

Welcome, brethren, to this High Day, the Feast of Pentecost.

When you look at God's plan of salvation, it's an incredible thing that we have that understanding, that God has given it to His Church. Because when you really consider the day of Pentecost, it is the solution that mankind doesn't understand, knows nothing about. But it is the solution.

In today's world you see in the media, particularly where it could be on the radio or on the TV, where there is a discussion that takes place, and that discussion can be about many things, including the virus, and everybody, everybody has their own opinion, which means that everybody has their own solution. Because that's mankind and mankind always is solution driven. They solve everything by themselves.

So, at the moment, of course, with the rollout of the vaccine, everyone is saying that is the solution to this issue. Which is, it's partly a solution but it's not the solution.

The real solution is about the Day of Pentecost. So, the title of this sermon is *Pentecost - The Solution*.

Pentecost - The Solution because it is the solution. The return of Joshua the Messiah with 144,000 to establish a new government on this earth is the solution. It's the solution to mankind. Then we have 1,100 years of implementation of the solution. That solution, of course, is about God's holy spirit, the mind of God, the way God thinks. Which, Joshua the Christ thinks like God, that's the mind, and 144,000 being redeemed from mankind, they are going to be spirit beings and they are the solution, because it's a new government.

New decisions will be given, and people's opinions will be irrelevant unless they are equal or to Joshua the Messiah and God, God's thinking. Unless they're at that level, well, they're not a solution at all, it's just their opinion, and their opinion is worthless. So, the title of the sermon is *Pentecost - The Solution*.

You can turn to Leviticus 23:9. Now we read this, Leviticus 23, with the understanding that there was no Pentecost until the children of Israel entered the promised land. So, although they were given this during the wandering in the wilderness, it was all about something in the future that they would do. To that time, they never kept this day, but once they entered the promised land, they would keep this Day of Pentecost. That, in itself, has many spiritual analogies that you could apply to that.

So, we're going to start reading in verse 9. Spiritually, of course, we wait for the fulfillment of this day when the 144,000 will enter the spirit realm, the promised land spiritually to us, which is the promise. It's not a physical land, it's a spiritual land that we want. It's not a land, of course, it's the Kingdom of God.

We want to enter Elohim. That's the hope of salvation, to enter Elohim. And of course, there is an order of that, and the first is Joshua the Messiah has already entered, the first of the firstfruits, then followed, 144,000. They are yet to be sealed, fully sealed.

So, we start in **Leviticus 23:9—And the Eternal spoke to Moses, saying, Speak to the children of Israel, and say to them, When you come into the land... So, this is that future. Here they are, they've been told something, but when you come into the land, which I give you, which God appointed to them. That's what God gave to them. ...and reap its harvest. So, they were then to enter the promised land, then they were to reap a harvest.**

...then you shall bring a sheaf of the first, or the beginning of your harvest to the priest. Now, when we look at a harvest it's really a physical thing, harvesting grain. That's a physical thing. But it actually is a spiritual thing to us. So, a harvest is a resurrection. This very first harvest from mankind is about the 144,000. This is what this is pointing to.

So, there's going to be this sheaf, of course, which is pointing to Christ, and it's to be given to the High Priest. **He (the priest) shall wave the sheaf, which points to Christ, before the Eternal, to be accepted on your behalf, or for your behalf, or for you, on that day, or on the day after the Sabbath, which is after the weekly Sabbath.**

Pentecost is always on a Sunday. I know there's been previous understandings of these things but it's always on a Sunday, which is to count "one," first.

Now, this particular year where we've gone through the Days of Unleavened Bread, we would start the count on the first day of Unleavened Bread, which was, of course, a Sunday. Because it had to be from the weekly Sabbath, and then it was the next day from sunset on that Sabbath, where it went down, you started the count, "one." So, the Sunday was one.

Now, the thing to note in all of this when people argue about the counts, because at different times there have been arguments about a count. I reminisce. One time when I was scattered, asleep, and somebody raised the issue of when do you start the count? And they, at that point they were saying that you started the count virtually outside of the Days of Unleavened Bread. They were saying that after the seventh day, which happened to be a Sabbath that year, that you would start to count on a Sunday being the first day. And I said to them, well, that didn't make a lot of sense to me because everyone would have gone home or started to have gone home. Where is the high priest? It's outside of the Days of Unleavened Bread.

But the count has to be within the Days of Unleavened Bread. There's always only one Sunday in the Days of Unleavened Bread, because seven days of Unleavened Bread, and Sunday is the first day. So, here we would start in this particular year (like this year), we would start the count, day one, from the first day of Unleavened Bread. So, it's always on a Sunday.

...the priest will wave it. So, this is, of course, we know pointing to Joshua the Messiah, Christ.

Verse 12—And you shall offer on the day, which is the Sunday, when you wave the sheaf, a male lamb, so, it's about Christ, of the first year, without blemish. Now, we understand that spiritually as well. Without blemish points to being sinless, that Christ was sinless. Whereas we're not. We're born into sin with the mind that we have. **...as a burnt offering to the Eternal.**

This was about Christ being received by God. Now, we understand, within the Body of Christ we understand that this has been fulfilled, the wave sheaf has been fulfilled because of Christ ascending to the Father for a short period of time on that particular Sunday morning. Because he was resurrected on the end of the Sabbath, then on a Sunday when Mary was going to the tomb and then coming back, of course, "Don't touch me," and then "We're able to be touched," which means the wave sheaf pointing to Christ was fulfilled and has been fulfilled.

Verse 13—Its grain offering shall be two-tenths of an ephah of fine flour... Now, we understand what "fine flour" is. "Fine flour" is pointing to something that takes place in our life. **...with oil.** We understand what oil is, symbolically pointing to the holy spirit. **...an offering made by fire to the Eternal, of a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin, which is a measurement.**

Verse 14—You shall eat neither bread nor parched grain nor fresh grain until the same day... So, they were able to eat of the harvest after the wave sheaf offering had been offered on that Sunday morning. **...that you have brought from an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.**

Now we move to the actual Feast day of Pentecost. Because this is an incredible thing that God has revealed to the Church. Other churches do not have this. Other churches of the world have no clue about it. But the scattered Church doesn't understand this either. Because the first part is about Christ, the first of the firstfruits, the Wave Sheaf. Now we're going into where the 144,000 come into it.

This is why this is the solution for mankind. They know nothing about it. Even the scattered Church doesn't understand this because this is a truth that God has revealed to the Church, and I remember the day that was actually revealed to the Church, when this particular truth was revealed.

Now we're going to talk about Pentecost. **Leviticus 23:15—And you shall count for yourselves from the day after the Sabbath, after the weekly Sabbath, from the day that you brought the sheaf of the wave offering,** which is the Sunday morning. They would count one to count fifty. **Seven Sabbaths shall be completed.** So, it takes you to forty-nine, and then of course Pentecost is on the Sunday.

Count fifty to the day after the seventh Sabbath, brings you to Pentecost. **You shall offer a new meat offering to the Eternal.** Now, we understand when before it was called the 50th Truth. Now, with the alternation that's taken place, it's the forty-ninth truth. But how blessed are we that we understand why it was the 50th Truth? Because at that time it was what God had given us. And it was 50. That's quite an incredible thing that we understand that.

Yet future generations as we move forward, and those called into the Church, will see it as the forty-ninth truth. But it's actually the 50th Truth to us and we still think of it that way, but it's actually now the forty-ninth truth. So, it's an incredible thing that we understand it and why, because it was about Jubilee, a time of release, a time of grace, freedom. We were set free.

Mankind is going to be set free on Pentecost, on a Pentecost. Joshua the Messiah will return to this earth with 144,000 and establish a new government and introduce the solution to mankind. The real solution is going to be poured out because the real solution is about God's holy spirit. That is the solution.

So, you have a government that is driven and motivated, which is completely the mind of God, so driven and motivated might not be the right words. But it's a spiritual government with the thinking of God, God's holy spirit. Now, mankind is going to be able to introduce that solution. The 144,000 and Christ can give the solution, which comes from God the Father, the solution to mankind, but it's still a choice of whether or not mankind is going to take that solution on board, whether or not they're going to live that solution. Because the solution is about God's holy spirit, which is about this day of Pentecost.

It's a time of liberty. Satan will be removed from influencing mankind. Once Joshua the Christ returns to this earth with 144,000 and Satan is removed for 1,100 years from mankind, the solution can be given to mankind. Now it establishes a government, but now it can be given to mankind, God's holy spirit.

Verse 17—Now, on the Day of Pentecost, You shall bring from your dwellings two wave loaves, symbolic of those from the Old and New Testament. We know that symbolism, which is something spiritual that we understand. Whereas without God's holy spirit you just see it as two loaves of bread, two loaves. But it's not. It's pointing to something else.

...of two-tenths of an ephah. They shall be of fine flour. Which means the 144,000, which this is symbolic of, the two wave loaves, is symbolic of the 144,000, "and they shall be of fine flour." What's that all about? That's about a refining.

Because we understand the journey we are on. We understand through Passover and Unleavened Bread what this journey is about. We've had sermons about what this is about.

This is about the transformation of the mind, to think differently, from a mind that is selfish to be then given an impregnated with God's holy spirit. Then we can begin to think differently. We start to see spiritual things. Which is an incredible thing!

We underestimate the plan of God. We underestimate what God is doing in our life and how blessed we really are to have this opportunity now.

Now, there's been examples where people have left the Body of Christ and have given up this journey because of many reasons. But they have children, and one day those children, more than likely, if they get that opportunity, their children will say, "Dad (or Mum), Why did you give up? Why did you give up such an incredible blessing?" Because it's the greatest thing on this earth that could happen to a human.

To be called by God, to be impregnated by God's holy spirit, and to start a journey of salvation, and then to give it up, to throw it away halfway though or beginning or near the end of it all? It's just an incredible thing! The generations will look at it and... "You what? You put your efforts into money?" or "You put your efforts into a sexual relationship?" or "You put your thinking into that?! And you gave up this?" It's hard to fathom but, brethren, we have that same potential, which is to go to sleep and to give it all up for the sake of something else, something else that satisfies self, the selfishness in us.

...they shall be of fine flour, which is that refining that we know we have to undertake. **They shall be baked with leaven**, yeast, because we have sin. So, Joshua the Messiah, Christ, never had sin, never had leaven. We have come from a position of sin which is continual in our mind, and every day there is sin involved because we are selfish by nature.

They have come from this and they are baked with leaven. They've had this sin in their life. **They are the firstfruits to the Eternal**, which points to the 144,000.

Joshua the Messiah was the first to enter Elohim. Now, what is going to follow very soon is 144,000 from mankind. They're being redeemed or saved from mankind because they've undergone this transformation of the mind that has to take place, this refining that has to take place. Ever how long it takes, it's a continual process.

One thing that jumps out is the fact that everyone is in a different position in life. Some have to be refined a lot in a particular area because God will use that refining. God will use that refining, that experience. Because I know understanding, and I know that at times you can relate to something that someone else is going through, another member of the Body that's going through because you've been through it. You know exactly what it's like.

Where, other things happen in people's lives and you can't relate to the same degree. You can empathize with it and you can draw to, you know something and pray about it and you can draw to them a little bit, but you cannot really understand the depth of it; and everyone is going through a different trial for a reason. Because God will use that refining.

It's not something you think, "Oh, I've got to go through this because I'm part of the Church." We have to go through it for a positive purpose, and that is that one day we'll be able to help others because we'll be able to relate in a way that others may not be able to. It's a wonderful blessing.

So, any trial we may be going through, any physical thing that we're going through, it will be used if...if we continue in the journey and understand that it's a spiritual thing. It's not a physical thing. Although it's physical and it's happening, it's actually a spiritual thing. It's about the transformation of the mind. It's about the transforming or the refreshing or renewing of the mind that the Bible talks about.

Drop down to **verse 20—The priest shall wave the bread of the firstfruits for a wave offering before the Eternal, with the two lambs**. Now, "the two lambs," we understand the one, but when there's two it's because it covers the sacrifice that is retrospective, applied to the Old Testament, and then the New Testament sacrifice. The two lambs point to Christ again. **They shall be holy to the Lord for the priest**.

Verse 21—And you shall proclaim the same day, Pentecost, that it is a holy convocation, it's a time to gather before God, to you. **You shall do no customary work on it**. In other words, we won't earn a living on this day, we will stop and worship God. Because this is the Day of Pentecost, the solution for mankind. We understand it. We are living the solution. Isn't that

incredible? We are the solution. God's Church is the solution for mankind right now, but nobody is listening of course.

It shall be a statute forever in all your generations in all your dwellings. So, it's something that we understand but the world doesn't understand.

The purpose of this sermon is to look at God's purpose in the Feast of Pentecost. The main point of this day, the Day of Pentecost, that Pentecost points to the return of Christ with 144,000 plus the giving of God's holy spirit. Because this all combined is about the solution.

The 10 Commandments were given on a Day of Pentecost. But Israel did not have the power to keep the spirit of the law, which is the solution. Having the law by itself, some nations and some churches have the law (so-called), and keep the law on a physical level, but it's not the total solution. The solution is the gift of God's holy spirit.

Israel that didn't have God's holy spirit heard of the solution, knew of the solution, but couldn't live it because the solution is the way we live, and the way mankind has the opportunity to live in the future.

We're going to turn to Acts 2:1 and just quickly review this giving of God's holy spirit on the Day of Pentecost in 31 A.D.

Acts 2:1—When the Day of Pentecost had fully come, 31 A.D., they, which is twelve because Judas had been replaced, **were all with one accord,** which is the same thinking, **in one place.** Now, often it's interesting how the world would reject the Day of Pentecost. "It's no longer required. You don't have to keep it," and all that stuff.

Yet here we have after Christ's death twelve keeping, and there were others, of course, there was about 120 or so others, followers, but here is twelve in a room that are keeping the Day of Pentecost. Why? I thought I was all done away at Christ's death. Well, they had counted fifty and they were told to wait until this day because God was going to do something that was incredible, that would then be the main driver of God's Church.

I use that word because that's what God's Church is about. The structure of God's Church now is all about God's holy spirit. We see it often just as a physical structure. It's not. It's actually about God's spirit. It's God's government. It's the way God works, which is through His Church.

They were all of one accord in one place. Verse 2—And suddenly there came a sound, so, it's a sound that's a noise that's there, **from heaven, as of a rushing mighty wind.** It's a loud noise that's there, **and it filled the whole house where they were sitting.** So, here we have this noise in the house, which would have been a bit scary not knowing what's going on, but it's this loud noise like a wind blowing through a house.

Then there appeared, which is a physical manifestation, **to them divided tongues, as of fire, and sat upon each of them.** Now, this is a sign or the evidence that it was from God, because of the noise, which was not normal, and these tongues of fire that are there. This is not normal. This is an evidence that this is from God. It reveals God's power.

And they were all filled with the holy spirit and began to speak with other tongues or different languages, as the spirit gave them utterance.

Now, no one, no one can enter Elohim unless they have received the gift of God's holy spirit. Now, we understand the process. The first step, of course, is the gift of repentance. Because repentance is a gift. Why is repentance a gift? Well, it's because of a calling, which is a gift. A calling is a gift from God like repentance is. We start to see things. "Ah, hang on a minute," and we start to see things and believe things.

Now, often it's very physical, but later on we start to see spiritual things and go, "Ah," and then we apply it to "me," self. "Ah, I start to see self." Not a good thing to start seeing self a lot. It's difficult because we start to see that deep, deep, deep, deep down we're actually selfish and deep, deep, deep down the spirit of a matter we break all the time because we're

selfish and we don't live by the spirit of a matter. We'll often do things because of pride or we want to please self or get someone to think good of us, but it's not about the true spirit of the matter, which is that sacrificing of self.

Here we see the start of the Church of God powered by God's holy spirit. Because without God's holy spirit we are not part of the Body of Christ, cannot be. So, at any time when we're cut off, we need to repent quickly so that we can be part of the Body, so that we can think like God.

Now, Truth #49. I'm going read part of that.

49 (28) Joshua the Christ will return to this earth on a Pentecost, along with the 144,000. Pentecost in Old Testament times was the day the Wave Loaves were waved before God to be accepted by Him. These Wave Loaves represented this future group of the 144,000 who will return with Christ in the Kingdom of God.

Now, that's what this day is mainly about, and we're looking forward to this. We're looking forward to this Day of Pentecost to be fulfilled, and at the moment, what God is requiring of us is to remember these things, to know that we know these things and the world doesn't know it. The scattered Church don't understand these things. But God has given it to His Church, as small as we are. What a great blessing! What an incredible thing that God has done for us.

These Wave Loaves represented this future group of 144,000 who will return with Christ in the Kingdom of God. They will then be in God's Family...

Which is the purpose of life. The purpose of life is that we will enter Elohim at the end of it. That's the hope of our salvation. That's why we've been called. That's why we've been given the gift of repentance and the gift of God's holy spirit, so that we can see spiritual matters so that we can overcome self. Then at some point that God will allow us the gift of entering Elohim.

Now, this is something that as time goes on I know that something that I see, and I'm sure you see also, is that we're never worthy. We can never be worthy of it. No matter how hard we try or whatever we do, which is we should be trying to overcome self, but really it's still a gift. A reality, it's a gift from God. Because all the physical effort, what's it going to add up to? Physically, the Bible talked about, it's just a physical effort.

No, it's a free gift from God. What an incredible thing! Because there is the alternative here, if you look at it. Reminisce a bit. But if you think about it, there's two choices. One, to yield to God's holy spirit and fight self your whole life and enter Elohim, which we can't earn, don't deserve, it's a free gift from God in His mercy, and we can have life forever in Elohim. That's what I want! I know that's what you want. That's what we want in the Church.

Well, the alternative to that is that we live a selfish life, be given the opportunity to overcome self, and reject it, or we've already gone too far in our thinking that we don't want anything to do with God and His way of life, and it's darkness forever. Second death. It's darkness forever.

So, the alternatives when you look at it, one, darkness forever and you won't know anything, as if you never existed, or a life fulfilled in Elohim as a spirit being, exciting, incredible, forever, no sin. Whew! Is there a choice? Erm, there is, of course, but really deep down look at it, why would we choose the other way? But we do because of our selfishness. That's why you have to endure to the end. That's why we have to fight and fight and fight, and even if we fall, get up, go to God, repent, and continue on. That's the calling we've been given.

Indeed, this truth concerns the revelation given by God of the actual timing of Joshua the Christ's return to establish the Kingdom of God that will reign over all nations.

This Day of Pentecost pictures the solution to mankind's problems. That's not in the 49th Truth but this is what it is. This is the solution. Because everyone is looking for solutions about all

different types of things, but incredible as it is, they're not going to find the solution. It's just going to get worse and worse and worse.

There is a spiritual solution needed, a new government is needed. We'll continue on in Truth 49:

The Church of God has long believed that Joshua would return as the King of kings on the Feast of Trumpets. This is not true!

Now, that came from an understanding, and I grew up in the Church with that understanding until God revealed that that's not what is going to take place, that Trumpets has a different meaning. Now, that all came from, basically, the 7th Trumpet where it says in 1 Corinthians 15 that the sound of the 7th Trumpet, etcetera, that Christ would return to this earth.

Well, that's only part of it. That's about the Feast of Trumpets. Now, God has revealed to His Church the truth. The truth is that Christ will return with 144,000 on a day of Pentecost, which is we know it, we understand it. It's an exciting and it's an incredible thing. So, we shouldn't expect others to even comprehend anything to do with this particular day.

The Feast of Trumpets is about the sounding of trumpets that lead up to Christ's coming and of finally heralding that he has now become the King of kings over all nations.

Pentecost is about the firstfruits of God's creation of Elohim.

That's what makes it so exciting. There are some alive today that have that potential. There are some alive today that we are aware that will be in Elohim, two that we're aware of.

These 144,000 firstfruits of God are those called by God from among mankind over the past 6,000 years who were molded and prepared by Him to be in His government at Christ's coming.

Now, we understand that this day of Pentecost is an important part of God's plan of salvation, and so we can see that Passover has been fulfilled, that we're required to keep the Days of Unleavened Bread because it's a process that we have to go through - which is overcoming self. That'll happen during 7,100 years, this process of Unleavened Bread, because we've got to be unleavened. That's what it points to, searching self to find leaven, find sin.

So it is on a Pentecost that the first of the firstfruits (Joshua) is united together with the rest of the firstfruits of God (the 144,000) to begin their reign on earth in God's Kingdom.

For 1,100 years, then the Family is complete. We know there are other resurrections, but the Family is complete at the end of all that when that final resurrection happens. Then God's structure of His Kingdom, the temple building is complete on a spiritual level.

The Wave-Sheaf offering and the Wave Loaves offering are uniquely tied together in timing and purpose.

Now, I wanted to go through some other truths because they are the foundation of our calling. The truth that God has allowed to enter into the Church, that He's placed in the Church, is for a purpose. Because we can always go back on these, but I wanted to go back on some truths for the very purpose of understanding Pentecost.

We understand what it's about. It's about the giving of God's holy spirit, it's about the return of Christ with 144,000, but there is a process in all of this. Because Pentecost, of course, is along the way of the plan of salvation.

I want to look at Truth #6 because few understand this. This is an incredible thing. We in the Body of Christ understand this. We live this. This is the incredible thing. The world knows nothing about it and can't. One thing that's come out more and more is that we see very clearly that it is absolutely pointless talking to anybody that's not interested, in God's way. Absolutely pointless. We would sound like we're talking riddles.

It's just like now turning around and saying that Christ is going to return to this earth on a Pentecost. Out there, "What do you mean Christ is going to return..." It's pointless talking about these things unless somebody has got ears to hear, of course, that God's giving them the ears to hear. Because they're just not interested. It's like anything. It's like this truth, which is Truth #6:

6 (3) God's purpose for mankind. God is reproducing Himself...

Well, I'm sure everyone is going to be excited about that. They're not interested, and they don't care because they can't hear. We can hear. So, we apply this to a personal level.

God is reproducing Himself and no other church knows or preaches this truth. We are to be born of God and become God—in the God Family: Elohim.

Now, that's something we understand. That is what our life is based on. So, we're living our life based on knowing this truth. The goal, the plan of salvation, the hope that lies with us is about salvation. We desire, deep down we desire to be in Elohim and to live forever with the understanding that we're never worthy, never can earn it, there's nothing we can do that can earn salvation. It is a gift from God and that's what we want.

The more that we see that we are not worthy, the more humility that we have about this, we can understand we're never going to be worthy, I'm always going to fail while I've got this carnal mind, where you have that mind, where we have this thinking, we're just never going to do it. Because it has to be a gift from God, because we are riddled with sin.

So, we understand what God is doing. The world doesn't understand any of this, but we do.

7 (4) Who and what is God. God is a Family into which we may be born. God's spirit witnesses with our spirit that we are begotten children of God.

It's about Pentecost, the giving of God's holy spirit. The Church was started Pentecost 31 A.D. PKG was established on a Pentecost in 1998. It's staggering. It was a reestablishment of the truth was given. We were given an apostle to lead us. Amazing things this Day of Pentecost brings back.

I know it brings a lot of memories to me, the 50th Truth and many other things about what God is doing in our life. Having been called and then baptized, and then going to sleep, I understand very sharply in my mind that I've got to keep fighting. There are times when I do well, and other times I don't do well, because about being focused, etcetera.

These things we all go through, and even if we've let down a little bit somewhere it's time to, as they say, "Grab your boots and pull them up." Well, this is a time to turn to God now and seek with deep repentance that we want God in our life, we want to be in Elohim! That's our hope. We're going to strive to be in Elohim because what's the alternative? Darkness forever. None of us want that. We want to be in Elohim. We want the mind of God. We don't want to hurt others. We don't want to hurt ourselves. We want to live a life of love. We want to love the brethren, all those things. They're all words, but boy, there is deep meaning in those things and it's much more complicated than saying, "Oh, I'm part of the Church." It's much more complicated. Fighting self is difficult. Fighting self is difficult.

Well, this Day of Pentecost is about that because without God's holy spirit we cannot fight self. Without God's holy spirit we cannot enter Elohim. It's just not possible. It's the way God has designed it. We can't do it by ourselves and yet we often try to.

8 (5) What is man? Man does not have an immortal soul.

Now, the majority of people believe that. When you look at what the Egyptians did with their pyramids and things like that, they would "go into an afterlife." So, they would put themselves into a tomb type thing and they'd be buried and often the servants were all killed and put in with them. Some, not all. They would put in all their wealth that they would need and all the chairs and gold and things they'd need in the afterlife. That's the belief.

We can smile within the Church and say, “Yeah, well...” But they know no different. Most people believe in a heaven and hell which is non-existent. It’s not really God’s thinking that’s being revealed at all, heaven and hell, it’s a manmade concept. Man doesn’t have an immortal soul and when you die you die and you wait in a resurrection if you, in the mercy of God, if that’s what the plan is for you.

Man is a temporary living, mortal being that returns to the elements of the earth at death and does not go to heaven or hell. Only God can give mankind immortality in His Family.

That’s probably the most important statement. It’s only God that can give immortality. We don’t have anything immortal in us. We’re temporary. We’re like a flower, you know, we rise up, we blossom, and down we go. As we get older that’s what happens. Everything starts to ache and we’re in pain, ache; sore knees, sore this, sore that. Well, that’s what happens. That’s the plan of God that we will learn something from this. There’s a lot to learn from getting old.

15 (12) The holy spirit coming into us only begets us. God’s holy spirit opens our minds so we can understand the coded book, the Bible, which is otherwise locked from understanding.

So, none of us, none of us on this earth fully understand God’s word. It’s just not possible. Because God has existed forever. Something we can’t grasp. But He’s existed forever and here is a book that is spiritual in nature, so we need God’s holy spirit to understand it, to read it, to see it.

It’s like the name that was previously understood in the Church, that the Catholic Church and all the other churches still have, and the scattered Church has. We know the true name is Joshua. Where did that come from? That came from God’s holy spirit. God decided to reveal that truth to His people at that particular time.

It’s unbelievable, staggering stuff. Well, we should hang on to those things because they are just incredible, and if we understand it and if we see it and we see the freedom in that, it’s an amazing thing and we should hang on very tight and be very thankful that God has given us that.

Without that spirit [God’s holy spirit] we cannot understand the Bible. Spiritual knowledge comes from the Bible through the revelation of the holy spirit that God grants a portion of as He calls someone.

I remember a statement that has been made about giving sermons. It’s, I find it, personally, it’s a bit of a fearful thing sometimes... not sometimes, all the time, that to stand and give a sermon about God’s way of life and to be speaking to God’s people and the pressure that’s there to do that. People can say, “Well, you know...” have different views about different speakers and that, but the reality is it’s a fearful thing. Because you don’t want to say anything wrong. You want it to be about God. You don’t want any of self involved in it. And if anything of self comes in it what’s the point of it?

I know that’s been said by Ron, that what’s the point of giving a sermon if it’s from self? You don’t want it to be and it’s a fearful thing because you have to go through a process in your mind and you want it to be about God. Which it is. It’s all about God. It’s God’s plan of salvation. It has nothing to do with the individuals. Just that a person can be called to a role, to fulfill a role, and that’s temporary. That’s something I know. Everything is temporary in this physical life.

You can be called into a role within the Church, as was Paul, as was Peter, as was John. They were all called to fulfill a role, as was many others. Mr. Armstrong, he fulfilled the role of preaching the gospel to all the world and then the end came. We’re in the end.

So, we understand those things. But it is a fearful thing and it’s not to be taken lightly. I don’t take it lightly and I know any of the speakers don’t take it lightly. Anyone ordained doesn’t take

it lightly. It's a fearful thing because it's all before God and God has expectations. He gives gifts but He expects those gifts to be used wisely because we've got choices in this.

Once baptized, this holy spirit then continues to dwell in those who have been begotten of God's spirit, so that a person can continue to grow in knowledge and understanding of God.

Once impregnated with God's holy spirit we can now see what sin is and this is an incredible, incredible thing. We all should see that and we all should know that, that we see what sin is, but the world doesn't. Now, sin is the transgression of God's holy law, the intent, the spiritual intent of it.

It's not just about not keeping a Sabbath, because there are thousands out there that keep a Sabbath. As we understand, there are certain groups that do keep a Sabbath according to the physical intent.

Well, this is not about a physical intent, this is about a spirit of a matter. It's about in the mind. It's about why we do what we do and what motivates us to do those things. They're the things we should be checking in our life. And yes, we will fail on a regular basis. That's just the way it is. That's what life is about. It's about learning from those failures and learning to change the intent.

Once impregnated with God's holy spirit we can now see what sin is. It's about self, not about looking at others and saying, "Ah, I can see that sin." No, it's about looking at self, which is much more difficult. Looking out is easy. Looking at someone else you can say, "Oh, you can see where they're wrong. It's easy. Yep, that's true. It's reasonably easy to see a sin.

I know I've lived with a sin in my life for a long period of time. Others saw it, and I didn't see it until one day I saw it because God opened my mind to see it. Should have been obvious, because everyone else saw it, but just couldn't see it. I've still got it and still fighting it...and now begin to repent of the sin we see in ourselves.

16 (13) We are only begotten now, not born again.

We are to be in God's Family, but "we are not yet inheritors." In other words, we haven't inherited it yet. We've been called. We're begotten sons of God. We're not born yet. We're not born into Elohim. That's what we look forward.

... but only heirs of God. The holy spirit begets us as children of God, but we are not yet born of the spirit of God—spiritual [spirit] in composition.

We're just not there. We have God's holy spirit, we have that potential, but we're not born yet. It's a process.

Those in God's Church can only be begotten of God's spirit and born in God's Family in a resurrection to spirit life.

John 3:1-10. Now, this is important from the point of view of what this really is covering. Because it covers aspects of Pentecost, what Pentecost is about. Because Pentecost is about God's holy spirit and it's about a new government coming with Joshua the Messiah and the 144,000 to set up a new government driven by this one thing, the mind of God, God's holy spirit, and about the change that has to take place in mankind. We've been through the truths, what the change is going to be.

John 3:1—There was a man of the Pharisees named Nicodemus. Now, we know this very well. Nicodemus means "conqueror." ...a ruler of the Jews. **This man came to Joshua by night.** So, he's come in secret because the Pharisees would have been talking about this man that was there, this Joshua, and the things he was doing. Some would be saying, "Well, he could only do it because of the power of God, surely, because no human can do these things but he's doing these things." So, he's come in secret because he's wanting to be separate from the others because he's going to ask a question but it's something he wants to know about.

...and said to him, to Joshua, **Rabbi (Teacher), we know (we see), that you are a teacher come from God.** So, they at least saw that because basic understanding would be the things that are happening and miracles and the healings and things, this is not physical. Doctors can't do it. This is something from God because God has the power. Because they believed in one God.

...and that you are a teacher come from God; and no one can do these signs that you do unless God is with him. Now, that's pretty straightforward...pretty straightforward.

Now, you can apply this to many things because once called you can see the truth, therefore, you apply that same thing. "No one can see these signs, see the truth, unless it's been given by God." So, the apostle that has been appointed to the Church, truth enters the truth through that apostle, and we know it comes because God gives it.

Joshua answered and said to him, Most assuredly, I say to you, unless one is born, now, this "born" "a begettal from above" or "from above." "Unless you're born from above," which is about God's holy spirit, and then you can be born into Elohim, **he cannot see (perceive) the Kingdom of God.** Unless you have God's holy spirit you cannot see or you cannot perceive anything spiritual. It'll be all physically driven and it'll be mixed together and be an opinion or a view or a solution that is not from God.

Verse 4—Nicodemus said to him, How can a man be born when he is old? So, it's like saying, "The age I am, how am I going to be born again? How am I going to be 'born'? Because it's physical, 'I'm going to have to go back into my mother's womb. And my mother is dead, for example, so what if it's going to happen now. How is that going to happen?'" **How can a person be born when he is old? Can he enter a second time into his mother's womb and be born?**

Now Nicodemus, of course, is doing what everyone does - looks at it physically. It's a physical thing. You're only here physically, you only see physically, you can't see spiritually because you need God's holy spirit.

And Joshua answered, Most assuredly, I say to you, unless one is born of water (baptism) and the spirit (you receive God's holy spirit), he cannot enter the Kingdom of God, cannot be given everlasting life as a spirit being.

So there's a process that we've been through that many ahead of us are going to go through. Gift of repentance. With that understanding and repentance, because it comes from God's spirit, that repentance. It's not impregnated yet, it's a gift that's given so we start to see things and know that we need to repent, we need to be baptized, and we need to have hands laid on us by a true minister of God so that we can receive the gift of God's holy spirit. Now, and only now do we have the potential to enter Elohim. So, a person cannot enter the Kingdom of God unless they have received the gift of God's holy spirit.

Verse 6—That which is born of flesh is flesh, has a physical life and is carnal, as we are. We're flesh. **...and that which is born of the spirit is spirit.** It has spirit life. It has a different composition. **Do not marvel that I said to you, You must be born again (born from above).** We must be begotten of God's holy spirit then changed to spirit at a resurrection. That's the truth of the matter.

Verse 8—The wind blows where it wishes, and you hear the sound of it, but cannot see where it comes from and where it goes. So is everyone who is born of the spirit. It's not talking about just receiving God's spirit. This is about being born into Elohim, into the spirit Family. That's what it's about.

Now, we understand we cannot see it because it's spirit. We can't understand that. Not to the degree we know there is going to be a change, but can we fully understand it? Not really, not with this physical body. You cannot see God's holy spirit and we cannot see spirit. They're the two things that are spiritual. We just can't see spirit.

Nicodemus answered and said to him, How can these things be? And Joshua answered and said to him, Are you a teacher of Israel, and do not see these things? He couldn't understand. He's a teacher of Israel because he's physical and he's applying, going through the law. It would have been the Torah, as it's said, and the first five books of the Bible, and they're going through this and teaching these things and yet can't see spiritually because God hasn't given it.

Hebrews 2:1. This, brethren, is read because we have this potential to enter Elohim at a point in time based on choices that we make, because we've been given the gift of God's holy spirit.

Hebrews 2:1—Therefore, we must give more earnest heed, we must pay attention to the things we have heard in the Church, the truth, lest we drift away, we drift away from the truth. We've got to hold tight because we've can drift away from the truth and we can drift away from God and God's people. It's not hard to do; it's easily done by personal choice of neglect.

So, it happens because we neglect. And deep, deep down, what is really the issue? Unthankfulness. We start to forget the gift of God's holy spirit. We forget to give God the credit for everything. We become unthankful and then we start taking things to ourselves and, all of a sudden, God's not in the picture and we don't need God anymore.

Verse 2—For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, which is a penalty. We understand the wages of sin is death, the rebellion, sin, it's death. That's what's going to be paid. **How shall we escape God's judgment if we neglect,** which is "to make light of by choice." We don't hold it in the priority that it should. ...**so great a salvation.** So, we neglect this calling, this calling to this hope that we have, which is salvation.

We've been called to salvation. Every one of us have been called to salvation, and therefore, we can neglect it. But it should be the highest priority in our life. This day of Pentecost points to the reasons why. Because it is the solution. God's spirit is the solution to all our issues in life. It's about choices that we make, and have we gone to God, do we ask for God to intervene, and then we make our decisions based on the will of God?

So often it's said, "Well, what is the will of God?" The will of God is that we choose to fight, that we believe the truth, and that we enter Elohim. God is creating a family through this world, for 7,100 years. It's going to take place in the end; that's the total amount of time that's allocated. In that, God will end up with a family. But it is involving us because we have to make a choice.

God's will is that we enter Elohim. God wants to give it to us. The problem is us. Everything God is doing, the creation, the beautiful wildlife, everything. You look at the beauty of the world in the sense of what has been created, it's just staggering, the beauty, and that is for our benefit and we neglect it.

It's interesting... I digress. It's interesting that man will spend trillions of dollars, billions and trillions of dollars to fly somebody to the moon, which has no oxygen, and you can't live there or spend six months flying to a place called Mars where they think they're going to set up something and what they're going to grow to eat up there is from the earth and they'll do all that and all that money, yet they should pour all that money into looking after what God has given us, the earth.

And you think, how insane is man, really? How insane are we that we would spend all that and do all that to go to a planet that has nothing on it? Both planets have not nothing on them, that are close. And you think, why do we do that? They say one day we're going to live there. Well, why not look after what God has given us now, the earth? Why do we pollute it? Why do we destroy it? And then we think, "Ah, well, we're just going to go up to the moon and Mars."

Well, if we did, guess what would happen? We'd pollute it and destroy it because that's man's selfishness. That is man. You think the insanity of mankind and all the money that's wasted

when it could be given to making the earth, maintaining it like God gave the Garden of Eden. You think, why not maintain it? Why not look after it, nurture it, keep it? It's for our benefit.

So, we are not to neglect this great a calling that we've had, so great a salvation. ...**which at the first began to be spoken by the Lord and was confirmed to us by those (the apostles) who heard him.** Here we had Joshua speaking about this salvation. The Bible is about salvation. All the stories that you see and have been written through Genesis, Exodus, are all about salvation. They're there for our benefit so that one day we can enter Elohim and we can learn spiritual lessons from these things.

God also bearing witness (in Christ) both with signs and wonders, and various miracles, the gifts of the holy spirit, according to His own will. For He has not put the world (the age) to come, of which we speak, in subjection to angels. So, the next age will be given over to a government by Christ and the 144,000. That's what the next one thousand years holds for us. That is the solution.

Because God has had the solution all along, but He's given man 6,000 years to have his own views and his own ways. But now God is going to intervene through Christ and the 144,000, which is what this Day of Pentecost is about. The power of God's holy spirit will be available to mankind, as it says in the Bible, through the Millennium, that people will be able to have access to God and the solution to the way we live.

The way lives are now, you look at the divorce rate is fifty plus. These things shouldn't be that way. You know, people with God's holy spirit will think differently about a lot of things, a lot of things. Today, of course, it's all about greed and selfishness.

Verse 5—For He has not put the world (the age) to come, of which we speak, in subjection to angels. We know it's going to be governed by Christ and the 144,000. **But one testified in a certain place, saying, What is man that You are mindful of him?** Well, the reason is God wants a family. It's going to be incredible to be in that family, and that's your desire, that's my desire; that's our desire. We want to be in that family. Why would you choose anything else? But by nature we do.

Or the son of man that You take care of him? So, all of this has been given that God cares for us and even in rebellion and in sin God still cares for us and wants to love us in the Church. The time where God will love mankind is yet ahead of them.

Verse 7—You have made him (mankind) a little lower, a little while lower, physical, than the angels. You have crowned him (mankind) with glory and honor, which is a prophecy, about we are crowned with a level of glory, now, if we have the gift of God's holy spirit, but at some point, of course, we have that potential to be changed. So, that's a prophecy about us being like God, being in the God Family.

And set him over the works of Your hands. This reveals God's plan and purpose because we have been put over the works of His hands here, but as spirit beings the same thing is going to happen. Because God loves us now and wants to give us something that will last forever.

Verse 8—You have put all things, that's everything, in subjection under his feet. For in that He (God), put all things in subjection under him, He (God) left nothing that is not put under him. But now we do not see yet all things put under him, under mankind. So, we don't see it yet. Man's selfish nature destroys everything.

But we see Joshua, who was made a little lower than the angels, for the suffering of death crowned with glory and honor. He was made spirit by a resurrection, which we understand from Pentecost and then through the Days of Unleavened Bread that we have a Passover that has paid the penalty for sin so that Joshua the Christ and God the Father can live and dwell in us. The power of God's holy spirit can be in us. That's the purpose of Passover.

...that he, by the grace of God, might taste death for everyone. So, it's for everybody and it's in the future.

Now, God's purpose, God's will: **For it was fitting for Him (God), whom are all things and through whom are all things, in bringing many sons to glory.** It's Pentecost. It's the fulfillment of Pentecost, "many sons to glory." We know there is 144,000 soon to be changed to spirit. Then after that another group. Then after that, at the end, another group. Incredible thing. "Bringing many sons." We're begotten sons of God now. We should never forget that! It's easy to, but we should live our life understanding who we are.

We are heirs of a promise. We haven't inherited it yet, but it's a promise and God will fulfill it. Yes, we may feel unworthy. We are. We are. Yes, we can feel at times we've slipped and fallen, and you know, how am I going to get up? We can get up again, brethren. We can because God is love, God is merciful, and as long as we turn to Him every time, we will endure to the end. It's about continuing on.

...to make the author of their salvation (Christ) perfect through suffering.

Verse 11—For both he (Christ) who sanctifies and those whom are being sanctified are all of one, of which reason he is not ashamed to call them brethren. That's what it's talking about. We're brethren. We're members of the Body of Christ. We're begotten sons of God.

Verse 12—saying, I will declare Your name to my brethren. "Your name." "Your" is God, to my (Christ's), brethren." In the midst of the assembly I will sing praise to You. And again, I will put my trust in Him (in God). And again, Here am I and the children, which is the Church, whom God has given me.

We belong to Christ. Christ is the head of the Church and we belong to him. We're being managed (so to speak) by Christ. Christ loves us, he died for us, and he's been given all authority. He is the head of the Church, we are the Church, we are the Body of Christ and Christ is working with us so that the fulfillment of God's will, will be achieved. We should remember that.

We live our life in the Church because God desires us to enter Elohim. We've been given a body, the Body of Christ. Christ is the head of the Church and he is working with us so that we can enter Elohim. That is the will of God, to enter Elohim. We have a High Priest, we have an Elder Brother that's working with us.

That scripture is beautiful when you look at that scripture about "Who can be against us if God is for us?" You know, we've got God the Creator of the universe for us, we've got Joshua the Messiah, the High Priest, soon coming King looking after us, working with us so that we can fulfill God's will. God's will is that we will enter Elohim at a point in time. So, what can go wrong? Well, we know. We can go wrong.

Hebrews 4:14—Seeing then that we have a great High Priest who has passed through the heavens, Joshua the Son of God, let us hold fast to our confession. Our calling; let's hold fast. For we do not have a High Priest who cannot sympathize with our weaknesses, as humans because he lived in a human body. He was affected by the same feelings as anyone, and that is to he's got compassion on us because he knows what it's like. He knows what it's like because he has lived in the flesh. Different mind, but he's lived in the flesh.

...but was in all points tested as we are, yet without sin. So, he was there and when these tests to sin were put on him, which there were many. We've read one about when Satan appeared and tested him. Well, there are many others that have taken place, but he rejected them because he had a different mind - think differently.

That's what we're about, learning to think differently, so that when the test comes along and we see what it really is, that it's about sin, that we can reject it, and therefore, we can pass that test as Christ passed all the tests. We can pass some of those tests as well.

And yet he was without sin. We'll fail at times, but that's not a problem because we've got a High Priest and we've got God the Father who will forgive us our sins, because God will forgive us as long as we repent.

Let us, therefore, come boldly, which is “with liberty” because we’ve got that freedom now because of the death of Christ, **to the throne of grace**, the mercy seat. That’s why it’s called the mercy seat. Because we can come before God, before His throne, which is **the throne of grace**, **that we may obtain mercy and find grace to help in time of need**.

This is what life is about for us. This Day of Pentecost is about this, too, because it’s about the gift of God’s holy spirit. And once we’ve got it, we know where it comes from. We know it’s the power of God to think differently. We repent, we’re going to think differently about a matter, and we ask for God’s help in that matter, and we’ll begin to change the way we see things because we see things spiritually.

Romans 12:1—I urge you, therefore, brethren, by the mercies of God, that you present, or you yield your bodies a living sacrifice. Now, this living sacrifice is a giving attitude, to sacrifice one’s self which is our desire, what we want, the way we see it. Well, we need to learn to sacrifice that and put the self down so that we can think like God by the power of God’s holy spirit. We’re to offer up our selfishness. We’re to sacrifice it, get rid of it, in other words.

...holy, acceptable to God, which is your reasonable service. And do not be conformed, which is to blend into or fashion, **to this world**. So, we’re not to blend into the world because we think differently.

So, we don’t have opinions. Now, the big danger that we do have in this life is that we’ll form opinions about things without thinking about it on a spiritual level. Because we’ll get drawn into the politics of the world because we by nature will have grown up in an environment where we will have chosen sides, whether it’s Republican or Democrat, whether it’s a Liberal or a Labor and all the different governments around the world, or communism or whatever. We have a tendency that we’ll be drawn that way because we agree with that person’s opinion.

Well, that’s not the right thing to do, because unless it’s God’s view on the matter why would we get involved in it? So, it’s a very dangerous thing. It’s like a lot of the theories about, that are going around about various matters. We have to be very careful.

I remember, going back in time, when someone would come up with a theory about something, and it can be about anything, their theory. The secret to it all is that it’s a theory. It’s like evolution, it’s a theory. Now, if we understand what a theory is, it’s a possible idea of something. It’s a theory. It may have happened this way, potentially, possibly. But it’s not truth, it’s a theory.

So, anyone who comes along with a theory about something you can discard it straight away because it’s the theory which means it’s a possibility, it’s an idea, it may have happened that way. It doesn’t say it did. It may have. So, we should know that.

We’re not to be conformed to this world. We’re to be separate. We’re to stand out from the point of view of that we don’t get involved in things that are irrelevant because we understand, 6,000 years of mankind. Now, with God’s holy spirit we can achieve this.

...but be transformed, which is this metamorphosis, to change into another form. That’s what it’s about, metamorphosis. It’s taking place in the mind because we’ve got to think differently, and it takes time.

...by the renewing or the renovating... Be like involved in renovations. I like renovating. What you do is you pull down one thing to put up another. You renovate it, you change it to make it anew. Well, that’s what’s happening in our mind, **the renewing or the renovating of your mind** – Why? –**towards proving**, which is living this change of thinking.

Now, when we hear things, we have to be careful that we don’t just hear them. So often we’ll hear things, and we do nothing about it. So, it’s only relevant to us if we make the change in our life. For example, it can be about prayer, it can be about fasting. Things that are given we

can hear and go, “Oh, yeah. That sounds good,” and then continue our life exactly the way it was last week or the week before or the week before. Now, there was no change.

Well, our life is about change. It’s about a change of thinking. So, then we look at our priorities, stand back and look at our priorities. What is our priority in life? What is our goal in life? It’s not about owning a house or a car or having money in the bank and all that, because it’s all going to pass. When you die it’s finished, it’s gone, it’s nothing. It’s like the Pharaohs, “You take all that with you.” No, you don’t. You’re resurrected and you got none of that, you start again. You’re going to have to humble yourself. It could be tough for them.

Ours is about this renovation or **the renewing of the mind, what is to that good and acceptable and perfect will of God.** Now, we understand the will of God. God’s will is that we overcome our self and that at some point in time He can give us Elohim, that we can live forever. It’s an incredible thing.

The will of God is that He desires our salvation. But it all depends on our choices. In the end, it’s all going to boil down to that.

This day of Pentecost is important from the point of view that we know that God gave His holy spirit to mankind on this day, which was 31 A.D., that’s the day it was given, to those He had called so that they could see spiritually. From that now they have the power to overcome self so that some point in time they’ll be changed to spirit at the return of Joshua the Messiah, the twelve apostles.

The most important thing that we just covered there is that we are to practice what we see. Not just hear it, practice it, put it into our life. Otherwise, what’s the point? You can hear all this stuff, it’s all wonderful, truth is wonderful, but unless we make changes to our life, unless we implement change, it’s pointless, really, and God will take His spirit from us because we’re not implementing the change that is necessary.

1 Peter 1:3-5—Blessed be (Praise to) the God and Father of our Lord Joshua Christ, who according to His abundant mercy has begotten us again to a living hope. So, we are begotten sons of God and we have a living hope. The living part is God’s holy spirit in us, and the hope is salvation. That’s what this day is about, this living hope. We have what God wanted to give us, His spirit, because that and that alone can enable us or allow us to enter Elohim. Because without God’s spirit we cannot enter Elohim.

God has begotten us to a living hope through a resurrection of Joshua the Christ from the dead. Christ’s resurrection by God the Father made it possible for us to enter Elohim.

...to an inheritance incorruptible and undefiled and that does not fade away, it is reserved in heaven by God for you. We understand there is a position that God has called us to fill in in His Kingdom, in the temple. We know that it’s reserved for us. Now, the only thing that can go wrong is us. God cannot lie. God can’t deceive. God can’t do those things because it’s not in His nature. He doesn’t do those things. We can. He can’t. Therefore, when it says, “it’s reserved in heaven for you,” it’s reserved in heaven for us. The issue is us, what we will do.

Verse 5—who are kept in the power of God through faith for salvation ready to be revealed in the last time. Now, this scripture was referring to the 144,000, but we understand that it is God that gives us the gift of His holy spirit, which is what this day is about, the gift of God’s holy spirit, because this is the power to change the way we think.

1 Corinthians 15:17—And if Christ is not risen, because there was this debate about whether Christ had risen or not. Now, if he’s not risen, we’re in trouble. **And if Christ is not risen your faith is futile; you are still in your sins!** Because we understand that the penalty for sin is death, therefore, if he’s not risen, he didn’t pay the penalty, and he’s not risen, he’s still dead, well, what’s the point, he’s still dead. There is no resurrection; there is no point in continuing on.

Verse 18—Then also those who have fallen asleep, died in Christ have perished. There is no resurrection, you're doing all of this, you're fighting self, you're keeping the Sabbath, you're doing all these things and it's all pointless because there is no resurrection, so why live like this, is what's being said, basically.

All the fighting against selfishness is a waste of time. Point is a person cannot fight their selfishness, their true selfishness without God's holy spirit. They can fight against some selfish thing that they might do. Like smoking, you can give it up. Which is selfish. You could stop that. But the real spiritual matters of life you can't fight because you don't have God's spirit.

So, what this is saying is all you're fighting is a waste of time, there is no reward for overcoming sin. So, what would be the point? Why do you keep the Sabbath? If there is no resurrection, what's the point of keeping the Sabbath? Pointless. We understand the Sabbath points to the Millennium.

Verse 19—If in this life only we have hope in Christ, in other words, that he lived, not that he's resurrected, **we are of all men the most pitiable.** It's a pitiful thing. What's the point?

Verse 20—But now Christ is risen from the dead, and has become the first, which is the first to enter Elohim. It's the beginning. To be the first to do anything. It's a beginning of something, which is the beginning of the Family of God. ...**of those who have fallen asleep.** Those who died in Christ, they wait a resurrection to spirit because Christ has been risen by God the Father, therefore, he's our elder brother, we're begotten sons of God, we can look forward to something, a resurrection, because of God's spirit.

For since by man came death, which is our nature of sin. We know the wages of sin is death. ... **by man, by Christ also came the resurrection of the dead. For as in Adam all die.** So, all humans die.

Interesting that everybody is doing everything to save people. I listen to a particular radio program for some level of news, and in it somebody rang up and was really upset that their hundred-year-old father had died of the coronavirus. Not being callous, but do you think, "Well, you're a hundred years old. I don't know what else you want from life." But I felt like ringing up, which I didn't, I felt like ringing up the gentleman and saying, "Listen, out of the seven billion odd so people that are alive today, there is bad news for you. Every single one of them, the seven billion, are all going to be dead within a hundred and ten years. That's the bad news." Yet everyone is upset about one person dying.

You think, if we understood what God's plan of salvation really was, we wouldn't be upset by God's mercy about resurrections and what's going to take place for mankind. But anyway, I digress.

Verse 22 again, For as in Adam all die, even so in Christ all shall be made alive. A resurrection to spirit just like Christ was. **But each one in his own order: Christ the first,** the beginning, **and afterward those who are Christ's at his coming.** Talking about the 144,000.

Now, we understand the order that we have with regards to God's mercy. Christ was first. He's now there working with God the Father to bring many sons to glory. The 144,000 are the next lot, which is going to happen on this day of Pentecost, a day of Pentecost is a better way to put it.

A day of Pentecost soon we're going to see 144,000 and Christ return to this earth and bring the solution...bring the solution, which is God's thinking is the solution. At the end of the thousand years, we're going to see another resurrection. Then at the end of the hundred years, the Last Great Day pictures that, we're going to see another resurrection.

Drop down to verse 35. It's incredible the mercy God has with regards to resurrections. That's why if somebody does die, no matter whether it's part of the Church or whether it's outside of the Church, that's the cycle of life. Yes, it's disappointing on a physical level and it's a time of grief from all people, but we should be different. We should think differently because of God's

plan of salvation. Death is not the end of everything. Death is not the end of everything for the vast majority.

Verse 35—But someone will say, How are the dead raised up? And with what body do they come? Now, this is because people are focused on the physical and they're not focused on the spiritual.

Verse 36—Foolish one, what you sow is not made alive unless it dies. So, in other words, it's like a plant comes up, it dies and drops seeds and then something else comes up, something different.

And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.

Now, looking at that on a spiritual level we are going to be changed to spirit at a point in time. That's our hope, hope of salvation. Well, with that change we don't fully understand what that body is going to be like. We understand the mind component, but the body part we're not really fully aware of. We understand aspects of how angels are, we have aspects of what we believe God looks like, but as a spirit being and what a spirit being can do we don't really fully comprehend.

Verse 39—All flesh is not the same flesh. There is one kind of flesh of men, another flesh of animals, and another flesh of fish, and another for the birds.

Verse 40—There are also celestial (heavenly) planets (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, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

The tendency is that we would look at that on a physical level, which it's referring to, but when we talk about stars there's different glory within the angels, the angelic realm. Now, we understand that Lucifer, who's now Satan, had a glory and is a pinnacle of a creation of a spirit being. Now, the glory is different from the other angels, as we understand it.

So, we can see there are different glories that take place with even the spirit realm. Because God creates everything. As you see, everything created, there's a different glory in different flowers, there's different images, there's different birds, they're different beautiful things, absolutely stunning things. Different creatures have different purposes on this earth.

So also is the resurrection from the dead. The body is sown in corruption (mortal, perishable), it is raised in incorruption, it's spirit and has everlasting life. That's the one we want. The physical one, to live a second time, it's not what we aim for as being called at this time. We don't aim for that at all. We're aiming for a different body.

It is sown in dishonor, it is selfish, and it is raised in glory with God's thinking. It is sown in weakness and raised in power. So, when Christ comes with 144,000 they are immortal spirit beings that have no weakness. They have power, the power of God. The 144,000 will have different degrees of power which will be allocated by God.

It is sown a natural physical body; it is raised a spiritual body. It is a natural body, and there is a spiritual body. So, there's two. There's a physical one we are, but we're looking forward to the spiritual. **And so it is written, The first man Adam became a living being.** Physical and selfish. **The last Adam, Christ it's referring to, became a life-giving spirit.**

However, the spiritual is not first, but the natural, and afterward the spiritual. Now, we understand that; we believe it. Mankind doesn't understand it at all. We do. We're looking forward to something. Day of Pentecost is the beginning of that.

The first man was of the earth, made of the dust (Adam); the second man is the Lord (Christ) from heaven. Came down from heaven in the sense that he didn't pre-exist, but God

put His mind in there, the Word made flesh. **His life came from the Father.** That's what that's really saying.

Verse 48—As was the man of dust, so also are those who are made of the dust. We're physical. We are physical. ...and as is the heavenly man, talking about Christ, so also are those who are heavenly. We're going to be changed to spirit like Christ.

Verse 49—And as we have borne the image of the man of dust, we also bear the image of the heavenly man. When we're changed to spirit.

Verse 50—Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God. It has to be changed. ...nor does corruption inherit incorruption. Behold, I tell you a mystery. We, it's referring to the 144,000, shall not all sleep, but we shall be changed. I think it's an incredible thing. No matter when that change happens it's something to look forward to.

—in a moment, this is referring to the return of Christ —in a moment, in the twinkling of an eye, at the last Trump. For the Trumpet, the Seventh, will sound, and the dead will be raised incorruptible, and we shall be changed. Now, that's what we all look forward to in the Church. Whether it's part of the first group or the second group, that's what we look forward to. And if it's necessary, we will have to go through the third group. That's hard to cross. Which is the end of the Last Great Day. Don't want to have to live it a hundred years again. That's something we don't want to do, but if that's the decision that God makes, that's what we will do because we're going to endure to the end.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when the corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: Death (the wages of sin is death) is swallowed up in victory because now we are changed to spirit.

O death, where is your sting? Where is your power now? Because God's got rid of it. **O grave, where is your victory?** Because it can't hold us because God is almighty. **The sting of death is sin, and the strength of sin is the law.** Because the law shows us what sin is. It's strong because it reveals what sin is and we're motivated by sin. That's our nature.

Once changed to spirit there is no need for the law. We cannot think sin. Isn't that incredible? That's something that drives our thinking. I look forward to that day when I can't think sin and I don't sin, I don't think sin. Anyway, you know what I mean. Because it's just something to look forward to, that having a life where you can't hurt somebody else, and you can't do anything wrong, and you can't say the wrong thing or do the wrong thing is just an incredible thing that we all look forward to.

Verse 57—But thanks be to God, who gives us the victory through our Lord Joshua Christ. By Passover and forgiveness.

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, which is to overcome self. The work of the Lord is we want to keep working against self, fight against self, knowing that your labor is not in vain in the Lord. It's not a worthless thing. It's not an empty thing. It has a real meaning. To be changed to spirit has a great meaning.

Well, I'll work to a conclusion, brethren. Once called, baptized, and we have received God's holy spirit by the laying on of hands by a true minister of God, we become begotten sons of God not yet born.

So, you know the term "born again," "I want to be born again," and in the world of religion out there, people say, "I want to be born again," and just live life as it normally is. They think that they're baptized, they're born again. No, they're not. They're just baptized. They've had their sins washed away.

So, we're not born again yet, we're begotten sons of God.

So, once this takes place we are now begotten sons of God, we become heirs of the promise. Salvation. It's a promise that we will be saved. But we're heirs. We haven't inherited it yet. Well, at the return of Christ and the 144,000 the 144,000 inherit what was promised. It's exciting!

We must now work on self by overcoming our nature of selfishness, these lusts or desires that are in us. We must choose to sacrifice self. God is reproducing Himself and only those called to this knowledge and understanding know this truth. We know this. We've been called to know it, now that's the motivation. That's the motivation to fight self. Because what we want is the salvation that has been offered to us.

Pentecost is about the return of Christ and the 144,000. The resurrection into Elohim. Mankind, those that have died, some are still alive, will be changed at the last trump, the Seventh Trump. Twinkling of an eye. It's incredible thing and some will witness it. There are those in the Church who may see some of these things take place from the point of view of someone physical changing. Don't know, but it'll be exciting.

Pentecost is about the return of Christ and the resurrection of the 144,000 into Elohim. Pentecost is about God's holy spirit and the process to enter Elohim. We have the potential to be born of God and become God, into the Family of God, into Elohim. That's our potential. That's what God wants to give us. That's God's will. That's God's will. He wants to give us Elohim.

God through Christ will bring the solution to mankind's problems. All the opinions are irrelevant. All the politics are irrelevant. All the governments are irrelevant. There is a new government coming and we yearn for that day. I know deep down, brethren, we yearn for the change to take place. We yearn for a change. We look for the solution. We want the solution.

The solution is with Christ and 144,000 because it's all about God's holy spirit, the way God thinks. The issue is, will mankind choose to live the solution. Time will tell.