

Full Sermon Transcript:  
**Feast of Trumpets 2024 Battle of Joshua Revelation**  
October 3, 2024

*Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.*

So I praise the Lord to see everyone that has tuned in for the live worship services today for the Fiesta of Trumpets October the 3rd, 2024 first day of the seventh biblical month.

Praise Jesus. Amen.

Praise God. It's good to see the contributing.

The recording button has been pushed both on talk show and next week. Let's go in prayer.

Lord have me Father Almighty God creator of heaven and earth the great Alpha and Omega we thank you Lord for this first day of the seventh month.

Thank you for getting us through last month. All the trials all the tribulations that you have helped us to get through. Praise your holy name of Jesus. Lord have me Father we do say to you and to all of the good angels happy Fiesta of Trumpets.

We do pray Lord that we bring a smile to your face today. We do pray Lord that you would enjoy this day.

Thank you Father for giving us such a tremendous holy day of such significance importance and meaning.

Thank you Lord for these very special appointed times. Thank you for the celebration.

Thank you for everything that it means. We do thank you Father for giving us these very special occasions.

We do accept your presence your blessing and your anointing on these services. These services are yours we are yours.

The world is yours. The future is yours.

The kingdom is yours. This worship is yours.

Praise your holy name of Jesus yesterday today and tomorrow and forever more in that name.

Praise the name of Jesus. We do lift up to you all of our needs our requests as our prayer list all of our brothers and sisters in Christ that we know of and those that we don't know of yet that you are calling speaking to and pooling.

We pray that they will obey you respond to you appropriately and correctly and rightly and follow the path of light that you're trying to set them on.

We pray for the people that are resisting your will, that you're talking to, that you're pulling but they are resisting. That they would surrender to you, obey you, serve you, and see you as their master, Lord God Almighty. That they would surrender their will, their families, their friends, their homes, their pets, their animals, their jobs, their careers, their colleges and schools, surrender to you, fall at your feet, stand up and follow you, deny themselves, take up their cross, their crucifixion stake, and follow you so that they may find life and life true life indeed.

Thank you Father for giving us today's sermon. Thank you that I know that it's not from myself but is from you, your word, your end time revelation. Things that I did not know that you spoke to me. And I will now speak them to your people, to your church, to your bride, to your people. May they accept it and your word not return void nor vain, but accomplish the purpose which forth it was sent. In Jesus' name, amen. Praise Jesus You may be seated.

Let's turn to Isaiah 34. We're reading from the Alpha and the Omega Bible. And I will blow the shofar. And actually since I'm about to blow the shofar if everybody would please stand again until after the blowing of the shofar, thank you. ----

You may be seated you.

Isaiah 34. Now in the Alpha and Omega Bible, you see a heading right there, where the chapter heading Isaiah 34 says, "Opening of the Six and Seven Seals."

Isaiah 34:1: "Draw near, you nations, and hearken." Hearken means listen and obey. So I did not write this down, so Brother John and Robert, please send me that correction, because people with foreign languages that are just now learning English may not understand that.

So we are translated better: "Listen and obey, you princes or leaders. Lit the earth, here, and they that are in it, the world and the people that are therein. For the wrath of Jesus is upon all nations. All nations—that includes America, the

UK, Australia, Israelite and Gentile, all colors, all languages. The wrath of God, the anger of God, the anger of God is upon every nation: Israel in the Middle East, the Muslim nations, the English nations, all nations, and His anger upon the number of them to destroy them and to give them up to slaughter.

And their slain, their dead, should be cast forth, and their courts, and their odors shall come up, and the mountains shall be made wet with blood. The mountains shall be made wet with blood.

Verse four: "And all the powers of the skies shall melt, and the skies shall be rolled up like a scroll, and all the stars shall fall like leaves from a vine and as leaves fall from a fig tree."

That verse four, even though we've gotten a note there, the opening of the sixth seal is actually combining two different events. It's combining the opening of the sixth seal, the sun and the stars signs of the sixth seal, but also combining the coming of Christ at the seventh trumpet of the seventh seal, as well as, I believe, even the appearance of God at Paradise, new heavens, and new earth.

Verse five: My sword has been made drunk in heaven, talking about drunk with blood. The holy shall come down from Edom and with judgment upon the people doomed to destruction.

Verse six: The sword of Jesus is filled with blood; it is gutted with fat, with the blood of goats and lambs, and with the fat of goats and lambs. For Jesus has a sacrifice in Bosor and a great slaughter in Edom, and the mighty ones shall follow with them, and the lambs and the bulls, and the land shall be soaked with blood and shall be filled with their fat. Now, the footnote in verse seven says these four specific animals were all sacrificed only on the Day of Atonement. Here they are, of the slaughter of the wicked during the seventh seal, one year of the seven trumpets, and then additionally the final forty-one and a half days of the seven vows of seven bulls of wrath.

So it's not only Revelation 11:19 where we see the holy of holies, the Ark of the Covenant in heaven, being visibly seen by humans, which was only allowed on the Day of Atonement. It's not only that verse alone, but also this verse that speaks of the four specific animals that were sacrificed only on the Day of Atonement.

Now, other holy days, you may have one or two of these animals sacrificed, but only on the Day of Atonement would you have all four of these specific animals. So we're not going by one verse theology when we talk about the saints being caught up to heaven on the Day of Atonement. That's not one verse theology, and now we have multiple verses that give you hints of that.

But the blowing of the trumpets occurs over an entire year, not one day alone, but over an entire year. Verse eight says it is the day of judgment by Jesus in the year of the repay, a year of repay. So it's not one day alone as far as these seven trumpets go.

Now, we typically think of only the forty-one and a half days after the great tribulation as the wrath of God, and that is true. But we also have before that time period another year of the wrath of God. There's actually two wraths of God, and really that final year is totally connected because it ends with the Day of Atonement of the year that Jesus returns. It begins with the Fiesta of Trumpets a year before Christ comes back, but ends with the Day of Atonement of the year that Christ comes back.

In God's calendar or the Roman calendar, it would seem like a year in the Roman calendar. This is something that we've been preaching for years now; we've known this for the last several years. This in itself is an end-time revelation that your average typical false Christian church and false Christian Bible scholar and pastor and evangelist, they don't know these things.

Everything I've said so far, they do not know, for the most part. Most of the things I've said so far, they don't know it because their eyes are blind, they're closed, they're not really being called right now, they're not called by God right now. But these things are being revealed to His true church and His true pastors, His true servants, and the true Christians.

So we already know that part, and I will read to you and talk about a little bit more about what we already know. Then we will proceed after that into the new revelations that God revealed to me Tuesday night, the night before last. So we get into that in just a minute. But first, let's go over to Ezekiel 38.

Ezekiel 38, of course, is God-made God war, and God puts a hook in the jaws of Russia and China and brings them into America and Israel, the UK, Australia, New Zealand, the Israelite nations, and into the allies of America: South Korea, India, and so forth.

Verse five: Iran is very much part of it, as well as Russia and China and other nations listed by old names here, and

surely it would include Turkey. This is an invasion of Israel and the Israelite nations around the world, such as America and American allies.

And even though Russia and China are not the Antichrist, we know that the Antichrist, the president of Syria, would, of course, be behind it—very much so supportive of it and be part of the invasion as well. Even though it does not specifically speak of the Antichrist in this chapter, what I want to point out here is the turnaround of the war in the final year.

In the final year of the Great Tribulation, the war turns around. What I mean by "turnaround of the war" is that at the beginning of the Tribulation, on the very first day, the Israelite nations are invaded and conquered under captivity, experiencing great, great, great destruction. America, for the most part, most of America, will be utterly destroyed, same thing with the other nations I have mentioned as Israelite nations—utterly destroyed for the most part, but not totally.

At the end of the Tribulation, in the final year, the war would change into our favor because Russia, China, Syria, and Iran and their allies—they're not innocent; they're deserving of judgment as well. God will judge them at the end of the Tribulation, but He judges the Israelite nations first because judgment starts at the house of God. He punishes and judges His own children, His own wife, His own family, His own church first.

But in the final year of the Tribulation, He will then go and spank, punish, and destroy those that are not spiritually His. I don't know the specific verse; I'm just going to start reading aloud, and we'll find it. It might be in the next chapter.

Brother Robert helped me out here; he said chapter 39, verse 1:

"And you, son of man, prophesy against Gog." That would be Putin, Russia, and China. "And say, 'Thus saith Jesus: Behold, I am against you, O Gog, prince of Mesech and Tubal.' I will assemble you or gather you and guide you and raise you up from the extremity of the north, and I will bring you upon the mountains of Israel."

Verse 3: "And I will destroy the bow out of your left hand and your arrows out of your right hand, and I will cast you down on the mountains of Israel." A lot of people think that this promises that when they invade Israel, it would not be successful. That's what they think; that's what they teach in the churches—that this verse means that right from the very start of the war and invasion of Israel, the invaders will not have success. But God will protect Israel.

However, you would have to ignore Revelation 11, where it says that the holy city will be trodden underfoot of the Gentiles for 42 months. You would have to ignore that in order to have that interpretation. We can't ignore that verse. Amen? We can't ignore the verses that say that God would give power to the son of perdition, that we call the Antichrist, the man of lawlessness—that He, God, would give him power over all nations. All nations—every nation. So we would have to ignore that one as well.

Instead of ignoring multiple verses, we have to understand that this verse is totally impossible to be fulfilled right at the beginning of the Tribulation when we know that the Bible promises the conquest of all nations. Even as we read in Isaiah that all nations must suffer God's anger. Amen? Punishment.

But verse 3 here in Ezekiel 39 does promise a change in the war. And even though it doesn't say it's in the final year, we know it will be for several reasons. Today, I will show you something I never knew before, which confirms what we have already been teaching for years—that the final year will be a change in the war.

But other than what I'm about to reveal, we already knew that. One of the reasons we knew it is because if we look at the sixth seal that opens on the Day of Pentecost in the year before Christ returns, that begins the 144,000 of their ministry, preaching the real truth as true Christians, as the true church, to the whole world.

The result of that, according to the Bible, is not only 144,000 saved but a great multitude of all nations of every language on earth that actually gets truly saved in the final year, according to the Bible. So if you have worldwide repentance, what does the Bible promise? A restoration of your land. Amen? Amen? Blessings, help, protection from the enemy.

The Bible promises that if you will repent and be baptized in the name of Jesus and receive the Holy Ghost (Acts 2:38), you will receive the blessings and protection of God, and your land will be restored to you. Multiple verses throughout the Bible promise that. God does not change. If we have worldwide repentance, we will have worldwide change in the war automatically.

It will take a process; it won't all be accomplished in one day. It occurs over a year, one battle at a time. So that's what we already understood and backed up with scripture in that way.

But that Tuesday night, I was asleep, and sometime around 3 or between 3 and 3:15, I awoke, and immediately words and thoughts that were not my thoughts, but really God leading me through the power of the Holy Ghost to receive this revelation.

And that is the Bible of Jericho. Let's turn to the book of Joshua—Joshua chapter 4. Joshua fought the battle of Jericho... and the walls came tumbling down. And the walls came tumbling down. Praise Jesus!

Joshua 4 the start in verse 19. Joshua 4 verse 19.

And the people went up out of the Jordan River on the tenth day of the first month.

Tenth day of the first month. That's four days before Passover.

Now the context of this is after the 40 years of wandering in the wilderness under the leadership of Moses. And Moses is now dead and Joshua is the new leader of Israel under Christ Jesus. Of course he wasn't Christ Jesus yet. He was the Logos of Jesus. But this is at the end of the 40 years Moses is dead and they're crossing the Jordan River into the land of Canaan.

This is the context and it was four days before Passover in this verse and it continues this verse says the children of Israel encamped in Gilgal in the region eastward from Jericho.

The village of Gilgal is going to be very important to what I am teaching here. Verse 20 and Joshua said these twelve stones which he took out of the Jordan River in Gilgal saying when your sons ask you saying what are these stones tell your sons that Israel went over this Jordan River on dry land just like the Israelites had crossed the Red Sea and it was dry land under the sea.

God had moved every drop of water from the land for the Israelites to cross in dry land.

They was not crossing in mud but on dry land in the middle of the river. And the same thing exact same thing happened with the Jordan River when Joshua led the Israelites.

Verse 23 and Jesus our Theos had dried up the water of the Jordan River from before them until they had passed over as Jesus our Theos did to the Red Sea with Jesus your Theos dried up from before us until we passed over.

That all the nations of the earth might know that the power of Jesus is mighty that you might worship Jesus our Theos in every word. Amen.

Chapter 5, let's go down to verse 13. Chapter 5, verse 13:

And it came to pass when Joshua, which is Jehoshea, was in Jericho, that he looked up with his eyes and saw a man, what looked like a man, standing before him, and there was a drawn sword in his hand. That means a sword in his hand.

And Jehoshea drew near and said to him, "Are you for us or on the side of our enemies?"

And he said to him, "I am now come as the chief captain of the host, the army, the multitude of Jesus."

And Jehoshea fell on his face upon the earth and said to him, "Lord, or sir, or master, what command you, your servant?"

And the captain of Jesus's host, multitude or army, said to Jehoshea, "Loosen your shoes off your feet, for the place wherein you now stand is holy." That's why Jesus had spoken to Moses as well. Amen?

So now we know who this is. It's not just an angel; it is Jesus. Jesus appeared to Jehoshea just as He had appeared to Moses. Amen? Jesus spoke to Moses, to Joshua, to Noah, Daniel, Jeremiah, and other prophets, and to Paul, and to other prophets, even in the current time that we live in. Jesus speaks and is not deaf or mute. Amen?

Chapter 5—now that was chapter 5. So, chapter 6 now. Oh, I know what I want to do. I need to go back to verse 1 of chapter 5.

Going back to verse 1 of chapter 5: It came to pass when the kings of the Ammonites, who were beyond the Jordan River, heard about them having crossed the Red Sea—the kings of the Philistines by the sea—that Jesus had dried up the river from Jordan from before the children of Israel when they passed over, that their hearts failed, and they were terrified. There was no sense in them because of the children of Israel.

These Gentile kings, the kings of the Philistines and the kings of Ammonites—different ones, different groups of people, Gentiles—when they heard about the children of Israel crossing the Jordan River into the land of Canaan and the miracle of the dry land in the midst of the river, they became greatly frightened.

Now, it would have taken time. I want you to think about this because here we are at Passover season when they crossed, but it would have taken time in that day and time—without telephones, without newspapers, without text messaging, without WhatsApp, without Facebook. It would have taken multiple days or weeks minimum for the news to get around to where these different nations, different tribes, different kings would have learned about what had occurred.

It would have taken time. So now we're into weeks past Passover as you go through the year.

And verse 2: "And about this time, Jesus said to Joshua, 'Make you stone knives.' Stone knives, not metal knives, but stone knives of sharp stone, and sit down and circumcise the children of Israel the second time."

And Joshua made sharp stones of stone, and circumcised the children of Israel, all the men, at the place called the heel of four skins.

This is the way in which Joshua purified the children of Israel, as many as were born in the way and as many as were circumcised of them that came out of Egypt.

So they had been in slavery for slightly over 100 years. While you have always been told about 400 years or 430 years, that is a lie and a misinterpretation of Scripture. They were only slaves for a little bit over a hundred years, but in that time, you would have had many people born as slaves inside Egypt that would not have been circumcised as slaves of Egypt; they would not have been doing that.

So now Jesus says, "Go and circumcise all the men that have been born over these hundred years that were not circumcised."

Now, of course, we know that's not necessary today, but in that day and time, it was necessary under the laws of God for the old covenants that we are no longer under.

Verse 5: "All these Joshua circumcised for 42 years." Actually, the Greek Septuagint does say 42 years, but we know that's not correct. We know it's 40 years, and that's not debatable; it's just a scribal error in the Greeks or Teutons. It's okay to fix scribal errors, so we need to remove the word "two," even though it does appear in the Greeks or Teutons. It is a scribal error. They were not 42 years in the wilderness; they were not.

So Joshua circumcised, and even though I know that, I still like the two brothers to send me that because I didn't write it down. Even though I do know that, we need to fix that—for 40 years, Israel wandered in the deserts of Mabdaris.

Therefore, most of the fighting men that came out of the land of Egypt were uncircumcised, who disobeyed the commands of Theos, concerning whom also He determined that they should not see the land which Jesus promised to give their forefathers, even a land flowing with milk and honey. In their place, He raised up their sons, whom Joshua circumcised because they were uncircumcised, having been born by the way, meaning in Egypt or, I mean, in the wilderness. By the way, means in the wilderness.

Verse 8: And when they had been circumcised, they rested, continuing there in the camp of Gilgal, is what it's talking about, until they were healed. Now, they had been circumcised not with sharp surgical instruments that we have today, but with sharp stones. Now, even though they did have the ability to make those stones very sharp, nevertheless, they still would not have been surgically sharp. It would have taken them much longer than what it does today to heal from the circumcision, and that would have taken time—much time, several weeks minimum.

So, not only that, it would have taken time for the news of the crossing of the Jordan River to reach people from multiple nations, but it would have also taken much time for them to heal from the circumcision before they could march on Jericho. Even though it was just walking around the city each day for seven days, it still would have taken much time to heal.

If we say that Passover sometimes is in March, sometimes is in April, and then if you say April is month number one, you have April, May, June, July, August, September—six months. So, around six months from Passover to Trumpets—around six months—that would be a good amount of time to stay camped at Gilgal while they heal and as the news spreads farther and farther, to prepare for the battle of Jericho physically, mentally, emotionally, and spiritually—preparing for war. Amen?

So, the timing would be good and accurate and true that the battle of Jericho actually began. They marched around the city for seven days, blowing the trumpets one time each day. I'm going to say that it was the first day that they walked around the city of Jericho—it was the Feast, the Fiesta of Trumpets—the first day. Even though it was the seventh day that we call the battle of Jericho, and it was on the seventh day of marching around the city that the city fell, I'm going to say it was the first day that the trumpets began to blow.

And why would I say it was the first day rather than the last day when the city actually fell? That is because we know, and have been preaching for years, that the seven last trumpets—the seven trumpets of the seventh seal—will begin to blow on the day of the Fiesta of Trumpets. So, the first trumpet at the battle of Jericho would also begin on the day of Trumpets. Logically, by common sense, just using your brain—not needing a Bible verse to say A, B, C; it happened exactly this way—just by using our brains, the first trumpet would blow on the day of Trumpets, just like it's going to in our day on time. Amen?

Then we know that Jesus appeared to Joshua, verses 13 to 15.

Now, we go to chapter 6, and we're going to read all of chapter 6.

Chapter 6, verse 1: Now Jericho was closely shut up and besieged; none went out of it, and none came in. When it says "besieged," what it really means is under tight patrol—basically martial law. You know they were afraid of the Israelites; war was in the air, and so they were not letting anybody in, not letting anybody out.

Verse 2: And Jesus said to Joshua, "Behold, I deliver Jericho into your power, and its king in it, and its mighty men. You shall set the men of war around about it, and it shall be that when you sound the trumpet, all the people shall shout together, and when they have shouted, the walls of the city shall fall by themselves, and all the people shall enter, each one rushing in front into the city."

Verse 6: And Joshua, the son of Nun, went into the trees and spoke to them, saying, "Let seven priests, having seven sacred trumpets, proceed there thus before Jesus, and let them sound loudly. Let the ark of the covenant of Jesus follow behind."

"Charge the people; command the people to go around and encompass the city, surround the city, and let your men of war pass on armed before Jesus."

Verse 9: "And let the men of war proceed before the priests, bringing up the rear behind the ark of the covenant of Jesus, proceeding and sounding the trumpets."

Now, interesting that the ark of the covenant is present as well. We know that the ark of the covenant, once it was in the temple or behind the curtains or the tabernacle of Moses, was only appearing on the Day of Atonement. But here it is appearing every day because it's not in the temple at this particular time—they're carrying it. They did that at certain stages, but it's interesting that the ark of the covenant is present here because we know that we will see it on the Day of Atonement at the end of the blowing of the seven trumpets. Amen? Amen.

Now, verse 10: And Joshua commanded the people, saying, "Cry out or call out loud! Let no one hear your voice, nor let anyone hear your voice until he himself declares to you the time to cry out. And you should cry out."

And the ark of the covenant of Theos, having gone around, immediately returned to the camp and watched there, back into the Israelite camp after circling the city.

Verse 12: And on the second day, Joshua rose up in the morning; the priests took up the ark of the covenant of Jesus.

Verse 13: And the seven priests bringing the seven trumpets went on before Jesus, and afterwards the men of war went on, and the remainder of the multitude went after the ark of the covenant of Jesus, and the priests sounded with the trumpets.

Verse 14: And all the rest of the multitude encompassed, surrounded the city six times from a very short distance, and went back again into the camp. Thus they did six days.

On the seventh day, they rose up early and surrounded the city on that day seven times.

You know, we have always said that it's very significant that not only are they blowing the trumpets and marching around the city for seven days, but also significant that on the seventh day of doing that—which we don't know what day of the week it was—but the seventh day of doing that, they blew the trumpet not once, not twice, not six, but seven times.

On the seventh day of doing it, and we have always said that that's very significant in relation to the blowing of the seven trumpets because those seven trumpets are part of the seven seals. So, you have multiple sevens with the end-time fulfillment of trumpets being seven seals and seven trumpets. After the seventh trumpet, you also get seven vials after that.

So, there are multiple sevens with the battle of Jericho and multiple sevens with the end-time fulfillment of trumpets, in connection with the Day of Atonement and in connection with the ark of the covenant.

We cannot ignore all of these parallel similarities, and therefore now we understand this very significant, very edifying revelation that the battle of Jericho began, as far as marching around the city for seven days began, and the trumpets blowing on the Fiesta of Trumpets.

Today would be the anniversary of Joshua and the priests and the people of Israel, the men of war, walking around blowing the trumpets around the city of Jericho for seven days.

Today would be the first day of them doing that. Now notice they did it for seven days, so that would mean they even did it on the holy day of rest as well as even the seventh day of weekly rest. Both the high holy day and the weekly holy day—they still yet marched around the city, which would have been a large measure of distance to walk around the city.

It was an act of war, especially the last day being an act of war; they actually entered into the city and started killing people—the wicked, the heathen, the antichrist people—on whatever day of the week it was. Because war is acceptable on the weekly Sabbath, and war is acceptable on the high holy days, but it's best to try to refrain from major battle on the rest days and holy days.

We do have biblical examples of both the Israelites trying to restrain from battle on the high holidays and rest days and weekly Sabbaths, as well as biblical examples of where they did not rest but took action because they needed to at that time. It's just like taking care of animals on a farm. It's just like taking care of your pet at home. It's just like taking care of the elderly and the sick and the disabled. It's just like having a worship service, and you have to clean up and you have to prepare food—stuff like that. There is a work of the Lord, and the work of the Lord is acceptable on the rest days.

The work of carnal pursuit of money is not acceptable on the rest days, but the work of the Lord is acceptable. Preaching is a work; it exhausts me to get up here and preach for two hours, sometimes three hours. Amen? It is a work of the Lord that is acceptable on the holy days, but it's best to try to restrain and limit the amount of work. So, I wouldn't work on the computer in the ministry as much today as I normally would, but I could work on the computer if I had to for the Lord—not for me.

Now, there were lessons learned here about that because they did march around the city all seven days, including a high holy day and a Sabbath. Even though we don't know which day they entered in, one of the days would have been the week of the Sabbath.

Continuing to read in verse 16: And it came to pass on the seventh circle, the priests blew the trumpets, and Joshua said to the children of Israel, "Shout, for Jesus has given you the city."

Verse 17: "And the city shall be devoted to you, to God, and it and all the things that are in it to Jesus—Jesus of hosts, Jesus of armies, Jesus of multitudes. Only you shall save Rahab the prostitute and all things in her house." Amen. We know that the two spies had gone into Jericho before the battle of Jericho, before they marched around it seven times or seven days, so they had promised Rahab personally, face to face, protection. They're going to keep their word. Amen? And Rahab had been a prostitute, amen, but she became an ancestor of Jesus. Amen? The Bible does not say one negative word against her—none whatsoever at all. Amen?

Verse 18: "But keep yourselves strictly from the accursed thing, the accursed things, the things in the city, such as the idols, lest you set your mind upon intake of the accursed thing, and you make the camp of the children of Israel an accursed thing and destroy us."

Nineteen: "And all the silver, or gold, or brass, or iron shall be holy to Jesus, and it shall be carried into the treasury of Jesus."

Twenty: "And the priests sounded with the trumpets, and when the people heard the trumpets, all the people shouted at once, with loud and strong shouts, and the wall fell all around, and all the people went into the city."

I want you to notice that it wasn't the last trumpet that made the walls fall. No, it was not the blowing of the last trumpet that made the walls fall. It was the shouting of the people after the blowing of the trumpet. It was the people shouting in one accord, as they had been commanded to do by Jesus and Joshua. Amen?

We should learn a lesson here that shouting in worship is acceptable. Amen? And that the enemy can be defeated by our shouts. Amen?

Verse 21: "And Joshua devoted that city to destruction, and all the things that were in the city—men and women, young men and old, calf and donkey—by the edge of the sword." Amen?

And Joshua said to the two young men who had acted as spies, "Go to the house of the woman and bring her out there, and all that she has."

Twenty-three: "And the two young men who had spied out the city entered into the house of the woman and brought out Rahab the prostitute, and her father, and her mother, and her brother, and her relatives, and all that she had, and they sent her outside the camp to Israel."

As I had said recently, what you do affects everyone in your house—your sins, your curses, as well as your obedience and your blessings. The whole house can be cursed because of you, or the whole house can be blessed because of you. Amen?

Verse 24: "And the city was burnt with fire, with all things that were in it—only the silver and gold and brass and iron that they gave to be brought to the treasury." Except—so we need to change the word "only" to the word "except," brothers, send me that correction—except these things.

Twenty-five: "And Joshua saved Rahab the prostitute and all the house of her father, and caused her to dwell in Israel until this day, because she hid the spies which Joshua sent to spy out Jericho."

Twenty-six: "And Joshua adjured them on that day before Jesus, saying, 'Cursed be the man who shall build that city; he shall lay the foundation of it in his firstborn, and he shall set up the gates of it in his youngest son.'"

So did Hiel of Bethel; he laid the foundation in Abiron, his firstborn, and set up the gates of it in his youngest surviving son.

Twenty-seven: "And Jesus was with Joshua, and his name was in all the land." Amen? Praise God.

Let's talk about the location of the city of Jericho today. We know that the archaeological evidence and discoveries of Jericho indicate it is in Israel. Technically, it's in what they call today the West Bank, which currently is under the control of the Palestinian Authority. But nevertheless, even though it's under the control of the Palestinian Authority, it is technically in Israel.

The West Bank is in Israel, and the Palestinian Authority can only do what Israel allows them to do. Israel is in control of the West Bank but allows the Palestinians to rule themselves under the Israeli government and Israeli territory.

So, this is significant because Jericho belongs to Israel today. Of course, it has changed hands many times through different empires since then, but today Jericho is in Israel. That's significant.

Think about the fact that when they crossed the Jordan River and conquered Jericho, eventually after six months or so of camping in Gilgal, they had already been to the land of Canaan before their slavery, had they not? Of course, they had already been in the land of Canaan before their slavery. So, when they came and defeated Jericho, this was coming back to the land of Canaan. This was a restoration—God was restoring their power and their authority over the land of Canaan, removing it from the Gentiles and giving it back to the Israelites again.

If we apply that to the Feast of Trumpets and the year before Jesus returns, and take all the lessons from the battle of Jericho—all the lessons and all the symbolisms and all the meanings—then we get that the final year, starting with the blowing of the first trumpet on the Feast of Trumpets, is a turnaround of war and a beginning of restoration.

A beginning of restoration to where Israel and America and the British Empire will be given by God our land. Our land is the land of Jordan; our land is the land of Syria; our land is the land of Israel; Egypt; even the Red Sea; Jericho.

Jericho would no longer be under the Palestinian Authority in a future time. Amen?

There's a restoration of land by one battle at a time. Jericho was one battle, so that's part of the lesson as well. It's not going to all happen in one day, but over an entire year, those seven days represent a whole year of battle—one battle at a time, one day at a time, one shout at a time, one trumpet at a time—of God giving America and Israel and our allies battles won that will result in us obtaining all the land, one town at a time.

This also includes across America—not only in the Middle East but even in Scotland, Ireland, England, and America—that a town will be won back to us, one town at a time, over that final year. Of course, it will increase as it gets closer and closer to the battle of Armageddon. Amen?

As we get closer and closer to the end of the year, and the wrath, and the catching up into heaven, and the return of Jesus, the battles will increase into even more victories in more towns and more counties and more states being restored to our power and our authority for the Americans, the English-speaking people, and our allies. Amen?

This is so significant. Now let's talk about the remaining three days, because if they begin on the date of the trumpets and march for seven days, then there would have been three remaining days before the Day of Atonement after the walls of Jericho fell—three remaining days. Then they would have had the Day of Atonement.

Those three days, I believe, represent the three and a half days that the two witnesses will be dead, laying in the streets of Jerusalem. Why did God have them march seven days and not just one day? Think about that. He could have had them circle the people of Jericho seven times and blow the trumpets seven times and have the people shout—all of it just on one day—and you still would have had the sevens with the blowing of seven trumpets.

So, why did He have them march for seven days? Well, it does give us additional sevens by doing that, but also it leaves us a three-day window of time from the last trumpet. Of course, we do have in our day and time the last trumpet will blow on the Day of Atonement, so we ain't going to have a three-and-a-half days difference.

We ain't going to have three-and-a-half days difference; that seventh trumpet will blow actually on the Day of



Atonement. So, it's not going to match 100 percent, but nevertheless, in their day and in their time, they did have three days left between the blowing of the last trumpet.

We're not going to have that; it's not going to match 100. And that's why some people will doubt this revelation. Many times, God allows a window of opportunity for doubt in order to test people.

So, we've got the fact that there was a perfect number of months for the healing of the circumcision to occur, as well as the news getting out to multiple tribes and regions around about—that would have taken time. We've got both of those facts: the perfect amount of time for both of those events to occur, and then we've got the symbolism of the seven trumpets.

So, I have no doubt about this. I have no doubt about this whatsoever at all, amen. I don't believe, to the best of my memory, that I've ever heard anyone in the church—any pastor, any video—actually say it was the Fiesta of Trumpets. They do point to it and say there are similarities to the Fiesta of Trumpets, but they're not brave enough; they're not bold enough to actually say it was the Fiesta of Trumpets because they can't find a verse that says that it was. But God expects us to have common sense, to use our brains and to read the hints, amen?

And the hint is so strong here—so tremendously strong here—with the blowing of the seven trumpets, yes. And it encourages us to have this biblical example of a victory—a victory over a town that has changed hands multiple times between the Israelites, the Palestinians, the Romans, the Syrians, the Ottoman Empire, and other empires throughout time. It has changed hands many times.

But this Jericho was given to the Israelites on that day, on that day as far as conquests, amen. So, I praise Jesus for this revelation of an event that occurred on this date and its relationship to the end-time blowing of the seven trumpets, and encouragements—a confirmation encouragement that we're going to win battles in the final year, that we're going to win back our nations and our land, that God will give the victory, and that it's not based upon how many guns we have; it's not based upon how many men we have; it's not based upon our might, our power, our skill, our training.

Remember the Revolutionary War of the United States against England? America won that war, but we were outnumbered. The British military greatly, greatly outnumbered the American Revolutionary rebels. The British had a much larger military, much more well-trained, much more well-equipped. A lot of the American military—we did not even have shoes, and we were fighting barefoot in the wintertime! That was a miracle. The Battle of Jericho was a miracle.

There will be miracles. I just shared a picture on social media yesterday or the day before of the town of Erwin—maybe about an hour's drive from here, whatever distance it is—not too far—where they have a nuclear waste facility. That picture showed destruction of the flooding from Hurricane Helene, going all the way up against the fence of the property: great destruction, mud, things overturned, total destruction. But as soon as you reach the fence of the nuclear facility, it was all green and beautiful and untouched. No water, no mud, and nothing destroyed.

That's Jesus! That's Jesus! Because if the destruction on one side of the fence is extreme destruction, and if that destruction had entered into the nuclear facility, we could be dealing with a nuclear accident right here where we're standing right now. They may have evacuated us; that would have been a possibility. God protected that nuclear facility—He did. And that is no doubt. If you look at that picture, He protected that nuclear facility.

So, let this be a lesson for the rest of your life. In the middle of great tribulation and war, death, and destruction—nuclear bombs—all of it—remember this: that God is mighty, that He is strong. Nothing is impossible with Him. Nothing good is impossible with Him. That He will fulfill scripture, that He will return our lands to us, that He will give us the victory, and it doesn't matter the size of our muscles or the size of our guns or the size of our military.

What only matters is that He is our God, and that we serve Him, and we obey Him, and we do what He tells us to do and go where He tells us to go, which people are not doing. For many years, this ministry has been telling people to get out of the metro areas—the large cities: New York, to get out of Florida, to get out of Georgia, to get out of Detroit, and

California, and other cities and states. And the people have not listened.

I'm going to tell you something about Asheville, North Carolina—that was very much destroyed. That city deserves the judgment of God, and they were destroyed and not protected because it was a city of Democrats, witchcraft, and homosexuality. Asheville, North Carolina, was Sodom and Gomorrah. It was full and overflowing with homosexuality, full and overflowing with witchcraft—very blatant, in-your-face witchcraft all over the place. It was big-time witchcraft in Asheville—big-time. That city deserved what it got, amen.

And as for the other surrounding cities that got hit the hardest, if God did it, then I trust His judgment. Because that region is full of false preachers and churches in great numbers, and huge numbers of King James-only people. King James-only people are in the mountains of Tennessee and North Carolina more than in other regions of America. You get outside the mountains of Tennessee and North Carolina, and the King James-only doctrine is not as strong and prevalent. But it was very strong and prevalent in the mountains of Tennessee and North Carolina. They deserved what they got.

Here at our house, there was a tree that fell right over there on that house. It's the third time a tree has fallen on that house since we've been here—the third time! The same house! Don't you think they're cursed? The owner—he is cursed, amen! On the other side of the house, a tree limb—a big limb—fell on their car right there. I see they got their back window taped up. And then two houses up from there, trees evidently had fallen in their backyard. I don't know if it fell on the house or not because I can't see the back of the house.

So, on both sides of the house—even though it's not every house in the neighborhood—nothing like that—but nevertheless, on both sides of the house, trees fell. We got around 14 trees here on this property—12 inside the fence and then at least two outside the fence, and then two on that side outside the fence. So, more like 16 trees here, and not one of these trees fell in the time we've lived here! While you got trees falling three times on that house over there, don't you see the hand of God in this? And then the new house—trees did not fall either. Don't you see the hand of God in this? Amen?

Yes, we have been impacted with the loss of water, but that's okay—it's not that bad, amen. Yes, we have had to spend extra money on supplies to do without water for a week, but at least the trees did not come crashing in on us, amen!

When the town is being cursed—when the county is being cursed—it curses everybody in the county, amen! Your sins affect everyone. When the county is cursed—which it is—when the city is cursed—which it is—then so are all the residents, even we ourselves, because we're here. "Come out of her, my people, that you would not partake of her sins and her plagues," amen?

We will be delivered from this city one day. One day we will be delivered from this city before the final judgment comes upon this city. Right now, God has us here. Right now, God does have us here. I know that God brought us here. This house—that was a miracle, right? God gave us this house. I have no doubt about that—that was a miracle. That was God that brought us to this house.

And every time I have moved since 2008—even before that, really, 2004 minimum—God's hand was in it. Every time I moved—even when I didn't want to move and had to move—once I got to where I had to go, I saw God's hand in it and knew that God had done it, amen. It's no different this time. God is present in me, in this ministry, in this church. Don't doubt it unless you doubt God Himself, amen.

I'm opening up the chat room right now so you can start typing your questions, your testimonies, your comments. Does anybody else have anything to do or say at this time? Now is the time to do it for anybody else that wants to give a contribution of a word, to say or to sing anything. I will be watching WhatsApp, Telegram, text messaging. I prefer that you not do emails right now, although I could receive something in email from Proton right now; I could do that too, as well as the Mixlr chat room.

But we praise God for this revelation, and we are coming up to the Day of Atonement on the 12th. So, that is the

weekly Sabbath—the 12th, Saturday—not this Saturday but the next following Saturday. Of course, we'll begin our fasting at sunset on the 11th, Friday evening, Friday night, at sunset on the 11th. We will fast for 24 hours. The Sabbath resting will also begin at sunset, evening time on the 11th, on Friday. And of course, we'll continue to rest all Saturday and all Saturday night for the weekly Sabbath until sunrise on the 13th—until sunrise Sunday, the 13th—because we do sunrise to sunrise, as the Bible instructs, rather than what the Jews do.

And then we have the Feast of Tabernacles from October the 17th to the 23rd, with the last great day—the last great day of the feast—the eighth day on October the 24th, with the high Sabbath days being Thursday, October the 17th, and October the 24th. So, we will have special worship services on the 17th and the 24th.

So, do we have anything on the side? I appreciate everybody that's in music and Queens and everything. You got anything? Okay, I'm going to put on that Bible Jericho song one more time, and then we'll see if there's any other questions or comments.

"Joshua fought the battle of Jericho, Jericho, Jericho.

Joshua fought the battle of Jericho, and the walls came tumbling down.

You may talk about your man of Gideon, and you may talk about your man of Saul, but there's none like good old Joshua at the Battle of Jericho.

Joshua fought the Battle of Jericho, Jericho, Jericho.

Joshua fought the Battle of Jericho, and the walls came tumbling down."

Praise God. Brother John says, early this morning I heard the song, Praise You in the Storm.

And this is some of the lyrics, And I praise You in the storm, And I will lift my hands, For You are who You are.

No matter where I am, Every tear I've cried, You hold in Your hand. You never left my side, And though my heart is torn, I will praise You in this storm. Amen.

Praise Jesus for more understanding, more confirmations.

Confirmations of our teachings, Confirmations of how things are going to happen, When things are going to happen. Amen.

I feel it's also a confirmation of the timeline, The significance of the seventh, The fiesta of trumpets for the end time. Amen.

The significance of the fiesta of trumpets for the end time.

Now, let's talk before we actually observe the upcoming holy days, let's talk about what they mean.

You can read about it on the website at [isawthelightministries.com](http://isawthelightministries.com). They all have multiple meanings.

The holy days are filled and overflowing with significance and foreshadowings and meanings.

But the day of atonement is the day that the church would be called up to heaven.

But it also means that Christ did atone for us, that He died for us. That there's a slaughter, that there is also a repay for the wicked as well.

That there's a time, a whole year, as well as a wrath that begins with the day of atonement, or three and a half days after that, whichever way it is.

That there is a wrath poured out upon the wicked that they will be slaughtered like animals. Amen.

Like dumb animals. Not just animals, but dumb animals. Amen.

I'm trying to think if there's anything left out or anything else I need to say. But the day of atonement, we need to be on that day fasting.

Not only fasting because we're commanded to fast, but also we need to be fasting on the day of atonement to humble ourselves.

To judge ourselves. To reflect upon the blood of Christ, that He died to save us from ourselves, from our sins, from our iniquities, from our transgressions.

And also to reflect upon if we still have what sins that we still have that we could fix that we're not working on, that we're not trying to fix.

What are those sins? What might be some sins that we don't know about? Like we learn about during the days of unleavened bread. That piece of bread, that cracker, that box of food that's way up in the cupboards that you didn't see.

And then you find, during the days of unleavened bread, hidden sin, sin that we don't know is sin. Something we own, something we have that God wouldn't rather us to not have. Something we're holding onto that we don't want to throw away.

What are our hidden sins? There's a lot of things we need to think about so that when the time comes that we be found worthy. That we be found worthy. Amen.

And then the Fiesta of Tabernacles representing many different things as well. Representing that we're living in a temporary world, temporary clothing, temporary body, temporary houses.

And that we should not get too comfortable living in the same place, same house, same city, forever.

God has moved me around a whole lot my entire life. I have moved and moved and moved when I was a child. And even in the 20s and 30s when I became a man and went out on my own. Even at starting, when I left, as soon as I left home, so-called home, which I never had a real loving home.

But when I left on my own, people get too comfortable. Way too comfortable. Way, way too comfortable. And it spoils you and you just gather more stuff and more stuff and more stuff and more stuff.

And it is time right now to reduce our load. Amen. Lighten our load. Be more minimalistic. And prepare for the Great Tribulation.

So we just saw the Iranian attack on Israel the other day. And, of course, Israel is going to be very wimpy about it. But they're also being strategic about it as well.

Because they want to accomplish some things in Lebanon first and then deal with Iran. But on both sides, the Iranian side and their allies and the Israeli side and our allies, both sides right now are for the most part mentally and physically preparing for war.

And it is very likely, I'm not going to say a hundred percent, but I'm going to say very, very likely that we will be in the Great Tribulation this coming spring.

If God delays another year, then I will praise Him for another year. He is Master, He is Lord, and it is His decision. He is the Captain of Hosts. And He will lead us about when the time is appropriate. Amen.

But it's very likely that He will not delay another year. And we could very much, very well see ourselves in the Great Tribulation this coming spring, very likely.

And we need to just prepare just in case, just in case, no matter which way it goes.

And a lot of people would think that I'm doing wrong and being foolish and that it's stupid and ridiculous to be moving right now. A lot of people would think that. But they're not in my shoes. They're not in my shoes. Amen.

I mean that in a lot of different ways because nobody but myself can hear God for me. Amen.

And how God is leading me.

Nobody can know that except for myself. And they don't have to deal with what I have to deal with every day in this place. Amen.

So, I feel and I know God's leadership and His hand of deliverance for me and where He is leading me. Amen.

And Priscilla in the UK, she says, I love how Jesus provides a way beyond our understanding.

The Israelites had to be quiet for six days and the seventh was the day to shout the praise. We must trust Him beyond our understanding. That's true.

I'm sure you might have had certain men and women among the Israelites during those seven days.

You probably did by human nature have some of those people thinking to themselves and even talking among themselves.

By human nature, by common sense, you probably did have certain people that thought, why don't we just go ahead in? God is for us. God is on our side. I'm strong. I got big muscles.

And God has already promised us victory. Why don't we just go in immediately?

I'm sure you had some people that was gung-ho like that. And even though we appreciate passion, we must also appreciate God's timing. Amen. God's timing, not our own timing. Amen.

Anything else? Amen. Okay, so I'll see you Saturday. Just two days from now. Just a day after tomorrow.

I'll see you then. And if anybody has any questions, you can email me or contact me and I'll be glad to help you out with any questions.

Thank you for listening today. I hope that everybody has some type of a special food.

Well, I also want to praise God about their saying that the water is coming back on.

And I'm thinking that by the time we wake up tomorrow morning, we'll have water. But for the first day or two, it might be just for the toilets.

Because they say you got to boil the water. They've got to test the water. The water could be dirty. The water could have bacteria, whatever.

First day or two. So the first day or two, we'll probably only use the water just for flushing the toilets and restraining from using it for washing dishes for the first day or two.

But it's a start and it's a major progress. And it's amazing that they're able to get the water back on for us.

But other cities that are much harder hit, it's going to be probably weeks, several weeks, for them to get water. Some cities, I think, are still underwater. And there's much, much, much destruction not far from here.

Not far at all from here. Lots of cities, different cities. I saw on that western North Carolina. That entire region, that in all of western North Carolina, all of western North Carolina, suffered tremendous damage.

It was very hard hit. But I can say this is the judgment of God. And we hope and we pray that this hurricane is waking people up.

I remember years ago when there was a great slaughter. I remember many, many people shot and killed at a homosexual bar in Florida. And I had prayed that it would be a wake-up call to at least one person, one of the people that would go into that bar all the time, that he would repent.

And that opportunity to repent having seen that and having experienced that slaughter and having survived that slaughter to repent of their sins.

And I had saw a testimony where one of the people that was there that night that survived that shooting, that he did repent and change his life from out of homosexuality.

And I believe that is possible in every disaster. That every disaster is an opportunity for someone to repent, draw near to God, and begin their journey.

And it may take years to get completely in the truth, but to start their journey of starting to read the Bible, starting to read the Bible for themselves, and to think about God and what's right and what's wrong, rather than just doing anything and everything you want to do.

So let's pray for repentance from this hurricane. We know it's not going to be national right now, but one person to repent because of the destruction in this hurricane.

One person, two people. Abraham said God, if you could find ten righteous people. For Lot. For Sodom and Gomorrha. Give me ten people.

But there wasn't ten people that were righteous. If you could find nine people in Sodom and Gomorrha, then you would save the city, the whole city.

The whole city, if you could find nine. They couldn't find nine.

He brought it down to five people. But He couldn't find five righteous people.

Everybody in Lot's house was saved because of the one man Lot, but it was really Lot that He was saving. Amen.

Okay, thank you everybody for listening.

Well, there you go. God bless you.

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