

We are now in the third annual Holy Day of the year, Pentecost, or as it's sometimes been referred to as the Feast of Weeks, and it could even be called the Feast of Firstfruits or the Feast of Harvest, as it has been referred to and known by these at different times. But primarily, we refer to it as Pentecost, having to do with the exact count as God instructs us.

So, these names focus on the importance of counting accurately as a matter of order and accuracy, exactness, because that's the way God does things—things are exact with God—and our obedience, as well, has to do with our obedience, and it's about an exact obedience.

When God says to do something in a specific way at a specific time over a specific period of time, that's what we're to do. And so much of God's plan is laid out that way, with that which is exact. 7,100 years—awesome—and everything in between, the seventh-day Sabbath, all the things that He gives to us, periods of time from sunset to sunset, and on and on it goes. It's a beautiful thing when we are able to see it, when we grasp what God is doing and how God is doing it. God teaches us in this process.

Again, a matter of exactness, that which is exacting, that which is obedience and our part, obeying things and doing it exactly the way God says.

The last two examples here, of the Feast of Firstfruits or the Feast of Harvest, if you will, are also deeply meaningful because they reveal even more about God's great purpose in the first great resurrection of His Family, Elohim, and of all the firstfruits that are going to be resurrected and be with Christ at His return, and a harvest that covers a span of nearly right at 6,000 years. Beautiful, awesome.

So, the matter of an accurate count and of obedience, again, is awesomely revealing in itself. In recent years, this has come to be even more exacting and exciting for us as we now recognize more than ever before, more than during Philadelphia, and certainly more than during the period of Laodicea when so much began to be lost, just how the Holy Day season of Unleavened Bread is directly connected, bound together, if you will, in such an incredible way, tied together in such a meaningful way to Pentecost, Unleavened Bread with Pentecost, and the great meaning that's there. God has shown us a great deal of that.

That's what led us to a great truth that Joshua is going to return on a Pentecost. We learned a distinction between the Feast of Trumpets and the announcing of various things that were going to happen and that which would happen on the earth to reveal that coming, but it wouldn't happen until a Day of Pentecost. Again, awesomely revealing in that respect to God's Church at this particular time since the Apostasy.

Let's turn over to Exodus 23. Let's begin there today. Exodus 23, and we're going to begin by picking it up in verse 14. So in **Exodus 23:14**, it speaks of **Three times** or **Three seasons in the year**, because that's

how it's divided up. The best way to explain it, because even though it's not a long time between Unleavened Bread and Pentecost, it's still enough that God says it's three times or three seasons in the year. There's a distinction there. Even though some of the time period in the fall is separated in a decent margin. It's not that much time when you talk about Trumpets, Atonement, the Feast of Tabernacles, and then the Last Great Day; they're clumped closer together, and it has to do more with the fall and the fall harvest.

So, these are the things that God wants us to focus in on.

But the uniqueness of Pentecost, being in the midst of all this, separated, has a beautiful meaning in itself. God's Family, the first great portion of God's Family from among mankind.

Joshua was the Son of God and born human, born of a mother, but that was unique in itself and has great meaning in the beginning of the Holy Days here, when you talk about the first period of time that is a time that God says we're to convene. It's a time that we're to observe. God set it apart, in that respect, as a specific time, which is Passover. And then, finally, the Holy Days begin, and the beginning of God's plan begins to take place, the revelation of the plan of salvation. Beautiful.

**Three seasons or Three times in the year**, we're to keep a Feast to God, as it says here. ...**you shall keep a Feast to Me**. So they are festive seasons, even though they're separated a little bit by time, seven days, as far as the days of Unleavened Bread is concerned. Then, of course, again, those days then in the fall, those four Holy Days in the fall.

**You shall keep the Feast of Unleavened Bread**. So, it begins the process here of showing those High Days and those Holy Days. **You shall eat unleavened bread seven days**. We're to eat it all seven days. There was a time here, toward the end within Laodicea, and then after that as well by some of the Church after the Apostasy, but even before that it started to creep in that you don't necessarily have to eat unleavened bread for all seven days. If you're eating bread, it should be unleavened. That isn't what it says. We're to eat it all seven days. What incredible meaning.

And if you look at the spiritual aspect of what that's to teach, it should show us the importance and the reason why God said seven days. That's complete. It's a picture of eating unleavened bread. We're to eat unleavened bread when God begins to call us, work with us, of the unleavened bread of life, and we're to get rid of the leavening, the sin out of our life.

So, there isn't a day that we're not to have unleavened bread, I should say. But being without unleavened bread is a sin in itself. If we're not using and utilizing what God has given to us in order to grow, to change, and overcome, then we fit in that category of people who began to change those things, of saying, "Well, you don't have to eat unleavened bread every day." Bull! We're supposed to eat unleavened bread every day. We're supposed to be without sin every day. It's a beautiful picture.

**You shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt.** And we see the process of God working with us, of bringing us out of sin, and we're not to partake of sin. We're not to partake of the leavening of life, in that regard, in our spiritual lives.

...**none shall appear before Me empty.** God is saying in three seasons of the year this is about giving offerings to God, bringing those things before God. And so, we understand there are seven High Days of which it is divided into, but it's lumping them all into three specific seasons, three times. And so it goes on to say, "none shall appear before Me empty."

...**and the Feast of Harvest, of the first fruits.** So, speaking of this day today, the day of Pentecost, the Feast of First Fruits, if you will, the Feast of Harvest, the Feast of the First Fruits. But we refer to it then as Pentecost. And so it's saying at this time as well as the Unleavened Bread it just told about.

And now, also, with **the Feast of the Harvest, of the firstfruits of your labors, which you shall have sown in the field; and the Feast of Ingathering.** In other words, in the fall. This is the Feast season. It just refers to it as the Feast of Ingathering. There are several days there that we recognize are High Days. One day, there's not any feasting – it's the Day of Atonement. But as far as Trumpets, as far as the beginning, the Feast, the Feast of Tabernacles, that first day, and then the Last Great Day, these are festive occasions for God's people. ...**and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of all your labors from the field.** And of course, all that we learn from that. It's a beautiful picture.

Then Leviticus 23. Let's turn over now to **Leviticus 23:9.** It says, **Then the Eternal spoke to Moses, saying, Speak to the children of Israel and say to them, when you come into the land which I give to you and reap its harvest...** So this was quite an incredible thing when you think about it. And I don't think that was really understood, or some of these things really weren't understood that well by many in the past. And yet it's all here – very logical, very orderly, if you will, again.

And so, here are the children of Israel in the wilderness for forty years eating unleavened bread. They couldn't observe this time until they came into the promised land. Not in the way that God says to do it. They couldn't do it. They couldn't have the wave sheaf because there was no grain to be harvested. There was no going out and harvesting grain and cutting down stalks, and then gathering the grain together, and then separating the grain from the chaff, and so forth. There wasn't any of that going on for forty years.

They ate unleavened bread. They ate manna. They were eating manna. So, God provided that for those forty years. But when they came up to this point, then they could do it, then they could go out and harvest. They could get the wave sheaf, and they could do the things that God says here.

That's why He says it this way. Again, a beautiful picture: "When you come into the land, which I give to you." Because they couldn't do it before that. ...**and reap its harvest, then you shall bring a sheaf of the**

**firstfruits of your harvest to the priest.** So, they were to go out and cut a sheaf. It's just a bundle of grain with the stalks. There are the stalks and then the grain at the top in the head, and they were to bundle a batch of that together and cut it off, put it together, and then take that and present it to the priest. That's what they're told to do.

In other words, it was a ceremony that was to be observed at the beginning of their harvest. This is what they did, and then they could continue with their harvest. Now, they couldn't eat it yet, but they could continue with their harvest when everything was ripe and needed to be harvested.

So it says here, **When you come into the land which I give to you and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the Eternal to be accepted on your behalf. On the day after the Sabbath, the priest shall wave it.** So, this is tied in then with the giving of instruction here of keeping the Days of Unleavened Bread. And then in that period of time, there would be a Sunday, a first day of the week, when they were to bring that, or the priest was to take that sheaf and wave it before God. And so, that's what it's talking about here.

“He shall wave the sheaf before the Eternal to be accepted on your behalf.” It's about Joshua. What a beautiful thing. We understand these things. He fulfilled the Wave Sheaf. Now, it was waved before God at that time, on that morning, on that Sunday morning, but He was resurrected well before that. He wasn't even resurrected in that day. He was resurrected on the day before, toward the end of it, toward the end of the weekly Sabbath.

So, again here, he was resurrected earlier than that, but the fulfillment of this portion of it was done at a very specific time and has great meaning to it. So, it was “to be accepted on your behalf.” He is our Passover, to be accepted of God, a ceremony to represent that, and to understand that the first of the firstfruits was to be accepted by God. What an awesome thing that took place.

“To be accepted on your behalf. On the day after the Sabbath...” speaking of the weekly Sabbath, always, “the priest shall wave it.” So we know that just by the count, how God said to count. We know it's about the weekly Sabbath because of the count and the instruction He gives about it. It wasn't from the High Day Sabbath.

**Verse 12—Even you shall offer it on that day when you wave the sheaf, a male lamb of the first year.**

So again here, symbolic of Joshua the Christ and what He was going to do as the Passover. And so this male lamb, as it was, **without blemish as a burnt offering to the Eternal.** So, a sacrifice before God. And again, learning from this, “a male without blemish.” Joshua was without sin. Everything has meaning to it. And that's what makes it, to me, beautiful. When you see the meaning of things that God gives in the small things and the big things, and all the way through, purpose and meaning.

And there's much we don't know yet. There's much we haven't learned about yet, things in the temple and about the temple and the construction of it, the things that were inside that have representation of stuff that we don't even know yet fully.

**Verse 13—Its grain offering shall be two-tenths...** So this specific kind of offering here with the lamb. **Its grain offering shall be two-tenths of fine flour mixed with oil, an offering made by fire unto the Eternal.** So again here, trial, test, things we understand what it means by fire. But here ...**made by fire to the Eternal for a sweet aroma.** Because that has to do with something received by God that's a sweet aroma. It's a matter of doing God's will, of fulfilling God's will. And that is received by God, acceptable to God, and a sweet-smelling thing for God in that sense, as far as something that's given physically to represent something that's spiritual.

**...and its drink offering of wine, one-fourth of a hin.** A measurement. **You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God.** So it's talking about these things that were to take place at this time during the wave sheaf, a very specific ceremony of things that were to be done, a special kind of offering that was offered up before God. And it says here...

Now, the harvest could start. It started right after that wave sheaf was cut. But it was taken to the priest to be kept until this particular day and this Sabbath that would follow then. Not the Sabbath, but this day that followed the weekly Sabbath during the Days of Unleavened Bread. So, it's very specific here about what it's talking about.

And it says that you shall not eat anything. Basically, anything you've harvested can't be eaten until this day. This is important. If we were to go into it a lot, it actually reveals this timing even more specifically because it talks about when the manna ceased (it quit on a very specific day), and when they were able to begin eating then of the fruit of the land on a very specific day. It was on this day that they could begin doing that, after the wave sheaf, after this ceremony had taken place. Then they could begin eating all the things they had already started harvesting. They had already done the winnowing, separating the grain from the chaff.

But they've been eating manna up to this point. And from that period of time there, it ceased. It wasn't there anymore. They didn't have to go out and gather it. They already gathered food. Now they could start partaking of the fruit of the land.

**It shall be a statute forever throughout your generations and all your dwellings.** Then **verse 15—Now you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, seven Sabbaths shall be completed.** So again, I marvel when reading something like this because I went through that period of time when God was revealing very specific things to the Church back in 1974 and '73 to '74 when Herbert Armstrong was going through this particular doctrine

about the timing, the very specific timing of whether it was on a Monday or a Sunday. But until this time, we didn't see this clearly. We didn't grasp it clearly.

And that, to me, is an awesome thing, that when it's God's time, and He gives it through the power of His spirit, then it's known by His holy spirit of what is true, and it can be seen. Now, certain things some have zeroed in on, just like some began to keep this earlier than waiting for Herbert Armstrong, and they began keeping it on that particular day, on the right day, but they were presumptuous. God didn't accept that from them because there's a way that God works, and He was working through His apostle to the Church. And a lot of people didn't grasp that. There were several hundreds of people and ministers who went off on a particular tangent there. Incredible.

So again here, it says, **seven Sabbaths shall be completed**, which brings you up to another Sabbath. And then it goes on to add that next day, the 50<sup>th</sup> day. So seven Sabbaths, 49 days. **Count fifty days to the day after the seventh Sabbath, when you shall offer a new grain offering to the Eternal. You shall bring from your dwellings two wave loaves of two-tenths of an ephah.** Another measurement here. **They shall be a fine flour. They shall be baked with leaven. They are the firstfruits to the Eternal.**

So the first of the firstfruits was in the wave sheaf, and that was waved before God, accepted for us, the Passover, the first of the firstfruits. He became our High Priest then at that time. And now, again, beautiful picture here of something that God has given for us to learn from on a spiritual plane. There are these two wave loaves. And even more specifically, one wave loaf because people were worked with in a different manner in the first 4,000 years, and then in another manner in the last 2,000 years through the Church and after Joshua came, after our Passover came, and understanding things about the Passover.

Before that, people lived by faith of the coming of a Messiah. They didn't understand everything, but with what God gave them in their present truth, they lived by it. And they were accounted as righteous by what they did in believing God and then doing it. We learn a lot about that, about what real righteousness is.

We're not righteous of ourselves. We have sin. We have to repent continually in our lives because of things that come into the mind, because of things we say. Most of the times it's things that are said and that come out of our mouths or attitudes or things we think when it's wrong. We have to repent of those things.

But God counts us as righteous because of believing Him and striving to live by what He says, the way He says to do it. Awesome. It's a beautiful thing. Because if He didn't do it that way, we couldn't, we wouldn't survive in that respect. So He counts us as righteous and allows us to continue and desires for us to continue in a process where we seek repentance when we sin. Because we believe God we do that. And so we recognize then we can be forgiven of sin and God and Christ will continue to dwell in us through the power of the holy spirit. It's all so beautiful. It really is. How else can you describe that?

“They shall be of fine flour. They shall be baked with leaven.” Again, awesome. Has sin in it. We always have sin. Baked with leaven. Both loaves had leaven in them. In the first 4,000 years everybody had leaven in their lives. Everybody's had leaven since that time. Only one didn't have leaven. He was unblemished, as it says. He was without sin, Joshua.

And then it says here, “These are the firstfruits of the Eternal.” So, we know who the first of the firstfruits is, and then the first among mankind, of only mankind, becoming the firstfruits of God. Because Joshua, His Father, was God Almighty. Born of a mother, of human life. But this, now, is speaking of those who are from among mankind alone. And “these are the firstfruits to the Eternal.” And even there, a very specific number. Absolutely incredible.

**Leviticus 23:18—Then you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams to be a burnt offering to the Eternal with the grain offering and the drink offering, an offering made by fire with the sweet aroma to the Eternal.**

It's sweet as those who yield to the process of their calling, especially in the last 2,000 years, and being able then to be received by God because of doing His will, of living by His will. And one can't live by God's will without God's help, the holy spirit, which this day also pictures, the blessing of having God's spirit in our lives, in our minds, to help transform the way we think.

**Verse 19—Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs for the first year as a sacrifice of a peace offering.** Two male lambs, two wave loaves. It all has meaning. Beautiful.

**Verse 20—The priest shall wave them with the bread of the firstfruits as a wave offering before the Eternal, with the two lambs.** So, the two loaves were offered with the two lambs, and it shouldn't escape us what this is about, the same as the two loaves. The first 4,000 years and the last 2,000 years. Before Joshua the Christ came to be our Passover, and then the period that followed that, that He had already fulfilled it. **They shall be holy to the Eternal for the priest.**

**You shall proclaim the same day or you shall proclaim same day to be a holy convocation to you. You shall do no customary work as a statute forever in all your dwellings throughout your generation.** So again, speaking of Pentecost and again, the Feast of Firstfruits, if you will. And we're so blessed to be able to know what we know, to be able to observe this day, to be reminded of it every year, what it's all about because human beings can lose things.

He's given these things to us for a purpose, to review them year after year. Passover, same ceremony every year, but with great meaning. These things are to be in the forefront of our minds, and we're to be reminded of them throughout our lives, year by year, observing them, keeping focused, keeping sharp with God's spirit in our lives. Because otherwise we can become dull or come to a point where we can become Laodicean, lethargic in spirit.

Let's turn over to James 1. Again, so inspiring to see how in recent years God has revealed to us the importance of the Wave Sheaf, if you will, having to be combined with the Wave Loaves in the manner that they are, which also gives us understanding of the absolute need that the coming of Joshua must happen at the time that the Wave Loaves are received by God on a Day of Pentecost. It's all so beautiful.

So again here, a lot of things we can learn on a spiritual plane, and we indeed do about this particular day and things associated with it, but it's just over and over again things that God gives to us to fulfill and to fill our minds with truth, with understanding, with thankfulness, with gratitude for everything that's been laid out before us. Then we're blessed then to live it, to have it because very few on the earth at this time have it.

There's going to be a lot of things happening, a lot of suffering that has to take place, and awesome things take place on the earth before most of mankind, most of humanity has such an opportunity that we have been given. I don't really believe we fully grasp or are able to, even though we can strive to appreciate and understand it, just how much God has really given to us, how much we really have above and beyond all over the past 6,000 years.

For we have been so awesomely, so powerfully, so mightily blessed. We truly have. And to grasp that in its fullness, we can't. But we can grow in that, and we can strive to appreciate it more. And we do year by year as a whole.

So, again here, picking up the story in **James 1:16—Do not be deceived, my beloved brethren. Every good and every perfect gift is from above.** So that which has perfection in it, that which is truly good because it's right in every way, because it agrees with the way of God, has to come from God. That's the only way to have that. We're blessed that we're able to receive of those kinds of things that come from God to help us to see what has to be changed in the mind, the kind of thinking that has to take place, and then the power to accomplish that that's all, again, reflected in this Day of Pentecost. The giving of the holy spirit has happened on the day of Pentecost in 31 AD.

**Every perfect gift is from above and comes down from the Father of lights, with whom there is no variation or shadow of turning.** Absolute. It's absolute. Consistent. Perfect. Filled with perfection in every way.

**Of His own will, He brought us forth by the word of truth.** So, we are drawn by God's truth. We're drawn by the word of God, the mind of God, the will of God, the spirit of God. He begins to draw us to truth, opening up our minds so that we can grasp what we're seeing, what we're receiving. We don't figure it out on our own. We don't understand it on our own. Nobody grows that way. It has to be a matter of coming into contact with the Church, with truth that has been given in the Church, and then we go through this process of ourselves able to change and grow and conquer and overcome.

Anyway, going on here, it says, **with whom there's no variation or shadow of turning. Of His own will, He brought us forth by the word of truth that we might be a kind of the firstfruits of His creation.** It says, **“of created things,”** but it's about His creation, and it's about the firstfruits of His creation. Because something that we have been able to understand more in recent times, even more so in a greater way, that the creation of God has been ongoing from the time early on beginning with Abel, a continuing creation.

It didn't stop on the week of creation. On the contrary, it was getting ready to be geared up to and worked into the greatest creation of all, God's Family, that would take place beginning over the next 6,000 years, and then that which would be added far beyond as time went on. And so it's saying here, this is a process we're “brought forth by the word of truth.” We begin to see and understand things and then have to make choices as to whether or not we're going to live by it, to live by the truth.

So again here, but the purpose so “that we might be,” as it says, “a kind,” which is a word that just means “some of” or “a certain one of,” in essence, “of the firstfruits.” So we're able to be amongst others, certain ones of the firstfruits, amongst others. So, we share in this. But there aren't that many yet, and there aren't that many over 6,000 years who have been able to share. There are periods of time when some didn't have anyone to share with, save what came from God, obviously, in a relationship with God.

**Verse 19—So then, my beloved brethren, let everyone be swift to hear.** What's it talking about? It's about God. It's about the truth. It's about how we receive the truth. “Be swift to hear.” To listen. Not ready to give our own opinions and our own ideas about what we believe and how we believe.

I read an email here today from someone who has kind of been in, and I don't know if they were ever fully in, I don't know, because the fruit hasn't been there fully. And then a person can begin to find fault with people in the Church or others in the Church, and wondering if the Church really has love and if we're really going after everyone. Things that people don't even understand when they start lashing out because they're not getting what they want the way they want it. And yet we're supposed to bring forth fruit meet for repentance.

To be received by God, we have to do things God's way. We have to follow His instruction. That's why, in this day here, obedience comes out over and over again, as it does in all things. People are to give an offering to God every High Day. And God specifically zeroing in on this period of time, begins to reveal that, starting with the Days of Unleavened Bread and on, as we just read earlier.

And yet, how often there are people... It's amazing, the human mind, how far off base it can be. But how many have truly been given what they have in the way that we're able to make choices, then, and continue then to be given more truth? Because it all depends on our response. God can place it all before us, but if we don't respond properly and strive to do things His way, we come up with our own ideas and our own harsh judgments. Sometimes I just cringe when I hear people judging others and

harsh in judgment towards others and their opinion about what they think someone else should be doing or how they should be doing it or even showing tinges of jealousy at times in things that are said.

Those things come out. When they come out, they show what a person is or what they're fighting inside that they can't even see. Hideous things. Those things should be so horrible to us to think that they can come out of us. We should be working hard, maybe sometimes harder, to conquer what comes out of our mouth in what we say, especially about others in the Body of Christ, in the Church of God. Anyway.

So, it says, **So then, my brother, let everyone be swift to hear.** It's the opposite of having our own opinion about things and giving our own ideas of the way we think it should be.

...**slow to speak.** See, be careful. Don't be too quick to open one's mouth. We need to try to drink in what we can, especially when God gives us things that are new or things that we maybe don't understand immediately in the beginning. We have to be careful to stop and think about what it is we have to digest, and then asking God for help to digest it.

...**slow to wrath.** Slow to anger. That isn't always followed by people when they're called. They make wrong choices because sometimes people aren't quick to hear. They're not really, really trying to listen to what's being said because they already have their mind made up about certain things.

Anyway, going on. I think of how that can be applied to some of the most stupid, simple things that affected thousands. Makeup. You think, what a stupid thing that was done. Looking back and looking at those things as they were happening, it's like, you've got to be kidding me! Is God first in our life? Do we know how we're supposed to hear? Do we recognize how we hear? Because we don't hear with our own ability and our own reasoning and our own way of figuring things out. Our opinions don't matter in those cases. "The way I think about it," "The way I think it is," if we're in disagreement, that says it all. Horrible.

Slow to speak, slow to wrath because one leads to the other. If we're slow to listen, to hear what God has to give to us. And that's said because the mind, the attitude is already there. People who had their mind made up about makeup or whatever it might be, as stupid as that was, a physical thing. And yet that's the problem, they weren't listening. They weren't hearing what God was saying and how God was saying it. That's a spiritual matter. It has to do with the way we think with our spirit.

And then slow to speak, because as soon as we disagree with something, blah, blah, blah, it can all start, and we can start kind of going to different ones who are kind of on the same fringes because that's generally what happens. You know, people don't talk to somebody who's strong about a certain matter and they know how they're going to respond because they know they won't listen to them in the first place... So why try? So go find someone else who has similar problems. Slow to listen instead of swift to listen.

Slow to speak and then slow to wrath because when that kicks in, and people get angry, which I was mentioning about that letter I received, there was anger spewing out of what they had to say. And it's like, that proves it, that shows right there where they're from.

**For the wrath of man does not produce the righteousness of God.** So when it's all said and done and we don't listen as we should, and we're speaking and saying things we shouldn't be saying, and we become angry and upset because things aren't going our way, because we know we're right, then what happens? Well, it produces unrighteousness.

**Verse 21—Therefore, lay aside all filthiness and superabundance.** This word is a unique word in the Greek language. It's just like there's a superabundance of evil we have to deal with in our lives. Sometimes we just don't see it because the human mind has a superabundance of selfishness. We all should be able to see that. Do we see that in our own minds? There's just too much. That's the battle. And the more we fight it and the more on guard we are, the more we recognize that and we don't want that kind of garbage coming out of our mouths, coming out of our thinking, coming out of our minds. So we learn to fight and resist it and do things God's way, asking for the help of His holy spirit that He help us be able to do that. Because we can't even do that on our own.

Therefore, God says, lay aside these things. Get rid of the leaven and start back there with unleavened bread again. Get rid of the leaven. Understand what Joshua went through to be our Passover. Get rid of the leaven. Fight against it. Ask God help of His holy spirit to conquer it. Again, this day, asking for help.

**...lay aside all filthiness and superabundance of evil.** It's just a lifelong battle we have. But the more we grow and as we grow, the farther we grow on a spiritual plane, the more refined we become in these things and the less and less there is of this to deal with.

**...and receive with meekness the engrafted word.** That's so important in what is being said. "Receive with meekness." That means a teachable spirit. We always need to have a teachable spirit, see. Quick to listen, not slow to listen, but quick to listen. As he was talking about here, he said: "swift to listen." Same thing. Swift to listen to what God gives us, desirous to listen to what God gives to us, even though maybe we've heard it every year since we've been in the Church. Some of this, a lot of this, maybe most of this, you've heard year by year by year. But desirous to hear it, to be reminded, to be inspired by God, to be lifted up in a Holy Day in order to be thankful and more grateful for what we have been given, and that we're able to continue in this fight and in this battle.

Because so many, so very, very many have gone by the wayside, and so we have to be of this mindset. And so, to be of a mind that has a meekness of spirit about it, a teachable spirit and with a humble mind as well. It goes together with meekness. But understanding what we need. I want to learn more. I want to be able to pick up more because I can't pick up everything. Even though we've heard maybe the vast majority of the outline of what's given, there's always something new or always something that's

presented in a little bit different way or something that hits us in a way that it hasn't yet hit us in our lives and we can be inspired by it.

That's why we pray about and ask God for help, to be inspired by the messages He gives to us, and ask for help that ever who's giving them be inspired so that we can all be inspired through the power of God's spirit. Because that's the way God works in our lives. If we don't ask, we don't receive.

So again here, "receive with meekness the engrafted word." In other words, that word, that mind, the word of God can become a part of our mind. We want more of it grafted into our heads, our brains, the spirit that's in us, to where it becomes us, that's who we are.

...**which is able to save your lives. But be doers of the word.** So we're to do it. We're to live it. Just like this one person that sent in and was talking about various things and finding fault with the Church and not tithing like they should, and yet having financial problems and battles in their life. And you think, "Well, wake up!" Why do you think you're having such battles? You haven't been obeying God. You're not doing what God says. Why do you think you should be a part of it then? You want to share in what God gives, but not do what you should be doing? That's isn't how it works.

So, find fault as all you want with others, but you need to be looking in the mirror. And that's the way it is with all of us; we need to be looking in a mirror. What we're doing, what I need to change, what I need to grow in, doing the word, seeking to do what God shows us, and do it the way God says to do it, and not hearers only. Just listening to something, hearing it, what good is that if we don't take it away and use it and strive to apply it more?

And how do you do that? Well, you pray about it. You pray about what you hear and what you've been told, and then ask God for help. "Help me to do it that way. Help that to be in my heart and my mind so that I respond more that way all the time, the right way in a sweet-smelling savor to You."

So again here, **Be doers of the word, not hearers only, deceiving yourselves.** Because that's what people do. They deceive themselves. They find fault with others, but don't see themselves. They don't realize what they're doing and the contradiction in thinking in the mind.

**For if anyone is a hearer of the word and not a doer, it's like a person observing their natural face in a mirror. For they observe themselves, go away, and immediately forget what kind of person they are.** If

I was a really good artist, I wouldn't know how to draw myself. I might get parts of it right. But it's something unique about the mind. I can picture other people's faces right now, but my own, that I see in the mirror every day, not as mine, not so much. It's hard. You have to really think about it and zero in on it. But to describe it, I would have a difficult time. But I could sit down, if I were a good artist, and be able to put something down that it would look like, if I were a good artist, someone else. Because I can see it in my mind. But myself, it's a different thing. It's kind of a strange thing, but it works that way. Maybe because it's flat and not in 3D. I don't know.

So, people go away, and they forget what kind of person they are. Well, we shouldn't be that way before God. We should know what we are and know what we need, the help we need, and so forth.

**But whoever looks into the perfect law of liberty...** God's way of life, God's true way of life. In other words, looking into it because this is what we want. We're not just looking at it and skimming over it. We're looking at it so that we can receive something from it. ...**and continues.** So, it's not a matter of just looking into it on occasion. It's a matter of continuing in it, working at it. ...**and is not a forgetful hearer but a doer of the work, this one will be blessed in what they do.** They will be blessed in their thinking. They will be blessed in what they're doing in living God's way of life. Beautiful.

Let's turn over to Revelation 7 now.

So, there's so much that's revealed in this day we know about, and we aren't going to go back and focus in on all those things that happened on the Day of Pentecost. We do from year to year, from time to time, depending on the focus of a particular sermon. But again here, mentioning them to understand what happened on that day of Pentecost in 31 AD, when the Church began, ah, awesome, awesome, awesome. Several thousand whose minds were fully opened up. So many who had been baptized by John the Baptist already who were looking for a Messiah to come, who wanted help in their life, who recognized they needed to repent and needed God in their life and wanted to repent of sin and live better in their life toward God.

And then, finally, so many of those who did come, who were there, able to then receive a baptism with the laying on of hands in a very awesome, powerful way to begin the Church, to start the Church, the beginning of a new way, if you will, of God working with mankind, the second loaf. Awesome. And that one, in one respect, going to be the larger loaf because far more have been called during this period of time in the last 2,000 years to be part.

So, here in Revelation 7. So again here, I was just talking about what happened in the book of Acts there, to realize that happened on a day of Pentecost, all the meaning of what we receive. Because we can be told and shown how we need repentance of our sins in order to be forgiven, in order to be able to start and have and continue in a right relationship with God, and then to realize that that process is one of getting rid of sin in our life and eating of unleavened bread. Not just getting rid of sin, but it's a matter of eating unleavened bread.

So, we can strive to get rid of the sin in our life, but we can't do it on our own. We can try to clean up our lives, but we can't do it on our own. We need help in that. And so, all the things that are pictured there in that period of time of Unleavened Bread, of getting rid of it, but understanding we've got to have Pentecost. We've got to have help of God's spirit to get rid of the leaven because we can't get rid of the sin without help. We can't live what is right (may be a better way of saying it). We can't live God's way and live what is true without God's help. We're incapable of that as human beings. We might think we can, but the reality is we can't.

That's why we're to eat of the unleavened bread of life. That's the major part that really goes with it, to eat of. How do you eat? It's what Christ said over and over again there toward the end of His life, that last day, and even leading up to that, as He told the disciples, that He was the unleavened bread of life and that we were to eat of Him and of His word. He is the Word of God, the word made flesh, and we're to eat of, partake of that word in our lives.

And so, we're to eat of God's way. We're to seek to digest it. That doesn't just happen. It happens through sermons that are given, and we seek to digest then what is given to us. We pray about those kinds of things and ask for help to apply them and to remember them, even though we've heard much of it the year before and the year before that. God wants us to have it more deeply embedded in our thinking, in our being, in our mind.

So, now we come to another part here then, as we focus on this period of time and that area of the Wave Loaves then being offered up before God, the first great resurrection of so many who are able to become part of Elohim into God's Family. God, Gods. Listen. Not angels. Far above them. That's the beauty of what God's placed before us.

**Revelation 7:1—Now, 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, again here, there are certain things here being shown, that there are certain things being withheld. It doesn't mean that there aren't winds on the earth. It doesn't mean there aren't problems on the earth, and so forth. But as far as the specific events, especially that are reflected in the period of time of Trumpets and those things, there are those that are held back for a certain time until it's ready.

**Then I saw an 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, those first four angels and the Trumpet events that are reflected by that, they are not able to do that until the sealing is complete. We're not there yet. The sealing is not yet complete. When it's complete, it's in God's timing, and God knows how to mold and fashion us. He knows what we have to go through in order to be made ready and before we can be sealed. But there's just a little bit left, very little out of 144,000 that's to be sealed yet. What an awesome thing. I hope it's down to one or two. That means we're really close.

**...saying, Do not hurt the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads.** So, it doesn't mean it's just happening at that point in time. There are already thousands upon tens of thousands that have already been sealed. But there is that which has to be completed.

**Now, I heard the number of those who were sealed, and there were sealed 144,000 of all the tribes of the children of Israel.** So, what do people do? We didn't know during Philadelphia or Laodicea. It's like 12,000 out of every tribe, of 12 tribes – not 18, but 12. And what that might mean then? That would

mean that they'd have to be Israelite. And who has pure blood today? Now, no one does. I look at my genealogy, and it's got a whole bunch of people from a lot of different regions. There's no such saying after 6,000 years—well, since the flood, I maybe should start there—of anything that's absolutely pure in a race. Now, there are some that maybe are more pure in one respect, but still not perfect in that race.

And it isn't about that. It's about the names. It's about the count. It's about the way God is organizing everything for the future in His Family. And so, as we grew, and it so often happens anyway, we have to start out with physical things and then learn what they mean spiritually. And in time, we can say, “Oh, now I see it.” But it took time to get to that point, didn't it?

So, again here, “of all the children of Israel.” Well, not a physical Israel. It's a spiritual Israel that God is molding and fashioning and creating, not a physical one. That was done a long, long, long time ago. And how'd that go? So it's about a spiritual one.

**Verse 9—Then after this I beheld and behold a great multitude, which no one could number, of all nations and families and people and languages, stood before the throne and before the Lamb.** We looked at this and thought, we didn't grasp. There was a time when the thinking was, because it hadn't been revealed yet, hadn't been seen yet, thinking that this great multitude was something more than the 144,000. That's why the Church used to think that there'd be 144,000 out of Philadelphia who would become a part of that first great resurrection, and then a great multitude, maybe through time and maybe at the end here that God would add so many more, and not understanding what this was all about. God is very specific and has an exact count, always had an exact count as a part of a plan to come with Christ. It isn't a great multitude that couldn't be numbered, that's beyond the 144,000; it is exactly 144,000. Incredible.

“A great multitude which no one could number.” Why? Well, it says here “of all nations, of all families and peoples and languages.” People wouldn't understand this anyway as a whole, because it's talking about a period covering 6,000 years. And who knows how many there were up to the time of the flood? Likely not that very many, but nevertheless, who could count that?

Who knows that? Where is that recorded? Or since that time, up to the time maybe of Abraham, or maybe up to the time they came out of Egypt. So who would know? No one knows the number of sealed anyway, save God as a whole. There are those that God has worked with and molded and fashioned to become a part of the Wave Loaves, the firstfruits. Beautiful.

Of all nations, of all families. It means such a large number of people, but so small a number, 144,000. Not some great innumerable multitude, it's just that man can't number it because we couldn't anyway. We don't know who's been sealed. We don't know who they were, they all were (it's not recorded anywhere), and it's over a period of 6,000 years. So, who could know but God?

Anyway, it seems like that would be simple to understand. But just like Pentecost and being on a Sunday, until God gives it, there are things we can't see, there are things we can't know.

So it says, **and of languages, stood before the throne and before the Lamb, clothed in white robes and palms in their hands.** It doesn't mean that the 144,000 are all going to have a palm in their hand. It's all symbolic here of a spirit, that which is done spiritually, of who they are, of what they've gone through, of what these represent in that light. White robes because of what they picture. Clean, no spot, no blemish.

**Verse 10—These cried with a loud voice, saying, Salvation to our God who sits upon the throne and unto the Lamb.** We pretty much do that all of our life. We want God's way of life, we're crying out to God in these things – that salvation is from Him, it's from His Son, Joshua, the Lamb of God, the one who is our Passover. We know we got our start there. That's how it all began. Awesome.

**And all the angels stood round about the throne. and about the elders and the four beasts (or the four creatures) and fell before the throne on their faces and worshiped God.** That means a lot more than what we grasp or are being told yet. Anyway. ...**saying, Amen, blessing, glory, wisdom, thanksgiving, honor, power, and might be unto our God forever and ever. Amen.** So be it. Beautiful in what's being said here. This is just the beginning. 144,000, the first great resurrection.

**Verse 13—Then one of the elders asked, saying to me, Who are these who are arrayed in white robes, and from where do they come? So I said to them, John speaking here, Sir, you know. Then he said to me, These are they who came out of great tribulation.** So again, we've had to learn over time that it isn't just talking about a particular moment in time at the end of 6,000 years, the time of the "Great Tribulation," as it was called, because of what the world's going to go through at that particular period of time. It's that all have had to go through great tribulation.

Coming out of this world, living in this world with God's way of life is not an easy thing for the human mind because God has been rejected from the beginning. Joshua is rejected, as a whole, from the beginning, as Passover, and on and on it's gone. God's way, God's truth, the law of God is just rejected by the carnal mind. "It is not subject to the law of God," as it says, "and neither indeed can be." And so, we learn this, and we experience these things in our life, of what the world is like, and we go through a lot of difficult times.

It wasn't meant to be easy. You know, rather than whining and crying about it and feeling sorry for oneself, we need to buckle down and just obey God and seek help in growing and changing and conquering and overcoming. The physical parts will be taken care of as time goes along. But the spiritual is what's most important. It's what's in the mind. It's the change that must take place that is the most precious thing of all.

**So I said to him, Sir, you know. And he said to me, These are they who came out of great tribulation.** Everybody has to. We have to go through tribulation on a spiritual plane in this world, fighting and

resisting an evil spirit world, fighting and resisting our own carnal minds, “lust of the flesh, lust of the eyes, and the pride of life,” fighting against the temptations of a world that puts them before you constantly. Incredible.

...**and have washed their robes.** It means they worked at what they were doing. They worked to change, to be without spot, to be without blemish. That takes work. It takes a lot of work before God and crying out to God and praying to God and repenting and seeking help of His holy spirit.

...**and made them white in the blood of the Lamb.** So you think about how you make something in blood? It's red. No, we understand what it means symbolically, spiritually, for us. It's through the process of repentance. Because He died for us, His blood was spilled to the earth, and then we can be forgiven our sins so we can continue in this way of life to grow, to conquer, to overcome, and become stronger in spirit, in a relationship with God Almighty, till the time we are able to be born into His Family.

So, again, this is the fulfillment of the Wave Loaves. That's what it's talking about here, coming in the Kingdom of God to reign on the earth with Joshua. We can't fully grasp that yet, those who are going to partake of that. Awesome, what's going to take place. We can't understand how that's going to be accomplished. We can't understand the power that's going to be there. We can't understand the lives of what it's going to be like to where we don't have to worry about getting older or having aches and pains or sicknesses that come upon us in a physical way or that we don't even have to have sleep. We're going to be able to work 24 hours a day.

We're going to be able to do things with energy we can't comprehend, with strength and power we can't comprehend yet. But we believe it and we hold on to it and know it's coming. And to do the things we're going to be partaking of and helping to change this world, to get rid of all the evil and the sickness and the perversion that's in this world. What an awesome time ahead of us for those who'll be in that first great resurrection, and for those who live on into the Millennium. All of you who have that opportunity have an incredible time in front of you, though you have to wait a while until your change comes. But what an awesome thing to be a part of all that, to be at the beginning of all that. Incredible.

So again, these being the firstfruits of God. These being spoken of that we just read about in Revelation, the next step in God's Family. Because the first step was our Passover, who, as the Wave Sheaf, was waved before God, accepted as our Passover, and received as our High Priest then. Beautiful. So this here, 144,000, the next great step in God's Family, in the creation of God, the God Family, Elohim.

Let's turn over here now to Revelation 14, a few chapters over. **Revelation 14:1—Then I looked, and behold, a lamb standing on Mount Zion.** It's about God's government, not about a literal mountain. It's about God's government. He is at the top of that government. And the 144,000 with Him, that's what it goes on to say. ...**and with Him, one hundred forty-four thousand, having His Father's names written on their foreheads.** Elohim, the God Family.

**Then I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. Even I heard the sound of harpists playing their harps.** So, all this is symbolic of the beauty of what's taking place here, the awesomeness of it, the power associated with it. Not just a physical thing that John had to hear in order to write about this, but the literal fulfilling of it all and how great, how mighty this occasion is.

**They sang as it were a new song before the throne, before the four living creatures and the elders; and no one could learn that song except the 144,000.** So there's power that God gives of His holy spirit to be of one mind with Him, and to be able to do, even literally, if it's a specific song and the words that are there, then it'll be exactly as that, and they'll all be able to say the same thing. They lived it. It's more about its meaning. But they lived it. It is a song that's in them. It is what they have lived. It's what they have come through. It's what they have now received into eternal life or everlasting life from then on.

And so this, again here, **that song, except the 144,000 who were redeemed from the earth.** Those who went through great tribulation over the previous 6,000 years.

So again, the 144,000 make up those who are, at this point, redeemed from the first nearly 4,000 years up until Christ, coming up to fulfill that period of time of the Passover. That's the first Wave Loaf. And then the second Wave Loaf, again, represented by the past nearly 2,000 years, redeemed from the earth through Christ, through Joshua, through the Passover, purchased because of what He did and what He went through, so that we could partake then of that process on a spiritual plane, be forgiven of sin, and have God in Christ live within us on a spiritual plane until this is accomplished, being a part of the Wave Loaves, being in God's Family.

Both of these loaves make up the entire Wave Loaves offering. They are the firstfruits, the 144,000 who will be resurrected, and then later received by God on the morning of the Day of Pentecost. We don't fully grasp everything about that, and we don't have to. We know that's the day. It's the day that Joshua returns to the earth and His feet stand upon the Mount of Olives along with the 144,000. But at that point in time, whenever that is, they have all been received as the Wave Loaf offering before God to fulfill the jobs and the responsibilities there before them, and that isn't done until that day. But they're resurrected first.

I mentioned this earlier, Joshua was resurrected before the Wave Sheaf offering. He was resurrected the day before the Wave Sheaf offering. And so, I'm going to go back and look at something, a question that came up recently, and I know if one person had the question at some point in time, there were probably others who've had it since that time. And I thought about it at different times too, but knowing how God works, not concerned about it. Because all things will work out exactly according to God's will and God's purpose.

Just as 2012 or anything else, we're not given everything exact, and there are purposes why we're allowed to do certain things or to go into certain directions at times without all the knowledge. But we

do have present truth at all times. Whatever that is, whatever's been given to us, we strive then to live by because we're judged by that as well.

So, I'm going to read a lot of this here because I want to make sure that I cover it all. So, it's here that I want to explain and bring up to date as our present truth concerning the period of this resurrection because of the question that was asked. I think this is a good place to address this and talk about this today. Because it was written about in a previous book about this period of time and about this resurrection and about the period of what was going to happen in the Seven Last Plagues during that period of time after they are resurrected.

It was stated that the 144,000 would be resurrected on the day of the Wave Sheaf offering and be with Christ for the next 50 days as the Seven Plagues would begin and continue to be poured out until the Day of Pentecost.

Now, again here, where we are today, where we are then, I'm going to bring up some things here that just are a part of how God works with us and how we respond, and then how we deal with things as God does deal with us. Because He doesn't give us everything all at once. He never has. That doesn't take away from how God works and where God is working. We should have already proven that to ourselves a long time ago, obviously. But there are things we can always learn from things like this as well.

So, this was part of God revealing much more yet to be learned about how the day of the Wave Sheaf is more fully tied together with the importance of the Wave Loaves. So, we learned that at a point in time that brought great trial, in a sense, upon the Church, when we began to realize there's an incredible tie-in, a bond, a binding of the events of the Wave Sheaf with the events of the Wave Loaves.

And it's a beautiful thing to understand, to comprehend what God is doing and how He's doing it, not just by the counting of 50 days, but of all that it means and all that it portrays. It helped to lead us to a truth that God gave to the Church about the time that Christ would return. It wouldn't be on a Trumpets. That was a time of announcing His coming and the events of those things that would take place until He came. But this led us to understand He's coming on a Day of Pentecost. It's beautiful to understand that, to see the beauty of how God organizes and prepares things, and then when He reveals them. So we learned that, and we had to make a shift in our thinking because it was a new truth, and taking away from what we had thought in many respects before, that it was likely Trumpets.

No, it leads us up to Pentecost, at a time when the Wave Loaves come. And so, to me, that's an awesome picture, how well they're tied together and what it means and what God revealed.

So, continuing on here, then, reading this: There are times when God does not reveal things all at once. As an example here, of Herbert W. Armstrong's example of the Trinity. It was a false teaching, and he came to understand the Trinity was false. And he began to see and understand that the holy spirit was

not a being in the God Family, and he began to show that, to teach that. So, knowing then that the Trinity was totally false in that respect.

But not all of it. There was a huge portion that wasn't understood until PKG. And that is, that Joshua the Christ had a beginning of life as He was born physical, that He didn't pre-exist before that. So even that part of the Trinity we came to learn was false. But God didn't give it all at once. That didn't take away from anything else that was done before that. It just wasn't given yet. And so, then, when truth, absolute truth is given as one of the truths, then we can have an assurance and a confidence in certain things. But until it's there, that's our present truth, whatever stage of life it might be.

And so again here, just to help explain some of this, because this is a good exercise to learn from this. It's like 2012. It wasn't that time. God could have showed us it wasn't that time, but He didn't. So, whether or not, I believe in every respect that absolutely God could have given us something different, but He let us see a particular point in time because of all the things exact.

Because one thing that God has given in a very powerful way, the numbers up to that point in time had incredible meaning. One attached with 50 days, one attached with 70, and all the meaning that was contained in every one of those periods of time that led up to that date, awesome and beautiful. And there are things about that period of time that still haven't been revealed. But it reveals something in the Church in a very great way. It helped us to come to understand certain things that weren't yet finished. It helped us to see and understand a lot of things, things of dangers, that we have to be on guard constantly.

And there are certain things that can happen in life where dross is going to continually be brought to the surface, and that even up to the very end, there are going to be people who leave. But those who are sealed and those who are yet to be sealed, that process has to continue on. And we came to learn that not all were sealed and that God had planned and prepared that some had been called before that, who would take the crowns of others who would leave, even over this.

Well, not just this. Some had already determined in their mind they began to leave when the change was made concerning that period of time, very early on in 2008, even, about Joshua returning on a Pentecost. So, more were cleansed at that time, and others had opportunity then to receive of their crown. Because there are 144,000 to be fulfilled. And then later on, 2012, 2013, more was brought to the surface, and other opportunities that were there.

Now, God knew these things. He knew the individuals involved. There are certain things that are allowed to continue within the Body because we can learn from that. If not at that moment, later on, to become sharper, to become wiser, to see things in a way, in a more realistic manner, through what is true. And sermons could be given just over that alone; powerful things that God lets us come to learn and understand. And judgment being one of the greatest things that we can learn.

And this era, period of time, if you will, of PKG, is very unique in learning things about judgment and being molded and fashioned in those things. So, I look forward to the time that that's more fully revealed to us.

And so again here, we've seen things happen like this in times past, and we're never at a point where we're perfect and have it all perfectly done, perfectly understood. So again here, a good place here to explain some of this.

So, I had written down here, let's see here: So, it may not be at the timing of the Wave Sheaf offering when the 144,000 are resurrected. It may not be. There are other things that have possibilities that God has been showing. But that's what we understood at that time, that God was showing here a separation and a binding as well with the Wave Sheaf and the Wave Loaves, and that there are going to be some awesome things take place at Christ's coming. And so, because of that binding together, the flow I took and received as a part of that, not as a new truth, but made the comments in the book that there would be that period of time when the 144,000 would be resurrected.

But it doesn't say they're resurrected on that day. They're going to be resurrected before that. But exactly when? Just as Christ was resurrected earlier than the day the Wave Sheaf took place?

So, there are things to be learned by this. Could it be that maybe that resurrection will take place ten days before Pentecost? Don't know. But I can see how that would have a far greater meaning than ever before when we understand that Christ was with them for 40 days and then left. And yet it says that He's going to return in the same manner in which He left, and it's tied into that 40<sup>th</sup> day, that there are 10 more days remaining? I don't know, but it wouldn't shock me. Perhaps it'll be in that period of time. Perhaps it'll be the day before. I can't say with absolute certainty as a truth of God.

But again, here, to give an overview of certain things, then to plug in some detail about what we can see at any moment in time, well, I've done that as God's apostle, and God has allowed that within the Church, within the ministry, and so forth, through time here. That's how we grow. As we come to see something that isn't totally clear, as we did through Philadelphia, then we become stronger, we draw closer to God.

We're not perfect. We don't have everything 100%. Now, the truths we have, we can rely upon those in a very powerful way, the truths that God has given to us. But you can't go here and find someplace in scripture that this is going to happen on that 50 days before or 10 days before, or anything of that nature. So, you know, there are things to learn from here.

Nothing to be ashamed of. It's a reality. There are things in how God works with us, but how we're plugged into God, how we learn, how we're molded and fashioned, that's important to God. There are things that are absolute, and we have to be careful that we do things in that way.

So, we're not yet 100% certain about anything. I love the way Herbert Armstrong explained it one time in saying, every time we find something that isn't correct, if it's not totally 100%, and we correct it, and when God does show us something that is absolute, and we change it, then we're that much closer to everything that's true. And no one else functions that way. God's Church does though. It always has. It's a beautiful thing.

So again here, just wanted to make those comments that everything that's written in the book is the present truth. It's like what I have written about the possibility of a rogue nation like North Korea and of certain events that have to take place in those first four Trumpets. Well, they do have to take place, and it can be a nation like that. It doesn't mean that they're going to be the ones absolutely who do it. You know, it could be Iran still. I don't know. We don't know.

But we have an overview. We have something that God has given to us, and there are those things we can put together or see together in a way that the world can't see it because it doesn't understand with whom it is God is working and how God is working within a process here. Because He's given us that diagram, if you will, to work within, but we don't have it as a clear picture yet. And that's fine.

Truths that we've been given. Absolute. We live by those in every way. But we have to be careful then where we put a lot of weight, not too much weight in certain areas, and to realize we have to wait and see. We don't have it all yet. We don't know when certain events are going to take place. God has given us certain things to watch and watch out for, and to be alert to.

I won't go into some of those things prophetically.

But we are so blessed by what we do have, and where something comes along, where we see something a little clearer like this here. Because I feel it's a lot clearer now. We don't know yet. We have to wait and see. Is it going to be that 50 days? I lean more now toward the 10 days because God's been showing some things of recent time here and why they come into the mind. And I have learned that when they come into the mind like that because of a certain subject, there's a purpose in it. We'll see. We'll see how things go.

But we're going to look back one day, and then it's always so very clear. But getting there, God leads us. That's what's important about God leading us. When the children of Israel came out of Egypt, they didn't know everywhere they were going, every turn, every crook on the road, every problem that they would encounter. No idea. You just keep going. Awesome.

Let's turn over to Revelation 20. Well, let's go back and finish this. I didn't finish this here first in Revelation 14. Let's go back and continue what it was saying there.

**Revelation 14:4**, speaking of the 144,000: **These are the ones who are not defiled with women.** So, does it mean they didn't have sin? Well, this is speaking even more specifically about a false religious

system. When we're called out of the world and out of the different religions that are out there, we strive to live God's way of life and not to turn back to those things.

The Church: Do they have some of these things in their life that they've been defiled by before they came in? Do they still have, do some still have things that they have to work on to get rid of in their life to become more refined because of some of the things that spin off a Protestant type of thinking? Yes. But not practicing those things, the obvious things, the false things. And so, "not defiled with women." When we're in God's Church, this isn't a physical thing; it's a spiritual thing. It's about what is spiritually true and right that comes from God. And all the false things we seek to get rid of quickly, and if we ever see them at some point along the way, that we still had something, we repent of it quickly, and we're not defiled by those things at all.

**...for they are virgins.** Spiritually in God's Church because they're repenting. Have sin? Absolutely. But repenting and striving to live what is right, being accounted as righteous before God on a continuing basis, continually seeking God's help and spirit in their life.

**These are the ones who follow the Lamb wherever He goes.** Wherever He leads is where He goes. And so, we learn that. We learn to follow. We learn as truth is given to us, as things are explained to us, as we grow in understanding and more is given to us. Just like here in some of this, more balance, more soundness in certain areas, not putting the same weight on everything.

We do on the truths that God has given to us. There are things that are absolute as far as God's word is concerned that God has revealed. Joshua's name. The fact that He didn't pre-exist. All these things, when God reveals them, then we latch on to them with all of our being, and we have things written about it. We understand; we see it.

**...for they are virgins. For they follow the Lamb wherever He goes. These were redeemed from among mankind, being firstfruits to God and to the Lamb. Now in their mouth is found no deceit, for they are without fault, before the throne of God.** Because now they're changed, they're spirit. Awesome.

Revelation 20:1. We'll close here, these verses. **Revelation 20:1—Then I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the devil and Satan, and bound him for a thousand years.** What an awesome thing. We've learned a lot about this in PKG that we didn't know before.

**Then he cast him into the bottomless pit and shut him up and set a seal on him that he should deceive the nations no more until the thousand years were finished.** We've come to understand it doesn't mean immediately after that thousand years. It doesn't say that.

**But after these things, he must be released for a little season.** Afterwards, he's going to be released for a little season. It doesn't say immediately. So even at the beginning of the hundred years, he can't be out there then at that time. God has shown us that very clearly.

**Verse 4—Now, I saw thrones and they sat on them, and judgment was committed to them.** Judgment, so important. **Then I saw the lives of those who had been cut off for their witness of Joshua and for the word of God.** Those who translated things like this couldn't understand that. They didn't know what it meant to be cut off from the world. And that only people who had their head cut off could be part of this? Yeah. Anyway.

**Who had not worshipped the beast nor his image, and had not received the mark on their foreheads or on their hands.** So, we've learned so much about that, primarily through Herbert Armstrong. Incredible.

**And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.** So, a beautiful thing here about the 144,000. It's pictured in the Day of Pentecost in a very powerful way. What an awesome time when they come and begin to work with Joshua to set this world right. It's not too far away.

**This is the first resurrection. Blessed and holy are they who have part in the first resurrection. Over such, the second death has no power.** What an awesome thing we understand. Those who are going to be resurrected in the Great White Throne. And yet for those in the first resurrection, they're in the Family of God forever, spirit.

**But they shall be priests of God and of Christ, and shall reign with Him a thousand years.** A lot of meaning then in the Day of Pentecost for this. Beautiful.

So, just 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 Joshua the Christ being received by the Father for us, then, in like manner, the timeliness of the Wave Loaves—to me, it's such a beautiful and inspiring thing—being offered up before God as the firstfruits unto the Eternal. For mankind during the Millennium and the Great White Throne, a greater Family, greater Family to accomplish greater things, to help in greater ways in this world.

And so, these things that are pictured in the Day of Pentecost, firstfruits, the 144,000, the giving of God's spirit in order to be part and to continue in this way until this is accomplished, it's a beautiful thing. These things are indeed absolute.

And that time, thankfully, is so quickly closing in on the world. What an awesome time when this day is fulfilled and accomplished, a day that we're going to see very soon now.