

Today is the third of God's annual Sabbaths. The first and second were on the first and seventh day of the Feast of Unleavened Bread. This is Pentecost. This day has also been referred to by the Church as the Feast of Firstfruits, and the Israelites in the Old Testament referred to this day as the Feast of Weeks. This day does not fall on any specific calendar day of the week. Instead, it is the Holy Day that requires that one must engage in a specific counting of days in order to know when it's to be observed.

To me this is an awesome thing that began to be restored through Herbert Armstrong in the sense of understanding this Holy Day in the first place, but then later on to zero in on the specific count and exactly how it was to be done, and that wasn't until 1974.

Incredible to understand our history and the things we've gone through, things we've struggled with, and things that God has revealed to us over time so that we can come to a deeper understanding. But He doesn't do it all at once and He gives us opportunity then to grow and mature over time – because it takes time to mature and to grow and to have the experiences needed in order to build something greater within us.

It's like any building project that we can be familiar with as human beings. We build, we work, and something starts, and a foundation is laid, and planning goes into it, obviously, first of all, and it takes time to begin to see the shape of something. But you can't get ahead of the project.

And with God's it's over a long period of time. So often then as human beings, and in God's Church even, we struggle with this at times because we feel that things should happen more quickly, more specifically. But it's in God's hands and He reveals then to us the timing of various things and how He's doing things, and it becomes very inspiring as He reveals more to us in a progressive revelation that we've come to understand very deeply so.

That makes it incredibly inspiring and exciting, especially when we begin to understand that throughout time our lives are going to be like this, in the sense that in God's Family He's going to just to continue to reveal more and more to us. Because there is so much, so much to be declared, so much to be revealed, and it isn't something just to throw out there all at one time, it's a gradual process. That makes life fulfilling and exciting. Then we can not only learn along the process in the process of all that, but we become more deeply convicted, more excited.

That's a part of life, to have that excitement, that ability to be able to see and grow and learn. Because what would life be if we couldn't learn, if we couldn't grow, if life would just come along? It'd just become kind of stale.

So, God has an incredible plan to work with us, and we experience that within the Church. So more and more has been revealed over a period of time, and especially now in this period of time that we're in now of PKG because it's a unique time in itself. Not a specific era of God's Church but a period of time, a time of

final preparation, a time of final molding of a group of people. All of this is incredibly inspiring as we learn it.

And we don't learn it all at once, and at times we struggle. I think of 2011, 2012, and some of that period in through there and how we had to go through various things in order to learn, in order to grow. And again, God could have given us knowledge right away, but we grow more, and it becomes more deeply a part of us through the experience of struggling, of trying to find, and there's a refining and testing in that as well.

So again, what an awesome process!

And so we have to engage in a specific counting of days. And much of this for us at this time is not only do we have to count a specific number of days, but in this God has given greater knowledge of the importance of His Church grasping the importance of keeping watch in the potential counting, for one of the primary purposes is to be fulfilled in the meaning of this day.

So again, Pentecost is the name given to call this day. It became that once the Church of God came into existence, when the Church was actually formed on the day, on this day in 31 AD.

This sermon is simply entitled *The Revealing of Pentecost*.

So as always, God's Church follows the instruction that is very clearly outlined in Leviticus 23, and so on all Holy Days we zero in on Leviticus 23 because it outlines God's Holy Days. Every year we are commanded to, in the sense of the ministry, to preach on this subject, whatever that Holy Day is, and to explain it and to continue to go over it. As we do individuals within the Church grasp a little more than they did before. In that process so often, too, God reveals to us a little more than what He had before.

It's always exciting and inspiring in just in going through this and preparing for this, to record this for the Church. It's been inspiring to, again, just be reminded and to focus (it's the focus), and to have those things. Even though there is much we know, just to go through the process of refocusing each year it just stirs up that excitement. That's the way God's designed it with His holy spirit, it just makes that excitement renewed and refreshed within us because we need that, and if we're not reminded of those things, what happens to people is they begin to lose.

God's blessed us not only to go through it and repeat various things and look at various things again about the meaning of these days, but He enhances it, He inspires it, He stirs that up within us again in a more powerful way at a specific moment in time on the Holy Day. Again, something accomplished by His holy spirit that just makes it exciting, and that gratitude then, that ability to see something that the world can't see, and it just gives excitement.

Leviticus 23. So, we're going back there to look at these verses and to build upon these things that God has given to us, to be reminded, to refocus, as it were, and to be strengthened more and more in the power of God's spirit, to keep charge, to keep stirred up. That's a part of our life; we need that.

Leviticus 23:5—In (I love this) **the fourteenth day of the first month at even.** What an incredible thing here that we hadn't fully grasped this in the Church until PKG, after the Apostasy, that it was that time when God began to reveal certain things concerning the timing of Passover. Because, and I love that too, because it's the first observance we're to have, the first annual observance. It's not a Holy Day but it's the first annual observance.

To understand the incredible meaning in that, that here we have this period that's not a Holy Day but commanded to be observed because that's where it all begins. Everything is built upon Joshua the Christ, the Son of God being Passover and the things he's going to fulfill as the Christ.

So again, awesome, awesome, awesome beyond words. That word doesn't grasp it and yet I use it a lot because that's in my mind of something that is the best I could do, in respect to what's being shown to us, that shows the grandeur, the excitement, the incredible way in which God works in our lives and moves us and strengthens us.

So I think of this and how it came about, because so much had been attacked through the Apostasy, the Church struggling, individuals who were scattered in that first 3½ years struggling to know what to do and how to do it. Again, so very weak, because it's not until repentance that one can begin to be worked with if they're being drawn to that. Candidly, thousands were at the very beginning, and yet people began to make choices and decisions in the midst of all that.

In the midst of all that God began to draw various ones out of that and help them along the way because of a willingness to repent and acknowledge certain things, to understand, to acknowledge what we went through and why we went through it and to come to understand and accept the truth we were fully Laodicean; we had fallen asleep. That's hard for the human mind to do.

So again, so many lessons, so much to learn from that process, and then here as I was visiting different areas at that particular time, been invited to different places, and talking to different ones, hearing differing things that were happening in the scattered groups, God blessed me to understand that Passover, Passover was being attacked within the Body, within the Church. To understand even that the one group that so many of us were with in the beginning there where I began was, again, one that was weak, but to understand that so many within the ministry of that particular group (guesstimated to be around half), had a concept of a 14th/15th Passover.

I think, how horrifying! And so, God blessed us to focus on that, blessed me to focus on that, to realize, to know that this is where a great battle is. I had the opportunity then to begin working with some of these concerning Passover. Some of the things then about Passover, as things were being thrown around out there about 14/15 and 15, and just mind-boggling how weak we had become and what had taken place over several decades even within the ministry that led to that.

Again here, I can't help but go back through some of those things having experienced it, having lived it, and understand what it meant when we came to the point of understanding, "In the fourteenth day," and in no other day, "is God's Passover." It's powerful!

Then we began to understand, God began to give understanding of “*ba ereb, ma ereb, ereb, bane ha erebyim*” and some of these terms in the Hebrew that had incredible meaning but had been hidden. I think of one rabbi that began to contact us and felt that he had certain fault that he’d found in some of this concerning some of these things, but still knowing...

Like in “*bane ha erebyim*,” there was something there and he was drawn to that. But he, his mind couldn’t get through that because of his past and because of where he was, and whether God was drawing him or not, or whether it was for some other purpose. Perhaps just the fact that able to experience something like this, to realize this is powerful, that even someone who has been taught in this way, if they will be honest about it, knows what these words are about.

I remember one individual in another area in another group who was working on this, some of these things about the same words here except had some different ideas about what some of it meant. Because it’s a matter of understanding the process and how every scripture has to agree—and that’s how God was leading me in that—and tried to converse with him and show him the error of part of what he was doing though much of what he was going through at that same time was incredible because it was there in large part, but there were parts missing.

And so we went through a lot and God helped us to come see what this was. It’s like anything. What an incredible thing to have some truth revealed and then all of a sudden it’s like this mindset, why couldn’t we see it before? Because it becomes so clear, so crystal clear and it’s like how could we have seen anything else?

It’s like the matter of Pentecost itself and what day of the week it was, Monday or Sunday. After that was given it was like, duh, and how could we have seen it any other way? But without God’s spirit we can’t help it. We depend and rely upon that which is physical, that human reasoning and so forth. This way of life is not about human reasoning. The truth is not about human reasoning.

To have the truth, people may know certain things, there are groups that keep the Sabbath day, in the sense of the seventh day of the week, but they don’t keep it, they don’t know how. They can’t keep it in spirit and truth because they don’t have God’s spirit.

How blessed are we that we are given God’s spirit to be able to do all this? It’s awesome!

“*Bane ha erebyim*,” between the two evenings. We’re not getting very far into this right now, but these things are important to understand the process, to understand how God reveals to us, and when it’s there, it’s there. To grasp and comprehend that as a Church we were still stuck in some things of Judaism, that there was this idea that there were certain things to be observed concerning Passover from the moment the sun went down to (and there is still light in the sky) to the moment it becomes totally dark.

Now, that’s a pretty hard thing to measure in there. When the sun goes down, you know it, there is a little certain light in the air, but when is the darkest of the dark of the evening? A little bit nonsensical but we couldn’t see anything else.

Then this concept that the Jewish people have then of the sun beginning to go down in the afternoon of the 13th (of course, they've changed some of that), but as it begins to go down it's the going down of the sun. And you think, just because at noon it starts up here, has that appearance of going down, is not what this is about. It's because they didn't understand that Holy Day offerings were being prepared on the Passover afternoon.

I mean, simple things and things that you learn, that you, especially if you came in after these things already were there as far as truth is concerned, it's hard to grasp the process of what we went through to get there, and you know it by knowledge. Sometimes we don't fully know it because there's understanding there, and there's wisdom that follows.

And so, there is a growing process that so many of you have had to go through, and perhaps, obviously, are still going through. That takes time. You don't get it all at once. None of us do. It's a growing process and it's an awesome, wonderful, beautiful thing that we're blessed to drink in then of what God gives us as we're able, as we grow.

So again here, between the two evenings. The matter (I'm not going to go into all that), concerning Atonement, when it speaks of that, between the two evenings. Because these two they fit together hand in glove, when it spells it out from the 9th, beginning the end of the 9th, and the end of the 10th is the period of time for Atonement. In that then was given the ability, between those two evenings. Well, we know that, too, from the Sabbath, two evenings. That's what the Sabbath is all about. Sundown on the sixth day of the week, on Friday, to sundown on the seventh day of the week. So simple. We observe the Sabbath between the two evenings.

But then it becomes more beautiful, awesome to understand what Christ fulfilled between, fully between two evenings. That's why this is stressed in the meaning of Passover.

So anyway, going on. **Leviticus 23:6—On the fifteenth day of the same month is the Feast of Unleavened Bread unto the Eternal.** So once the fourteenth is over at sundown, after that period of time that's distinguished by "*bane ha erebyim*," between the two evenings, the second is the end of Passover. As soon as it comes to an end, when the sun is down, we're in the fifteenth day. We're in the first day, the Holy Day, the High Day, the Feast of Unleavened Bread.

Seven days you must eat unleavened bread. I love these things about numbers that God uses. I've always been a kind of a numbers person; math, I loved. Like I've so often said, until I got to calculus, and then that's something else. But as far as numbers and math is concerned, love it. There's a reason for that, obviously. Things are molded and fashioned within us to stir us, to share, to focus upon, and these things are needed that we be able to focus upon them because there is much that God is revealing through this process.

Just like the periods of time we've already gone through concerning seven very specific periods for the end-time, periods that are distinguished by a specific moment of 3½ years over a specific time, and so 1260 days.

We have these things that are given to us that we've experienced. Then all the other meaning contained in it as well. It's something you just, that you can't have work out in a way except that it's there. Because God made it to be there then we can come to see it. But as far as finding periods of time through history, they don't exist like that. This did for us.

And so, those are kind of my part of it, anyway, my wool, the wool that gets wet, and then at other times everything around it is wet, and it's dry. That type of thing, the fleece.

So, number seven here is the number for completeness as through eating the unleavened bread of life it makes possible for us to be fully delivered from sin, to be able to come out of sin, to be complete, in that respect, the complete process of God working in our lives.

So, all these Holy Days and everything that's there about numbers and time and so forth, everything has a purpose for time. I think of the Feast of Tabernacles, seven days, seven thousand years, and one more day, one more day, the Last Great Day, the hundred years that was given to be understood. All these things, we should be so moved by all this. The world doesn't have this. The scattered Church has lost so much of it just in knowledge and they're not able to be moved and inspired by the reality of these things anymore because it takes God's spirit to keep that alive.

So, take the time here to look at what this means in what it's saying here, **Seven days you must eat unleavened bread**. Good to be reminded of that. In order for us to be complete, we have to go through that total period of time, whatever period of time it is that we're alive when we're called until the time we're either changed or we die. That's our seven days of eating unleavened bread, meaning to become complete. So, that's our completeness and how God works with us.

Let's turn over to **John 6:48**, again, being reminded of some of the things that Christ had to say concerning himself and the revealing of these things in spiritual meaning that was given in what we're reading in Leviticus on a physical plane that they couldn't begin to grasp nor understand.

John 6:48—I am the bread of life. Now, without having Leviticus 23 as an example, and other places in scripture, but primarily that, these kinds of things wouldn't have great meaning. But it did have, especially when their minds were opened to it, the disciples, on the day of Pentecost in 31 AD. They were able to then see these things when the power of God's spirit was working in them very powerfully so. It's like that moment, "Ah ha! So clear now; how could we have not seen that?" Because of God's spirit.

So he said, **I am the bread of life**. So, it's a bread that gives life. Even in the examples here he uses a very physical example that Israel was (Judah, if you will, at that time) was familiar with in the sense of some of their teaching and stories that are in the Old Testament. **Your fathers ate manna**. Well, they know that story. **Your fathers ate manna in the wilderness and they're dead**.

That was something physical, but they all understood this concept, this knowledge that this was something that was miraculous, it came from God, out from heaven, out from God's presence, if you will, because of His command, and there it was. They had a responsibility and a job if they wanted to live, to go out there

six days a week and harvest it, glean it in exactly the way God said to do it. They couldn't do it any other way and live – physical.

So again here, they needed this and God gave that. But as he said, they're dead. So again, a concept that's easy to understand, but to understand the rest of the story, it still needs God's spirit. But what an incredible thing he went on to say. **This is the bread which comes down from heaven, that one may eat of it and not die**, speaking of himself. "I am the bread of life." "This is the bread that comes down from heaven."

Now, this has a great deal of meaning to it in several respects because it's about Christ, it's about what is given through him, it's about the word of life that was given through him as it speaks of in John there, that the Word was made flesh. He's referring to himself then as being this bread of life that comes down from heaven. So, yes, him as our Passover and also then High Priest and the coming Messiah. All these things that are about him, that are given through him by God, but there is more because it's about this "coming down from heaven," because he's doing that in our lives.

This is a part of the life then that this is referring to, made possible and through him, that he's coming into our life. What he revealed on Passover night, that He's going to be coming into our lives on a continuing basis, present progressive; it's going to be now and ongoing until it's accomplished, until it's complete, the seven days.

This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread. What a beautiful, lovely expression, "I am the living bread," that which gives life. Not like they had and died because it was physical, this is spiritual. It comes from God Almighty.

I am the living bread which came down from heaven. So, he was made flesh, the Word of God made flesh. But there is more to the story because it requires that he continue to come, and that's living in our lives. We're able to understand that. The world doesn't understand those words I just spoke. The scattered Church, many of them don't grasp and comprehend all those things, by knowledge even.

I am the living bread which came down from heaven. If anyone eats of this bread they will live forever. So, it's a continual thing having to eat of that bread. Just as much as the Israelites had to continue to eat of something physical, we must continue to eat of something spiritual. And if we fail to do that, then what happens? Well, that life ceases to exist there.

So, "I am the living bread." To have that life within us, to be alive spiritually, which is what it has to be, it has to be on a continuing basis until it's complete.

Again, backing up here, **If anyone eats of this bread they will live forever, and the bread that I shall give is my flesh, which I shall give for the life of the world.** So, we understand this symbolism as well, speaking of Passover and speaking of our taking of the Passover when we partake of a physical piece of bread that is representative of him and what he sacrificed and what he gave of himself so we can have the living bread in us, the spirit of God, the life of God in us in and through Christ.

And the bread that I shall give is my flesh, which I shall give for the life of the world. Meaning the life so we can have life, because it's the only way we can have this kind of life.

1 Corinthians 5, what Paul had to speak of concerning this period of time of Passover and this bread and so forth. Again, something that has great meaning to us.

1 Corinthians 5:7—Purge out, therefore, the old leaven so that you may be a new lump. Not a one-time event like it is when we observe this period of time of the Feast of Unleavened Bread when we're to put all leaven out of our homes for the seven days. But this we do constantly, continually, striving to become that new lump, striving to get rid of the other that's not to be a part of this.

Purge out, therefore, having to do with getting rid of every bit of it, purge it out, get rid of it, **the old leaven, so that you may be a new lump, even as,** or as the expression is in Greek, "just as" – **even as (just as) you are unleavened.** Not speaking of them being unleavened spiritually but because of what they're observing, of what Paul is describing here concerning Passover that was approaching and keeping the Feast of Unleavened Bread, that which we all do, we get rid of physical leaven.

As we enter into that day, the first High Day of the year, we've gotten rid of the physical leaven. This example then of getting rid of the spiritual, that which is not spiritual but that which is leavened, the sin, must be gotten rid of, we must fight against it.

Therefore, let us keep the Feast, not with old leaven. So, we're to strive before we keep Passover even to zero in on, focus on things that need to be changed in our life, more than any other year, as a whole. Not that we don't do it at other times of the year, because we're to do this on a continuing basis, but especially at that time of year because of the seriousness of partaking of the Passover service and striving to do it in a right way, in a right mind so that that's so deeply engrained in our mind that we work to, strive to live that throughout the rest of the year, year by year.

And so here is a matter then of grasping the importance, as it always is, about relationships. Because partaking of the Passover, as it goes on later in 1 Corinthians to talk about, it's about the Body of Christ, the Church of God, and our relationship with one another and striving to make those things right.

That's why I've spoken on recently here about some of those things that just aren't done in some cases in life, where people begin to let down and let up and aren't living what they should be living in their relationships with others.

Anyway, going on, **verse 8—Therefore, let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness,** of evil. We're not to keep God's way of life or go through the motions of it with sin and evil and malice, malice in how we think toward one another.

So often when I hear of people judging each other or judging someone else, and harsh in their judgment toward someone else, sometimes we're not that merciful and don't strive to be a peacemaker as God tells us we need to do. We can revert back to the old self, the old leaven, the old lump, if you will, being leavened then and filled with sin and not grasping how evil it is to think badly toward, to speak badly of, to

harshly judge someone else, and just not understanding how they could do something. “I just don’t know how they could do that.” “How could they be like that?”

When is the last time you thought like that, even said something like that, “I just don’t know how they could do that?” It’s like, “I would never do that so how could they do that?” “How could so-and-so, you know, be like that and do something?” “It just boggles my mind how so-and-so...” and then we sin. We don’t realize what we’re doing, that we’re tearing down someone.

Now, it’s one thing, especially within the ministry, to have to pass along certain information. People get caught in this thing, “Well, you’re telling on so-and-so...” No, there are things that the ministry must know for the health and the security and the welfare of the Church, and it’s the responsibility then to be of a specific part of the Body, a unique Body in itself, of that which is a matter of how information is moved along, of how certain things are given so there is that which is an oversight then of the Body that is positive and good.

There are ministers who are good at that, of passing things along, just informing of a battle that someone may be going through or something that someone has done that wasn’t right, that wasn’t good in their relationship with someone else. It’s not a matter of trying to tear them down, it’s just a matter of saying this is something they’ve gone through, and then sometimes if that comes from other areas as well there is other information that comes along that helps for a clearer picture, God revealing how He is dealing with it, how He wants it to be dealt with, or the fact that it needs to be dealt with for the health and the security and the welfare of the Body.

Sometimes people even within the ministry have a difficult time grasping some of those things and understanding their responsibility to stand, to stand firm, but to be merciful, to understand we all have our weaknesses and our problems, and our desire is to see that individuals come through whatever it is they’re dealing with. That’s what love is about, patience and working within a family, protecting within a family.

But too often it’s easy to find fault with someone and tear them down. What we do then if we get caught in something like that is we’re looking at ourselves and seeing ourselves as being so much better. It’s not about being better. We should be more mature if we’re serving in various areas or if people have been longer in the Church, in the Body, and they’re able to see that someone is having a difficult time and they’ve done something wrong, if that be the case, but not looking badly upon them, not condemning them, not saying to someone else in the Church, “Oh, I just don’t know how so-and-so could be doing that or did that,” and spreading things around that sometimes that obviously become a matter of gossip and shouldn’t be talked about in the first place.

So, within the Body like that when something like that is done, what we do is we’re lifting up ourselves and we’re judging because “We’re not like that. We don’t do things like that.” Guess that’s a part on my mind and a part of this sermon right now because some of those things just continue on and they need to be dealt with to live this.

Purge out, therefore, the old leaven, so that you maybe be a new lump, even as (just as) you are unleavened, for even Christ our Passover is sacrificed for us. (Verse 8) Therefore, let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. See, that's the difference. God's way working within us through the power of God's holy spirit, that which reflects Christ dwelling within us is when there is sincerity and truth, that which is of that same mind, that which is a matter of love, of patience especially within the Body and within the Church, and a desire to see everyone come through this.

Christ gave his life so that we could come through these things. Not to hold something against us but to forgive. That's what we're to live.

Leviticus 23:6, again, going back there: **On the fifteenth day of the same month is the Feast of Unleavened Bread unto the Eternal. Seven days you must eat unleavened bread. Always. In the first day you shall have a holy convocation, and you shall not do your servile work**, or as it's translated so often, meaning your regular work, your regular routines of labor and work that we do through the week, whatever that might be, whether it be job or other things around our home besides food and eating of food and cleaning ourselves and washing and so forth.

It's not a time to go through and do spring cleaning or clean up the house. We make our beds, we do other things, the smaller things, the normal routine, but not the things that require more work, more labor in the sense of this is a time to observe in a different manner. We learn that balance through time.

Verse 8—But you shall offer an offering made by fire. We've just gone through some of those things about offerings and the meaning of that, of going back in the history of the fulfilling of Passover and so forth and how God was working all the way back, candidly, to when you talk about Abraham, Isaac, and Jacob in understanding how He worked in their lives. Abel's life as well, going even back to there, about offerings, and understanding why offerings were given, were the purpose of finding favor, receiving favor (because we know we need help), and of mercy, a desire for mercy because we know we need mercy from God.

That's what this is about, "an offering made by fire." Well, what is that? It's a willingness to go through whatever we need to go through, to sacrifice. It's that thing that is a matter of hardship or trial or a willingness then to go through whatever is necessary to do what is right.

But you shall offer an offering made by fire unto the Eternal for seven days. And in the seventh day is a holy convocation, and you shall not do your regular routine, in the sense of labor and work, harder work in it.

Verse 9—Then the Eternal spoke to Moses saying, Speak to the children of Israel and tell them, When you have come into the land which I give to you, you shall reap the harvest of it. Now, they didn't have any harvests before this. There were things here about these Holy Days they never understood. They were being given them now and God was beginning to give them knowledge of there are times to observe, but they didn't grasp it all yet. There were things that just weren't given to Abraham, Isaac, and Jacob in the

same way. And now all of a sudden He's beginning to reveal to them the importance of specific periods of time.

There had never been a Passover until we got to Exodus. There was never a time for having harvest. When they went out for forty years, there were no harvests of the land. So, though things were given at certain times there about a Passover, and then law and certain things were given while they were in the wilderness, and knowledge of these things in Leviticus were given to Moses, they still weren't in the promised land, and they didn't have a harvest yet.

That's why He says, **When you come into the land.** This is when it's going to happen, the first ability to observe, because these are the things required in the observance of this time. **...which I give to you, you shall reap the harvest of it. Then you shall bring a sheaf of it or from it, if you will, a sheaf from the harvest.**

Now, again, in our past some of this people got caught up in various things that weren't understood, that Judaism didn't even understand, and so even understanding this, that this word "firstfruits" is not the word for firstfruits, and because of not understanding some of these simple things a lot of different ideas came out as to when they did some of these things and so forth, and there was incredible confusion. What a blessing that God has removed that confusion in this end-time.

...and you shall reap the harvest of it. Then you shall bring a sheaf of it or from it... and this word is not "firstfruits," it's the word for "beginning." So, as they began the harvest, when they began to cut it down, in other words, as an example, if it were wheat and they began to cut it down, then they would go and take a sheaf. Now, it wasn't the first part of the harvest. It didn't mean it had to be the very first piece cut, though it could be, whatever they wanted to do. But as they began the harvest at that particular time they were to go out and have a sheaf of it, bind it together, as it were, and bring it in, as it says here.

So, notice: **so you shall bring a sheaf of it**, from the beginning of that harvest, **unto the priest.** So again here, this is the very beginning of it and bring it to the priest and then, **then he shall wave the sheaf before the Eternal to be accepted for you**, being about Christ.

What a beautiful picture here, to be accepted before the Eternal for us. So, God has these things that He does as part of ceremony to teach us, to lead us, and to fulfill, to make it very clear certain things have been fulfilled.

...to be accepted for you on... Because he had to be accepted to be our Passover by God Almighty, the authority that goes with that. Then we have opportunity through our Passover to come before God, and on and on it goes.

...to be accepted for you; on the day after the Sabbath the priest shall wave it. So, in other words, the day after the Sabbath is the first day of the week, Sunday. So, that's when the sheaf was to be waved, and we know the incredible story.

What an awesome thing that God has given to us to grasp and understand even more fully, that that period of time from being at the tomb, and then as Mary and some others were going back, but as they were walking along at the first he said, “Don’t touch me,” and then later on they grabbed him around his legs and held on to him and he let them.

Because at that moment in time was the time of the waving of the sheaf, the very beginning in the morning there of when these things would have been a part of a ceremony, something done by the priesthood, by the High Priest himself in waving the sheaf that represented Christ. Here Christ was accepted at that period of time.

It wasn’t about it being resurrected at that time like the world understands and thinks, and sometimes people in the church have still thought he was resurrected there in the morning. No, he was resurrected at the end of the Sabbath day.

On the day when you wave the sheaf you shall offer a male lamb of the first year that is without blemish for a burnt offering unto the Eternal. So again, so many of these things then again, symbolic of what Christ was to fulfill, different parts of it, but so much then about what he was fulfilling.

So again, it’s when the very specific instruction given by God, it’s here, in other words, that we begin to have revealed to us when Pentecost is to be observed. So, it’s from this moment in time.

Verse 15—Then you shall count unto you from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. So again here, in that morning here is that wave sheaf, and it’s done on a Sunday.

Even unto the day after the seventh Sabbath you shall number fifty days. So here it’s telling about a count. So when the wave sheaf was offered up you’re to begin a count from that day, from that Sunday, and you begin counting forward, and you go through seven days seven times. So, as you do that and you come up to the seventh day, always the Sabbath, the seventh day, and then one more day that’s to be added.

So, it says, **Even unto the day after**, the next day, in other words, **after the seventh Sabbath you shall number fifty days.** That’s the only way to number/count fifty days. Because you only have forty-nine to the Sabbath, that seventh Sabbath, after counting from the wave sheaf, and now one more day, Sunday, first day of the week.

It says, **You shall offer a new meat offering unto the Eternal.**

Now, there are several incredible accounts that have great meaning that is contained in the fulfillment of Pentecost. The first, I think of the first account of that which we grasp is the 10 Commandments were given to the Israelites on Pentecost. Again, what incredible meaning. Here they were given the law. But their whole history, what an incredible story, the whole story of a physical people who are being taken to the promised land, very carnal as God brought them out of Egypt and was working with them on a physical plane; He was bringing them to the promised land.

But even when the law was given they weren't able to keep God's 10 Commandments. The whole lesson and the whole story of that is so awesome to understand. No one can keep God's law in spirit and in truth though they be written there, codified, written out.

Not to take the Lord's name in vain, and even what that means. The most the world can get out of that is cursing, as a whole, and things of that nature. Then to understand the spirit of the rest of the law, they can't.

So, there are physical things that they can strive to do but it's not true, it's not what's required, it's not what has to be there when it's all said and done. The only way to do it is through God's spirit. Because it's a spiritual thing. The law is spiritual.

So again here, their whole history was one that they couldn't keep it. Just like I mentioned a moment ago, people can keep a seventh-day Sabbath, but it doesn't mean they're really keeping it before God the way God has given. They can't because they can't even see the spirit in it, the spiritual part of it, what it means, what it's all about.

So, let's turn over there to Acts 1 and again be reminded of some of this. Because this was a point of time that was leading up to Pentecost after Christ was received as Passover. And so here is that story.

Acts 1:1, awesomely inspiring, **So the former account I made**. So, it's Luke that's writing, and he says, "the former account," speaking of the Book of Luke in that respect, and he's going through and talking now as he's writing this book, the Book of Acts.

The former account I made, O Theophilus, of all that Joshua began both to do and to teach. So, that was contained in the book he wrote. **...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**. So again here, it's going through systematically here now and bringing us to this moment in time because he's previously told about the life of Christ and those things that led up to this moment in time.

...to whom he also presented himself alive after his suffering by many infallible proofs. So again, having written about some of that, of certain things that were there, that he is alive, he's not dead anymore, and talking about those various accounts.

...being seen by them during forty days, and speaking of the things pertaining to the Kingdom of God. So, what an incredible thing, things that were eventually revealed more by the disciples, the apostles as these very things here were being taught during that forty days by Christ, more things about the Kingdom of God that came out in writings later on as God built upon those things for them to see and to teach the Church.

But what an incredible thing that so much more was given. I think of the night of Passover and what Christ gave. Some of the most awesome things that were revealed to mankind, and then during that forty days to know that there was so much that was given that's not recorded fully. But there was much, much there, obviously.

So going on, **verse 4—Then being assembled together with them, he commanded them not to depart from Jerusalem but to wait for the promise of the Father, which you have heard from me, For John truly baptized with water...** So again here, what an incredible story here that's being covered in Acts and talking about this promise. They were told to stay there in that area rather than going off and back to certain other areas. Because they didn't know what to do.

So they had Christ there for forty days, and then they were told to stay there until the promise of the Father was given to them, which is about the holy spirit. They didn't fully grasp what was coming yet but they were told to wait there until it was made clear to them what it was, and then it was. Peter and the different ones there and what they experienced, and they knew, there were things that they knew then that were incredibly inspiring to them and moving to them.

So this story goes on here, **For John truly baptized with water.** So, we go down in the water and we come back up, so it means to be immersed in water. It's the beginning of a process of people repenting and wanting God. So, there were people who'd repented before just by John the Baptist, but it was a physical thing. It wasn't a spiritual thing. It was a desire to draw close to God, to be able to have a process of being able to be forgiven of sin, though that wasn't fully grasped yet. But it was understanding there's a need in order to go through this to show repentance, and this is what showed it.

And you shall be baptized, immersed in **the holy spirit.** So John did this with water but now you're to be immersed in the holy spirit **not many days from now.** Again, they didn't know what this was all about, but they were going to experience it.

Romans 8. Let's turn over to **Romans 8:1—Now, therefore, there is no condemnation to those who are in Joshua the Christ.** So important. We know what that means to be in Joshua, to be dwelling in Joshua and God the Father, and they dwelling in us through the power of the holy spirit. So, our desire is to be filled with God's spirit that they dwell in us. But we have to dwell in what is true, what is right, the unleavened bread of life, to walk in a certain way. So, to be in them means there is a way of life we are to walk in. That's what that's all about, which is a spiritual matter.

Now, therefore, there is no condemnation to those who are in Christ Joshua, as it says here, **who do not walk according to,** or "after" as it is, or **according to the flesh.** You know, any way we want to. That's why so many have left the Church because they began to live in something that they shouldn't be, walk in something that they shouldn't be walking in, doing that which they shouldn't be doing.

...who do not walk after the flesh. And so, if our desire is not to do that and we're fighting against that and we're on guard and watching against that and repenting of those things.

...but after the spirit. That's what it's talking about here. Our desire is to be filled with the spirit. To be filled with that spirit means we must walk in it. There is a way of life to live. We can't just live it any way we want to. I mean, of some of the most basic and simplest things that I've mentioned so often. We can't simply not tithe a full tithe to God and think somehow we're walking in the spirit, or not give annual Holy Day offerings, which is required of God's people seven times in a year.

So again, we can't do that. There are things we can't do in our relationships toward others or toward the world. There are things that are restricted, that are not right, that destroy. And so, we have to fight against the pulls of the flesh, the mind, the lust of the flesh, the lust of the mind, and the biggie, the pride of life. Because it's the pride of life that leads us to all other, to all sin in the first place. We lift ourselves up, we begin seeing ourselves in a way that isn't right, we begin to justify what we're doing. It's a sick, sick mind. That's what Satan did.

For the law of the spirit of life – “the law of the spirit of life” – **in Joshua the Christ has made me free from the law of sin and death.** So there's a process. Law. It has to be done in a certain way. Joshua the Christ our Passover, the ability to be forgiven of sin, the need, the importance of repenting constantly of sin, not just before baptism but of constantly fighting this fight, desiring to walk in the spirit.

To walk in the spirit means that we have to be repenting of sin, we have to be seeing things in our life that need to be changed and gotten rid of and fight against those things. “An offering made by fire.” It's not easy.

“And Joshua the Christ has made me free from the law of sin and death.” So, the reason we don't have the death penalty over us. But for those who leave, for those who go away from God, I think of how heinous, how sick and...can they come back? It's between them and God. God knows how far the mind goes or what happens in people's lives, but it has to take repentance, a lot of repentance, a lot of crying out to God, a lot of striving to fight against self and to change one's life, seeking that mercy and that help from God.

Verse 3—For what the law could not do, in that it was weak through the flesh... So, I'm amazed sometimes when I read some of this and think about the protestant world. But they can't help it, they're blind, so they find fault with the law. It's not the law. The fault wasn't in the law. The law was perfect. The law is holy.

“For what the law could not do, in that it was weak through the flesh...” In other words, human beings are weak – in the flesh – can't keep the law of God, can't keep the 10 Commandments, as it were, or any of the law and ways of God.

...in that it was weak through the flesh, in other word, the human impossibility to keep the law, to obey the law, **God sending His own Son in the likeness of sinful flesh,** in human life, **and for/because of sin**—it's why he came, because of sin—**condemned sin in the flesh,** in himself, having lived perfectly and then being that perfect Passover, that perfect sacrifice, whereby it's through him then, faith in him, faith in what he did, faith in the truth that God has given us of what we must do, that we must come to that point where we repent of sin, where we acknowledge and receive that into our lives, and understand that's the only way that he will dwell in us, is that we continue in that. To stray away from that, it's over with; it comes to a stop.

“Condemned sin in the flesh.” It's the only way to deal with sin, to get rid of sin, through the forgiveness of sin through Christ's blood.

...so that the righteousness of the law might be fulfilled in us. “The righteousness of the law,” we understand how that is, is a matter of the ability to know the truth in the sense of being able to believe what is true. God gives us that ability by opening up our minds to see it, and then we make choice to live by it. So, whatever that might be then that’s a process, we come to understand that. We grasp the greater significance of what it’s all about to live in this way of life.

So again, “so that the righteousness of the law.” We live by faith because we believe; we’re able to believe what is true and we choose to live by it, so that’s what righteousness is. It’s not because we’re righteous, it’s because God accounts that to us for righteousness because we believe and then we strive to live by it. With God’s help of His holy spirit in us we’ve chosen to live by it. We make that choice. We enter into the fight by choice. It’s because we believe those things, not that we’re able to do it perfectly. Because we can’t.

So on and on it goes, repeating, repeating, repeating, because sometimes people forget. The vast majority who have ever been called forget and walk away from this.

So again, **that the righteousness of the law might be fulfilled in us who do not walk after the flesh,** because then we’re not living by what we’ve been given to see and believe and know is true, which so much was sacrificed to give us the ability to see it. **...but after the spirit.**

Verse 5—For those who are after the flesh do mind, in other words, set their minds on the things of the flesh, **but they who are of the spirit, the things of the spirit.** This way of life, how we’re supposed to live, how we’re to be merciful to one another, how we’re to be forgiving. Not to be judgmental. These are the things of the spirit. So, that’s a choice to live by those things and to fight against that which works contrary to this.

So again here, **set their minds to the things of the spirit... But those who are after the spirit, the things of the spirit, for to be carnally minded is death, but to be spiritually minded is life and peace.** Peace is a product. God will give the life that’s full and rich in the power of His spirit, but the product that is produced by it all is peace. And where there is not peace there is sin. Where there is lots of drama, there’s sin, because drama is contrary to peace.

Because the carnal mind is enmity against God. Something that only those who are called can really grasp in depth, that the mind, the carnal mind of and by itself resists God, it fights against God. Even when one is baptized and begins to let down spiritually in their life and begins to do something they shouldn’t do it’s giving in to this mindset that’s enmity against God.

For it is not subject to the law of God; can’t do it without God’s help. Must continually be fighting, continually crying out for God’s spirit to live and dwell within us so we can live this way of life.

For it is not subject to the law of God, neither indeed can be. So again, Pentecost, why it was given – so we could have the holy spirit, that which was given on Pentecost 31 AD and continues on. Incredible what God gave and sacrificed in order to give us that. That’s why I can’t help but think every time I think of this, and say it so often, I think of the vast majority who have gone by the wayside who lose this, who perhaps

never even had this, to grasp what was sacrificed to give us this, this life, this spirit, to dwell in a certain way of life and thinking.

For it is not subject to the law of God, neither indeed can be. The carnal mind. **So then they who are after the flesh cannot please God.** What a horrible thing to be called into God's Church and not pleasing God because of our own choices and how we're living that's contrary to God. We have to fight against that. That's a choice. It's one to the end of our physical life.

But you are not in the flesh, but in the spirit if...if so be that, in essence, or as it says in some, **since indeed the spirit of God,** as it says, **dwells in you.** And it really is about "if so be" because that's the determining factor. God's spirit has to be in us, what this day pictures, the law that was given, but then the ability to keep it was given on the day of Pentecost. Beautiful!

Verse 9—But you are not in the flesh, but in the spirit. This is the way. This is the only way. **...if so be that the spirit of God dwell in you. Now, if anyone does not have the spirit of Christ he is none of his.** The vast majority who have come into the Church are not of him anymore through time, through the last 2,000 years.

That's why I think of **Philippians 2:5** which says, **Let this mind be in you which was also in Joshua the Christ.** That's what we want. We want that mind. We want the mind of God Almighty, and it comes, and it's made possible in and through Joshua.

Now, one of the most awesome things that God has only in recent time revealed to the Church about Pentecost is how the counting for it has greater meaning when understanding the wave sheaf and how it ties together so powerfully with the wave loaves of Pentecost. That's something we haven't grasped in times past. And it's powerful, it's beautiful.

I think of how incredible it really is to be able to grasp this in a deeper way toward the end, and then it gives us an ability to see other things which God wants us to grasp, that there are going to be certain things happening at this time.

So, let's go back again and pick this up in **Leviticus 23:15** where it says, **Then you shall count unto you from the day after the Sabbath, from the day that you brought the sheaf of the wave offering.** In other words, from that Sunday, the sheaf of the wave offering, which is about Christ. **...seven Sabbaths shall be complete, even unto the day after,** in other words, the next day, **the seventh Sabbath you shall number** (so there's one more day), **you shall number fifty days. And you shall offer a new meat offering unto the Eternal.**

You shall bring out of your habitations two wave loaves of two-tenths a measurement. They shall be of fine flour, and they shall be baked with leaven. The symbolism in these things is so incredible. God has worked with those things that are physical to give us an insight through the power of His holy spirit, of that which is spiritual, that makes it come alive, that makes it beautiful.

Here this example of two wave loaves. I think of times past that in the Church that people didn't understand. "Why? What are two...?" But they didn't understand about two wave loaves. But we didn't know. God hadn't given it to us yet as a whole, in of understanding it.

But the greater question was how could those in the first four thousand years before Christ be a part of something when he wasn't around? It's like, how were they able to be saved? We in the Church grasped that process of salvation that we have to go through in and through Christ, but to understand what happened in the first four thousand years and how they can be a part without going through the same thing? Some have not understood in times past.

God has worked in different ways in different times, and in the first four thousand years He worked in a very specific way, individually so. Not through Christ. Christ wasn't here. And so, He worked in a very specific way to call individuals, to work with them, to mold and fashion them. We have this portion of time in where God worked, a long period of time, four thousand years, but they lived by something that they still were told about a Messiah. God in scripture makes clear that they were given knowledge of, understanding of a Messiah, a Christ who would bring salvation to the world. Things even about His government, the Kingdom of God that was to be established, His Kingdom.

They didn't grasp and comprehend these things, how it was going to be, or what it was going to be, and so often they saw something physical. Well, that's the only way they could see it at that point in time. But it starts in a physical earth, obviously, but it's about something far greater.

And so, they believed that God would send in His time one to deliver, one to save. They didn't understand all the ins and outs of it, they didn't understand the things of Passover and so forth, but they believed God, they believed things that God had to say and what God had to say. Though these things were small as far as content and amount to be told, not a lot of knowledge, it was enough. The fact that God had chosen this process, that's enough.

It was a matter of the Messiah, the Christ – the Messiah to them – that they had this belief, of one who would save, of one who would deliver, of one of God. They had this hope within them not knowing what that fully meant or when it would be and yet God had told them, in essence, at different times that there would be that which would happen, and basically, always in the future.

So they had this hope within them. That's the first love. They believed in the Messiah, they lived by faith. Things they lived by was accounted to them for righteousness and so God worked with them, just in a different way.

Then when the Church began, a different loaf, that second loaf now being worked with in a different way with larger groups of people, more people being worked with, in that respect, but now in and through Christ, the Messiah, but as Passover, with greater revelation and understanding of the process.

That's the two wave loaves, two periods of times, and those who were called at that time who had sin in their life as it goes on to say here. **You shall bring out of your habitations two wave loaves of two-tenths measurement. They shall be of fine flour, and they shall be baked with leaven.** Sin! They're going to be

baked, they're going to be made, this process is going to work within them while they had leaven. It's still going to have leaven there. We're never free of leaven, but we're to fight to get rid of it. We're to enter into that battle. We're to strive to obey and live by what God has given us, but we still have carnal human nature. Hence the need for repentance on a continuing basis, the need for our Messiah, our Passover, Joshua.

It goes on to say, **These are the firstfruits unto the Eternal.** So, those two loaves picture the firstfruits of God. Then when we understand the 144,000, and then to understand what it says about Christ? Incredible!

Then dropping on down in **verse 20—The priest shall wave them with the bread of the firstfruits for a wave offering before the Eternal, with the two lambs.** Two wave loaves, two lambs, two periods of time. Still in and through Joshua. **They shall be holy to the Eternal for the priest.** Our High Priest, Joshua. It's his government that God has given to him that's about to come to this earth, to establish the Kingdom of God on earth. He is the first. Then all the other firstfruits. It is a mind-boggling story.

The importance then of the connection between the wave sheaf and the wave loaves, I am so thankful that God has given that to us at this end-time in PKG, that we're able to see such things. Because it just makes it more alive, more inspiring, more beautiful to see such a thing that God has woven, that God has brought together, that God has constructed, that God had planned and brought into being, and then continues to build upon. It's just beyond human expression of grandeur, of beauty, of joy, of fullness of life, of richness of life.

So, counting from the wave sheaf to the wave loaves ties the two together, and God's Wave Sheaf makes it possible that those who are of the firstfruits can be accepted of God. Christ had to be accepted, the Passover had to be accepted of God, the wave loaves have to be accepted of God. And when was the wave sheaf accepted? And when are the wave loaves accepted? God is very specific, and He's given us to understand it's on Pentecost. That's when it happens. That's when it takes place.

So again, awesomely timely, awesomely important, but He's given us to understand those things and to understand that Christ is the first. Then all the rest that will be added to him, all tied together, Wave Sheaf, wave loaves, and the coming of the 144,000, Pentecost. The meaning of Pentecost that is so incredibly great.

The 10 Commandments, the holy spirit, and then finally a fulfillment of what it's all about in a very powerful way.

Let's turn over to 1 Corinthians 15. It's so incredible to know that we're so close now to one of the greatest fulfillments of all time concerning God's plan pictured in the meaning of this specific day, this day of Pentecost.

1 Corinthians 15:20—But now has Christ been raised from the dead and become the firstfruits of those who have slept or fallen asleep. So, many have fallen asleep in times past who are part of the firstfruits, but Christ, unique, of the firstfruits of God but he's the first of the firstfruits. We understand and know

those things. The Wave Sheaf waiting for the counting, until that count is complete, until 144,000 are all there. Then it will be brought to pass.

For since by or through man came death, by or through man also came the resurrection of the dead. So, had to be through a human being that was Joshua the Christ. **For as in Adam all die, even so in Christ shall all be made alive.** So, there's a process that began at the beginning in creation, all human beings are to die. It's just the way of life. Physical life comes to an end. But in Christ all will be able to be made alive, all who were a part of that, all who continue in, all who are received by God. Well, continuing life.

But everyone in their own order, Christ the firstfruits, and afterward they who are Christ's at his coming. So all the rest, the 144,000. Beautiful scriptures that we are blessed to know and to understand.

Let's turn over to **Revelation 7:1—Then after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth so that the wind would not blow on the earth, nor on the sea, nor on any tree.** So, I think of the period of time before we've come to really understand. I think of my own struggle in going through these things, and a little bit here and a little bit there that God would reveal, but continually seeking and continually searching and wanting and desiring, and God, with His purpose to give even more as the time came, but God giving more and more.

And even understanding these verses here of who these four angels were. Because there was a period of time in going through things that we did after the Apostasy, that when you go through the Book of Revelation so often it seems so disjointed. Even talking about that in times past or writing about it in various places. But there is a flow that is very steady all the way through it. But to be able to see those things and to grasp that sometimes because it wasn't all there, and if it's not all there it's easy to have the wrong pieces in the wrong place.

So, when something is given, a certain understanding, it clears up one area, but the conclusion of that oftentimes leads to a wrong conclusion about certain aspects of it as well, nevertheless, being closer to all that is true. An ability then to work through, to wade through so much that we haven't known, so much that we haven't grasped, so much that we have even taught within Philadelphia, Laodicea that we haven't grasped because we hadn't been given the full picture yet. But we preached upon and drew conclusion by what we were given to know.

That's how God works with us, as to our being faithful to that. Because that's all we know, that's all we have. Then when the time came to give us more, He would give us more.

Now, some would like to look at that and say, "You're a false minister." "You're a false prophet," or whatever. They don't understand the process. You can't give that to anyone so you just have to live with that and understand they can't help it. And why try? You're not going to convince anyone; you're not going to change anyone's mind. Only those who have God's spirit are going to be able to see beyond the things of the carnal mind and the way the mind thinks about some of those aspects.

So, we struggle, and we have struggled going through things of this nature here even, about what this is all about. Now to see it so beautifully, so powerfully, so clearly, well, it means a great deal to me because I

lived through the process. And hopefully, it means a great deal to all of us who receive it and that we, whatever period of time we might have been called, when we already understood some of this or were given this to understand, to grasp that there is a lot that has been gone through to get to where we are now.

It hasn't been an easy road, but that's a part of molding and fashioning us, leading us, guiding us, and directing us, trying us, and testing us that God is doing in our lives, that when it's all said and done it going to be so incredible, far beyond anything our minds can think of and grasp and comprehend.

Then after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth so that the wind would not blow on the earth, nor on the sea, nor on any tree. Those are kind of vague and you think, "Okay, four angels and this is what they were doing." Later on, it was given to who these four angels were once other things have been given in the process here.

So, even as we have gone through the writing of the books there have been changes along the way because God has been giving so much even in the revealing of things prophetically that we only know what we know at a moment in time, which was the present truth. We struggle then to know with or deal with other things. This is a part of our growth. This is a part of the process. It's an awesome process.

So it goes on to say, **Then I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea.** So, I think of the process we went through to know and to see these verses clearly, perfectly, in that respect, as to what God had given through Joshua to give to in the Book of Revelation, because it came from him to be written by John.

And so, I think of these verses here and here we have another angel. So there are four angels and they're doing something, they're holding back of doing something that they're given to do, and so they're not able to do this, the timing of it, it's known but it's not given yet. The time isn't there yet. And in the meantime, there is this other angel doing something else, but he has the seal of the living God. Now, what an awesome thing to be given to understand.

Having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea. So, these first four angels or these four angels, as it's candidly known as for so long in PKG and not even known by others before that. But coming to this point in time, four angels that are given to hurt the earth and the sea.

Now, we finally came to understand it's about the first four Trumpets and the things that were given to those four angels, and that there are certain things that they were not to do, or there were certain things not to be fulfilled on the earth, is a better way of expressing it, until certain other events happen. So, what's reflected in, what's given to those first four Trumpet angels, if you will, angelic beings who have blown those Trumpets and it's already been told what it's about, but for the actual event to take place, they're not able to carry it out until this other angel with the seal does what he has to do.

And so, we were given to understand, have been given to understand what that's all about. So, **they had the seal of the living God, and they cried with a loud voice to the four angels, to whom it was given to hurt the earth and sea saying, Do not hurt the earth and the sea, nor the trees, as it says here, until we have sealed the servants of our God in their foreheads.**

So we came to understand what the sealing was all about, that there comes a point in time as God has worked with people throughout the past 6,000 years, that it's been about those who have been called to be worked with, to be molded and fashioned, and finally sealed, the mind set, ready to be resurrected into spirit life. But all that period of time that has gone by where they're dead. They're waiting for a time of being resurrected.

There is a period of time at the very end where the sealing is not yet complete and there is still work to be done because there is still remaining a few that have to become a part of the 144,000. **And I heard the number of those who were sealed, and there were sealed 144,000 of all the tribes of the children of Israel.** Now, I'm not going to go through all that. I've talked about it recently.

But what an incredible thing to understand this is not about anything physical or anybody physical, it's about their spiritual life and what area they're going to be placed in as part of the structure of the temple of the Kingdom of God. Awesome insight and knowledge and truth that God has given to us to see. So clear! Incredible!

I think of this process here and I think of the struggle after 2012 Pentecost and into 2013, wondering is it the year of the Lord? Because that's something that God still hasn't revealed fully to us, what that period is going to be, the day of the Lord, knowing He's given knowledge to show that it can be 30 days, it can be a full year, it can be a period of time less than that. Whatever it's going to be we'll be shown later on. After it's done, we'll know. We don't have to know ahead of time.

But trying to understand what we went through, because what we were given in 2008 was so real, it was so powerful. It was like being given a knowing 2008 is a year that is God's final witness. Then there are things that have to take place in preparing this world. But not just the world. We came to understand, and it took a long time before God revealed—because God has to give it—that there were people who were rejected in 2008 because of a truth that had to do with Pentecost, that Joshua the Christ and 144,000 are going to return on a specific day, the day of Pentecost, whatever year that is.

And so, we had gone from before that, when we knew that we were approaching an important time here of counting, from a period of 2011 Trumpets, moved it up to Pentecost 2012. We lived that, right up to the end, trying to understand, "Nothing's happened. What's taking place?" "God can do it in 30 days." "God can do it in less time than that," a world war. Then maybe things we don't grasp there.

Well, we've learned a lot from that period of time, but we had to experience it, and we were tried and tested. Because there are things being molded and fashioned in us that are unique to us that others in times past haven't gone through the same thing. I don't know fully what all those are or what the purpose

is, but God will reveal it in His time. But we went through it, and it's deeply embedded in us, our minds, the way we are and what we're going to become. God does the molding and fashioning.

And so, we finally came to a point in time, candidly so, that we realize the 144,000, that's why certain things aren't happening. These verses here can't be fulfilled, those first four angels, the events themselves can't take place, those Trumpet events can't take place until the sealing is complete. And so, God allowed us to go through that for a purpose.

But then the world loves to find, and some who were weak, some who wanted to find fault began to say, "Ah, see, there's the proof he is a false prophet." "When is he going to admit he's a false prophet?" Well, not going to happen, because that's not true. "Well, you were wrong about 2012." Absolutely. It didn't happen then, did it? But it was supposed to. If certain things had been lived differently God let us know that there were certain things that would have been fulfilled. But they couldn't be because we weren't there.

God had a purpose in all that as well, which I'm not going to go into now. But again, 2008 to 2012, we lived something, incredibly so. But it wasn't the time. The fact that God then revealed later on that these events are still going to take place, but He hasn't given the exact Pentecost, and so we watch certain Pentecost's because we still know it's going to be on a Pentecost. But we're not living it in the same way because it hasn't been given. Again, that is for a purpose.

So, the fact that individuals were not ready, could not be sealed, doesn't make me a false prophet. Candidly so. It was upon them. It was on individuals who, especially during, up to 2012, but especially after that during 2013, who were finally revealed for who they were. They gave up their crown and will not be a part of that count. So, others who have been called somewhere in those periods of time have been in the process of being molded and fashioned to receive that crown. Incredible. Awesome in itself, sobering in itself, but very revealing.

And so, we are blessed to grasp and comprehend something here about a sealing and about a complete 144,000 and something that's going to take place, again, on a Pentecost.

Verse 9—After this I beheld, and behold, a great multitude which no man could number of all nations and families and people and languages stood before the throne and before the Lamb clothed in white robes. So, in different periods of times different families, different individuals, different backgrounds, nationalities have made up or in the process of making up the 144,000 over different periods of time and different ages and on and on it goes.

So it says here, **they're clothed with white robes and palms in their hands crying with a loud voice, Salvation to our God, who sits on the throne, and unto the Lamb.** So again, those wave loaves to be accepted by God. What an awesome time when this takes place.

Then all the angels who stood before the throne, and the elders and the four beasts, fell before the throne on their faces and worshipped God, saying, Amen. Blessing, glory, wisdom, thanksgiving, honor, power, and might be unto our God forever and ever, amen. To see something like this as they're going to

see it in the angelic realm, to know what God has been working for for so long come into being, Elohim, the Family of God. Not just one now in that family who was the very Son of God, but now all the rest who were fully physical in life but the sons of God, becoming the sons, the children, if you will, of God, forevermore. Spirit. Spirit. Composed of spirit.

Then one of the elders answered, saying to me, Who are these who are arrayed in white robes, and from where do they come? So I said to them, Sir, you know. So, "You're asking me? You know." These are they who came out of great tribulation and have washed their robes.

I think of a time when we in the Church didn't know more. We thought that everyone who would be a part of 144,000 were people at the very end. That's why the Church had to become greater, larger in number than 144,000, because until that happens this can't happen. Because it was thought it had to come out of Philadelphia, that there'd be 144,000 who would come out of great tribulation.

Well, I'm so thankful that God later revealed during PKG that we have all, everyone in the past 6,000 years, have had to come out of great tribulation. That's the process. It's a struggle. It's a fight. It's a battle because of human life, because of human nature, because of the world not being under God's government.

...and have washed their robes and made them white in the blood of the Lamb.

So again, what incredible meaning in this day. From the commandments to the giving of the holy spirit, to the Wave Sheaf, to the wave loaves and all these things. Now we're at a point in time as we're drawing near that the meaning of this day is nearly upon us with 144,000 coming with Christ to establish the Kingdom of God, when those wave loaves will be waved to be accepted by God, and then to come to the earth to establish His government over all the earth.

It's an incredible story, a very blessed day to be a part of and to understand.