

Observing Pentecost

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This is Pentecost. We are here today to focus upon that third annual Holy Day as God tells us to observe it and gives us that instruction every year to go back into the book of Leviticus 23, as it were, and explain the meaning of this particular day, and every High Day. So, we're doing that today.

You know, the structure of how God has revealed His appointed times to us is awesomely revealing. Especially, as I've been writing this book, these things just come out more and more, how blessed we are to be able to understand all that we do concerning the Holy Days and the structure and the timing of everything that God has given to us, and how important those things really are.

He's shown mankind His blueprint, if you will, for the very reason why He created us, and that's revealed in these Holy Days. He has a plan that's been set down for us for the next, well, we have about 1,100 years more, a little bit more, obviously, but 7,100 years of a plan for mankind. We are so blessed because there is so much lack of knowledge in the world. The hope that people have, the understanding that people have, the knowledge that people had/has about God is so very, very slim, and so very meager, it truly is. And so often, then obviously, very twisted and just not right; it's just not true.

So again, as I've been writing this book, *The World's Greatest Cover-up*, I've become far more deeply inspired, again, and in awe of God and how He set up the structure for us and set out these plans for us. And especially going back to the very beginning as well, so much of it focuses on Passover, the book does, the process and what was given to the Israelites, and the Exodus, when it was time for the exodus, to leave Egypt, to be taken out of Egypt, and all the symbolism that's there for us to learn from on a spiritual plane.

And everything begins with Passover. It's the first and foremost of everything. Not a High Day, not a Holy Day, but an appointed time that God gave to us, and that's really quite incredible when you think about these things. I'm inspired by these things every time I study into them, every time I go into them, every time I cover them in a sermon.

So again, it's incredible to understand how this is the point at which everything must begin in order to enter into any kind of meaningful relationship with God Almighty Himself. Everything... Everything is established upon Joshua the Christ and as first being our Passover. It's where it begins.

So, let's begin over in the book of Ezra. There are some things here that are interesting in the sense of how God has blessed us with an ability to understand things on a spiritual plateau, if you will, a spiritual plane, and to learn from various kinds of lessons that were there or things that happened physically that we can glean from. And so, this is one of those stories.

This is a time that had been returning, again, now from captivity, Judea did, when they were taken captive by Babylon and then scattered throughout that region. Then Persia had the control; they began to leave Persia again and come back to rebuild the temple and reestablish the areas there around Jerusalem and in Judea.

And so, this is in **Ezra 3:6—From the first day of the seventh month...** We know what that is automatically in God's calendar. The seventh month, the first day is the Feast of Trumpets. **...they began to offer burnt offerings to the Eternal, although the foundation of the temple...** Spiritually, for us, what is "the foundation of the temple"? Well, we know what it is, and this story helps to illuminate, helps to magnify something on a physical plane that we should experience regularly, quite often actually, on a spiritual plane. This is that story. Awesome!

...although the foundation of the temple, it says here, **of the Eternal had not yet been laid.** So, here they were offering up the sacrifices. They were there to reconstruct, to rebuild, and the temple was the next focus here of what they were getting ready to do, that process there of moving back into that region of the world. And first, they had to rebuild things around it, fortify things, because there were a lot of enemies around. And so again, the importance here of having protection and the like. Then by the time you get to the book of Ezra here and go through this, then the story begins to work upon the rebuilding of the temple. It's the second temple now that's being constructed.

It says, **They also gave money to the masons and to the carpenters, and food, and drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to Joppa.** And then from there, obviously, bringing them on across to the area of Jerusalem.

So, a lot of work. First bringing them down from areas of Lebanon and then to bring them straight across, going east toward, then, Jerusalem. And so they were, again, as they had in times past, the importance of having that particular area to supply so much of the need. They'd developed this relationship and paying them, and a commerce here if you will, but a tie from the past that was respected, and the skills that so many of them had.

It says, **according to the permission which they had from Cyrus, king of Persia.** So, they had what that they were able to carry with them, the authority to do what they were doing, to rebuild.

It says, **Now, in the second month of the second year of their coming to the house of God at Jerusalem, Zerubbabel, the son of Shealtiel, Jeshua, the son of Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of the Eternal.**

So, they were preparing for quite a while here because you're going back to the seventh month, then they're bringing these things in, they were offering up offerings, "although the foundation hadn't yet

been laid," it said. And then it goes on into the story now of the beginning of some of that process, and here we are up into the second month, as it says, and they were gathering together to continue to accomplish much of this work.

Again, a reminder here, as it says, of those coming together that had come out of the captivity. Well, we know what that means for us on a spiritual plane. We've experienced this in PKG for some, not all, but this matter of coming out of a captivity because everyone that's called out of the world is called out of being captive or being held captive to sin. And again, it's through Joshua the Christ. It begins with Passover.

And in this particular example here that's on a physical plane. They were being blessed to come back to this area to rebuild the temple, to begin practicing their form of worship once again because they hadn't had that for seventy years and there was a long period of time there and there were a lot of things that happened to them, and actually, a beginning of a process of losing some of the things that they had had before and that closeness, and because they weren't able to have that regular practice and they had lost so much.

And so, now they were trying to recapture that in that relationship of their past and what God had given to them. When we're called out of the world, it's a beginning for us. We're called out of captivity, captivity to sin, and that's a process. Then we can begin to come out of it, to be forgiven of it, to be able to repent and be forgiven of sin. Awesome blessing! And we remember those things, or we are to remember those things, as that process took place in the beginning.

And if we grew up in the Church, then we have that opportunity to make those choices and to understand of things that happened in one's life before they made that commitment, how the pulls of the world are so powerful. Because it affects everyone whether a person grows up in the Church or not, and a person still has to make those individual choices and decisions that that isn't what they want, they don't want that way that's in the world. They see things, they understand things that are true and right.

And when that choice is made, then it's a process then of being able to be forgiven of everything that was done in the past. Then from that time forward, once there is baptism, then from that time forward, there is that promise and that guarantee that as we repent, come before God and repent through Joshua the Christ, understanding he's our Passover and asking God for forgiveness, it's granted from that point forward. Awesome!

Again here, it goes on to say, "who had come out of the captivity." They had begun work, appointed the Levites, and so forth, and the work to oversee the work of the house of the Eternal.

Then Jeshua with his sons and brothers, Kadmiel and his sons, and the sons of Judah, arose as one to oversee those working on the house of God: the sons of Henadad and the sons and their brethren the Levites. So again here, it was a process here of reestablishing the Levitical system that they hadn't been

able to practice for so long, and now they were beginning that process of practicing it just as they offered up sacrifice and so forth at the Feast of Trumpets there about a half of a year before that. Here they are now at this process here of going through this.

And then it says in **verse 10—When the builders laid the foundation of the temple of the Eternal, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Eternal, according to the ordinance of David, king of Israel.** So again here, they're trying to recapture that which was established by David, and that's referring back to the time of the building of the first temple of Solomon, because the process, the beginning of the process of some of those things that were established were established through David as far as the Levitical system and how some of that was streamlined during that time with David.

Then they sang responsively. Together, in other words, in unison. ...**praising and giving thanks to the Eternal.** So, this was an exciting time for them. They were praising God, thanking God for this moment in time, of something that was taking place that was awesomely exciting to them. So much so that it comes out in more of the story here.

We experience different things in life sometimes that help to bring us back or jerk us back out of this world or just sober us to a reality of fighting sin, of fighting self, of fighting our carnal, human nature. And so many times that God gives us the grace that He does to be able to – the patience, the long-suffering with us to give us that time. Then with the desire, our choice, to repent. Then, when we do that, excitement that God can stir up within us through the power of His holy spirit.

It says, **For He is good.** This is something we should do regularly in our lives, thanking God for what we have, for what He's given to us. It shouldn't be just on Holy Days, nor just on the Sabbath. There are things that we should be thanking God regularly for though He's given to us, the truth, especially, the vastness of all the understanding He's given to us, that with God's spirit can be stirred up with excitement.

I was thinking about that this morning, how what an awesome process that when we hear things in a sermon or we come to a time like this when we're going over a Holy Day, and though we've been over them many, many a time, just the fact that we're looking at the plan and that purpose again with the impregnation of God's spirit in it and with a right mind and right thinking, there is a power there of God's spirit that stirs us up! There is an excitement about that that He gives to us to experience. And so much of that still depends, then, upon our gratitude, our thankfulness, and what this means to us as we're receiving it.

It says, "For He is good." We look at the world, and this kind of good doesn't exist except where God has blessed people in the Church to experience it, that which is totally unselfish and that which is totally giving in a right spirit, in a genuine, sincere spirit.

For His mercy endures forever toward Israel. So, we understand what that meant on a physical plane for Israel, but we understand who we are. We are the spiritual Israel of God, those who are blessed to be able to persevere if we choose to do so, seeking God's help, seeking inspiration and help in our life, to move forward, to fight this fight. And if we stick to it and persevere, God blesses us along the way. Truly does.

Then all the people shouted with a great shout. As this was taking place, as the singing was taking place. Because this was a part of a ceremony. The foundation being laid, and all of a sudden, the construction just about to fully begin on the temple, and here they are singing, praising God, and this emotion then. God blessed it with the power of His spirit as well in their lives to experience something powerful and unique to them.

Here, they'd been in captivity for seventy years, and that which they had longed for, that they couldn't do, now they were there. I mentioned a moment ago coming out of captivity. For some, as we talk about with the Church, who went through the Apostasy and going asleep, to be called out of that, to be blessed to come out of that? Because that's a captivity, and unless God helps us and blesses us in breaking free from that, and then through repentance of what we did and acknowledging what we did, that the fault was with us of what took place in the Apostasy. It just wasn't because of the man of sin and what he said, it's what we received and what we wanted, what we had inside, what we wanted to hold on to and whether or not we really wanted to recapture it in spirit and in truth, and to be faithful and honest about it. So again here, I think about that often. What a blessing to escape those things and to be able to be brought back.

So, it says, **Then all the people shouted with a great shout when they praised the Eternal, because the foundation of the house of the Eternal was laid.** Well, when I read that, I think about Joshua. We know who he is. We know the power that God has placed upon him, in him, through him, and has given to us. Just as he came the first time as our Passover and then he's been our High Priest, and then going to become the King of kings.

Because that part isn't being practiced yet. The Kingdom hasn't been established on earth yet. It is in the Church, in that respect, but that's pretty small and that's not quite the same thing, obviously. Because the coming of the Messiah is about the establishment of God's government over the entirety of the earth, over all mankind. That's when he comes as King of kings and Lord of lords. And so, those things move us, those things excite us.

But you think about the entire plan of God is established upon all the High Days; the entirety of the plan of God is established upon that foundation. That's awesome, and it's quite mind-boggling too, it truly is. We're so blessed to comprehend it, to comprehend what we do in it.

So, it says, again here, "because the foundation of the house of the Eternal was laid." And then, **verse 12 —But many of the priests and the Levites and the heads of the father's houses, old men who had seen**

the first temple... So, a look into what happened and so much of the destruction of the temple that took place at the Apostasy on a spiritual plane and those who had experienced the unity and the oneness to the degree we did while in Philadelphia, and then those things beginning to slip away as we went farther into Laodicea.

On a spiritual plane, this has a very strong impact in our lives, and all who have been called since that time, since the Apostasy, are able to partake of that too on a spiritual plane because you have seen these things, you have talked to others who have experienced those things. You've heard a lot about it and have tried to imagine different things, though it's impossible to truly comprehend it all unless you live it. But still, to try to appreciate it, to grasp what took place, we strive to do that. On a spiritual plane, God blesses us to accomplish much of that. And then we're moved by it, stirred up by it in spirit (or we can be).

And so it says here, **but many of the priests and the Levites, and the heads of the father's houses, old men who had seen the first temple, wept with a loud voice when the foundation of the temple was laid before their eyes.** So, it wasn't built yet, but that was a beginning.

I can't help but think about what it was like when we first started meeting together. So small, and here this is so small, but at least they're starting to work at it. There is so much to be done here, and so this process here of what they were going through, what they were experiencing, because they had seen the magnificence of that temple that was built by Solomon, and all the work that had gone into the magnificence of that structure.

And now they were going to try to begin that process again, a second temple, and this was a great, moving thing to them inside. They had seen it, and now they realize the destruction that took place, and why it took place. Because of their sins. They knew why they'd gone into captivity. They knew that they had to repent. And this is a part of what stirred them up to come back to be zealous, to be more zealous to rebuild. And so, that's what we had to do, had to rebuild much that had been knocked down, much that was being fought against still.

I think of the battles they went through before they started building that second temple, and that's very much like what we had to go through on a spiritual plane within the Church because of different ones who kept trying to attack the foundational things of the Church. Because that was one of the first things that we had to address – Passover. Incredible! So many had gone off base. And if they didn't recapture that, they weren't going to be able to recapture the rest.

So, I understand now in a very deep way why God blessed us to be able to focus on that and why that was in front of our face constantly for several years in the beginning, this matter of Passover and people going off on this 14/15th thing, and some going all the way just to a 15th and losing total soundness of mind through that process. And then many other things that were being attacked; Pentecost and other

doctrines were being attacked as well. People were going out in left field doing their own thing. It was just mass chaos and confusion.

Again here, this is why some of the fortifications had to be rebuilt. We spent a lot of time rebuilding and getting to a point where we were able to become established again. And even though in 1998 we became established again on Pentecost there, we still had a lot of work to continue to build and work on those things to make them stronger.

So again here, I'm going through these things because that should be something in our mind and our thinking, to show the emotion when you experience something like that to that magnitude. Because there is a lot of emotion involved, there truly is, and when mixed with God's spirit then that stirs us up.

So, it says here, **Those who had seen the first temple wept with a loud voice when the foundation of the temple was laid before their eyes. Yet many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.** It's hard to grasp how emotional this had to be. Some shouting. Mixed emotions. That's an incredible thing when you have an excitement and a joy, and then you have that sadness, if you will, that's involved with it.

For us, for me, it was a matter of thinking what we were before and all the people that were together in a greater unity before it began to, obviously, erode by the time of Laodicea there. But again, those emotions that are powerful, especially when it's on a spiritual plane.

Here, they were experiencing something physically, but we experienced something on a spiritual plane. And so it's saying here, because of what they were experiencing, there was great joy and rejoicing and a loud noise, and then there was some loud weeping and crying. It was deeply emotional to them. So, they had both so that it was hard for people to discern between the two, there was such a noise, a loud noise, as it says here in **verse 13—so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.** It was that loud. I can't comprehend that, that many people, and it being that loud. **...for the people shouted with a loud shout, and the sound was heard far off.** So, this was a big thing.

Let's turn over to Isaiah 28.

So again here, this is something that we should grasp and comprehend the importance of the foundation of the temple, the importance of it being laid. Every individual, when they're called, has to begin laying on that foundation, building on that foundation, if you will. So, we build upon that foundation (a better way of expressing it), and though that foundation is laid, we have much to put upon it as well. And that's up to us, how much we put into it and what kind of building we do on top of that.

And sometimes people go through things, some things are destroyed, like when it came up to the Apostasy, and there are things that have to be rebuilt again. Sometimes people have let down in sin and become weak, and to the point of not being a part anymore. And sometimes they're able to repent and

get back on track. These should be very emotional things, something that's never forgotten in order to stir up the individuals even more so to fight and to conquer, to persevere.

Isaiah 28:16—Therefore, thus says the Eternal God. Behold, I lay in Zion a stone for a foundation. So, we know that rock, that foundation, and we're all built upon it. That's where it begins. All the Holy Days, the plan of God, because they reveal then the building and how it's to be done, and it's to be done through the process of all the Holy Days.

...**a tried stone.** He went through things for us in a powerful way, to be our Passover, to be our High Priest, and to soon become King of kings. ...**a precious cornerstone.** That we look upon Joshua that way, and thankful to God because of that.

That's something we should think about in a regular basis in our life, whether it be around Passover season, Pentecost, Holy Days, other times in the year as well that these things should come into our mind, a gratitude toward God, especially when sin is being battled and so grateful we have that help. Because not a one of us can come out of sin. Not one of us can fight against this carnal human nature and be successful at it without God's help. It begins with the Passover, with repentance.

That's where it begins. That's where change can come then. It's coming through acknowledging sin and then a desire to come out of sin, to fight against it, to become more deeply convicted that you never want it to be a part of your life again, so you fight it, you fight that which comes into the mind that wants something different. And you say no, and you ask for help to continue saying no, to be strong enough to say no, and to resist the temptations and the pulls of selfishness. So, we enter into that battle on a regular basis, always remembering our Passover and then the gratitude and thankfulness that should be with that.

...**a precious cornerstone, a sure foundation.** The world doesn't have that. You know, in writing this book, I'm very moved by that. The world doesn't have anything, and what they have is so convoluted, so twisted, so distorted. They don't have a strong and meaningful hope that's alive, that has life in it. You have life in you, a life that stirs these things up in the truth. Awesome! How much gratitude and thankfulness do we have there for that?

Whoever believes will not give way. The foundation, Joshua, the Passover, and if we have that, and we believe? "Whoever believes." So, we have the ability to believe, but we have to choose to believe as well, meaning to live it. Which is what faith is, which I've talked about so often. So, we can receive the truth, but we have to make the choice to believe it, to hold on to that belief even though God gives it in the mind at times and helps us to see, yes, it's the truth, it doesn't mean we're going to be able to hold on to it as yes, it's the truth.

So, that is here, "Whoever believes will not," basically, "not be moved away" is what it's talking about. So, if we believe and rely and depend upon and use that foundation in our life as we're instructed to,

we're not going to be moved away. Yes, there is work involved. Yes, there is always work involved to build upon it. That's where the work is. It's the fight. It's the perseverance.

Zechariah 8:9—Thus says the Eternal of hosts. Let your hands be strong. So, what does that mean, “Let your hands be strong?” Well, we have the opportunity that we can be strong in the truth. “Let your hands be strong” means there's something you have to do for it to be strong. You know, if you want to be stronger in something, you have to exercise. If you want to maintain something in your life to be stronger, whether it be because of exercise or whatever, then there is that which you have to do to help build up the strength.

That's what it's saying here. **Let your hands be strong, you who have been hearing in these days these words by the mouth of the prophets.** So again, so much of this that was given in the Old Testament, it's saying that which was given by the prophets. The ability to hear for us, it's a matter of the Church, it's a matter of a spiritual thing.

It says, **hearing in these days these words by the mouth of the prophets, who spoke in the day the foundation was laid for the house of the Eternal of hosts, so that the temple might be built.** So again here, they had to work hard at it, they had to put their mind to it, they had to put their hand to it. They had to put their energy into it and to hear what was being given to them, the purpose of everything that was there, and why, and the opportunity there.

And then talking about here, talking about “the day the foundation was laid,” and then looking upon the work involved in the building. And never forgetting that, that it takes work, and to see what grows. I am grateful to see what has grown in PKG. And having gone through all the battles we have and to have a product now that gives us a better ability to see, envision what God is doing. Though we are small, the multiplication of that is in God's hands, and it's built upon the things we've been blessed to build, to build upon in the foundation ourselves. Then there is going to be more come along that's going to be built upon that.

All the truths we've been given and blessed with during this period of time since the Apostasy and the things being written about now that are able to go into the world, if you will, and hopefully, to some of the scattered. And hopefully, some will see some of those things. And hopefully, at some point, they'll be shaken to a point before having to be resurrected in the Great White Throne. Hopefully, some will be able to be shaken to come to a repentance. That would be an awesome thing. That's a great desire we have.

But again, the world, whoever God calls that can become a part of the Church, who was perhaps in the past or not; whatever is added to the temple is going to be great, and we have so much to do in that. We've been blessed to help be a part of establishing it. Awesome!

So, no other annual Holy Day exists if not for the Passover. So, after Passover, Unleavened Bread, becoming unleavened through the unleavened bread of life, the word of God able to live in us. That comes as a matter of Passover, again, through repentance, repentance of sin so that God will dwell in us. Then coming up to this point here of Pentecost. We understand the things about Pentecost, the law being given on this day, which has been given by revelation. Because there is nothing in scripture that reveals that it was on the Day of Pentecost, but it fits into God's plan.

God's plan and structure of it is absolute, and I believe with all my being that was given by revelation to Herbert Armstrong to grasp, to comprehend, to know that indeed Pentecost was an occasion when God gave the law. And the whole history then that followed that was that Israel couldn't keep it. They couldn't live by it. It was too much for them. Because without God's spirit, it can't be lived. Because in the carnal human mind, because our minds are at enmity with God, our minds, by nature, resist and fight against God. Not wanting to be in subjection to everything, and not even really grasping it on a spiritual plane anyway. And then when God calls us, because of what is reflected in this day, the power of God's spirit that we're able to receive into our life after baptism.

Now, God draws us with His spirit before that. We start making choices and decisions. But when you think about this day when He poured out His holy spirit, what an awesome thing. So, there are times at Pentecost we'll go through and talk about some things of the Exodus and afterwards when they were in the wilderness when God gave the law on the Day of Pentecost, and the structure of how we're to live in relationship with one another and to God, and then understanding the lessons in that that Israel wasn't able to do it. They weren't able to keep that covenant. All the sacrifices they went through that couldn't take away their sins.

Then to realize what God was building and leading up to teaching on a physical plane, that which is spiritual. And so, we've been blessed to grasp those things that are spiritual and understanding that because of what God began on the process on Pentecost, to pour out His holy spirit. Because Christ talked about that when he told the disciples, he said, "If you've seen me, you've seen the Father, and the words that I speak unto you, they're not mine," he said, "they're from the Father." And so, he began to reveal to them.

He asked them, "Do you not know that the Father dwells in me and I dwell in Him," and then went on to explain the process here that he was going to come, he would be coming into our lives, that this whole process is about God being able to dwell in us. Beautiful when you go through John 14, 15, 16, 17, in through there, and you read those things, having so much to do then with that which is revealed through Pentecost. And so, we're blessed to grasp, to comprehend those things. Truly, we are.

Again here, no one can begin this journey out of spiritual Egypt, as I've already mentioned, unless they first receive the Passover, repent of sin, and be baptized. That's where the process begins. That's where the journey begins, a journey out of sin. And it's hard; it isn't easy. They had it hard being in the

wilderness for forty years. Now, if they had done things differently, God let them know that they wouldn't have been that long out there, they wouldn't have had to endure that long and suffer that long.

But the lesson is there for us to learn on a spiritual plane, that it's a long process coming out of sin. And it doesn't come to an end, it's something you have to fight at always in your life while you're in this physical body.

So again, no one can build upon the foundation unless they believe that Joshua is the Passover. What an awesome thing! All that goes with that in the instruction that God has given. Because if they don't believe it all, if they don't live by what they believe that's been given to them that's true, they can't build, they can't grow because God won't give them His holy spirit to do so.

And so, we're blessed to live according to the belief of those things that are true that have been given to us. Repent of sin and seek forgiveness of those sins. That's an ongoing process. That's the beginning of the process, then, just the beginning, getting rid of the leaven.

So, let's go over there to Leviticus 23. Every annual Holy Day is built upon that foundation. It shows the beginning. I mean, it's so beautiful. Unleavened Bread, coming out of sin. Awesome! Receiving the help we have to have in order to accomplish it because we can't do it on our own. We can't come out of sin on our own. But at least we see the basics of it, the repentance. If we want to come out of sin, we have to fight and we have to repent, and then we come to the point where we have to seek God's help, His holy spirit, because we're given understanding of that, and so then we're truly able to make that journey to continue in it.

So, Leviticus 23. We go back here on the Holy Days. We go through these things on a regular basis about the Holy Days and what is said about them.

Leviticus 23:9—Now, 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, and shall reap the harvest of it, you shall bring a sheaf of, or as it is **from,** and the word isn't "**firstfruits**" here. You know, I think of how God has blessed us to understand this. There's been so much misunderstanding in times past because we weren't there yet. God reserved to give this at another time. We are blessed to be able to understand then what this was all about.

And you shall bring a sheaf... Yes, the wave sheaf offering was known, but to understand the depth of it, more so, it wasn't known. And so, here it's saying, would **bring a sheaf of the first** or **the beginning of your harvest unto the priest.**

So, there are a lot of different ideas in times past about this process. It was like there could be no harvest until it was time for Pentecost. That's not what it's talking about. But when harvest did begin, when something became ripe, which was well before Pentecost, when you talk about different grains, they were to take a sheaf, a bundle, grain, whatever kind of grain, take that sheaf. There was a ceremony. The

first thing they did, they cut that, that was going to be dedicated as the wave sheaf, to be taken then to the priest. So, then they could continue in their harvest, but they couldn't partake of it until later.

And here we're talking about this period of time around Passover and the Days of Unleavened Bread, because that's when the wave sheaf was offered up before God, but the harvest (I need to go back a little bit more) was actually started before that; obviously, way before Pentecost. So, we're talking about a period of time here, even before Unleavened Bread, where the harvest could begin because the grain in certain areas of the world they become ripe at that time, before that. And so, they would cut that, take it to the priest, and they would reserve it, save it until a specific moment, a time that God said they should wave it before God to be accepted.

This is a part of that story that leads up to then Pentecost. It's a beautiful story, it truly is. And what I love about it is that God has helped us to tie that together in a way that we'd never been able to in the Church. He's given us more to grasp the tie-in between this period of time of Passover and the Days of Unleavened Bread, the wave sheaf offering, and then up to Pentecost. It's a beautiful thing that we've experienced. It truly is.

So, they were to bring a sheaf of the first, or the beginning of the harvest to the priest. **Verse 11—Then he shall wave the sheaf before the Eternal, to be accepted for you; on the day after the Sabbath, the priest shall wave it.** So basically, it's talking here about a specific moment in time on a Sunday. It's always on a Sunday during the Days of Unleavened Bread because there's confusion in those things in times past. That Sunday has to be within, the day of the wave sheaf has to be in, the period of time of Unleavened Bread. So, it can't be outside that. So, if a period of time begins on the High Day there, it begins on a Sunday, that is the day for the wave sheaf.

But anyway, backing up here a little bit as to what is taking place here. **Then shall they wave the sheaf before the Eternal to be accepted for you; on the day after the Sabbath, the priest shall wave it.** So, in that count on a Sunday during the Days of Unleavened Bread, they took this wave sheaf and waved it before God in a ceremony that was to picture Joshua the Christ.

After going through the entire story of some of this once again in writing about it in the book to try to put it in as basic and simple terms as possible for people to understand who might read it in the world, who don't have any true knowledge, and to begin to understand something here that step-by-step-by-step that God gave that was methodical and meaningful.

And so, this process here then of this wave sheaf that was taken and then waved up before God, and to understand what happened when Christ died and the timing of those things, when you look at going back from the Sabbath and Friday and Thursday, in that period of time, those three days and three nights that he was in the heart of the earth, and then resurrected on that Sabbath during that period of time of the Days of Unleavened Bread.

Because, again here, the Days of Unleavened Bread, they began immediately after the point in time he was put in the tomb. And so, by the time you get to that three days and three nights, and you come to that afternoon just before sunset on the weekly Sabbath, he was resurrected. Then the next morning, the next morning was the wave sheaf, it was the time for the wave sheaf.

That's why I love that story when they, the Mary's came to the tomb and here they are, they were shown where he had been and the world, because it is so steeped in this Sunday morning thing, has no comprehension, no thought that he might have been resurrected long before the beginning of twilight there, the beginning of light in the sky. And so, they came very early in the morning, and while it was yet dark, even when they started this process, and there Joshua was there. They went up to him and wanted to embrace him, and he stopped them, wouldn't let them because he said, "I have not yet ascended" to his Father, to God.

He told them to go back and tell the rest that he'd already been resurrected and that this message was to go to them, in that respect. And then, a little bit later, it wasn't very long, they were on their way back, it wasn't that long a distance from where they were to where they had come to the tomb, and as they were on their way back, he appeared to them. This time they embraced him, grabbed hold of him, and wept at his feet. He didn't restrict them then. Awesome!

The story of some of those things in part of this that told them to go and tell them, again here, that he ascended already, in essence here, to his God, to their God, to his Father, to their Father. And so again, a beautiful picture here of what was given in that period of time, and to realize that that moment in time between the time that Mary's had seen him, the women had seen him when he came to the tomb was a very short time. But it didn't take long for them to wave the sheaf in that morning. It was the wave sheaf; it was an acceptance of the wave sheaf, for all that he had gone through.

And so, the Passover was received of God Almighty, because in that respect, on a spiritual plane, in truth, received of God, accepted of God. He was our Passover; he went through everything, was resurrected because he was our Passover, lived a perfect life in that respect as far as in a human body, and was that perfect sacrifice. Then he was accepted of God as that sacrifice, and then accepted as God, if you will, then to become our High Priest because of all that he'd gone through. Awesome!

Verse 12 here, they were told when to do it. **And on that day, when you wave the sheaf**, in other words, to be accepted for our Passover, and then now, obviously, at that point as our High Priest, **you shall offer a male lamb of the first year that is without blemish**. Continually, so often then when it talks about this male lamb without blemish, we know what that means. Without sin, what he lived, and to honor that, to respect that, to be inspired by that. And so, this is something they did on a physical plane. **...without blemish for a burnt offering unto the Eternal**. So, this was something they were to regularly do.

Let's turn over now to Hebrews 3:1, where it speaks of these things, but now spiritually, if you will, with spiritual understanding of that which took place back then physically.

Hebrews 3:1—Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession. In other words, what we live, what we believe, what we acknowledge, what we agree with. This kind of an expression is that which reveals this is what we've chosen to live. Some translate it as "profession." It is what we are because of what we believe. So, "consider the High Priest and Apostle," it says here, "of our calling," if you will, in that respect, **Joshua the Christ, who was faithful to Him who appointed him.** His Father. He was faithful to Him who had appointed him.

I think of some of those verses where Christ repeats them and speaks certain things to others that were about him, that God had appointed him to this, that God had given this to him to do, to accomplish, to be the Passover, to die in a horrible death for all mankind. And so, he was faithful to that task that was before him.

...who was faithful to Him who appointed him, as Moses was faithful to all his house. So, it gives the example then of something that Moses did because the people, especially in the beginning of a calling that were a part of Judaism, they understood this thing about Moses and how great he was, that respect that was there toward Moses. But he's showing them that which should be far greater toward Joshua. And so, he's going through this and discussing this.

So, he says, **who was faithful to Him who appointed him, just as Moses also in all his house. For this One has been counted worthy of more glory than Moses.** So, that was to mean a lot because there was great favor shown to Moses in their minds, in their thinking, because of what he went through and the way that they looked to him, in that respect, in Judaism. And so, he's telling them this is greater.

...inasmuch as he who built the house has more honor than the house. So again here, it's showing something that Christ was going to fulfill, that was going to be a part of his life and reveal through him and about him, build upon him as the foundation. And obviously, the one that's building the house, in that respect, and all the work that's going into it, as it talks about here, **For every house is built by someone, but He who built all things is God.** So, it comes from God and has been given through Joshua the Christ. This is the story of what Paul is telling the Hebrews in this case.

Now, Moses indeed was faithful in all His house as a servant. So, it's just saying here he was faithful in serving God in His house, in the job and the responsibilities that were given to him, but he did it as a servant.

So, that should strike deep. He was a servant. We're all called to serve God. We're all called as servants once we're a part of the Body of Christ, the Church of God, and we're blessed to be servants and children as well. We're blessed with an inheritance. And beautiful, if you go through all these things and put them all together.

Now, Moses indeed was faithful in all His house as a servant, for a testimony/witness of those things which would be spoken afterward, but Christ... So, that was a type, but now is that which was far

greater, and it's about Christ. **...but Christ as a Son...** Far greater than that which is a matter of fulfilling the role of a servant. He is a Son, the Son of God. **...over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm unto the end.** So again, here, what an awesome thing it's telling us here, what we have received, what those of us in the Church have received.

But again here, where it says, "whose house we are if we hold fast the confidence." So, we're to hold fast with a confidence that God has given us as a part. "And the rejoicing of the hope firm to the end." So again, something to hold fast, a confidence that God blesses us with. But our holding fast, that's up to us and our choices. And we have to make those choices. And then once we make those choices to hold fast, that takes work and that takes energy, and we have to put a lot into it in order to hold fast to what God gives to us. And to understand it's about a hope that we have, and that hope is in the truth.

So again, so important to hold on to the things God has given to us to capture, to hold.

Leviticus 23:14. Going back to Leviticus 23. It continues here speaking, **You shall eat no bread or roasted grain or green ears until the very day when you have brought the offering unto your God; this shall be a statute forever throughout your generations in all your dwellings.** So, all through this process here of leading up to the time for the wave sheaf they were not to eat anything else of all that harvest. It's about that harvest, and it's saying here nothing can be partaken of in any fashion or form until the time of the wave sheaf. And then, it goes on to show here, that they could partake of things of the land. But until that moment in time, until that first wave sheaf, then, if you will, not the "firstfruit" but the first of the harvest had been offered up before God, which was the wave sheaf, once that's done, at that moment in time then afterwards they can begin to partake of the harvest.

It may not seem important, but this becomes important when you look at some of the timing of various events when they came into the promised land. Because this hasn't been really well known in any fashion or form, if it even was at any point. But again, it becomes very important to have that which is exact that proves various things here in timing, having to do with when actually they even came into the promised land and their timing here about when the wave sheaf was to be given as well. So, anyway, this is the proof of it all. But not going into that today.

So again, as part of this instruction, the Israelites were told to bring a sheaf of the first or the beginning of the harvest. It was to be used in that ceremony that would take part, again, take place during the Days of Unleavened Bread. It had to be inside the Days of Unleavened Bread. So, all the harvesting could begin before that. They couldn't partake of it until after the actual ceremony itself, and then they could begin to partake of it.

When you go back and read about some of these things, it talks about this is a point, then, that manna ceased to be given to the Israelites because now they could begin to partake of the harvest which they had already begun as they were coming into that region even before the fall of Jericho there. So, they were working at those things as well because they were taking of that which God was giving to them.

They didn't plant, but they were given that for themselves. But they had to follow this instruction because God says, "When you come into the land."

So, this was given long, long before Leviticus 23, long before they actually were going to begin that process of coming into the land. So, they had to follow this, and did follow this, the timing of it that God gave.

So, verse 15, we come to Pentecost then. Because from the wave sheaf leads up to Pentecost.

Verse 15—Now, you shall count unto yourself from the morrow after or the day after the Sabbath, from the day that you brought the sheaf of the wave offering. Even seven Sabbaths shall be complete.

So, there was a time that it was to be given to be waved up by the priests. They would wave it up then on that Sunday. But the timing is literally from that Sabbath just before that, of the counting of it.

And so, it says, "on the morrow after (the day after) the Sabbath, from the day that you brought the sheaf of the wave offering," which was in the morning then on Sunday. That's when they brought it. "... seven Sabbaths shall be complete." So again, counting, again, seven Sabbaths.

Even unto the morrow after, or again, the day after the seventh Sabbath you shall number fifty days.

Pente-cost. So, even there from the New Testament in the Greek, "pente," "count" "Pentecost," "count fifty," "pente." **...and you shall offer a new meat offering unto the Eternal.**

You shall bring out of your habitations two wave loaves of two-tenths deal. They shall be of fine flour; they shall be baked with leaven. Again, so awesome when you go through and look at some of these.

Here you think of some of the things that had to do with Christ that were to be unleavened. You think of the process, then, of what was given concerning the wave loaves, and it was to have leaven in them.

These are to be waved up then before God, the wave loaves, but they were to have leaven in them.

This is amazing here. It says, "You shall bring out of your habitations two wave loaves of two tenths deals. They shall be of fine flour, and they shall be baked with leaven." Now, they followed the instructions but never knew what it meant. How few have ever really understood it? But to understand that these wave loaves are going to be offered up before God, they have leaven. They have leaven in them. We have sin in us, and God calls us and works with us because now we're going beyond that point in time about Christ being our Passover, and then the Days of Unleavened Bread, those who are called to come out of sin, and not able to do so without God's spirit and the law to know how to live.

So, all those things contained in Pentecost. Then the picture of that, then, being in the wave loaves, that when this is all complete, it can be offered up before God. So, here they're going to be wave loaves.

...of two-tenths deal. They shall be of fine flour; they shall be baked with leaven. The firstfruits unto the Eternal. That's how it's stated, "the firstfruits." These two wave loaves are "the firstfruits unto the Eternal."

So, we've learned through time one representative of all that period of time coming up to the time of Christ, that because of what they lived and had faith in and what they lived and what God gave to them, especially concerning the message about a Messiah and the things he would go through in life. Not fully understanding it was about a matter of fulfilling the Passover, but of understanding it was about the Messiah and things that he was to fulfill. They lived by that; they believed those things. And they looked forward to a time, "of a city whose builder and maker is God." So, all those who lived by faith.

And so, though Christ hadn't come yet, that still represented them because of what they lived, and so they were able to receive of that blessing as well. Then the wave loaf that has to do with all those who were called into the Church in the past two thousand years. All firstfruits of God, able to be waved up before God, then, to be accepted by God. So, we know who this is about. It's about the 144,000 who are going to be resurrected on the Day of Pentecost. It's a beautiful picture.

Then that tie-in, the wave sheaf with the wave loaves. We understand, God gave to us the ability to comprehend the timing in the sense of the day that Christ is going to return because it's going to be with the firstfruits when they come back and his feet stand upon the Mount of Olives again on the Day of Pentecost.

Because all the Holy Days are very explicit. Timing is explicit. Events are explicit in how they're to be performed and accomplished. And you know, for Christ not to have died on a Passover day, it would be insane; it would have absolutely no meaning. So, everything that happens, everything that's revealed in the Holy Days all has such incredible specific meaning to it that's to be carried out as a part of a blueprint that God established long, long ago before mankind was ever created. Awesome!

Verse 20—Then the priest shall wave them, and then it goes on to say here, **with the bread of the firstfruits.** So, this is referring to the animal offerings and sacrifices that were mentioned in the previous verses here that I'm not reading. So, I've jumped from verse 17 to 20. And so, this is what it's referring to, "with the bread of the firstfruits," or, **the wave offering before the Eternal, with the two lambs.** So, here two lambs were being offered up. The first leading up to the time of Christ, and that which followed. And so again, two wave loaves representative of he died for those, he died for the other wave loaf, those in the firstfruits there.

So, all a complete picture here, that he died for all those who lived by faith before he came and suffered as a Passover, and then after his resurrection, and so forth, and then the Church that began, and he died for them as well. Two lambs that were offered up. And so, that's why it's given here like this, two wave loaves, two lambs. All the sacrificial system there of the things of the sacrifices that were mentioned before that in the verses, because this has to do with the fact that he fulfilled the sacrificial system. There is no need for it. By one offering, sin is able to be forgiven and can't be forgiven through all those sacrifices that were given year by year by year as it talks about.

They shall be holy to the Eternal. The wave loaves, holy. The Church is incredibly special before God now. But how much more once that process of fully coming out of sin, fully going through the entire process, and finally, being received by God on the Day of Pentecost?

...the two lambs. They shall be holy unto the Eternal for the priest. In this case, here, to understand this is about Joshua. The things about the priest, what the priest did, the high priest did, especially here, this is about Joshua and things that he fulfills.

It says, **Now, you shall proclaim on the selfsame day that it may be a holy convocation unto you, and you shall do no servile work therein. It shall be a statute forever in all your dwellings throughout your generations.** So, we're very blessed.

These things have been attacked over and over again through time. The book goes into that, how Judaism attacked, how very early on those who left the Church began to attack various things of structure and the truth, and because they wanted to mix their own things into it. It's nothing new. It's been going on for over two thousand years now. It just got its worst in the time here of the Apostasy. And so, all these things that have taken place and what we're blessed then to see, to grasp, to comprehend, to know that God's offering before us.

So again, it's incredibly awesome how the wave sheaf offered to God during the Days of Unleavened Bread connects to Pentecost and the wave loaves that are offered up before God. Because Christ is the first of the firstfruits and then all the rest and the work that's gone on since then, which is that period from Passover, Unleavened Bread, all the way up to Pentecost, and then the firstfruits are received of God.

So, let's look at some of this. It's a beautiful picture that's contained in the example of the Day of Atonement. We covered this many years ago, going back several years ago. And anyway, it's in Leviticus 16. It's about the Day of Atonement, and yet it shows this because of the things that the high priest did, the things that are pictured by his movements, and what was done on this day. Leviticus 16 is what helps us to better see and grasp, and comprehend the Day of Atonement, and that is when this is generally focused upon. But it's important here too because it still reveals part of this process of Pentecost.

Again, here, **Leviticus 16:15—Then he shall kill the goat of the sin offering, which is for the people, and bring its blood into the veil, and do with the blood as he did with the blood of the bull and sprinkle it on the mercy seat and before the mercy seat.** So again, we've gone through this thing about the mercy seat, and I'm not real nuts about the name of it and what has been given there, but we understand what it means now.

So, **verse 16—Then he shall make atonement for the Holy,** for the Holiest of Holies or God's dwelling place, if you will, **because of the uncleanness of the children of Israel.** And so, the need to be purified,

the need to be cleansed, the need to come out of sin, the need to be made more at one if you will then with God until this is accomplished.

...and because of their transgressions, for all their sins; and so shall he do for the tabernacle of the congregation. It's a tabernacle, it's the same word for the "meet," "appointed times," or "the meeting place." "Tabernacle for the meeting place." So again, we live this on a spiritual plane indeed, but it goes on here and says, **which remains among them in the midst of their uncleanness.**

Now, **verse 17—There shall be no one in the tabernacle of the congregation when he goes in to make atonement until he comes out.** Beautiful! Because it's about the High Priest. He was received of God, he went to heaven, if you will, then, at that point in time, and he doesn't return until it's time. And so, it shows this, that that's where his work is from, and as he's with God. And so, he's not coming back a second time until this phase of this work is accomplished, which is about Pentecost and the firstfruits.

And there's more to be done later on, obviously, we understand that, but here is the beginning of it, and here is how it's built upon.

...until he comes out. Then he shall make atonement for himself, for his household, the firstfruits, and for all the assembly of Israel. For all those who will be called later. So, I marvel when you read through things like this and you see the order, when you see the blueprint, when you see what has been laid down before us, and to recognize what it means then and on a spiritual plane, if you will, before God to be accomplished, to be fulfilled in people's lives as they become a part of Elohim.

And so, this is, again, that process. So, he made an atonement. First of all, he lived what he lived. He lived faithfully, righteously before God without sin. So, then it goes on in talking about this process there of that work that then continues on in the household with the firstfruits, and then for the assembly of Israel, those that are assembled on a more massive scale by far than just the firstfruits that will come in the future.

So again here, such incredible meaning that's contained in the Holy Days and that which is mapped out before us, laid out before us, set before us like a blueprint. I can't help but think about the kind of job I had before coming into the ministry and working with pages and pages of blueprints and material take off for construction sites and so forth. It has to be so meticulous, so detailed.

This is what God has done for us. It's very detailed. And when you see it and you understand it, it's exciting. I remember first, when I first started going through some of the blueprints, thinking I could never learn this. I know I received favor and help to do it. But what an awesome thing when it's done on a spiritual plane with what God has laid out, and the excitement then when we begin to see how it all fits together, when we really all start understanding it. And so meaningful, truly is.

Leviticus 16:18 it goes on to say, **Then he shall go out unto the altar that is before the Eternal.**

Returning on Pentecost; this is what this is about. **...and make an atonement for it and shall take some**

of the blood of the bull and some of the blood of the goat and put it on the horns of the altar all around. Then he shall sprinkle some of the blood with his finger seven times to cleanse it. So again here, seven times. It's always about that which is complete, in that respect. The Sabbath, complete, seven days. There is that which is pictured in a seven-thousand-year plan: the growth of mankind, the production of mankind, the birth of mankind. And then after the end of seven thousand years, it comes to a screeching halt.

So, that which is complete, it comes to an end. This is that which is showing something has been fulfilled, sprinkles the blood seven times to cleanse it, showing that which had to take place **to consecrate it from the uncleanness of the children of Israel.** So, a separation made.

Once Elohim, the firstfruits, become part of Elohim, it's a beautiful picture. And so, it's just showing here the process it went through to get to this point. It pictures those who have now been consecrated and received by God as the wave loaves coming with the wave sheaf on Pentecost, coming with Christ.

So, just, again, as the wave sheaf was offered up before God in a very timely manner on the first day of the week during the Feast of Unleavened Bread, picturing that process of what we've gone through here, picturing Joshua the Christ being received of the Father for us, then in like manner the timeliness of the wave loaves that are offered up before God as the firstfruits of the Eternal. It's a beautiful picture; they're both tied together in such an awesome way.

And we're so blessed to see it. Very, very, very few even in the Church of God have understood this process we have gone through today. How blessed are you? How blessed are we? It should stir us up inside. There is an excitement about that. There should be a rejoicing in that and a thankfulness, and a gratitude to God in that, truly.

Because that should be a stark realization of how blessed we really are to have experienced this in our lives now and to understand that's because of where we are in time and because of what God has done to continue to reveal progressive revelation through time over the past six thousand years to a point that becomes so strong and so powerful.

Because it gets to that point where the crescendo is there, when Christ is going to come back as King of kings and Lord of lords. We're almost there. This world cries out about that day after day, week after week.

So again, that timeliness of the wave loaves being offered up before God as the firstfruits to the Eternal was done on the Day of Pentecost. Then the firstfruits, the 144,000, will be received of God on that day when Joshua the Christ returns, and finally, God's government being established on the earth so that mankind can begin to experience oneness, truth, unity, peace in a way that has never been experienced.

So, we look forward to that time, and this day pictures all of that in such a powerful way. How blessed are we?