

Full Sermon Transcript:
Wave Sheaf Revelation: 2 Ascensions of Christ
December 30, 2023

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Oh, Lord, send the power just now.
Oh, Lord, send the power just now.
Oh, Lord, send the power just now.
And baptize everyone.

For those people that are listening for the first time, today's sermon, as many of our sermons are, are going to be a challenge for new listeners.

I just give you a warning right up on the top of the hat here. It's a challenge. The reason for that is Revelation 12, verse 9, tells us that Satan has deceived the entire world.

That's why the Bible says most people, including most Christians, people that go to church every week, they don't know that the Bible says that Satan has deceived the entire world.

Not just part of the world, not just only the majority of the world, but the entire world.

There's an amazing statement, especially if you actually believe it. If you actually believe what the Bible says, the whole world is deceived.

If he was born in India, most likely he was born and raised as a Hindu, and most likely you'll never even second guess it.

Your parents, your grandparents, your family, people at work, everybody you know, your neighbors, everybody's Hindu or atheist.

And you would never really question anything else other than those two options. People born in China, for the most part, are either Buddhist or atheist.

And most people, mostly, would never challenge anything outside of those two options.

A lot of people born in Saudi Arabia would be either Muslim or atheist. And they would never challenge to go outside of those two boxes.

People born in Utah, a lot of them are Mormon. People born in the northern United States, most of them are Catholic, or else Lutheran, Presbyterian, Episcopal, but mostly Catholic and Lutheran.

But in the southern United States, mostly Baptist or Pentecostal. And so on and so on, there's many other examples around the world.

Where you was born dictates and controls how you have been brainwashed, programmed all of your life.

And most people never second guess it at all. It's what they're comfortable with, tradition, culture, cultural tradition, religious tradition of your family.

And people don't think it's possible that their parents were deceived and that they was raised in a lie.

But it's not just Saudi Arabia that is deceived, it's not just China that is deceived, it's not just the Jews, it's not just the Mormons, it's not just the Jehovah Witnesses, it's not just the Baptists, it's not just the Pentecostals, but it's everyone.

They're all wrong, all of it, all of it, the entire world. Not just them or they, but everyone.

So when you finally hear the real truth, it's stranger than fiction. Because it's not what you are accustomed to, and it is a challenge.

And when you actually hear about the real truth and commit to the real truth in fear of the Lord, because the Bible says that the fear of the Lord is the beginning of wisdom.

But if that is you, you are considered a lunatic, a religious fanatic, legalism. This is what they think of us.

Because we actually care about true obedience to God in the real truth. A real and true commitment to our Heavenly Father is considered fanatical, radical.

One year ago yesterday, I posted on Facebook, it shows you sometimes what you had posted a year ago.

And it came up there on Facebook yesterday, that I had posted a year ago that if you and your pastor are both truly serving God in the truth, that you will change your mind about something every year.

Every year, you will change your mind about something because God is changing you, because you're growing in Christ Jesus, you're growing in the Lord.

If you're not growing in God, then you're not learning in God, and you're not growing in His knowledge, in His truth, in His ways.

And then you become stagnant, and you will die, wilt away, fall off from the tree of life, be gathered up to be thrown in the fire, to be turned into ashes.

This is exactly what the Bible tells us. If we would read it, and believe it, rather than what the pastors have taught us. Amen. It's important to grow in the truth.

So today, we're sharing a truth that I have never known before, but God gave me yesterday as I was preparing the calendars for the year 26, 2026 through 2028, as we always make calendars for people to print out and have for the future, calendars that show God's biblical holy days for those future years, and we have them already printed out for the future, for future reference.

So I was working on that yesterday. I still got to finish it today and tomorrow. Hopefully I have those published by tomorrow night, hopefully, God willing.

But as I was working on that, I had to make some corrections to the year 25, the calendar that we've already printed for that year. I had to make some corrections to that.

So please make note that you will need to reprint that calendar whenever I get that done, as well as the new ones all the way through the end of 2028.

And as I was making those corrections and making some determinations about how to calculate things more accurately, get everything as accurately as possible, this other revelation therefore came to me about that.

And that is about the wave sheaf offering.

The wave sheaf offering is in the Bible directly related to Pentecost, how to count to Pentecost, which most Christians don't even know anything about.

I was in a Christian bookstore a few years ago looking for if they had any Pentecost greeting cards. And the people that worked in the Christian bookstore, which are family members of a church leader here in town, they didn't even know what Pentecost was in a Christian bookstore.

Mind-blowing. Absolutely mind-blowing. But that shows you how ignorant, unfortunately, unfortunately, how ignorant a lot of Christians are of the Holy Bible. Amen?

How can you read the Bible? How can you claim you know Christ and claim that you're a Christian, claim you're going to Heaven, and not even know what Pentecost is?

They've not even read Acts 2? That's pretty sad. That's how ignorant a lot of Christians are.

Because they go to church, if they even go to church, they can hear a sermon that's based on only one verse of the Bible.

How are you going to learn? And then they don't go back home and read, and they don't go back home and re-examine what the pastor was teaching to see if it was true. There's no re-examination.

There's no testing of the Scriptures. There's no testing of what they believe. No second thought about maybe the local tradition may be wrong.

If they were born in India, they would still be a Hindu to this day. Amen. But Pentecost is very important to Christians. Not just to the Jews, not just to 2,000 years ago, but Pentecost is important in the very end time. Absolutely.

And the gifts of the Spirit are very important. Amen. The Bible says, Quince not His Spirit. Amen. Quince not the Spirit.

There's a lot of denominations that don't believe in the gifts of the Spirit. They say that the gifts are done away with. That's for the past.

That's 2,000 years. That we've gone basically 2,000 years without the movement of God.

That He doesn't move anymore. He doesn't speak anymore. He doesn't have prophets anymore. He doesn't have apostles anymore, and so on and so on.

And the book of Revelation ain't even for the end time, they say. The things that come out of their mouths of so-called pastors is mind-blowing.

It's so true what the Bible says in Timothy about the end time, isn't it? All those negative characteristics. Amen. So very true. Amen.

But today's topic is going to be a challenge, because we're going to teach today what the Bible teaches about that Christ

rose into heaven, not just once on the day of Pentecost, or about ten days before Pentecost, but even on the Sunday after He rose from the dead.

Twice He went up into heaven. Twice. I can prove that from Scripture if you give me a chance, if you give me time. And let's go over not just one verse, not just two verses, not just three verses, but let's really dig deep into the Bible. Let's look at Leviticus and John and Mark.

And let's dig in there and really examine this issue so that we can really and truly know what is true and what's not true. That's how you learn, is by reading a lot of the Bible and testing it and examining and comparing Scripture with Scripture, here a little, there a little, line upon line, precept upon precept.

That's how you learn and grow. But you must first start with love of the truth, which is what is totally missing for most Christians and most people.

Because if they really loved the truth, they would seek it. Seek and you shall find. Amen.

Let's start in Leviticus 23, and we'll go in prayer here in a few seconds. So let's turn first to Leviticus 23.

And we're reading from the Alpha and Omega Bible, which is a restoration of the original Scriptures using Dead Sea Scrolls and the Greek Septuagint and other manuscripts that are older than, or at least are based upon manuscripts that are older than what was used for the King James translation.

And in many cases even older than any other Bible that you can think of, that's printed in modern times.

Restoring the Scriptures by going back to the oldest manuscripts available, the Alpha and Omega Bible.

Now tomorrow we're supposed to get, here locally, we're supposed to get our brand new copies of the new updated, new improved edition.

We're supposed to get those tomorrow, hopefully. And so that means that some of you will be getting yours soon as well.

Jeremy up in Greensboro, North Carolina, you should be getting yours sometime soon.

And John in Kansas, you should be getting yours sometime soon, because we're getting ours tomorrow.

So now I think everybody's turned to Leviticus 23. Now let's go in prayer. Lord Heavenly Father, we thank You, Lord, for this day. Thank You, Lord, for this day of rest and fellowship and worship.

We thank You, Lord, for this day of learning and growing in Your truth, in Your Word, in Your Spirit, in Your will.

Thank You, Lord, that You continue to teach Your people, those that are seeking, those that are willing to learn, those that are willing to gather together on Your holy seventh day.

We are willing, Father, to learn. We're willing to receive Your Word, the manna from heaven.

We accept it in Jesus' name. Please help the people, Lord, especially the new people, to be willing to grow in the truth, to hear us out, to give me the opportunity to share every verse related to this, all the points and all the principles before they make up their mind, before they throw away Your truth, before they throw away and cast aside Your revelation, that they would give the truth an opportunity, a chance.

We do pray this, Lord, that Your Word would not return void nor vain, but shall accomplish the purpose of spiritual growth in whichforth it is set.

We accept this in the name of Jesus. Amen. Praise God. Leviticus 23 is the chapter that gives a really good condensed summary of the majority of God's biblical holy days.

And in verse 1, Leviticus 23, Jesus spoke to Moses, saying, Speak to the children of Israel, and you shall say to them, The fiestas of Jesus, which you shall call holy summoned assemblies.

These are my fiestas. Notice that Jesus says that they are His fiestas, not the fiestas of the old covenant, not the fiestas of Moses, not Moses' law, but my fiestas.

They belong to God, not to the Jews only, but to God. They are His. Anyone that serves the true God will be celebrating and observing His feast days, His holy days.

Every kingdom has holy days. Amen. Every kingdom that has ever existed in all of, ever since the beginning, every kingdom has its own holy days. Amen.

No matter what kingdom you're talking about, physical or spiritual, every kingdom has its own holy days.

To not observe and not keep and celebrate God's holy days of the kingdom of God, is to not be a citizen of that kingdom. Amen.

As an American, we keep the Fourth of July, Thanksgiving, amen, so forth. Every nation, every kingdom has its own holy days.

And in verse 3, it says, Six days shall you work. But on the seventh day, not the first day, very specific here in Hebrews

chapter 4 verse 9, says that the keeping of the Sabbath remains to the people of God.

Yet they say there's no New Testament scripture saying that the Sabbath remains. They're lying out of their teeth. Amen.

It says it in Hebrews 4 verse 9. If you read it in the actual Greek, if you actually read it the way it was originally written, rather than how they have rewritten it and changed it and corrupted it in the King James Version.

King James Version purposely changes the word keeping of the Sabbath to the word rest when it's not the word for rest. It actually is the word for the keeping of the Sabbath.

They didn't actually corrupt it and change that and took that out and replaced it with an entirely different word.

That's an on-purpose corruption of scripture. On-purpose. You can't do that by accident.

On-purpose corruption of scripture. That's why the King James only people hate the Strong's concurrence dictionary of the Bible that actually tells you the original words.

They tell you you don't need Strong's concurrence. You don't need the Hebrew words.

You don't need the Greek words because King James is perfect without any corruption.

Because they know that if you understood what Strong's concurrence is and had one in your hands and knew how to use it, it would expose the King James as being a very corrupted, twisted, demonic, Freemason Bible.

Hey, I learned many things out of the King James. I read it for decades and I learned much, much true from it.

But once I found out that it was on-purpose corrupt and it does not match the original wording of the Bible, then I was held accountable for my knowledge. Amen?

You're held accountable for what you know. Once you know it, then you've got to move on to the truth. Amen.

But here's the Sabbath right here. And it belongs to God, not to Moses. Amen? On the seventh day is the rest day. A rest, a holy summoned assembly.

That means it's a court-ordered attendance. People say you don't have to go to church to be a Christian. Bullcrap.

It says it right here, a holy summoned assembly. That means a court ordered by the court of God by the judge, Almighty Father, that you are commanded to gather together on the seventh day. Amen.

That's what you're doing right here, gathering together. You should not do any work. It is a rest day to Jesus in all of your dwellings.

Verse 5, in the first month of the year, not January, but this would be in March, April, according to the original calendar before it was changed by the Roman Empire.

In the first month of the year, on the fourteenth day of that month, at sunset, is Jesus' Passover.

And we know that Jesus kept His own Passover. Amen? And He taught His disciples to keep the Passover.

And even Paul, decades later, in 1 Corinthians 11, was teaching the church to observe Passover. Amen?

Decades after the crucifixion and resurrection, decades even after Acts 2, decades later after the giving of the Holy Ghost, we're very far into the New Covenant era that the Apostle Paul, the New Covenant preacher, was teaching the church the observance of Passover and the other holy days. Amen.

In verse 6, on the fifteenth day of this month, is the fiesta of unleavened bread, which Paul also taught.

He said, let us keep the feasts, and very specifically, unleavened bread. It mentions it in the previous verse before that. Let us keep the feasts of unleavened bread.

Paul said that decades after the crucifixion and resurrection. And he was saying that to the New Covenant church, but yet you have all these so-called Christians that say it's for the Jews only, and that it's only an Old Covenant thing, that it's only a Moses thing.

And yet Paul was teaching it to the New Covenant Christians decades after the resurrection.

So very clearly, Paul didn't think that unleavened bread and Passover was a Moses thing or for Jews only.

Very clearly. Amen. If people would just read the Bible, a lot of problems would be solved.

It just takes a simple reading. Where Paul said, let us keep the feasts. Where Paul was talking about Passover communion. Where Paul was talking about unleavened bread.

Where Paul talked about Pentecost. If people would just read the Bible. Simple. Amen.

Very simple. They don't even know what Pentecost is. Unleavened bread, you should eat unleavened bread.

Then verse 7, the first day of unleavened bread, there should be a holy, summoned assembly. So there's a commandment as well.

You should do no laborious work. Verse 8, and you should offer whole burnt offerings to Jesus every day.

We know that we don't do the burning of animals and the killing of animals and the far offering.
We know we don't do that anymore. We know that that is limited to the Old Covenant.
That our offering is praise. The Bible talks about our praises and our prayers. Both as being the offerings that we offer to God. And obedience. Amen.
So we do that. Not only every day, but more specifically, an increase of that on the commanded Holy Days. Amen.

And we'll go down to verse 9. Jesus spoke to Moses, saying, speak to the children of Israel.
And they say, okay, they're right there. People say, wait, Paul's right there because it's to the Jews only.
They don't even understand the very basic elementary fact that Israel is not just Jews. Amen.
People haven't read the Bible. Israel was not just the tribe of the Jews, but it was also the tribe of Manasseh, which are not Jews.
The tribe of Ephraim, which is not Jews. The tribe of Reuben, which is not Jews. The tribe of Dan, who are not Jews.
And more and more and more.
There was 12 tribes and only one tribe was Jews. They don't even understand that. And that's very basic elementary fact of Scripture. Amen.
They don't even know who the children of Israel are. The Jews are only one of the 12 tribes of the chosen people of God. Amen. If people would really, really read the Bible and believe what it says and fast and pray and seek and study and research and have some wisdom and have some Holy Ghost and have some logic, they would eventually come to determine the truth that America is the tribe of Manasseh.
The Americans, that when it says, speak to the children of Israel, that includes Americans.
That the tribe of Ephraim is the British Empire. That includes Canada. Amen. It includes England, Ireland, Scotland, the Netherlands, and more and more.
And Australia and New Zealand. Amen. The tribes of Israel, the children of Israel, are worldwide.
As the Bible said that He would bless the descendants of Abraham, Isaac, and Jacob and give them the promises.
Amen.

And the blessings that we would control the gates of our enemies, we would control the lands of our enemies, that the whole earth would be blessed by this particular seed of Abraham, Isaac, and Jacob. Amen.
And what about the Gentiles? People don't understand that even when this was written, there were Gentiles among them. Amen.
Doesn't it say that a mixed people came out of Egypt? A mixed people? Even some of the Egyptians came out with them. Why wouldn't they? Amen.
When you got hail pouring down from heaven, and water turning to blood, and all these different plagues, of course there were some Egyptians that went out with them. It was a mixed multitude, as the Bible says. Amen.
And the commandments of the Lord are for anyone, Jew or Gentile, Greek or whatever.
It don't matter what race or what color or what tribe or what nation. A man's salvation is available for everybody. Isn't that very basic? Amen.
So if you want to serve God, it's the same rules for everyone. God doesn't have a different rule for the Jews than what he has for the Gentiles.
It was always the very basic fact of history and of the Bible that the Gentiles was always welcome to join in.
And to follow the rules of God. To serve the true God of Israel. And be adopted in, even as it says in Romans, to be adopted into the family tree, the tree of life. Amen.

And verse 9 continues to say to them that you shall enter into the land when you enter into the land that I give you. Which would be a new land, a foreign land that you would take away by war. Joshua had to wage war. Amen.
And reap the harvest of it, then shall you bring a sheaf, the first fruit of your harvest to the priest.
So here we get into the real topic now of today. A sheaf offering. And how this relates to the occasion of Christ, Christ ascending up into heaven.
We know that the whole burnt offerings in verse 8 is a foreshadowing that would eventually be fulfilled with our praises and our prayers.
Being our offerings to the Lord in the new covenant. On the same dates. Amen. Now this sheaf offering would also have a symbolism, a foreshadowing of Christ himself being raised up into the air.
As this sheaf offering, which is a bundle of barley, being lifted up into the sky.
He should bring a sheaf, the first fruit of your harvest to the priest. And he shall lift up the sheaf before Jesus to be

accepted for you.

Some translations, a lot of translations say for you to be accepted. So that's up for debate right there in what order. And that's a difficult thing to determine. But no matter what order you put those words, you can get either meaning from it, regardless of the order.

And it says, on the next day after the first weekly Sabbath, the priest shall lift it up.

So very specifically, it would be the day after the weekly Sabbath, that would be Sunday.

That this sheaf offering, this bundle of grain is lifted up to the sky, to God. To be accepted for you or for you to be accepted in this symbolism.

Now notice in verse 12, and you shall offer on the day in which you bring the sheaf a lamb without blemish of a year old for a whole burnt offering to Jesus.

So when it goes down through all these different things. And verse 14, in the last part of verse 14, it says a long term statute throughout your generations in all of your dwellings.

Verse 15, and you shall count from the day after the rest day, from the day on which you shall offer the sheaf of the heave offering seven full weeks.

You should count seven full weeks. And how you count to Pentecost. Verse 16, until the next day after the last week, you should number 50 days, you should count 50 days.

And you should bring a new meat offering to Jesus. Then it tells you more about Pentecost after that.

So we've always observed, our ministry has always observed counting the 50 days to Pentecost.

The word Pentecost actually means the number 50. So it's 50 days. That's very, very significant and important. So you would start with the Sunday after the weekly Sabbath of Unleavened Bread.

So you've got Passover and then you immediately have the seven days of Unleavened Bread.

So whatever, whether it's in March or April, because it would vary year to year, you would find the day of Passover and days of Unleavened Bread, you would observe Passover with the Passover communion at sunset, the sip of wine, the one bite of Unleavened Bread to accept the body and blood of Jesus Christ for the atoning of your sins.

That's way different than just one prayer. That's way different than just believing. Amen.

Obedience to God in what the Bible actually tells you to do is considered being a fanatic, being a lunatic, just because you believe the Bible and commit to Christ 100%.

Just because we commit to Christ 100% with total obedience, with reverent fear of the Lord, we're considered religious fanatics.

But we have always counted these 50 days to Pentecost. But I never understood the significance of the wave offering, the sheaf offering, the grain offering.

And I'm not saying that we have to offer grain or take a bundle of wheat and hold it up to the air. Of course not. Amen. But it was a symbolism of what it was foreshadowing. And there's something new coming in.

And like I said, that is the occasion of Christ. We will prove that. And notice that we must make a point here that there is an offering of grain at the beginning of the 50 days, and then there's another offering at the end of the 50 days actually on Pentecost.

It's very important that Pentecost starts and ends, or rather the counting of Pentecost has a start and an ending point.

So it's important if we're going to keep Pentecost, we must also draw a significance to the beginning of the countdown, just like we do with Purim.

Purim is the beginning of the countdown to Christ's return. People don't even know that. But Daniel 12, Daniel says, How long will it be to the end of these things?

And the answer that came to him was that there will be 1290 days, but bless is he that cometh to the 1335 days.

And when you read the whole Bible, you come to eventually understand that that countdown starts with Purim.

So Purim is a significant beginning to the end. But Pentecost also has its own 50 day countdown, and we must begin to make a significant notification, we must begin to put a significance in our minds and heart about the first day of that countdown.

Now let's learn why here. Notice in verse 10 that it uses the word firstfruits. Right there is a major clue.

If you have a highlighter or ink pen, we would like to circle it, highlight it, underline it, something like that.

Because that word firstfruits, as soon as you saw that word, it should have rung a bell in your heart. It should have rung a bell. Firstfruits.

Let's look at that same word over in Corinthians. First Corinthians 15. Page 196, if you have the paperbacks of the

Alpha and Omega Bible. 1 Corinthians 15. Now as soon as I say that, it should ring a bell in your mind. That is what we call the resurrection chapter. Amen. If you have read the Bible sufficiently, over and over as any Christian should, amen, there are certain things that should ring a bell to you every time you hear it. Amen. Like Hebrews 11, as soon as you hear that, you should think the faith chapter. When you hear 1 Corinthians 15, you should automatically think the resurrection chapter. Amen. Just like Leviticus 23, you would automatically think the Holy Days. Amen. Just like Matthew 24, you would automatically think the list of things we must watch for in the end time, a list of prophecies. Amen. If you read the Bible, this is what people don't do. So in 1 Corinthians 15, in the resurrection chapter, we'll go down to verse 20. And it says, But now Christ has been raised from the dead the firstfruits of those who are asleep. That verse, as short as it is, is atomic weapon against false doctrine. Amen. The firstfruits of those who are asleep, not in heaven, not in hell, but those that are asleep. I think it's John 3 that says that no man is ascended up to heaven except for the Son of mankind that came down out of heaven. Amen. But Christians are taught from childhood that our dead grandparents, dead relatives, are watching over us as if they turned into a different species, as if they had turned into guardian angels, and they're watching over us. And where does the Bible say that our dead relatives turn into a different species, turn into angels? Where does the Bible teach that? And where does the Bible say that our relatives can see us and hear us? Where does the Bible teach that? Nowheres. Nowheres. Amen. Absolutely nowhere. It says right here, as it says literally dozens and dozens and dozens and dozens of times in the Bible that they are sleeping. The people would just read it and believe it. Amen. But also it says in this verse, it calls Christ the firstfruits, and it's directly related to resurrection.

So in Leviticus 23, that wave sheaf offering, lifting up that grain into the sky, being called the firstfruits, Christ is the firstfruits of all those that are sleeping, waiting for the resurrection. Amen. How can you go to heaven if you're, or how can you come down out of heaven? It don't make sense, what I'm trying to say, because I'm asleep myself. How can you go to heaven the first resurrection if you're already in heaven? Come here, Brother Jared, your turn to speak. It means to say, how can you go to heaven during the first resurrection, the resurrection, if you're already in heaven to start with? Exactly. Thank you very much. Amen. Traditional doctrine simply doesn't make sense, does it, when you really think, when you take time to think about what they have taught you and compare it with what the Bible says. Amen. But Christ being the firstfruits, directly related to what it said in Leviticus, that's a huge clue. Amen. Now, firstfruit, when it uses that word, it's talking about a harvest. Amen. Jesus was constantly using the analogies, the parables of the kingdom in relationship to farming, growing fields of grapes and wheat and barley, all these different things. Amen. So, a very significant symbolism.

Now, let's go over to John chapter 16, John 16. John 16, verse 7. Jesus says this, Right here, Jesus very clearly teaches that the Holy Ghost could not possibly come, we cannot receive the Holy Ghost unless Christ first goes away. And then you go down to verse 17, Some of His disciples then said to one another, What is this thing that He is telling us? A little while and you will not see Me, and again a little while and you will see Me, and because I go to the Father. Because I go to the Father. Jesus very clearly had to ascend up to heaven to go to the Father to be glorified before the Holy Ghost could be brought down to humanity so that we may be saved. Not only did He have to die and raise from the dead, but He had also ascended up to the Father to be glorified so that we may receive the Holy Ghost. Absolute requirement. So, then we go to chapter 14, verse 27. Jesus says this, chapter 14, verse 27, That's very important. I go away, I will come to you. When you really study John 14 and John 16, those two chapters, the Holy Ghost, the Helper, the Comforter, the

Advocate, is the return of Christ Jesus to every one of us individually in our souls.

As we are saved, we receive the Holy Ghost. People don't understand the difference between the Holy Spirit and the Holy Ghost. They're not two different spirits. They're not two different beings. They're the one and the same Spirit.

They are the one and the same God, the one and the same being.

But they are, but however, they are two different manifestations. The Holy Spirit worked with Moses, Samson, amen.

Samson, the Holy Spirit, would come upon him and he would rip things apart, amen.

The Holy Spirit spoke through a donkey. The Holy Spirit did many things in the Old Testament, amen, and even in the New Testament. The Holy Spirit is the breath of life that God breathed into Adam and Eve, amen.

The Holy Spirit is the breath of life even in dogs, monkeys, chickens, cows, horses, and even wicked people, even trees, even the wind that blows, even a tornado and a hurricane.

The Holy Spirit is ever worse all at one time throughout the universe, even on Mars and Jupiter and the moons. The Holy Spirit is all-encompassing.

But the people in the Old Testament, Samson and Moses and all those people, even though the Spirit of God moved with them through the Holy Spirit, through the breath of life, they are not saved, and they're not in heaven, and they have not received their promises, and they have not received their rewards. The Bible very clearly says that.

It says it, but people haven't read it because they haven't read the Bible. Amen. You don't even know what I'm talking about because you haven't read it enough.

But the Holy Ghost, Jesus had to die. He had to raise from the dead and then ascend up to heaven as the offering to the Lord for us to be a subject.

And then He would return in that manifestation of the Holy Ghost. A ghost is a person that has died, but even though they have died, they are walking and talking and moving about. That's a ghost. Isn't that what a ghost is? Amen.

We're not talking about a demon. That's different. A demon is not a ghost. A ghost is a human soul that has died, but yet is up and about walking around. And not a wicked ghost, not a haunted ghost, but the Holy Ghost. That's the qualifier. Amen.

That is what specifies. It's not a demonic ghost. It's not an evil ghost. It's not a haunting ghost. It's not a scary ghost. It is the Holy Ghost. A lot of people don't like the word Holy Ghost because of the word ghost, but it's very specific. The Holy Ghost, not just any ghost. Amen.

The Holy Ghost directly related to the blood, body, crucifixion, resurrection, and decision of Christ. Samson didn't have that. Moses didn't have that. For they were not saved through the blood of goats and lambs and sheep. Amen.

So they have to come back in the second resurrection. Jesus very clearly taught that. That the last shall be first and the first shall be last. He said that twice and people still don't know what He meant by it, even though He said it two times. Amen.

So we see here in verse 27 and verse 28 that I will come to you. He is the advocate. Is not Christ the mediator? Is Christ not the advocate? Is Christ not the comforter and the helper?

Yes, He is. The Holy Ghost is Christ. The Holy Ghost is Christ crucified and resurrected and ascended. That's different from the Holy Spirit. The Holy Spirit was never crucified. Amen.

Chapter 20, put it in verse 1. We're going to read almost. This is what's going to put us all together. We put it together to blow your mind to ashes.

John 20 verse 1. Before the first day of the week Mary Magdalene came early to the tomb while it was still dark and saw the stone already taken away from the tomb.

So Christ was already departed from the tomb. It was dark yet. It was not yet Sunday. It was not yet the first day of the week. It was still the Sabbath. It was still Saturday night. And it was not yet sunrise. It was still dark.

It was not yet sunrise. Jesus did not rise at sunrise. It was not sunrise yet. He was already gone from the tomb. He did not rise on Sunday because it was still the Sabbath. It was not yet the first day of the week.

He rose Saturday night in the night time. We have an article on the website that narrows that down to probably around 3 o'clock in the morning Saturday night. But they come to the tomb. It was still dark. And He was already gone.

Then verse 2. So she ran. Mary Magdalene did. She ran and came to Simon Peter and to the other disciple whom Jesus loved, which is John, and said to them, They have taken away the Lord out of the tomb and we do not know where they have laid Him.

So Peter and the other disciple, John, went forth and they were going to the tomb. And the two were running together and the other disciple ran ahead faster than Peter, John did, and came to the tomb first.

And stooping in and looking in, he saw the linen wrappings laying there that he did, but he did not go in. And so Simon

Peter also came finally following him and entered the tomb and he saw the linen wrappings lying there. And the face cloth which had been laid on his head, not lying with the linen wrappings, but rode up in a place by itself so neat, so clean and neat. Amen.

So the other disciple, John, who had first come to the tomb, then also entered and he saw and believed, for as yet they did not understand the scripture that he must have until that moment.

Until that moment. So the disciples went away again to their own homes. But Mary Magdalene, standing outside the tomb crying, and so she wept and stooped and looked into the tomb and she saw two angels in white sitting, in white, sitting, one at the head.

I think we need to add a comma afterward, white. Two angels in white sitting at where the body of Jesus had been laying. The body of Jesus had been laying.

Pardon me for a second while I write down a note real quick. Then verse 13, and they said to her, woman, why are you crying? And she said to them, because they have taken away my master and I do not know where they have laid him. When she had said this, she turned around and saw Jesus standing there. And they did not know that it was Jesus. She had a different appearance. Jesus said to her, woman, why are you crying? Whom are you seeking? Supposing him to be the gardener, she said to him, sir, if you have carried him away, tell me where you have laid him and I will take him away.

Jesus said to her, Mary, she turned and said to him in Hebrew, Rabbi, which means teacher, Jesus said to her, might yet ascend it to the Father, but go to the Father, but go to my brethren and say to them, I ascend to my Father and your Father and my Theos and your Theos.

Notice this, she was not allowed to touch him yet because he had not yet ascended to the Father.

Now, most Christian pastors believe that while Christ was dead for three days and three nights, that he was actually alive and traveling back and forth between heaven and hell.

So they believe that Christ had ascended up to the Father during those three days and three nights when he was asleep in the tomb, when the Bible absolutely says that he had not ascended up to the Father during that time. Amen?

So their belief contradicts the Holy Scriptures as the majority of their beliefs do. Amen.

The truth is, three days and three nights, he was in the earth, the tomb, even as Jonah was in the belly of the whale for three days and three nights, not just part of Friday and all of Saturday, and then rising Sunday morning at sunrise.

That's not three days and three nights.

People don't read the Bible and they don't believe it. They would rather believe a tradition that doesn't make sense and doesn't align with Scripture.

Because, oh, the pastor must know what he's talking about. A good Friday and a Sunday morning resurrection is not three days and three nights and does not align with Scripture.

Jesus did not ascend up to heaven during those three days and three nights. He was supposed to be in the earth, in the tomb, all three days, all three nights, unless the Bible is lying.

So who's lying? The Bible or these pastors? Verse 18, Mary Magdalene came, announcing to the disciples, but yet, I'm going to pause right there again, because notice that she was instructed to tell them that he's ascending.

I've not yet ascended, but go and tell them I am ascending. As he was basically saying, it's about to happen. Amen?

That's what he's saying.

Go tell them that I ascend. By the time you tell them, it's going to be done. I'm about to do that right now.

Excuse me. Go. Excuse me. Go tell them so that I can go do this. That's exactly what's occurring here. Amen?

And Mary Magdalene announced unto the disciples, I've seen the Lord, and that He had said these things to her, that He has ascended, or He is ascending.

So when it came evening on the first day of the week, Sunday evening, and the doors were shut, that means locked, where the disciples were for fear of the Judeans.

They were in fear of arrest. They were in fear of arrest. Amen. So the doors would not only be shut, they would be locked, if you have any common sense at all. Amen?

And Jesus came and stood in their midst, even though the door was locked. So He has already ascended, and returned, and has been glorified, able to walk through doors. Amen.

He has made a change. He's been glorified, like the wind. He is as the wind. Amen. Even greater than the wind. Amen. The wind can't go through a locked door.

Notice that. In John 14, I think it was, verse 27 and verse 28, peace I leave with you not. In relationship He said that, in

relationship to the very fact that He had to leave and return, and would return as being the advocate, the Holy Ghost. That peace I leave with you was directly related to the receipt of the Holy Ghost, but that He must leave before we can receive that peace, before we can receive that Holy Ghost.

So as soon as He walks through the door, and they notice He's there, that's the first word He says. That's the announcement of the Holy Ghost. Amen. That He had and returned, left and departed and returned, so that now we can have that peace. Peace is with you. Amen.

Verse 20, and when He had said this, He showed them both His hands and His side, and the disciples then rejoiced when they saw the Lord, when they realized it was Him. So Jesus said to them again, peace with you as the Father has sent you.

And when He had said this, He believed the Holy Ghost. This was about Pentecost, the day of the 50-day countdown to Pentecost.

And yet, in chapter 2, they think that the day of Pentecost of that year was the first time that anybody had received the Holy Ghost.

And yet, right here, 50 days before Pentecost, on the first evening after His resurrection, people are receiving the Holy Ghost. Amen.

People cannot receive the Holy Ghost if He had not yet ascended up to the Father. Amen. He ascended that very morning, that very day, after seeing Mary Magdalene. Amen.

Verse 23, if you forgive the sins of any, then their sins must be forgiven them. If you retain the sins of any, then they have been retained. Meaning that now that you have the Holy Ghost, you now have the power in heaven and earth both to retain another person's sins.

Now this was specific to His disciples and to the ministers of God, the apostles and prophets, evangelists, pastors, and teachers, and even to individual church members.

Because even individual church members outside of the administration of the church, they have the Holy Ghost. Amen. If you're truly, truly, truly saved, which most are not, but if you're truly saved and you truly have the Holy Ghost, you keep the Sabbath, you keep Passover, you keep Pentecost, and you do so with reverence and commitment to the Lord, with the sincerity of heart, mind, body, and soul, then you have the power to not forgive someone.

You have the power to do that. So again, this is a challenge because you've always been taught that you have to forgive everyone for everything without exception.

I've seen people over and over in my life, over and over and over. On the internet, they were murdered, their children were murdered, but I forgive the person that murdered them.

Bullcrap. They're like bullcrap. They're lying to themselves and they're lying to God. Amen, they are.

They're lying to themselves and they're lying to God. That would be pretty stupid to forgive somebody for murdering your children. It would be pretty stupid, and God would not respect that level of stupidity.

He wouldn't respect it. Does Jesus forgive somebody for murder if they don't repent? If the person is not sorry for what they did? If the person has not committed to never doing that again?

No, Christ does not forgive them if the person isn't honestly and sincerely repentant of their actions and if they have not changed their ways. Christ does not forgive them. Amen.

In verse 24, But Thomas, one of the twelve, also called Didymus, was not with them when Jesus came. So the other disciples were saying to them, We have seen the Lord. But he said to them, Unless I see in his hands the imprint of the nails and put my finger in the place of the nails and put my hand into his side, I would not believe.

And after eight days his disciples were again inside and Thomas with them. Jesus came and the doors having been shut, which of course was locked, and stood in their midst and said, Then he said to Thomas, And believed. Amen.

This is very clear, even though it does not actually say the words that he ascended into heaven that day and came back down.

And that's what people want. People want thunder and lightning before they would believe. They're very similar to Thomas.

That Thomas would not believe until he actually saw with his own eyes and touched with his own hands the scars and wounds of Christ.

People want thunder and lightning. They want it to be spelled out in black and white or else they won't believe it because they don't want to use the very basic principle of logic and common sense, reading between the lines.

He was not allowed to be touched at the very first thing in the morning while it was still dark before sunrise. He was

not allowed, nobody could touch him.

He says to her, Go and tell them that I ascended. Even though he had not yet ascended, go tell them.

And then at evening, building within the room, and again eight days later, something had hatched him. Something had happened. Amen.

So now we can actually answer people's question, because I wasn't able to do that before when people asked me the question about why was Mary not allowed to touch him, but later on Thomas could touch him.

I really couldn't answer that before. Now I can. That solves a mystery. Now I can answer that, and accurately so. Amen.

The first verse that will confirm a second occasion, not just on Acts, not just only as we return to Mark 16, just only as we return to Mark 16, not only on the Acts chapter 1 occasion of Christ, but an earlier occasion.

Will be proven without a shadow of a doubt in Mark 16. Now as we return to Mark 16, we'll start in verse 1, but first I want you to remember the book of Acts chapter 1, and we'll go read that after this.

But you remember that in Acts 1, He ascended up to heaven in front of the disciples, He ascended up into heaven into the clouds, and He had said that, or the angel had said, that He would return in the same manner.

We'll compare that with Mark 16, a vision. Mark 16 verse 1, the Sabbath day was waning, it was almost over with, but not quite over with.

Mary Magdalene and Mary the mom of James and Salome, they brought spices so that they might come and anoint Him.

Very early, before the first day of the week, they came to the tomb, it was near sunrise. They were saying to one another, who will row away the stone for us from the entrance of the tomb?

And looking up, they saw that the stone had been rowed away, although it was extremely large. Entering the tomb, they saw a young man sitting at the right, wearing a white robe, and they were amazed.

And He said to them, Do not be amazed, you are looking for Jesus the Nazarene, who has been crucified. He has risen, He is not here. Behold, here is the place where they laid Him.

But go tell His disciples and Peter that He is going ahead of you to Galilee, there you will see Him, just as He has told you.

They went out and fled from the tomb, for trembling and astonishment had gripped them, and they said nothing to anyone, for they were afraid.

Verse 9, Now after He had risen before the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

She went and reported to those who had been with Him, while they were mourning and crying. And when they heard that He was alive, and had been seen by her, they refused to believe it.

After that, He appeared in a different form to two of them, while they were walking alone on the way to the country. And they went away and reported it to the others, but they did not believe them either.

Verse 14, Afterward He appeared to the eleven themselves, as they were reclining at the eating table. That's very important right there.

I'm going to highlight that. That He appeared to the eleven themselves, as they were reclining at the eating table. That's not what we find in Acts 1.

That's not what we find in Acts 1, when He rose up into heaven in front of them. They were not gathered at a eating table.

So this is an entirely different day, entirely different context, in which we find the ascension ten days before Pentecost in Acts 1.

So here it continues, and it says, He rebuked them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

And He said to them, Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved.

He doesn't say, those that have prayed a prayer of salvation. He doesn't say, those that have repeated the words of Billy Graham.

He doesn't say, those that have believed, or those that have had faith. But rather, He says, very specifically, those who have believed and been baptized shall be saved.

That matches Acts 2, verse 38. But he who has not believed shall be condemned. These signs can come from commitment in my name, casting out demons, speaking with new tongues, picking up serpents, and if drinking any deadly poison that it would not hurt them, laying hands on the sick and they will recover.

So when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. And they went out and preached everywhere, where the Lord worked with them, while the Lord worked with them, and confirmed the word by the signs that followed.

Notice He was ascended up to heaven after having spoken these words while they were at the eating table. This very clearly describes the occasion of Christ in the context of the first day of the week. Isn't that what it is? It starts out this chapter talking about, first of all, during the Sabbath, while it was still dark, then after sunrise, it changing from the Sabbath to Sunday, which proves that sunset to sunset is silly, doesn't make sense, not logical, and is not correct.

Even though the Jews have traditionally done sunset to sunset ever since they were deceived by the Assyrians and Babylonians, but not before that.

They originally did sunrise to sunrise, as history shows and as Scripture shows, if people would read more of it. The context is all of this occurring on Sunday. If I look into verses 9, 10, 11, it's still the same day. Verse 14 is still the same day.

All of this is happening, this entire chapter is happening Saturday night and Sunday. This is very clearly describing Christ ascending into heaven in a very different context than Acts chapter 1.

This proves that Christ ascended to heaven two times. He ascended first on that Sunday, came back down that same day, allowed people to touch Him eight days later, continuing to allow people to touch Him.

Then, 40 days later, ascending back to heaven the final time, the final and last time ascending to heaven 10 days before Pentecost, then coming back down again in the form of the Holy Ghost on the day of Pentecost.

One more verse I'm going to show you is back in John chapter 12. Let's go over that.

And we should read Acts 1 as well after this. We should read Acts 1 after this. But John 12 verse 20. Come on. John 12 verse 20. Brother Jared, can you turn that Bible over there?

John 12 verse 20. And it says, Now there were some Greeks among those who were going up to worship at the fiesta. Notice this. Not just Jews only, but Greeks as well.

And verse 21, Then these came to Philip, who was from Bathsheba of Galilee, and asked Him, saying, Sir, we want to see Jesus. And Philip came and told Andrew. Andrew and Philip came and told Jesus.

And Jesus answered them, saying, The time has come for the Son of mankind to be glorified. Truthfully, I tell you the absolute truth, unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, it bears much fruit.

He who loves his life loses it, and he who forsakes his life in this world will keep it to eternal life. Amen.

We need people. We need people who will forsake their life and commit their life, surrender their life to service to the Lord. That's what we need. Amen.

We need people that will put Christ first and become slaves to Christ. We need that so very desperately. We need that. Amen.

But notice how he is describing himself as the grain of wheat. Again, connecting Leviticus 23, the wheat being the firstfruits, and Christ being the firstfruits, and 15 being the firstfruits of the dead, of those who sleep.

So it says here, a grain of wheat that dies, that goes into the earth, into the tomb. Amen. He is describing himself as a that in connection with the glorification. Amen.

So, we have this biblical, solid biblical connection to Christ's death and resurrection, and specifically the glorification of Christ in connection with the grain of wheat. Amen.

I'm not saying that we should wave green in the air during the Days of Unleavened Bread on that particular Sunday, the first Sunday after the first Sabbath of that particular week, but I'm saying that for on now on, on now on, we can recognize that day as being the day that Christ rose up into heaven and came back down the same day, rather quickly, and breathed upon the disciples to give them the Holy Ghost for the first time. Amen.

Fifty days before Pentecost. So it is a significant date to make observation of. However, there's no biblical command to gather that day unless it falls on the first Day of Unleavened Bread.

We gather on Passover evening, only if you're baptized, only with baptized members, only those who have been baptized in the truth. We're not talking about people that have been baptized into the Babylonian religion, Christmas and Easter and Trinity and all that crap.

But only the people that's been baptized by a true minister who actually has the truth and obeys the truth. We gather together with only those people and no one else on Sabbath evening to take the sacred communion of the body and blood of Jesus Christ symbolized in that wine and bread.

Then we meet again the next day, after Passover, for the first day of Unleavened Bread, which is a commandment, Sabbath day. Sometimes that will fall on Sunday, sometimes it won't fall on Sunday.

But even if it does not fall on Sunday, we would just recognize that is the day He ascended up and came back down. Even as the second time He ascended, we do not gather ten days before Pentecost, right? Ten days before Pentecost, He ascended up for the final time, and yet we don't gather that day. It's not a commanded Sabbath, it's not a commanded gathering.

It is His crucifixion day that we are commanded to gather. It is the Passover, not His birth, but His death, is what we are commanded to commemorate with a solemn gathering, with the wine and unleavened bread.

Not adding to and not taking away from what the Scriptures tell us and command us to do. Amen.

And then finally go over to Acts 1 so that we can see very clearly that what we read in Mark is an entirely different date, an entirely different context, a different day of ascension.

In Acts 1 verse 4, Acts 1 verse 4, gathering them together, He actually called the disciples together, whereas compared to Mark 16, they're already together and He comes to them.

That's different than what we find here, where He actually calls them together. That's entirely different.

So He calls them together and He commanded them not to leave Jerusalem, but to wait for what the Father had promised and which you heard of from Me.

For John baptized with water, that you would be baptized with the Holy Ghost not many days from now.

But yet, we know that on the first day that He rose from the dead, the day after, on that Sunday, He did give the Holy Ghost to those same men.

They already have the Holy Ghost, but this time, they're going to be baptized with the Holy Ghost.

In other words, they would be totally emerged with the Holy Ghost, overflowing, overpowering for a different measure of the Holy Ghost.

This is growing in the measure of the Holy Ghost. People don't understand that we're supposed to grow in the measure, the measurement of the Holy Ghost that we have.

It's not enough. It's not sufficient enough to just receive the Holy Ghost. They had already received the Holy Ghost 40 days before what we're reading right here.

And actually 50 days before they were baptized with the Holy Ghost. So there's a measure, a measure which is only a seed of the Holy Ghost, and then there's a measure where you're drowning with the Holy Ghost, where you're baptized with the Holy Ghost, where you're swimming in the Holy Ghost. Amen.

We are to grow in the measure of the Holy Ghost. Amen. So we see, and then we know, that He rose up into the clouds over here in verse 9.

He was lifted up while they were looking on, and the cloud received Him out of their sight. So it's an entirely different description and context and timing and date.

And He says nothing about serpents and all that here in Acts 1. It's a very clearly different date and context, entirely different teaching, what He was teaching, what He was talking about, entirely different.

Nothing similar other than there's a measure of the Holy Ghost on both days. A different measure.

At this time I now open up the chat room on Mixlr to see if there's any questions, and also on Telegram and WhatsApp, and also in my text messaging if anybody has any questions about anything I've said.

Also, now would also be the time that you are free to give a testimony, say a word for the Lord, to glorify God, to praise God, to share with people your testimony, something God did for you, even if it was 20 years ago or even 50 years ago, something God did for you that you want to share in order to praise God.

This is the responsibility of the church at this time, the duty of the church at this time to have your part in the worship service.

And everybody should bring something to the table. Paul very clearly taught that one person brings a song, another person brings a tongue, another person brings interpretation of tongue, the next person brings the coffee.

Come on now, every person brings something, and that's who brought the tacos. We're supposed to bring something, and so I give people time.

Brother AJ in Korea, as noted in the Heavenly Signs article recently posted, if a strong delusion occurs on March 14, 2025, then 1293 days later, after that, should be the day of atonement.

So yes, I did check that, and that is correct that it does come out to that count. Absolutely. Now again, the 2025

calendar, because some people may not have been tuned in at that time, at the very beginning of the broadcast today, but the 2025 calendar that everybody has already printed out a couple of years ago when I made that calendar, I had some mistakes in that. So I'm making corrections to the 2025 holy day calendar, and I will be releasing that hopefully tomorrow, if not the next day, but I think I should be able to get that done today and tomorrow, hopefully get that released by tomorrow night.

An updated, new improved, more accurate calendar for 2025, as well as a brand new calendar, which we didn't have before, for 2026 through 2028. Hopefully all that will be available by tomorrow night, and then everybody can print all of those out and have that saved for the future.

Let me see. Now along that same line, I'm glad you brought that up, because as I was making the holy day calendars last night, or yesterday rather, and working on that project, I came across that I need to make a point about the new moons, the first day of each biblical month. We know that originally people did not have the internet, and they didn't have NASA to be able to give us the moon phases ahead of time.

There was a watchman, always assigned in ancient times, there would be a watchman out in the field, waiting for the appearance of the first crescent moon. And when he saw the first crescent moon, returned from total darkness, because there's always one, two or three nights where there's no moon at all, is not lit up, there's no illumination of the moon. And then when the moon starts to return back to illumination, and he sees the first little crescent, which occurs at sunset, he would blow the trumpet, and that would announce that that was the day, or the first day, of the biblical month.

And they would then start counting to the holy days if it was the seventh month, or whatever, or the first month.

So I want to make a clarification on that. Now that we have NASA and other websites to give us the moon phases, years and events, so that we can make these calendars, years and events, the NASA and other websites might say, there is an illumination of the moon of only 0.00 something something percentage. But we need to understand that we can't see the moon in a 0.0012 percentage.

It has to be a full 1% illumination before we can see it. And that is significant. The moon would be announced as the new moon of the month, to start counting the holy days, once it actually appeared to the naked eye via the telescope.

Amen?

To the naked eye. That's the way it was done for thousands of years. Thousands of years. And God accepted that. In that mannerism, we did not need a telescope to be able to spot it. It was spotted by the naked eye, and that determined, successfully, the holy days. Thousands of years.

We can use, I use, the websites to make these calendars, years and events. But we have to look at when the moon phase is 1% or more for the first time of each month.

If it's only 0.05, that's not going to be visible. Even though it might be illuminated to a very minimum amount that God would see it, angels would see it, but mankind would not see it with the naked eye. Therefore we cannot count that as new moon, yet, until it gets to 1%.

But here's a very interesting thing. Once we get into the seventh month of 2028, which is very, very, very, very significant, because of the revelations we received in the past two weeks, that the year 2025 occurs on March 14th, which is extremely, extremely rare.

And there is a total lunar eclipse on that same date. And on that same date of March 14th, 2025, yes, that's correct.

The Qur'an says, even though we don't believe in the Qur'an, but it's important to understand what it says. It says that there will be a lunar eclipse on the day of resurrection.

And then we have hadiths, I believe more than one, that says that there will be a lunar eclipse during Ramadan, at the timing of the resurrection, the day of judgment, maybe even the return of the Maori in one of the hadiths. I think it might mention that.

So, if we understand that the Anton Antichrist will appear on the day of Purim, as revealed in the Bible, if you read it very, very carefully, then we connect this with what the Qur'an says during Ramadan.

And the Ramadan can fall any time of the year, any time of the year, any time of the year. It is so variable. But Purim always happens in March and April, only March and April.

Then you have the lunar eclipse on top of that. Then you have the March 14th on top of that, because March 14th is part of the revelation that God gave me way back in 2006, as the first prophecy that God really gave me, specifically to me.

We put all these together, there is alignment that is mind-boggling. And only if you start counting with Purim to go to the countdown of the return to Christ of 1335 days, that we land on the Day of Atonement for the marriage supper of

whatever year.

If you start with Purim of any year, and go three and a half years through the great tribulation, then the marriage supper automatically happens on the Day of Atonement, which is the day that the Jews have always taught for thousands of years.

The Jews have always taught that the Day of Atonement is the day of the marriage supper. They have always taught that for thousands of years.

Christians have never heard this, because Christians don't know anything. Christians are very ignorant of history, and of the Bible, of Scripture, of God. They're ignorant about everything.

But the Jews know a little bit. The Jews know about the Sabbath, even though they do the sunset-to-sunset foolishness. They know about God's biblical holy days. They know about the Day of Atonement being the marriage supper. Amen. But the reason I mention 25 is because if you start counting from Purim of 25, then you go all the way through the Day of Atonement 28.

So, that's a new article.

Okay, here's the importance with today's, here's the importance I'm trying to get to.

The Feast of Trumpets, which occurs on the first day of the seventh month, which is nine days before the Day of Atonement, in the year 2028, is a very special situation.

A very special situation. Because I was just telling you that the moon must be one percent in order to be visible to the naked eye.

But in 2028, the Feast of Trumpets, which is the first day of the seventh month, which you must determine the first day of the month before you can determine the Day of Atonement. Right?

You've got to have the new moon determined first, then you can count the days of the month to find the tenth day of the month for the Day of Atonement.

But on that particular year, Feast of Trumpets occurs when the moon phase, illumination, is zero point, let me look at my notes, zero point 0094.

Again, the illumination of the moon at the Feast of Trumpets, 2028, that's September the 19th, September the 19th, 2028, the illumination is zero point 0094 percent.

What that means is, it's almost one percent. Almost one percent. Just barely, barely, barely hanging on to one percent. So it could be visible, or it might not be visible, depending on atmospheric conditions. I believe that atmospheric conditions will be favorable for it to be visible on that date.

And if not, then Trumpets will occur the next day. No problem. We'll still have the Feast of Trumpets, regardless.

And then you can count ten days, you come to the Day of Atonement, and then the church is called up at the marriage supper on the Day of Atonement.

But the thing is, the Feast of Trumpets have traditionally been called, for thousands of years, the Feast of Trumpets has always been called the day that no man knows.

The day that no man knows. The hour or the day of Christ's return. So that's what Christ had said about his return, that no one knows, right? But he said that in the context of present tense, when he said it.

He did not say no one would ever know, ever, ever, ever, in the future, no one would ever know, it would never be revealed. He didn't say that.

Even though everybody, everybody takes it as if he said it for our damn time. But he did not say it for our damn time.

He was answering the people that were standing right in front of him, was he not? Amen? People don't understand that. It's very important to understand who is talking and who is being talked to. He was speaking to the people standing right in front of him.

He wasn't speaking to us two thousand years in the future. He didn't say that it would never be known by anyone. He spoke in the present tense of that day, of that time, of two thousand years ago.

But nevertheless, when he said that, it was a clue, the day that no man knows the hour or the day, which is typically what you call the traditional phrase used in a direct connection to the Feast of Trumpets.

That's not saying that we're going to rise on the Feast of Trumpets, but rather you must first determine that date. You must first determine the date of Trumpets before you can count the days to the final one thousand three hundred and thirty fifth day. Amen?

So if you don't know if the moon is going to be a crescent that day or not, then we don't know for sure the day. We don't know for sure the day. We can't determine the Day of Atonement right down to the hour, right down to the day, until we see that moon or not see that moon on Trumpets. Amen.

So that's an interesting thing, a very special thing about that year of two thousand twenty eight.

That's not usually the case when I was going through the year twenty five, the year twenty six, the year twenty seven, and even for all the other months of twenty eight, I did not have that problem.

It was a large enough difference from one percent that I knew either it was or it wasn't the new moon. But then when you come to that date, out of all those multiple years, that date was the most relaxing about whether there would be a new moon that date or not. Very interesting.

Let me check the messages. Decyfer says this... That's good news. That is good news. I'm so glad to hear that.

Let me check. I don't see nothing on WhatsApp. I don't see nothing on Telegram. I don't see nothing on text message.

Let me also check. Let's see. Kareem in Jamaica, are you still there? I know that sometimes you leave to go to a local gathering there in Jamaica. So Kareem, if you could please let me know if you're listening. And if you are listening, just let me know that first.

And then after that, you can type in a testimony or something. I would greatly appreciate that. Now, Brother Jared, what you got there?

"I did notice something interesting. After Jesus had ascended and turned and he was coming in through doors and things like that, how much of the Son and how much of the Holy Ghost would that have been? I'm wondering."

I don't know how much he was flesh and how much was he spirit. Probably really all spirit, I would say, walking through walls. But being able to manifest himself physically.

An angel that is spirit is able to actually touch and move furniture and objects. So the spirit ramps their angels and spirits. They're able to do physical things. Move physical objects, stuff like that, and appear to look like a regular human.

The Bible is clear on that, that they're able to do that. They're able to look like they're in the flesh and do things that you would think are reserved for fleshly people, fleshly creatures. But they're able to do it, even though they're in the spirit.

And he had already ascended. So my best guess would be that he's totally spirit by that time, but able to do physical things and to be physically touched whenever he chose to be physically touched.

If he's able to be physically touched, again, angels that are spirit, they are able to interact with humanity as if they're in the flesh. They're able to manifest themselves, to look and appear and move objects and so forth.

Anything else?

Now, this new understanding allows us three things now. It's important to us in three ways. One, that we're now able to answer the question about why Jesus would not allow Mary to touch him, but did allow Thomas to touch him. We're now able to answer that question for the first time accurately.

Another thing, number two, to acknowledge the date of his first ascension, but not as a commanded holy day of rest, not a commanded Sabbath, not a commanded gathering, unless it falls on the first day of Unleavened Bread, but sometimes it does.

But to be able to acknowledge when he ascended the first time is important. It is important in the Bible. It was at one time a festival, but it doesn't say you have to gather on that day.

The third point in the way that is relevant to us now is that we must always begin the count to Pentecost during the week of Unleavened Bread. Even if Passover occurs on the weekly Sabbath, that we don't begin with the Sunday after Unleavened Bread has already ended.

The Festival of First Fruits of the Wave Sheaf often would always occur on a Sunday during the days of Unleavened Bread, and that began the count for Pentecost.

So that is important for us to how to when to begin the count for Pentecost is to always begin the count on a Sunday during the days of Unleavened Bread, even when Passover falls on Saturday. That is a significant clarification of how to count the days of Pentecost.

Anything else, Jared? No, thank you. So that concludes today's broadcast, and I want to give a shout out to Jeremy in Greensboro, North Carolina. If you are still listening each week, I would encourage you to email me, write me something, and let me know you're listening.

A shout out to John in Kansas, and everybody else that's listening. Simon in South Africa, Hugh and Dominique and their son in South Africa, and everybody else around the world. Thank you for listening very much. Thank you very much for listening.

Thank you, tastyvine, for listening. Also, Kevin in the state of Oregon, if you're listening, I appreciate that. And anyone else that might be listening around the world, I really do appreciate you listening and devoting your time to Christ. I'll see you next Saturday, next seventh day. See you then, and let's put on a song to take care of the audio delay.

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