

Brethren, I'd like to say hello, and welcome to everyone again. It's good to be back in Cincinnati again and see familiar faces. I have to get out of that "old faces." But I can see that's true.

Brethren, we've been looking how God used gardening principles to explain to you and me, His Church, about His plan, and also about how you and me live our lives as those that are called into God's Church. So we are here today on this Sabbath picturing a time just before a wave offering was to be made. And we know that that is this season of the year, when those wave offerings were made on the Day of Pentecost.

The first wave sheaf ritual was given way back in Ancient Israel. And we know that that one has come to pass. We know that it was about Jesus Christ, that first wave offering, and we know that that has already been fulfilled. But another one has not yet been completed, which we will look at today in this sermon. And the title today will be, *God's Harvest*. That will be your title.

So let's turn over to Leviticus 23, a very familiar scripture, and let's see where the original command was given back in the wilderness. And it was 39-years before the Israelites came into the promised land, 39-years before they had a harvest to which the wave offering would apply (back in Moses' day). And we know that it was the book of Joshua (this is where God had it recorded), and it was given by God about Jesus Christ to whom that ritual pictured. And God has given His Church much understanding of these rituals, these rituals of the wave offerings that were performed.

So in **Leviticus 23:9—And the LORD spoke to Moses, saying, Speak unto the children of Israel, and say unto them: When you come into the land which I give unto you, and shall reap the harvest thereof, then you shall bring a sheaf of the firstfruits, the beginning (better said), of your harvest unto the priest. And he shall wave the sheaf before the Eternal to be accepted for you; on the morrow after the Sabbath the priest shall wave it.** So the wave sheaf was to be lifted up and waved toward heaven. And it was done as a symbol of something that was actually being presented and accepted by the Great God of this universe. That sheaf had to be of the firstfruits, the beginning, the first of the harvest to be reaped.

**Verse 14—And you shall—let's notice what's being said—And you shall eat neither bread nor parched corn nor green ears until the self-same day that you have brought an offering unto your God; and it shall be a statute forever throughout your generations in all your dwellings.** So we can see that they were not to eat of the harvest. And each year as the harvest season arrived it was closely tied in with the annual cycle of Holy Days which pictures God's plan of His spiritual harvest. So God used the harvest, the crops, gardening principles as an example, and He used it to picture something that was to take place. And it does paint you and me a picture about God's harvest and how that harvest will take place.

So let's look at **verse 15**—**And you shall count unto you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall you number fifty days**, that is until Pentecost, which means "fiftieth-day." **Then you shall bring out of your habitations two wave loaves of two tenth deals; and they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Eternal.**

**Verse 20**, we see, **That the priest—let's notice—shall wave...the bread of the firstfruits for a wave offering before the Eternal...** So we see a time period, and it's represented by fifty days. And those fifty days were to elapse after the offering and acceptance of the wave offering that pictured Jesus Christ. And now another offering was to take place—God's harvest pictured by those two loaves. That's what they represent. Then they (talking about these two loaves), become eligible to also be lifted and waved toward heaven by the priest. And the meaning of this symbolism has become clear to God's Church. And we understand that this is about the 144,000 that will be with Jesus Christ when He returns to this earth in those clouds. And Jesus will return just as He left, in those clouds, and He will have the firstfruits of God, God's harvest, that 144,000 with Him as He returns to this earth.

And in the time of Jesus the wave sheaf was offered on the Sunday during Passover season, that Passover week, inside the Days of Unleavened Bread and the wave sheaf had been chosen in advance. And the wave sheaf was cut loose from the ground just at sunset, just the time in which Christ rose from the grave on the Sabbath, just before sundown and after He had been in the grave for three days and three nights (as we know). And the cutting of the sheaf paints you and me a picture, and in that ritual, the priest waved the wave sheaf toward heaven and toward God the Father. And just like the sheaf was raised and let down, Jesus Christ ascended to heaven to His Father, and then He returned on that same day. And we just went through this in a series of sermons on God's garden, about how that took place.

And the harvest, the barley and the wheat harvest, it would continue until Pentecost, and then something was to take place. Two loaves were made and the priest raised them and waved them toward heaven, and then lowered them. And God is giving you and me understanding about these two loaves. We understand that they represent the firstfruits of God (God's harvest) to be given eternal life at that time. And we understand, and we went through this in the past sermon series, about those from the Old Testament times and those from the New Testament times. And we know that Hebrews 11 names some that will be in that harvest, God's harvest.

So let's go over to 1 Corinthians 15, and let's refresh on some scriptures that God had recorded of what would take place. 1 Corinthians 15:1. **1 Corinthians 15:1**, and it says, **Moreover, brethren, I declare to you the gospel which I preached to you, which also you received, and which you stand; By which also you are saved, if you hold fast that word which I preached to you, unless you believed in vain. For I delivered to you first of all that which I also received, that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scripture: and that He was seen by Cephas, then by the twelve. After that, He was seen—let's notice (we went through this earlier in a sermon)—by over five hundred brethren at once; of whom the greater part**

remain to the present, but some have fallen asleep. And this was at their time, and we know that they're all in the grave at this time. They have fallen asleep.

**Verse 7—After that, He was seen by James; then by all the apostles. Then, last of all, He was seen by me also, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God.** And we know what Paul did, and we know that that had to bother Paul the rest of his life, because of what he had done to the Church of God. And I'm sure there were people there in Paul's time that were dealing with Paul that probably didn't trust him any of the time upon the face of the earth that he was there. There was just something there that they probably just couldn't trust him because of what he had done. And we can understand that, if it had been your family. So that's the reason Paul is making this statement that he's making, because of that, that he did, the persecution to the Church of God.

**But by the grace of God I am what I am,** and we know that God used him mightily and it's recorded in this book for you and me today that we are reading, **and His grace toward me was not in vain,** because of what He did through Paul. And He did use Paul mightily, and we know that Paul was a very educated man and God turned it around and used it for His Church, and He's using it today for you and me because it's recorded right here in God's book. **But I labored more abundantly than they all: yet, not I, but the grace of God which was in me,** "which was with me." **Therefore, whether it was I or they, so we preach, and so you believed.**

And in **verse 20—Now Christ is risen from the dead, and has become the first,** better said, **the beginning of those who have fallen asleep. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.** But let's notice. We know this. **Each one in his own order: Christ the first (better said); afterward those who are Christ's at His coming.** So here we are told the timeframe when this would take place, at His coming. And we know that is the Day of Pentecost. And those two wave loaves represent those that will be there with Jesus Christ as He returns to this earth in those clouds.

**Verse 24** tells us of another time, the end—**Then comes the end, when He delivers the Kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign, till He has put all enemies under His feet. The last enemy that will be destroyed is death.** So God is giving us the timeframe when all of this will take place.

**Verse 27—For He has put all things under His feet. But when He says all things are put under Him, it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.** God is showing the order in His book. And we know that it is God the Father (we know the order), then Jesus Christ, and then the rest as it filters down through God's Church, the structure that God has given to His Church.

**Verse 35**— God gave understanding of how and what would take place. **But someone will say, How are the dead raised? And with what body do they come? Foolish one, what you sow is not made alive unless it dies.** So here are gardening principles used again to explain God's plan to you and me. **And what you sow you do not sow that body that shall be,** so God is giving us understanding of what will take place, **but mere grain, perhaps wheat, or some other grain,** so God uses these gardening principles to explain, to give you and me understanding.

Let's notice: **God gives it a body as He pleases, and to each seed its own body.** And we know that that will be a spiritual body in the end, when you are harvested from God's garden.

**Verse 39**—**All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.** So we know that God created all these different species that are walking upon the face of this earth today, and in the past. And then He says, **There are also celestial bodies, and terrestrial bodies: but the glory of the celestial is one, and the glory of the terrestrial is another.** There is one glory of the sun, another glory of the moon, and another glory of the stars: **for one star differs from another star in glory.** And when we look through that Hubble Telescope at what God has created, what is out there, our minds cannot comprehend such a thing. And they are still discovering things in outer space, brethren, to this day. God says each star has its own name. Can you *imagine* such a mind that can do such a thing?

**Verse 42**—God tells us about the resurrection of the dead, and He says, the body is sown in corruption. **It is raised in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; and here it is—it is raised a spiritual body.** And that's what we are looking forward to, to that spiritual body, when we can shed this flesh and become in the God family, become Elohim. God says there's a natural body, **and there is a spiritual body.** That's the one that you and me look forward to. **And so it is written, The first man Adam became a living being; the last Adam became a life-giving spirit.** And we know that that is made possible through Jesus Christ. **However, the spiritual is not first, but the natural; and afterward the spiritual. The first man was of the earth, made of the dust; the second man is the Lord from heaven. As was the man of the dust, so also are those who are made of dust, and as is the heavenly man, so also are those who are heavenly. And as we have borne the image of the man of dust, we will also bear the image of the heavenly man. So God paints you and me a picture of the future, brethren, of what is coming upon His Church at the end of an age.**

**Verse 50**—**Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; nor does corruption inherit incorruption.**

**Verse 51**—**Behold, I tell you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last Trump. For the Trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Spirit life, brethren. So when this corruptible man has put on incorruption, and this mortal has put on immortality, as a spirit being, then shall be brought to pass**

the saying that is written, Death is swallowed up in victory. O death, where is your sting? O hades (the grave), where is your victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. So God tells us about some that will be living at the time when Jesus Christ returns to this earth, and that they will be changed in a moment. God says, "In the twinkling of an eye." It's pretty fast, "the twinkling of an eye."

Let's go to 1 Thessalonians 4:13. **1 Thessalonians 4:13**—God tells us that He does not want you and me to be ignorant, concerning those who have fallen asleep, lest you sorrow as others that don't have any hope. So God wants His Church to have understanding of His plan and what His plan is for the next step in His plan. For if we believe that Jesus died and rose again, even so God will bring with Him those that sleep in Jesus. For this we say to you by the word of the Eternal, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the Trumpet of God. And the dead in Christ—the dead in Christ—will rise first. Then we who are alive *and* remain shall be caught up together with them in the clouds to meet Jesus Christ in the air. And thus we shall always be with the Lord. Therefore—let's notice—comfort one another with these words. The understanding, brethren, that God has given to you. And we are to comfort one another by that understanding.

And just as that priest raised the loaves up and let them down in that ritual, we can see that some will join Jesus Christ in those clouds before returning to this earth with Him, just as His feet will stand on the Mount of Olives.

So let's turn over to Zechariah 14:4 and let's look at this event that will take place. And we go through this at just about every Feast of Tabernacles, about this event that will take place. **Zechariah 14:4** tells us, **And in that day His feet will stand upon the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives will be split in two, from east to west, *making* a very large valley. Half of the mountain shall move toward the north and half of it toward the south.**

And verse 5, the last part, let's notice what is said ...**Thus the Lord my God will come, *and* all the saints with You.**

And verse 8, the first part of the verse—**And in that day it shall be *that* living waters will flow from Jerusalem, from the City of Peace. And the Lord shall be King over all the earth. And in that day it shall be—The Lord *is* one, and His name one.** And those two loaves, 144,000 that were pictured in that ritual, will be there with Jesus Christ when His feet set foot upon that Mount of Olives to set up God's government upon this earth, to rule this earth with a just government and to take over all the governments of this earth at that time, brethren. God told you and me to "count fifty" to Pentecost. And only those of God are really aware of the counting that God told you and me to do. God said to count to

observe Pentecost, and we notice it because the count for Pentecost begins with the day of the wave sheaf offering.

And maybe some of us are not aware of the time of the wave sheaf offering because the Church produces a calendar for you and me showing the date of the Holy Days. We can just look at that calendar for the date for Pentecost, and we really do not consider the count that God told you and me to do, "to count to Pentecost."

The day of the wave sheaf offering has much meaning for you and me, but the world is oblivious to any of this. But God says you are not. God has given you understanding of His plan. We know that the true Wave Sheaf is Jesus Christ and this ritual that was performed paints you and me a picture of God's plan. The resurrected Jesus Christ fits into the picture as the Wave Sheaf, and He was impaled upon that pole with nails that were driven through His hands and His feet. That's how it was done. And it was done in the middle of the week, as we know, on a Wednesday, and He was put into the grave near sunset.

You can be turning to Matthew 12:39, but Mark tells us in His book that when evening had come, and because it was the preparation day, that is the day before the Sabbath (which was an annual Sabbath, the First Day of Unleavened Bread, as we know), we know that that holy day fell on a Thursday and it was followed by a second preparation day, and then the weekly Sabbath.

And Jesus explains in **Matthew 12:39**. And it's where Jesus tells us that the length of time that He would be in the grave, in that tomb, and Jesus tells us that that is the *sign* of His Messiah-ship, and that was the only sign that would be given, that three days and three nights, just as Jonah was in the great fish, the belly of that fish. And it says, **An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.** And counting three days and three nights from Jesus' burial in the tomb on Wednesday evening near sunset brings us to that Saturday, that Saturday evening near sunset. And as that Sabbath was ending God the Father resurrected Him from the dead. And it paints you and me a picture of what that ancient ritual represents way back in the time of Moses.

So let's go to John 20. We know that Jesus Christ was now prepared to be accepted before the Father after He was resurrected from that tomb, that grave, resurrected from the dead. And John 20:1 shows us that His ascension did not occur until sometime Sunday morning. And the first day of the week comes Mary Magdalene early, when it was yet dark, unto the sepulchre (the grave, the tomb) and sees the stone taken away from the grave (the tomb). So Jesus had become the Passover that that lamb pictured down through time, and He had died upon that pole, upon that stake, and now the payment for our sins had been secured by what Jesus Christ did, and now something else had taken place, and now a preparing of the way for many more to follow in His footsteps. And Pentecost is unique among the Holy Days because it is the only one determined by count. All the other assemblies that God commands you and me to keep are on certain days on the Hebrew calendar. God says we must count for Pentecost. So ever how we count fifty, that's what God tells us to count, "count fifty," and ever how we count it, "fifty-days," "seven-

weeks," "seven Sabbaths from the day of the wave sheaf offering," we must still go through the count of time. We must go through the measuring of time to keep the Day of Pentecost properly, and we are to "count fifty." That's what God says.

So why do we do our count? Why are we counting until Pentecost? So, I expect many are thinking about a Pentecost that is in our future. That's what's coming into your mind, because there will be some counting going on with much excitement. And God tells you and me to count. Can you imagine if this were that time? That we had begun that count? Can you imagine the excitement that would be here as the sun was beginning to descend in the sky? Can you imagine?

Brethren, God does nothing without a purpose. There's always a purpose. And God's purpose always includes giving His people instructions - more understanding (better way of saying it). Counting to Pentecost is no exception. God tells us to count. Counting is a means of calculating. Counting can be used in measurements. And God tells us in His book to "count the cost." That's what you and me are to count, "count the cost." So the Bible uses counting to number and to measure - used in both numbering and measuring. And you and me are told not to come up short, as when we are measuring ourselves, about how you and me are to live our lives.

Passover made it possible for the forgiveness of our sins, and Jesus Christ paid that price for you and me, by hanging upon that pole and upon that stake. And we know that eventually all that will become into the God family will be there because of what Jesus Christ did. That is the way. That's the way for you and me. Unleavened Bread paints you and me a picture of our lifelong battle of coming out of sin, and God tells us we have to put on the new man in sincerity and truth. And we find that it is the battle for our minds that ensues, brethren, that battle is still raging, that battle for your mind. It's still there. And that's what it actually is, a battle for your mind. So we begin to count on wave sheaf day, which occurs during the period of Unleavened Bread. And it paints you and me a picture of putting sin out of our lives. And then God tells us to count the fifty days to Pentecost and Pentecost tells us about the harvest of God's firstfruits, the 144,000 from God's garden.

God tells the firstfruits of a way of life, and if they live the way that God says to live life something will take place, then they can be harvested from God's garden in their time, whenever that might be - whether it be in the first resurrection or in a later resurrection. And they will be resurrected to have eternal life, if they live the way that God says to live life. And it is a process, and everyone that will be there will go through the process.

You can be turning to Psalms 39. The apostle Paul tells you and me about "redeeming the time," and he tells us that "the days are evil." Paul cautioned the Romans in his day, and he told them to do this "knowing the time, that it is high time to awake out of sleep." And that is so relevant for you and me at the time that we find our self in, to awake out of that sleep, "for now our salvation is nearer than it has ever been." In both instances Paul is telling them (and it applies to you and me as well) to measure and make use of our time carefully.

So in Psalm 39:4 David was inspired to write, and he said, **Lord, make me to know my end, and what is the measure of my days.** So David wrote about the measuring of his days, let's notice, *that I may know how frail I am.* You have made my days as handbreadths, and my age is nothing before You. Certainly every man at his best state is but vapor. He lives and dies and poof, he's gone. Surely every man walks about like a shadow; surely they busy themselves in vain; he heaps up riches, and does not know who will gather them. And now, Lord, what do I wait for? That's the question that David asked. My hope is in You. That's what David said. Deliver me from all my transgressions. Do not make me the reproach of the foolish. I was mute, I did not open my mouth, because it was You who did it. So David understood that it was the Great God of this universe that would deliver him.

Verse 11, David said everyone is just vapor, just like a puff of smoke and life is over. "Selah," means to think about it. David said, "LORD, make me to know my end, and what is the measure of my days, that I may know how frail I am." So I hope we understand just how short our time upon this earth is, and I hope you do the count and measure your days and understand just how short life really is and how you are spending your life.

We're in the book of Psalms. Let's drop down to Psalms 90:10, and let's see where God had it recorded through David about our days. **Psalms 90:10—The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away.** In other words, we are no more; it is over.

**Verse 12—Let's notice what was said: So teach us to number our days, that—let's notice why—that we may gain a heart of wisdom.** So we are to gain understanding, that's what's being said. We are to gain wisdom through God and His Church, and through our learning on the Sabbath days and on the Holy Days. That's what we are to do.

**Verse 13—Return, O Lord!** And David asked the question: **How long?** That's the question that he asked, just like we have done for so long, "How much longer?" I think most every one of us is ready to get to the end, to get it over with. David said to **have compassion on Your servants.** In other words, those that we deal with on a daily basis, people we come into contact with. We are to focus upon how we deal with each other and how we live our lives.

**Verse 16—Let Your work appear to Your servants,** and so we do look so forward till the Day of Pentecost will be here, and **Your glory to their children. And let the beauty of the Lord our God be upon us, and establish the work of our hands for us: Yes, establish the work of our hands.**

And back in verse 12 David wrote, "so teach us the number our days," and we can see why, "that we may gain a heart of wisdom," a *mind* that has understanding (better said). So we are told to look at our lives and to evaluate our lives, and to build wisdom by using the godly use of knowledge and understanding that God gave to you, and make our behavior pleasing to God, just like what David was talking about earlier, about dealing with the servants. And we are to live our lives the way that God says to live it.

So God has told you and me to "count fifty." We can imagine doing that count as Jesus Christ is about to return to this earth. We can all picture that event. A Day of Pentecost is in our near future when this will take place, and I know that everyone sitting in this room that will be there will be doing the count. They will be counting down to that Day of Pentecost.

Biblically, the number "50" has its closest association with two things: the tabernacle and the temple and some of its measurements, and the Jubilee. So you can be turning to Leviticus 25:8. The apostles described God's Church as a temple, as we know, and we are described as individual living stones within that temple. So let's go back to **Leviticus 25:8** and let's look at an event that took place on the Day of Atonement.

Every fiftieth year in Ancient Israel, the Jubilee was decreed on the Day of Atonement, and God told us, **And you will number seven Sabbaths of years unto you, seven times seven years; and the space of the seven Sabbaths of years shall be unto you forty-nine years.** And then something was to take place: **Then you will cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; in the Day of Atonement shall you make the trumpet sound throughout all your land. And you will hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all its inhabitants thereof. It shall be a Jubilee unto you.** We know that the Day of Atonement represents other things. We know that it means "at-one-ment" with the Great God of this universe, to become at-one with God, the Great God of this universe. Can you imagine such a time that we would be in complete unity with God and Jesus Christ? The Jubilee was a year of liberty, a year of freedom, and it was a time when all debts were cancelled and inheritance reverted back to the original families. Verse 10. It was also a year of rest when no crops were sown or reaped. It paints you and me a picture, a foretaste of what is coming, God's rest.

The fiftieth day of the count Pentecost represents the harvest into God's Kingdom by the resurrection of the firstfruits in God's garden. We count to Pentecost, to this harvest. God said it and God said that it teaches you and me to realize and use carefully the time that we have left, "to come to the measure of the statute of the fullness of Christ." So in His wisdom God tells you and me to take stock of our time and to look at how we are living our lives, so that we can be harvested into God's Kingdom regardless of when your harvest takes place.

So let's be turning to 1 Thessalonians 4. We read some of this earlier, but let's go back to 1 Thessalonians 4. When we look around at what is taking place in this world, God tells you and me it's like looking through a dark glass, but we can know by God's words where we are in time. And we will see that God down through time has been preparing a people for Himself, to become kings and priests upon this earth.

**1 Thessalonians 4:13**—God tells us that He didn't want us to be ignorant (just what we read earlier), **concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those that sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven**

**with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.**

And in verse 17—God tells us here that there will be those that are alive at the coming of Jesus Christ. And we are the Church of God—PKG, "Preparing for the Kingdom of God," that is coming to this earth. So we can do the count. We can do the number. There will be some alive when Jesus Christ returns to this earth. Can you imagine how excited those that will be there will be at that time? And if this was that Pentecost, can you imagine what your mind would be doing with that sun going down today?

**Verse 17** tells us that **...and we who are alive *and* remain**, this is what will happen to some, **will be caught up together with them in the clouds to meet the Lord in the air**. Can you imagine such a thing? But God says it in His book, that some will experience this very thing. It won't be many at the end of this age, but there will be some alive that will not experience the death that some have experienced. Can you imagine not experiencing that? God says some will be caught up in the air with Jesus Christ as He is returning to this earth. And it says, **And thus we shall always be with the Lord. Therefore, comfort one another with these words**. God tells you and me to comfort one another with these words that we are reading. And these are exciting words, brethren, and they are comforting words to you and me because some of us will get to experience what is about to happen as Jesus Christ returns to this earth.

Jesus is preparing for His return. God is telling us that some will experience this and join Him in the air. Can you imagine doing this? Meeting that 144,000 in the air that are descending to this earth? Can you imagine the blessings of just seeing this take place, even if you are not in that first resurrection? Can you imagine the blessings of being alive just to see this event take place upon this earth? Some will be alive when this takes place. Some will take off in that air to return back to this earth with Jesus Christ. Can you imagine such a thing?

**Chapter 5:4**, and let's notice what is said in **verse 4—But you, brethren, are not in darkness**, and that's very true, because God is giving you and me understanding of the words that we are reading in His book. And we understand that He has had a plan from the beginning, and that He has a plan for this day that we are about to enter at sundown, the Day of Pentecost, which pictures the firstfruits of God. And God tells you and me that we are not in darkness that this day would overtake us as a thief, because you have been given understanding of that day. God tells us, **You are all sons of light and sons of the day**. That's how God says. That's how God says it, that **we are not of the night or of darkness. Therefore, let us not sleep, as others *do***, and let's notice the admonition that God had written, **but let us watch and be sober**. So God is telling you and me "to watch and be sober."

And when we look around at this world of Satan, I hope it's a sobering event to you, brethren. I hope you can see what is about to take place upon this earth. When we see China and Russia flexing their muscles... The whole Middle East is on fire, brethren! It's burning up! We can look around at the U.S. and tell that the blessings are being taken away. And we can see where we are descending. We are on God's time. We know about those nuclear weapons that are there. I don't know how many that are there, but I know that it is a lot. And can you imagine when that first one goes off, what would take place? When

those buttons are being pressed? And if Jesus Christ did not intervene there would be nothing left upon this earth. It would all be just a puff of smoke. But they are here now, brethren, just waiting to be used. Someone is sitting there just waiting to push that button... if we can imagine such a thing! And we know some will be used before Jesus Christ returns to this earth. We know some of those buttons will be pushed.

**1 Thessalonians 5:8**—So God tells you and me that we are to be sober and to understand what is about to take place upon this earth. There's going to be much horror as Satan's world comes to an end. So God tells us in **verse 8** that we are to be... **let us who are of the day be sober, and that's you and me, putting on the breastplate of faith and love, and a helmet, the hope of salvation. For God did not appoint us to wrath, but to obtain salvation—let's notice—through our Lord Jesus Christ, that's how it will be done, who died for us, and paid that penalty—let's notice—that whether we wake or sleep, we should live together with Him.** So we just read about those that would be alive and those that would be in the grave that would meet Him in the air. And God tells you and me to comfort ourselves with each other by these words and **to edify one another, just as you also are doing, hopefully.** I hope everyone is doing that.

Verse 19, God tells us not to quench the spirit. And that's some admonition that is very necessary at the times that we find ourselves in. And this is something that you definitely don't want to do, brethren. You do not want to quench the spirit of your God. And we have seen so many do this, that walked side-by-side in this very hall, so many that have become deceived because they have done this very thing; they quenched God's spirit and looked elsewhere. We have experienced this over and over in God's Church, and we saw how they failed to count the cost of doing such a thing as what they have done by rebelling against the Great God and His Son. That's actually what they do, they rebel.

**1 Thessalonians 5:22**—God tells us to **abstain from every form of evil.** And He says, **Now may the God of peace Himself sanctify,** in other words, "set you aside," and **may your whole spirit, soul, and body be preserved—let's notice—blameless at the coming—let's notice when—of our Lord Jesus Christ.** And if this was that Pentecost, brethren, I hope everyone in this room would be "preserved blameless." Can you imagine not being in that count? Can you imagine not being "preserved as blameless" when that event would take place? I hope everyone that is in God's Church will be "preserved as blameless" and will have kept the faith and been faithful and have been living the way that God says to live our lives.

**Verse 24** tells us that, **He who calls you is faithful, who also will do it.** Brethren, our God is not playing games at the end of this age. We are entering the most serious times and the most dangerous time in all of man's history. God tells us about the time of Jacob's Trouble, and we don't have to look far to see that Jacob's Trouble is already here. There's a lot more trouble coming for Jacob.

Be turning to Psalms 27. But God tells you and me to be sober and to understand what is taking place upon this earth. Brethren, we are to fight the fight that is set before us, as Paul told us. And sometimes I don't think we understand how that fight is, how strong it is. But in the Psalms David understood a lot about his God, and in **Psalms 27:4** David expressed a desire. And I hope that all of us have this same

desire. David said that, **One *thing* I have desired of the Eternal, that will I seek.** So David is saying this is what he is seeking, **That he may dwell in the house of the Eternal, all the days of my life, to behold the beauty of the Eternal, and to inquire in His temple.** And that says a lot about the Day of Pentecost, because we know that David will be there because we know that David is named in God's book. And we know that it is about a people that will dwell in the house of their God, and that's what David's desire was, to dwell in that house for eternity. And that's what David said he saw all the days of his life upon this earth, "that I may dwell in the house of the Eternal all the days of my life, to behold the beauty of the Eternal and to inquire in His temple."

**Verse 5—For in the time of trouble,** and we know there is much trouble coming for Jacob, **He will hide me in His pavilion; in the secret place of His tabernacle; He will hide me.** And in the next few years things have to be fulfilled that are written in God's book, just before Jesus Christ returns to this earth. And God told us about this time of trouble that is coming, and you definitely want God to hide you in His pavilion, "in the secret place of His tabernacle." You definitely want to be close to your God as Satan's world comes to a close.

**Verse 7—Hear, O Eternal, when I cry with my voice! Have mercy also upon me, and answer me.** So you can see that David wanted to be in touch with His God.

**Verse 8—When You said, "Seek My face," my heart said to You, "Your face, Eternal, I will seek." Do not hide Your face from me; do not turn Your servant away in anger.** And you do not want God to hide His face from you as Satan's world comes to an end. **You have been my help; do not leave me nor forsake me, O God of my salvation.** So he knew who God was, that it was the Great God of this universe that was the source of his salvation, to be there on that Day of Pentecost when he would be resurrected into the God family to become Elohim, to be harvested from God's garden. And if it was that day, God's plan for the firstfruits would begin to occur at sundown. Can you imagine the excitement that would be there as that sun was going down? Jesus Christ would be making final preparations at the time that you and me are sitting here today, final preparations as He was about to return to this earth to set up the Kingdom of God, to set up the Government of God upon this earth. Can you imagine such a time?

Let's notice **verse 13—I would have lost heart, unless I had believed,** and it's the same for you and me. We do believe. We do believe that Jesus Christ is returning to this earth to do this very thing that we are reading about today. "I would have lost heart, unless I had believed," **that I would see—let's notice—the goodness of the Lord in the land of the living. Wait on the Eternal; Be of good courage, and He shall strengthen your heart,** better said, "your mind." **Wait, I say, on the Eternal!** And that's what we're doing! We're doing that count. We're waiting. We're waiting for God to make His move to deliver a people, the firstfruits from God's garden.

Hebrews 12:22—Let's see what God had written. **Hebrews 12:22—God had it written that, you have come to Mount Zion—and let's notice—and to the city of the living God.** I wonder sometimes how much we really understand who we come before on the Sabbath day. I really wonder sometimes how seriously we take it, our assembling before Him on this day. But we are coming before the Great God of this

universe and His Son on this Sabbath day as preparations are being made for His return to this earth. God says that we "have come to Mount Zion and to the city of the living God," **to the heavenly Jerusalem, to an innumerable company of angels, to the general—let's notice—assembly and Church of the firstborn.** So I hope we comprehend who we really are. I hope we comprehend what we have been called to become a part of. And whether you are in that first harvest or of another harvest, just to see these events unfold before your very eyes. Can you imagine the blessings that it will be just to see Jesus Christ coming back in those clouds? To see that first harvest take place? Regardless of whether you're in that harvest or not, just to see it. The Church of the firstborn, **which are registered in heaven, to God the Judge of all**, that's who we're coming before, "To God, the Judge of all," **to the spirits of just men made perfect**, just men *and* women that will be made perfect (better said), at that time when they are changed into spirit beings, brethren. And they will now reign as kings and priests with Jesus Christ from this time forward to set up the Government of God upon this earth, a just government. And now they will begin their rule upon this earth, and now they will take over *all* the governments of this earth.

**Verse 25—See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, Yet once more I shake not only the earth, but also heaven. Now this, 'Yet once more,' indicates the removal of those things that are being shaken.** And we know that Satan and the demons will be gathered up and put in their prison for a thousand years. And I can tell you, their kingdom will begin to be shaken just before the Day of Pentecost, brethren, because their kingdom will be coming to an end. And God says, "'yet once more,' and it indicates the removal of those things that are being shaken," **as of things that are made—let's notice—talking about the Kingdom of God that now will be established upon the earth—that the things which cannot be shaken may remain.** And it will be a different time upon this earth for man, brethren.

**Verse 28** tells us, **Therefore, since we are receiving**, it tells us right here, **a Kingdom which cannot be shaken.** No more, brethren, "kingdoms will become the Kingdom of the Great God of this universe and His Son," and it will not be shaken anymore. And God says to, **let us have grace, by which we may serve God acceptably with reverence and godly fear.**

Brethren, the Day of Pentecost is a day in God's plan where He shows us the importance of the firstfruits, the firstfruits of God's harvest. We understand that there will be some that will be alive, just as we read earlier. We also understand that the Church of God will not cease to exist at that time. The Exodus, Unleavened Bread, Passover, Pentecost, the giving of the 10 Commandments, and we understand that those Commandments were given on the Day of Pentecost way back in Ancient Israel during the day of Moses. And that Pentecost will begin for us, if this was that time, at the going down of the sun. And now another part of Pentecost would be fulfilled at the return of Jesus Christ on the Day of Pentecost for those two loaves, that ancient ritual that was done a long, long time ago. And God paints you and me a picture of how it all will take place and what it all means. And you are given understanding, brethren.

So the Exodus, Passover, Unleavened Bread, the Wave Offering of Jesus Christ, the wave offering of those two loaves paints us a full picture... paints us a full picture for you and me in God's Church, those that are preparing for the Kingdom of God to come to this earth in just a short while on the Day of Pentecost.

Let's go over to Acts, the book of Acts 1:1—**The former account I made, O Theophilus, of all that Jesus began both to do and teach—let's notice—until the day in which He was taken up, after He through the holy spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs—and let's notice—being seen by them during forty days and speaking of the things pertaining to the Kingdom of God, the Kingdom that will be here on the Day of Pentecost, the day that Jesus Christ returns to this earth to set up the Kingdom that He taught them about, that Kingdom of God. And He taught them about spirit beings and how that they would become on the Day of Pentecost, that they would have a spiritual body and that they would have a job to do in the future as a being that now has eternal life.**

**And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, which, *He said*, you have heard from Me; for John truly baptized with water, but you will be baptized with the holy spirit not many days from now. So He was giving them instructions. So, when they had come together, they asked Him, saying, Lord, will You at this time restore the kingdom to Israel? So they knew that that kingdom was coming and they were asking, was this that time? But you and I live at that time that they were asking about, when Jesus Christ *will* restore the Kingdom of God to this earth, to set up the Government of God upon this earth.**

And let's notice what He said to them in verse 7—**And He said to them, It's not for you to know the times and seasons which the Father has put in His own authority.** So let's notice how this is said, "It's not for you to know the times or season which the Father has put in His own authority." But there was something else taking place, and this is what Jesus was focusing upon, and He was telling them that they would receive something on the Day of Pentecost, that they would receive power from that holy spirit that would be given to them, and that they would be **witnesses to Me in Jerusalem—let's notice—and in Judea and Samaria, and to the end of the earth.** And this has been fulfilled, this day. This message went to the whole world to the extent that God wanted it to go with Mr. Herbert Armstrong.

**And when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of his sight.** So Jesus did not disappear this time as He had done in the past when He was teaching them about the way that it would be when He would return to this earth. And He taught them for that forty-days by appearing and disappearing as a spirit being, brethren, but now He was showing them and teaching them again about how He would, again, return back to this earth. And I'm sure by now that they knew they would be in those clouds with Jesus Christ when He was descending back to this earth, that they would come out of that grave and they would join Him in that air. Can you *imagine* being there? And seeing Moses? Abel? Those that are named in Hebrews 11 that will come back as a spirit being? And their feet will descend on the Mount of Olives with Jesus Christ that we just read about in Zechariah.

**Verse 10—While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, and let's notice what they were told: Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken from you into heaven, will so come in like manner as you saw Him go into heaven.** So He let them see how He would come back. He was teaching them by going back in those clouds. He didn't have to do that, brethren. He could have just disappeared as He had before, but He was teaching them how He would return back to this earth on the Day of Pentecost.

And we know by the scriptures that we just read that there will be some of the Church of God—PKG that will join Jesus Christ in that air as His feet set down on that Mount of Olives and we know that there will be some that will continue in the Church of God. It won't be "PKG" then, because the Kingdom of God will be here then, but they will be a witness to the return to the return of Jesus Christ as that Millennium begins. That's what they will be, just as the apostles were in the beginning. They were witnesses. God told them that they would be witnesses. So now we have another group of people that will witness and be alive at the return of Jesus Christ, and they will continue on in God's Church. And now you know what will happen? They will be strengthened by what *they* saw, what they saw take place. And they will know some of those that joined Jesus Christ in the air. So can you *imagine* the confidence that that would give them, brethren? There will be others left alive that will be strengthened, just like the apostles were by what Jesus Christ did in His day. And now they will know some that have become spirit beings.

So let's go back to Leviticus 23, and let's look at a picture that was painted for you and me. Leviticus 23. God painted you and me a picture down through time. God painted you and me a picture of His plan for the firstfruits. And the Days of Unleavened Bread, and Pentecost, and Passover, everything is connected, brethren. Jesus fulfilled all the symbolism contained in that Passover observance, and He fulfilled the symbolism of the wave offering that was presented during Unleavened Bread. He is now at the right hand of God, as we know, and He has fulfilled that.

**Verse 15, Leviticus 23—And you shall, let's notice what we're told, 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.** So it's talking about the sheaf of the wave offering that represented Jesus Christ. And it was a part of that ceremony that was carried out during the Feast of Unleavened Bread. That's when it was done.

**Verse 16—Here we are told again, Count fifty to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.**

The instructions for Pentecost now begins in **verse 17**, and God tells us, **You shall bring from your dwellings two wave loaves of two-tenths of an ephah. And they shall be of fine flour** -and let's notice – **they shall be baked with leaven.** So they were to have leavening. And this is our picture of what it's talking about. God tells us who they are and what they are representing. **They are the firstfruits to the Eternal.** So as we go through this sermon today, can you imagine those that would be alive at Jesus' coming and that excitement that will begin to be building by this time? There will be excitement at the potluck this afternoon, but can you imagine the excitement that would be here? I don't think we would

be interested in a potluck that day. So I think we can understand God's plan. And God opens your minds so that you can get the picture. And He does paint us a picture.

And let's notice **verse 18**—**And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams.** So this is what they had to do. **And they shall be as a burnt offering to the Eternal, with their grain offerings and their drink offerings, an offering made by fire for a sweet aroma to the Eternal.** 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.

And in **verse 20**, that's what we want to focus on: **The priest shall wave them with the bread of the firstfruits—let's notice—as a wave offering before the Eternal, with the two lambs. They shall be holy to the Eternal for the priest. 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.** So, brethren, it is about those that will be the firstfruits in the Kingdom of God. That's what this is about, that ritual that took place. And it shows us (as the sun goes down today, if this were that Day of Pentecost), it shows us the plan that God has for a people who would become the firstfruits of God's harvest out of His garden. And they will be offered a blessing of becoming a part of the God family, to become Elohim. And finally they have been harvested from God's garden and now they would live in the God family as a spirit being for all eternity. Can you imagine such a thing?

Let's go over to Revelation 14 and let's pick up the story where God paints us another picture of what would take place on this day. Revelation 14. And there was a picture painted during this ceremony, the ceremony of the firstfruits, and they were pictured by these two wave loaves that were waved. And we saw where these two wave loaves were leavened, they had leavening. So there's a lot of symbolism in this for you and me because we understand that Jesus Christ was pictured in that first wave offering as being unleavened, pictured without sin. So we understand that these two loaves that were waved had leavening, and we know that that leavening, we use it as a picture of sin, and we use leavening as an example. And we put leavening out of our homes during the Feast of Unleavened Bread to paint us a picture of how we are to be living our lives and to keep sin out of our lives. So these two loaves picture the ones that God has called out of all of mankind during all of man's years upon this earth, for that 6,000 years. We looked at this in the last sermon, that those from Abel, those of old, the prophets - and God named some of them in Hebrews 11 - that will be harvested from God's garden on that Day of Pentecost.

And we find in **Revelation 14:1**, we find where God tells us about them that will be there. **Then I looked, and behold, a Lamb standing on Mount Zion, just like we read in Zechariah, and with Him one hundred forty-four thousand, gives us the number, having His Father's name written on/in their foreheads.** And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder: and I heard the sound of harpists playing their harps: **And they sang as it were a new song before the throne, before the four living beings, and the elders—and let's notice—no one could learn that song except the hundred and forty-four thousand,** so this is something that God puts in their minds, brethren, just for them, just for them only. And God says that no one else could have it at that

**God's Harvest**

time, so it's God that does it, God that puts it there, that no one else could learn that song. And it tells us who they are and where they came from. God tells us that the 144,000 were redeemed from the earth. And in God's great plan of Pentecost, that's what it's about, those that would be redeemed from this earth at that time. God had a plan from the beginning and this is the next fulfillment of God's plan, that Day of Pentecost.

God says that these are the ones **that were not defiled with women**, and so we understand the symbolism in this, **for they are virgins**. So we know that it's talking about that that is spiritual. That's what it's referring to. And this is where it tells us that **these are the ones**, tells us who they are, **that follow the Lamb wherever He goes**. So that's what it's about. It's about those that are faithful. And God calls them "virgins," and the ones that are not defiled with the ways of this world. So we understand it's about the religions of this world. And they are faithful to the Lamb and to God. And "these are the ones that follow the Lamb wherever He goes," and it explains it even further and it tells us, **these were redeemed from among men, being firstfruits** of God's harvest, the two loaves that were waved, the picture of the two loaves that had leaven, and this is that same picture. This is the end result of that ceremony that was done way back in Ancient Israel, **being firstfruits to God and to the Lamb**.

So it's a picture that they were brought out of sin and that they were forgiven of sin. Their penalty had been paid. Somebody paid that penalty. This 144,000, the firstfruits of Revelation, is the same ones that had been redeemed by God through the blood of Jesus Christ. That's who they are.

**Hebrews 10:31**. Those in God's Church have been called to live a certain way of life. And God has laid out a plan for His Church. I hope you understand what you have been offered by the Great God of this universe. I hope you understand the magnitude of what you have been offered. And to turn your back upon what you have been offered by God and His Son would be a horrible, horrible thing, brethren. We, as the Church of God, should understand what our God has offered us by now. I hope we all understand: to be partakers in the millennial reign of His Son upon this earth, as we saw earlier, some to live into that millennial reign, and some to be in God's harvest at that time, that first harvest, to be firstfruits out of God's garden, God's harvest.

**Verse 31** tells us that, **It is a fearful thing to fall into the hands of the living God**. And we know about that lake of fire, brethren, at the end—God tells us about it—for those that have turned their back on what was offered them and have not repented and don't want to live this way of life. Because all have to go through that process that you and me have gone through and are still going through.

God tells us in **verse 32**—**recall the former days**, so God is telling us to look back at something, **after you were illuminated**, something took place. God tells us "recall the former days." And God says, **you endured great struggles with suffering**. And when we think back, this is very true, because when God started opening your mind and you began to understand the truths of God, "after you were illuminated," something took place. We ran to everybody we knew and we told them about this great truth that we had found in God's book that has been around for a long, long time. But we had great understanding; we wanted to tell them about it. And we all did it, brethren, but there is a process that we have to go

through. And we all, in time, begin to understand that this is not something that you can give to anybody. And it is a process. And God understands man, brethren. He's been dealing with mankind a long, long time. And God knows man inside and out, believe it or not. You can't fool God. You can try. You can fool me, you can fool other people, but one sure thing, you cannot fool God. God made man and He knows man inside and out. God tells us to recall the former days in which we were illuminated. In other words, when our minds were opened. We're always to reflect upon where we learned the truths. Where did we learn the truths of God, brethren? That's what's being said, and that's what we are to reflect upon, where we learned it. So that's what's being said. It's when you were given understanding. And where did you find that understanding? You found it in God's Church. That's where you found it.

**Verse 33—You and your great struggles with suffering partly because you were made a spectacle, both by reproaches and tribulations; and partly—let's notice—while you became companions of those who were so treated.** So it's when you became a part of us, brethren, (that's better said), something happened. Everybody you ran to and told them about what you had found, now something took place. They turned around and now they were beginning to persecute you. So there were trials because of what we did and because of who we were associated with, the Church of God. So we all know how that took place.

**Verse 35— Therefore, do not cast away your confidence, which has great reward. For you have need of endurance.** So God tells us that we have need of endurance, so that after you have done the will of God, you may receive the promise. For a little while, and He who is coming will come and will not tarry. Now, the just shall live by faith. But if anyone draws back—let's notice—**My soul has no pleasure in him.** So when we look around at where we are in time, we understand that God has told us about some awesome events that are about to take place upon this earth at the end of this age, just before this harvest will take place. God says that if anyone draws back that His soul has no pleasure in them, and we've seen so many do this at the end of an age.

So let's be turning to 1 Corinthians 2:9. **1 Corinthians 2:9—God tells us that, Eye has not seen, nor ear heard, nor have entered into the heart (the mind) of man, the things which God has prepared for those who love Him.** And I know we cannot comprehend that there are some wonderful things on the other side. It's beyond our comprehension, I know. When this world begins to become a beautiful, beautiful place once again, when God's Kingdom comes to this earth, things will begin to change. God's laws will now be in place. There will be 144,000 spirit beings roaming this earth, and this earth will begin to be like the Garden of Eden once again. And we now have a thousand years to finish that project, before something else takes place; a much, much bigger harvest will take place, brethren. And so now we will be preparing for another harvest that will take place at the end of that thousand years.

God tell us that He (in verse 10) has revealed them to us through His spirit. That's how you know about these harvests. God has given you understanding of what is taking place and how it's taking place. **For the spirit searches all things, yes, the deep things of God. For what man knows the things of a man, except the spirit of the man which is in him? And let's notice, So no one knows the things of God except the spirit of God.** It's how you know, brethren, through that spirit. **Now we have received, not**  
God's Harvest

**the spirit of the world, but the spirit which is from God; that we might know, just what we've been talking about. God tells us right here why: that we might know the things that have been freely given to us by God.** And it's by this that you and I understand what we are faced with as the Church of God—PKG, preparing for that Kingdom that is coming to this earth.

**Verse 13—These things we also speak, not in words which man's wisdom teaches, but which—let's notice—the holy spirit teaches; comparing spiritual things with spiritual. But the natural man does not receive the things of the spirit of God: for they are foolishness to him.** And when you get outside this room, brethren, it *is* foolishness to them. We all experienced that when we were first called. God told us to think back, of what took place. So we began to understand that it's not something that you can give to anybody. We came to that understanding. So that's what God is telling us. They are foolishness to them, once you get outside this room. And they cannot know them because it's not their time. But their time is in the future. And that's what you are preparing for, that future when that first harvest takes place. *Then* it will be their time. God tells us they can't understand them, because they are spiritually discerned and they don't have God's spirit. That's why they cannot understand, and it is the Church of God that fully understands the magnitude of what is about to take place upon this earth. It's by God's spirit that has opened your mind. And it is time to prepare, brethren, prepare for that Kingdom that is coming to this earth on the Day of Pentecost in the near future.

**Hebrews 2:1, God tell us, Therefore, we must give the more earnest heed to the things we have heard.** That's Hebrews 2:1. I may not have given you enough time. Sorry about that. But Hebrews 2:1, God's word tells us, **Therefore, we must give the more earnest heed to the things we have heard.** And where do we hear them at, brethren? Where did we learn the truth from? ...**lest we drift away.** That's what happens. **For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape, if we neglect, God says, so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him; God also bearing witness, both with signs and wonders, with various miracles, and gifts of the holy spirit, according to His own will?** So it's God that does it. It's according to God's will. **For he has not put the world to come, of which we speak, in subjection to angels.** So God is telling us about a plan, and God had this plan from the beginning, and this plan included man from the very beginning, and the Day of Pentecost explains what it's about. This part of God's plan is about the firstfruits, the firstfruits of mankind to be born into the God family, those of Pentecost, the firstfruits to be in God's harvest. Those two loaves that were waved on this, the Day of Pentecost, way back in Ancient Israel, and those two loaves, we can see, represent some of those in Hebrews 11 that we read about. And we know that they will be there on this day as spirit beings.

**Verse 6—One testified in a certain place, saying: What is man that You are mindful of him, or the son of man that You take care of him?** So this is a question that was being asked, and it's, "Why is God doing this?" God tells us it's through His infinite wisdom and His plan by which it can be done. And it will be done with the firstfruits. That's what God is telling us. God tells us what man is and what His plan is for mankind to those that want to be there, to those that have been called to this first resurrection and then

those that are to live on into that millennial reign of Jesus Christ. And it is a beautiful, beautiful picture, brethren, those harvests that are pictured.

**Verse 7—You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. You have put all things—let's notice—in subjection under his feet. For in that He put all in subjection under him, He left nothing *that is not* put under him. But now we do not yet see all things put under him. God just told us that our eyes could not see, and we could not even understand or comprehend what God has planned for mankind. When we look through that Hubble Telescope... God has a purpose for everything, brethren, and it is massive. It's not millions, it's billions that is out there. And they are there for a reason. And God says, **we do not yet see all things put under man.** We know they were put under Jesus Christ, and God says, **we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom *are* all things and by whom *are* all things—let's notice—in bringing many sons to glory.** So it's a part of the plan, brethren, to bring many, many sons to glory, to be in the God family, to become Elohim, to be harvested from God's garden. ...**to make the captain of their salvation—let's notice—perfect through sufferings.****

**Verse 11—For both He who sanctifies (sets aside) and those who are being set aside (sanctified) *are* all of one.** So we will all be in the God family, brethren, when it's all said and done, as spirit beings, **for which He is not ashamed to call them brethren.** When we encompass the whole plan of God, brethren, and when all the harvests are complete.

**Verse 12—Saying: I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You. And again: I will put My trust in Him. And again (and let's notice what is said): Here I am and the children—let's notice—whom God has given Me.** So it is an awesome plan that our God has for you, brethren, and for all that want to be there in the end, for those that want to be in God's harvest, to be in God's harvest *if* they endure to the end.

And that will conclude the sermon today.□