the first, a “*mountain that might be touched*,” and the second, a “*spiritual mountain*” that “*cannot be touched*” by the hand of man. The **first** is Mount Horeb, also known as Sinai, where God came down in fire to speak to the children of Israel. The **second** is the spiritual Mount Zion, where all who profess Jesus Christ are being brought.

For ye are not come unto *the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them anymore.*

Hebrews 12:18

Mount Sinai (Horeb) is a mountain in Arabia (**Galatians 4:25**), which is visible to the eye and can be touched by hand. Tourists visit and explore it, but in the day that God came down on the mountain to speak to the children of Israel, they were commanded not to touch it. Paul says that it “*burned with fire*,” but **Deuteronomy 19:18** says, “*...the LORD descended upon it in fire.*” The “*fire*” that burned upon the mountain was the same “*fire*” that “*burned*” in the bush in the **third chapter of Exodus**.

*“Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and **came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush**” (Exodus 3:1-2).* It is likely that Mount Horeb actually became known as the “*Mountain of God*” because of this incident of the “*burning bush*.” It was there that God first revealed Himself to Moses, speaking to him out of a flame of fire in a bush. It is also likely that Mount Horeb received the name “*Sinai*” because of the burning bush. It is believed that the name “*Sinai*” is derived from the Hebrew word “*seneh*” (meaning, a bramble bush) hence, “*Mount Sinai*,” or “*bush mountain*.”

God revealed Himself to Moses for the first time from the burning bush. He introduced Himself, saying, “*I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*” This was a forerunner of the day that God would reveal Himself to the entire congregation of the children of Israel out of the burning mountain.

The “Second Mountain”

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Hebrews 12:22-24

The “*Mount Sion*,” which Paul speaks of, is a spiritual mountain that cannot be touched by hands of man. Neither can it be seen by the eyes of man; but, it is the “*reality*” of all who **do** “*see*” it, “*touch*” it, and “*enter into it*.” In Mount Sion is “*the city of the living God, the heavenly Jerusalem*.” It is inhabited both by “*an innumerable company of angels*,” and “*the spirits of just men made perfect* (those who ‘died in faith’ before Christ died for us).” It is the gathering place of “*the general assembly and church of the first born*.” God, who is “*the judge of all*,” is there, as is “*Jesus, the mediator of the new covenant*.” Last of all, we hear a voice speaking from Mount Sion. It is the “*voice*” of “*the blood of sprinkling that speaketh better things than that of Abel*.”

Horeb and Sion (Zion) are two different mountains; the first being a natural mountain that can be touched by hand, and the second being spiritual, which cannot be touched by the hand of flesh. To the first, God gathered His chosen people to speak to them, and if they would hear and obey His voice, they would be blessed beyond measure to be His special people, above all people. They would also be a kingdom of priest and His holy nation. We know what happened at that mountain as the people began to hear God speaking. They drew back and refused to hear His voice. We have seen the “*documentation*,” given by Moses in his song, which proves that the children of Israel never received the blessing that God had promised them at Horeb, **if** they would “*obey His voice*.” The purpose of gathering the people to spiritual Mount Sion is to give the “*blessing*” to those who will “*hear*” and “*obey*” His voice.

The Speaking Blood

The voice that speaks from Mount Sion is the blood of Jesus Christ, our “*Passover Lamb*,” which was sprinkled on the mercy seat of Heaven to “*take away our sin*.” For this reason, the apostle Paul warns, “*See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not*

we escape, if we turn away from him that speaketh from heaven” (Hebrews 12:25). Oh how important it is that we understand that it is the blood of Christ that speaks from the heavenly mountain. The apostle Paul understands that the children of Israel refused God when He spoke to them at Horeb, crying unto Moses, “*Speak thou with us, and we will hear: but let not God speak with us, lest we die” (Exodus 20:19),* and they never received the blessing that God had promised to give on that day. Like Adam before, they could have eaten of the “*tree of life*” which the voice of God would have been to them, but they chose to obey Moses, who in turn, gave them a law with six hundred and thirteen commandments and ordinances. This law, which became their “*tree of knowledge of good and evil,*” could not give them life, but held them in bondage, through fear of death, all the days of their life (**Hebrews 2:15**).

The scripture tells us that the blood of Christ, which is the voice that speaks from Mount Zion, “*...speaketh better things than that of Abel.*” It is easy to believe that this verse compares the blood of Christ to the blood of Abel, which, as God told Cain, “*...crieth unto me from the ground” (Genesis 4:9-10).* This is not, however, the comparison the apostle makes. Instead, he refers back to his own epistle, **Hebrews 11:4**, where he writes, “*By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.*” Abel’s “*more excellent sacrifice*” was a spotless lamb from the flock, whose blood he shed as a sacrifice to God. This was the “*blood*” that Abel “*sprinkled,*” which was a forerunner of the millions of lambs that would be slain over the centuries to cover the sins of the people; but in all those lambs, whose blood flowed as a river, there was not found one drop of blood that could “*take away sins*” (**Hebrews 10:4**). The blood of Abel’s sacrifice, which was “*more excellent*” than Cain’s bloodless sacrifice, spoke of sins covered. The blood of Christ, which was “*sprinkled*” for us, speaks of sins “*taken away*” (**John 1:29**). It speaks of “*sanctifying the people*” (**Hebrews 13:12**), thus producing a “*holy nation.*” The apostle John writes in his introduction to the “*revelation,*” “*Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests (a kingdom of priests) unto God...*” (**Revelation 1:5-6**). “*See that ye refuse not him that speaketh.*” None of these wonderful things are true for those who refuse to hear the “*speaking*” of the blood of Christ and do not believe its voice.

The “Second Passover”

Christ our Passover is sacrificed for us.

I Corinthians 5:7

When the blood of the Passover lamb was offered in Egypt, it delivered the children of Israel from Pharaoh and the Egyptians, but it could not deliver them from **sin and Satan**. When the blood of “*Christ, our Passover*” was offered at Calvary, He “*delivered us from **the power of darkness**, and hath translated us into the kingdom of his dear Son*” (**Colossians 1:13**). The apostle Paul explains that Christ was offered, that “*...through death, He might destroy him that had the power of death, that is, the devil*” (**Hebrews 2:14**), thus He is the “*seed of the woman*” that “*bruised the head of the serpent*” (**Genesis 3:15**). Through His resurrection, all those who “*believe God,*” i.e., believe that “*Jesus is the Christ*” (**I John 5:1**), are “*begotten again unto a lively hope*” (**I Peter 1:3**). The hundred and twenty Jews that “*trusted in Christ*” received the “*new heart*” and the “*new spirit*” God had promised in **Ezekiel 36:26**, and when the “*fiftieth day*” came, God would give them the blessing He had promised to give the children of Israel at Horeb, “*if*” they would “*obey His voice, and keep His covenant.*” “*See that ye refuse not him that speaketh.*”

The “Second (the new) Creation”

Therefore if any man be in Christ, he is a new creature: old things are passed away.

II Corinthians 5:17

The “*first Pentecost*” was the “*fiftieth day*” from the day the Passover lamb was offered in Egypt. Sadly, that “*first Pentecost*” turned out to be a “*dry run,*” because the children of Israel did not have a “*heart*” to receive the things of God. God said to Moses, in the same day the people rejected His voice, “***O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!***” (**Deuteronomy 5:29**). The **second** “*fiftieth day,*” however, was not a “*dry run*” for those hundred and twenty Jews who believed that Jesus is the Christ. His offering at Calvary (our Passover) was sufficient to sanctify the people “*with His own blood*” (**Hebrews 13:12**), and they became fit vessels for the glory of God. The prophet Isaiah foretold the result of Christ’s death on the cross; “*...when thou shalt make his soul an offering*

for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand” (Isaiah 53:10).

David, after describing almost perfectly the sufferings of Christ in the **twenty second Psalm**, said, “*A seed shall serve him; it shall be accounted to the Lord for a generation” (Psalms 22:30)*. This is a prophecy of the “*new creation*” of the children of God. They **are** God’s “*holy nation.*” They **shall** “*serve Him.*” There **is** a people who will “*obey His voice*” when they hear it. They do not look to Moses or to his law, or to the commands and principles of those who would be a “*modern day Moses.*” They “*know God*” because they are “*born of God.*” They are “*His Seed.*” And because they have the “*new heart*” and the “*new spirit*” of the “*new creation,*” God has placed “*His Spirit (the Holy Ghost)*” in them, and they “*obey His voice*” when He speaks. These are those who “*turned the world upside down*” in the first generation after the death and resurrection of Christ, and no wonder, because they were a people such as the world had never seen since the fall of Adam. Only fifty days after Jesus Christ, who is “*our Passover,*” was offered, they were both “*baptized*” and “*filled*” with the Holy Ghost on the Day of Pentecost, which was the “*second fiftieth day.*” On that day they became God’s “*peculiar treasure;*” they were His “*kingdom of priests*” and His “*holy nation.*”

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Psalms 22:31

David, with words given to Him by God, describes perfectly the purpose and ministry of the hundred and twenty Jews who received the Holy Ghost on the Day of Pentecost. He began, in the previous verse, “*A seed shall serve him; it shall be accounted to the Lord for a generation.*” The “*generation of the Lord*” is the “*new creation*” of the “*sons of God.*” The apostle John was not ashamed to say so; hence, “*Beloved, now are we the sons of God...*” (**I John 3:2**). Our ministry, as those who are blood sanctified and Holy Ghost filled, is to “*declare His righteousness to a people that shall be born, that He hath done this.*” Sadly, many well meaning people, who are very “*zealous for the Lord,*” have believed that “*declaring His righteousness*” consists of preaching the law, and giving the people another “*tree of knowledge of good and evil.*” Those who eat of that tree, like Adam and Eve, always die a spiritual death. The apostle Paul reveals what it means to “*declare His righteousness*” in **Romans 3:24-25**: “*Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation*

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

Jesus Christ is our “*propitiation*” which means that He is our “*Passover Lamb*” which God has provided to “*take away the sin of the world*” (**John 1:29**). This act of the Father and His Son is what “*declares His righteousness,*” that is, it “*proves*” that God is righteous to save sinners who call upon Him, and will be righteous when He judges the ungodly and sinners with great wrath at Christ’s second coming. Christ-crucified declares the righteousness of God, not only to “*forgive*” sins that are past (he did not say ‘*present and future*’), but in the next verse the apostle adds, “*To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus*” (**Romans 3:26**). It is in this verse that the apostle shows the righteousness of God for the present and future. Christ’s death at Calvary not only provides forgiveness for the past, but His provision for our present (“**at this time**”) and future, is “*justification*” through death with Him and “*freedom from sin*” (**Romans 6:6-7**). This is the truth that the children of God know, and it is the righteousness they will declare, that “*He hath done this.*” He did it all, through His death at Calvary.

Pentecost; the Second “Fiftieth Day”

And when the day of Pentecost was fully come, they were all with one accord in one place. 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 Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:1-4

When God poured out His Spirit on the Day of Pentecost, it was on the hundred and twenty Jews who believed Christ and obeyed His voice when He told them to “*wait for the promise of the Father.*” We know that they were filled with the Holy Ghost with a mighty baptism. We know that it came suddenly from heaven with the sound of a rushing, mighty, wind. We know that tongues of fire appeared, and sat upon each of them. We know that they all began speaking with “*other tongues*” as the Spirit gave them the utterance. What they received when they received the Holy Ghost, however, was far beyond the phenomenal things that were both seen and heard by the multitude around them. With this mighty baptism, the “*church*” was born. It was not, however, a “*church*” like anything we have seen in our generation.

The apostle Paul speaks of Christ and His church in **Ephesians 1:22-23**, saying, “...and gave him (Christ) to be the head over all things to the church, **which is His body, THE FULLNESS OF HIM that filleth all in all.**” We have never seen a “church” that is the “fullness” of all that Christ is, but that is what the hundred and twenty became that day. They received the blessing God had promised to give the children of Israel at Horeb, but could not because of the “evil heart of unbelief” that dwelt in them (**Hebrews 3:12**). The hundred and twenty became God’s “peculiar treasure,” His “kingdom of priests,” and His “holy nation.” Jesus had already instructed them to “go into **all the world**, and preach the gospel to every creature.” God had anointed them to carry His salvation, not only to the Jews in Judea, but ultimately to the Gentiles in every nation on earth. They were His witnesses, not only of the resurrection of Jesus from the dead, but of salvation itself. In them was the proof of salvation that everyone could see. The apostle John says, “He that believeth on the Son of God hath the witness (evidence) in himself (**I John 5:10**). The “evidence” that is “in them” is Christ, for He is “the life” of all those who are born of God. Paul says, “...I live, yet not I, but Christ liveth in me.”

Provoked to Anger

I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Deuteronomy 32:21

God is moving on two fronts to fulfill this incredible prophecy from the Song of Moses. On one hand, God said, “**I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity...**” (**Zechariah 14:2**). These prophecies, given thousands of years ago, are being fulfilled in our generation, as we see the nations surrounding Israel being taken over by the radical Islamic element. The support of the western nations is also drifting away from Israel because of their fear of Muslim retaliation. We have watched throughout this generation as a very “foolish” nation continually “provokes” Israel to anger. The “foolish nation” is Islam, who is deceived to think they can destroy the nation of Israel. Actually, they will bring great sorrow and destruction upon the land before God stops them. They will succeed in bringing another holocaust upon the Jews, one even greater than the one Hitler inflicted upon them seventy years ago when six million innocent men, women, and children were mercilessly slaughtered in the ovens of Auschwitz. The prophet Zechariah says that two thirds in the land will be “cut off, and die,” but he gives the promise of a “remnant” consisting of one third of Israel that will be

saved. God says, *“I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God”* (**Zechariah 13:9**).

Oh, how foolish the Islamic nations are to fight against Jerusalem. God says, *“I will seek to destroy all the nations that come against Jerusalem”* (**Zechariah 12:9**). The prophet even tells us how they will be destroyed; *“This shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth”* (**Zechariah 14:12**).

God’s Last Day Witnesses

But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me...

Acts 1:8

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 11:3

Compare these two verses, the first speaking to the hundred and twenty *“believing”* Jews just before God poured His Spirit upon them, and the second, speaking of the *“witnesses”* that will preach the gospel to the Jews during their time of great tribulation. These verses are saying the exact same thing to two different groups of people, one in the beginning of the church age, and another at the end. We can know what God will do for His *“witnesses”* in this last day if we know what He did for the hundred and twenty, who were His witnesses in the first generation after Christ. They were anointed with the Holy Ghost to carry the gospel of Christ *“into all the world,”* to every *“...nation, kindred, people, and tongue”* (**Revelation 7:9**). The last day outpouring of the God’s Spirit will be upon a faithful *“remnant”* of the church, one who understands that *“Jesus is The Christ”* whom God sent into the world to *“make an end of sins* (**Daniel 9:24-25**) through His death at Calvary. Once again, the world will see God’s *“peculiar treasure”* among men; a *“people above all people,”* They will be a *“kingdom of priests”* and God’s *“holy nation.”* They will be anointed by God and given grace by the working of the Holy Ghost in them, to

literally “*invade*” the nation of Israel with the gospel of Christ to the Jew, during the time of their great tribulation. They will be the “*two witnesses*” spoken of in the eleventh chapter of Revelation.

The scriptures speak of the “*two witnesses*” as being the “*two olive trees*” (**Revelation 11:4**). These are not fulfilled in just two men, but as the “*olive tree*” has many branches, so there will be “*many witnesses*” in that day. The apostle Paul speaks of God’s olive tree as having two kinds of branches. The “*natural branches*” are those Jews which have received Jesus as “*The Christ,*” and the “*wild branches,*” are those Gentiles that have been grafted into the good olive tree through faith in Christ (**Romans 11:17-24**). Perhaps the “*two witnesses*” are made up of both Jews and Gentiles who have been made “*one in Christ*” (**Galatians 3:28-29**). One thing we can be assured of, however, is that these are the ones God will use to “*move the children of Israel to jealousy*” (**Deuteronomy 32:21**). Paul speaks of this in **Romans 11:11**, saying, “*...salvation is come unto the Gentiles, for to provoke them (the Jews) to jealousy.*” It will be the kind of “*jealousy*” that sees the blessing of Abraham fulfilled in these witnesses and says, “*God promised that blessing to us, yet we see it fulfilled in Gentiles who have never been God’s people.*” Isaiah prophesied of this “*jealousy*” in **Isaiah 63:19**; “*We are thine: thou never barest rule over them; they were not called by thy name.*” Moses even sang about these “*Gentiles*” in the closing verse of his song;: “**Rejoice, O ye nations, with his people**” (**Deuteronomy 32:43**). Literally translated from the Hebrew, Moses said, “*Rejoice O ye Gentiles, His people.*” These will be the witnesses to the children of Israel that Jesus is “*The Christ.*” Their “*witness*” will not be with words only, however, but the fact that “*Christ liveth in His witnesses*” (**Galatians 2:20**)” will be proof enough to the surviving Jews that Jesus is their Messiah. In **Zechariah 12:10**, God says, “*I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son....*” Thus the “*salvation of God*” (**Acts 28:28**)” will be brought to the Jew in Israel during the time of their “*great tribulation,*” which Jesus said is “*such as was not since the beginning of the world to this time, no, nor ever shall be*” (**Matthew 24:21**). God will pour out His Spirit upon the remnant of Jews as their eyes are opened to “*look upon Him whom they pierced,*” and they will rejoice in Jesus, Jews and Gentiles together, as God utterly destroys the nations that fight against Jerusalem. The last words of the Song of Moses speak of this wonderful outcome to those who will understand; “*Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people*” (**Deuteronomy 32:43**).