A BIBLICAL EXPLORATION OF THE FIRST RESURRECTION

The Little Flock & The Firstfruits of God

Understanding Why Scripture Identifies Those of the First Resurrection as a Specific, Relatively Small Number of Chosen Believers—and the Spiritual Qualifications That Set Them Apart

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

— Luke 12:32 (King James Version)

CHAPTER ONE

The Great Question of the Harvest

When people read the Bible for the first time, they often assume that God is currently trying to save every single human being on earth right now, and that when Jesus Christ returns, billions upon billions of people will immediately rise from their graves into eternal life. Yet when we open the pages of Scripture and read the words of Jesus Christ, the prophets, and the apostles carefully, a very different—and far more structured—picture emerges.

The Bible reveals that God's plan of salvation unfolds in orderly stages, much like an agricultural harvest. Rather than gathering the entire human family all at once, God has chosen to call, train, and prepare a specific, relatively small group of believers during this present age. Scripture gives this group several distinct titles: the 'little flock,' the 'remnant,' the 'elect,' and the 'firstfruits.' Even more specifically, the Book of Revelation gives us an exact number for the redeemed firstfruits standing with the Lamb: 144,000. When compared to the tens of billions of human beings who have lived and died across six thousand years of history, a company of 144,000—or 'ten thousands' of saints—is a remarkably small, carefully selected group.

Understanding why this group is relatively small does not diminish God's love for humanity; rather, it illuminates His wisdom. God is not merely rescuing individuals from the grave—He is preparing a royal priesthood of kings and teachers who will assist Jesus Christ in governing and restoring the entire world during His thousand-year reign. Because the responsibility of ruling and teaching alongside Christ requires tested character, deep spiritual maturity, and unwavering loyalty, only a small, purified company qualifies to take part in what the Bible calls the 'first resurrection.'

In the chapters that follow, we will examine every major thread of Scripture—quoted directly from the King James Version—that demonstrates how small this chosen company truly is, and what exact spiritual qualifications separate those who attain the first resurrection from the rest of the dead.

CHAPTER TWO

The Little Flock and the Narrow Way

Throughout His earthly ministry, Jesus Christ never misled His followers into thinking they would belong to a massive, popular majority. On the contrary, He consistently prepared His disciples to expect that true believers during this age would be few in number, often misunderstood, and separated from the mainstream of society.

In one of His most tender and reassuring moments, Jesus looked at His small band of followers and gave them a name that captures both their modest size and their immense value to God:

> **Luke 12:32 (KJV):** *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."*

Notice the deliberate contrast in that single sentence. They are a 'little flock'—small, vulnerable, and outnumbered in the world—yet the Father takes great pleasure in entrusting them with the entire Kingdom of God. Jesus did not call them a vast multitude; He called them a little flock.

During the Sermon on the Mount, Jesus explained why His flock remains small. He painted a vivid picture of two gates and two roads leading to opposite destinations:

> **Matthew 7:13–14 (KJV):** *"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

The word 'strait' in the King James Version means narrow, restricted, or compressed—like a tight mountain pass that requires effort, focus, and the laying aside of excess baggage to navigate. While the broad road accommodates the crowds, the narrow path to eternal life in this age is found by only 'few.' On another occasion, an observer noticed how demanding Jesus' teachings were and asked Him directly whether only a small number of people were actually being saved. Jesus did not correct the questioner or say, 'No, actually most people will be saved right now.' Instead, He confirmed the difficulty of entering:

> **Luke 13:23–24 (KJV):** *"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."*

Furthermore, Jesus drew a clear distinction between those who merely hear the message of the Kingdom and those who are actually selected to inherit it. At the conclusion of the Parable of the Wedding Feast, where many guests were invited but neglected the summons or failed to put on the proper wedding garment, Jesus summarized the entire principle of divine selection:

> **Matthew 22:14 (KJV):** *"For many are called, but few are chosen."*

He repeated this exact truth at the close of the Parable of the Laborers in the Vineyard (Matthew 20:16), underscoring that being invited is only the beginning. Out of the many who hear the call, only a few respond wholeheartedly and prove themselves worthy to be chosen. In the Gospel of John, Jesus reminded His disciples on the night before His crucifixion that their small size was the direct result of God deliberately calling them out from the rest of humanity:

> **John 15:19 (KJV):** *"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."*

CHAPTER THREE

The Exact Number of the Firstfruits: 144,000 and the First Resurrection

To understand why only a small number rise when Christ returns, we must look at how the Bible organizes the resurrection of the dead. Many readers assume there is only one general resurrection at the end of time, when everyone who has ever lived stands before God simultaneously. However, Scripture explicitly teaches that there is more than one resurrection, separated by a thousand-year period.

In the twentieth chapter of Revelation, the apostle John records a vision of Christ's millennial reign and makes a unmistakable distinction between two separate resurrections:

> **Revelation 20:4–6 (KJV):** *"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; 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. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."*

Look closely at verse 5: 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' That single statement proves beyond doubt that the first resurrection does not include the majority of mankind. The overwhelming majority—'the rest of the dead'—remain in their graves throughout the entire thousand-year reign of Christ and do not live again until that millennium is complete. Those who rise in the first resurrection are a select, blessed, and holy company who share Christ's thrones as kings and priests.

The apostle Paul confirms this exact sequence in his first letter to the Corinthians, explaining that Christ Himself is the beginning of the harvest, followed by those who belong to Him at His return:

> **1 Corinthians 15:20–23 (KJV):** *"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."*

Notice the phrase 'firstfruits.' In ancient Israel, the harvest did not happen all on one day. At the very beginning of the harvest season, the farmer gathered a small initial portion of the earliest ripened grain and brought it to the temple as a sacred offering to God (Leviticus 23:10–11). That small sheaf of firstfruits sanctified the entire crop and promised that a much larger harvest would follow later in the season. The New Testament writers repeatedly apply this exact agricultural term to the believers of this present age:

> **James 1:18 (KJV):** *"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."*

> **Romans 8:23 (KJV):** *"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."*

When we turn to Revelation 14, Scripture removes all guesswork about the size of this firstfruits company by giving us an exact number: 144,000. Far from being a vague or merely symbolic figure, the text states plainly and literally that 144,000 individuals are redeemed from among men as the firstfruits unto God and to the Lamb:

> **Revelation 14:1–4 (KJV):** *"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."*

Look at the precision of those words. This exact group of 144,000 stands with the Lamb on Mount Zion. Only these 144,000 can learn the new song sung before the throne. And verse 4 explicitly identifies who these exact 144,000 are: 'These were redeemed from among men, being the firstfruits unto God and to the Lamb.' Just as Revelation 7 carefully counts out 12,000 sealed servants from each of the twelve tribes to arrive at the exact total of 144,000, Revelation 14 confirms that this exact number represents the firstfruits—the select company redeemed from among mankind at the first resurrection.

Other passages reinforce this same order of magnitude—measured in thousands and ten thousands rather than billions. When Enoch prophesied of the Lord's return in glory with His resurrected saints, as recorded in the Epistle of Jude, he described Christ arriving with 'ten thousands of his saints':

> **Jude 1:14–15 (KJV):** *"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."*

Fourteen ten-thousands and four thousand equal 144,000—an exact alignment between Enoch's ancient prophecy of 'ten thousands of his saints' returning with the Lord to execute judgment and John's vision of the 144,000 firstfruits standing with the Lamb and sitting upon thrones of judgment in Revelation 20:4. Even as far back as Mount Sinai, when God delivered the Ten Commandments—specifically within the instruction forbidding idolatry—He declared that His covenant mercy is reserved for the 'thousands' who love Him and keep His commandments:

> **Exodus 20:5–6 (KJV):** *"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."*

From Sinai to Jude to Revelation, Scripture speaks with one harmonious voice: the chosen firstfruits who love God, keep His commandments, and return with Christ in the first resurrection are numbered in the thousands—specifically an exact company of 144,000—a small, precious harvest gathered ahead of the rest of humanity.

CHAPTER FOUR

The Biblical Pattern of the Remnant

To see that God works through a small, faithful group rather than a massive majority, we only need to look at how God has dealt with His people throughout the entire Old and New Testaments. In every generation, when whole nations drifted into compromise, God preserved a small surviving portion—what the Bible calls a 'remnant.'

Consider the days of the prophet Elijah. After a dramatic showdown against the prophets of Baal on Mount Carmel, Elijah fled into the wilderness feeling completely alone, convinced that he was the only faithful worshiper left in the entire nation of Israel. God gently corrected him by revealing that He had preserved a specific, small remnant of loyal believers:

> **1 Kings 19:18 (KJV):** *"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."*

Out of a nation numbering in the millions, God knew the exact number of faithful souls who refused to compromise with idolatry: seven thousand. Centuries later, the apostle Paul cited

that exact moment in Elijah's life to explain why only a small portion of humanity was responding to the gospel in the New Testament Church:

> **Romans 11:4–5 (KJV):** *"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."*

Paul made it unmistakably clear that what happened in Elijah's day is the exact pattern for the Church age: 'Even so then at this present time also there is a remnant according to the election of grace.' Just as seven thousand were reserved out of all Israel, so in this present age God is calling out a remnant—a relatively small number chosen by grace.

Earlier in the same letter, Paul quoted the prophet Isaiah to show that even among the physical descendants of Abraham, who were as numerous as the sand of the seashore, only a small fraction would be saved during this era:

> **Romans 9:27 (KJV):** *"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:"*

Isaiah himself had marveled at how small that surviving group was, noting that without God's mercy in preserving a tiny seed, the nation would have vanished completely like Sodom and Gomorrah:

> **Isaiah 1:9 (KJV):** *"Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."*

The Old Testament prophets repeatedly described this remnant not as proud, wealthy, or politically dominant, but as a humble, afflicted people who rely entirely on God:

> **Zephaniah 3:12–13 (KJV):** *"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."*

This pattern stretches all the way back to the earliest chapters of Genesis. When the pre-flood world became filled with violence and corruption, God did not save millions on the ark; He preserved a tiny family of believers. The apostle Peter explicitly highlights how small that number was:

> **1 Peter 3:20 (KJV):** *"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."*

Similarly, when God chose ancient Israel to be His covenant people, Moses reminded them that God did not select them because they were impressive in size:

> **Deuteronomy 7:7 (KJV):** *"The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:"*

In the New Testament, Paul asked the Corinthian believers to look around their own congregation and notice who God was actually calling into His Church. God deliberately bypasses the worldly elite so that no human being can boast of their own status or intellect:

> **1 Corinthians 1:26–29 (KJV):** *"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."*

Across every era of biblical history, the conclusion is identical: God consistently works through the few, the humble, and the remnant.

CHAPTER FIVE

The Qualifications of the First Resurrection: Spirit, Calling, and Faithfulness

If those who rise in the first resurrection are a specific, relatively small company of 144,000 firstfruits, an essential question naturally follows: What sets them apart? Scripture does not leave us guessing. The Bible outlines clear, concrete spiritual qualifications and character traits that define every person who will stand with Christ when He returns.

1. Possession and Guidance of the Holy Spirit

The absolute foundation for taking part in the first resurrection is having God's Holy Spirit dwelling inside the believer. Physical flesh and blood cannot inherit the Kingdom of God (1

Corinthians 15:50). To be transformed from a mortal human being into an immortal spirit being at Christ's return, a person must already possess the Spirit of God—the very same power that raised Jesus from the tomb.

The apostle Paul states this requirement with crystal clarity in his letter to the Romans:

> **Romans 8:9–11 (KJV):** *"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."*

Notice the direct link: 'if the Spirit of him that raised up Jesus from the dead dwell in you... [He] shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Without the indwelling Holy Spirit, there is no resurrection to immortality at Christ's coming. Moreover, possessing the Spirit is not passive; those who belong to God actively follow where His Spirit leads them:

> **Romans 8:14 (KJV):** *"For as many as are led by the Spirit of God, they are the sons of God."*

Paul elsewhere describes this gift of the Holy Spirit as an 'earnest'—a legal down payment or deposit guaranteeing that God will complete the work by granting eternal life at the resurrection:

> **Ephesians 1:13–14 (KJV):** *"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."*

2. Being Called, Chosen, and Faithful

A second defining characteristic of those in the first resurrection is that they do not merely start the Christian race—they finish it. In Revelation 17, John sees the Lamb conquering the rebellious kingdoms of the earth, accompanied by the resurrected saints. John describes those saints using three specific words:

> **Revelation 17:14 (KJV):** *"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."*

Those three words—'called, and chosen, and faithful'—represent a lifelong spiritual progression. First, God calls an individual by opening their mind to His truth (John 6:44). Second, as the person responds in repentance and faith, God chooses them and seals them with His Spirit. Third, the believer must remain faithful over time, refusing to turn back when trials, distractions, or persecutions arise.

That is why Paul writes in 1 Corinthians 15:23 that the first resurrection belongs specifically to 'they that are Christ's at his coming'—meaning those who still belong to Him when He arrives. The apostle Peter urges believers never to take their salvation for granted, but to actively confirm their status through spiritual growth:

> **2 Peter 1:10 (KJV):** *"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:"*

CHAPTER SIX

Overcoming, Obedience, and Spiritual Purity

In addition to possessing God's Spirit and remaining faithful, those who qualify for the first resurrection are marked by active spiritual victory, obedience to God's law, and moral purity.

3. Overcoming and Enduring to the End

In chapters 2 and 3 of Revelation, Jesus Christ sends personal messages to seven churches. Every single one of those seven messages concludes with a promise made exclusively 'to him that overcometh.' Overcoming means refusing to surrender to sin, worldly pressure, false teaching, or spiritual apathy. And look closely at what Jesus promises to those who overcome:

> **Revelation 2:26–27 (KJV):** *"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."*

> **Revelation 3:21 (KJV):** *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."*

Sharing Christ's throne and exercising authority over the nations are the exact responsibilities of the first resurrection described in Revelation 20:4–6. Those privileges are not handed out indiscriminately; they are granted to overcomers who endure through hardship. When John saw the saints seated on thrones in Revelation 20:4, he specifically noted their refusal to compromise with the corrupt beast system of the world, even at the cost of their physical lives. As Jesus warned His disciples when describing the turbulent events leading up to His return:

> **Matthew 24:13 (KJV):** *"But he that shall endure unto the end, the same shall be saved."*

4. Keeping God's Commandments and the Faith of Jesus

A fourth unmistakable hallmark of those in the first resurrection is wholehearted obedience to God's commandments paired with genuine faith in Jesus Christ. Some modern readers mistakenly pit faith against obedience, claiming that faith eliminates the need to keep God's law. Scripture teaches the exact opposite: true faith produces loving obedience, and both are present in the saints.

Remember the instruction from the Ten Commandments in Exodus 20:6, where God declared that He shows mercy 'unto thousands of them that love me, and keep my commandments.' Thousands of years later, in the Book of Revelation, John uses almost the exact same language to identify the true saints at the end of the age:

> **Revelation 14:12 (KJV):** *"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."*

Earlier, in Revelation 12:17, John identified the faithful remnant of the Church in the very same way—as those 'which keep the commandments of God, and have the testimony of Jesus Christ.' The apostle John reinforced this truth in his first epistle, explaining that claiming to know Christ without obeying Him is a contradiction:

> **1 John 2:3–6 (KJV):** *"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."*

5. Spiritual Purity, Humility, and Readiness

Scripture frequently compares the Church of the first resurrection to a bride preparing for her wedding to Jesus Christ. Because they are entering an eternal union with the Son of God, their character is defined by spiritual cleanliness, honesty, and devotion.

When John describes the 144,000 firstfruits standing with the Lamb in Revelation 14, he highlights three specific traits of their purity: first, they are 'not defiled with women; for they are virgins'—meaning they have kept themselves free from spiritual adultery with false religious systems; second, they 'follow the Lamb whithersoever he goeth' in complete obedience; and third, 'in their mouth was found no guile: for they are without fault before the throne of God' (Revelation 14:4–5). Later in Revelation, John sees this prepared company clothed in spotless white linen:

> **Revelation 19:7–8 (KJV):** *"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."*

This inner transformation begins with the humble attitudes Jesus described in the Beatitudes—being poor in spirit, mourning over sin, practicing meekness, hungering for righteousness, showing mercy, maintaining a pure heart, making peace, and enduring persecution for righteousness' sake (Matthew 5:3–10).

CHAPTER SEVEN

Bearing Fruit and Preparing to Reign

The final qualification highlighted across the New Testament is spiritual fruitfulness and active service. God does not call His little flock merely to sit idle while waiting for Christ's return. Every believer is given spiritual gifts, truth, and opportunities to grow, and Jesus expects His servants to multiply what He has entrusted to them.

6. Fruitfulness and Active Service

On the night before His death, Jesus used the illustration of a grapevine and its branches to explain how His followers must live if they wish to remain connected to Him:

> **John 15:5, 8 (KJV):** *"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ... Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."*

What is this 'fruit' that God looks for in the lives of those preparing for the first resurrection? Paul lists the exact character qualities produced when the Holy Spirit works inside a yielded believer:

> **Galatians 5:22–23 (KJV):** *"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."*

In the Parable of the Pounds (Luke 19:11–27), Jesus showed how directly a believer's diligence in producing spiritual fruit during this life determines their role in the first resurrection. A nobleman traveling to receive a kingdom gave each of his servants a sum of money and instructed them, 'Occupy till I come.' When he returned as King, he rewarded each faithful servant with rulership proportional to their diligence:

> **Luke 19:16–19 (KJV):** *"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."*

This parable ties together every theme we have explored. During this present age, believers are tested 'in a very little'—living as part of a small, humble flock in a world that largely ignores God. Yet those who faithfully develop God's character, keep His commandments, overcome sin, and remain loyal to Jesus Christ until His return are rewarded with immortality in the first resurrection and entrusted with real authority to serve and govern cities and nations under Christ's rule.

Conclusion: The Purpose of the Little Flock

When we step back and look at the whole counsel of Scripture, the picture becomes remarkably clear and deeply inspiring. Those who rise in the first resurrection are indeed a

relatively small company—described by Jesus as a 'little flock' and 'few,' preserved across history as a 'remnant,' foretold by Enoch as 'ten thousands of his saints,' promised mercy in the Third Commandment as the 'thousands' who love God and keep His commandments, and numbered in Revelation as an exact company of 144,000 firstfruits redeemed from the earth.

They are small in number not because God is unwilling to save the rest of humanity, but because God is first assembling a qualified, tested leadership team of kings and priests. When Christ returns with His 144,000 resurrected saints to establish the Kingdom of God on earth, that little flock will finally fulfill its grand purpose—helping the King of kings teach, heal, and restore the rest of the human family when the broader harvest of mankind comes in.