

Full Sermon Transcript:
First Ascension of Christ, Wavesheaf Offering
May 3, 2026

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

Today is May the 3rd, 2026, the day of Wave Chief offering, the first ascension of Christ.

Let me blow the shofar. Praise Jesus. Let us go in prayer. Lord Heavenly Father, thank you for this new week, new day, new observance, more truth, deeper truth, more comprehension of truth.

Thank you, Father, that today your people will learn and grow and comprehend even more about the significance of this day as we just started observing this day last year, and we're still learning about it.

Thank you for your patience with us and that you continue to teach, guide, and lead.

We ask and accept for your special anointing on the remainder of these services on the sermon, know my body, heart, mind, spirit, voice, as I speak forth this teaching.

We also accept your anointing on the hearing and the receiving of the message. We also accept your anointing on the hearing and the receiving and the understanding.

Thank you that we're able through things like this to continue to improve the Alpha and Omega Bible study notes and so forth.

And we ask you to help us to bring this message to more people, reach more people throughout the nations, throughout the world, starting in our own gardens, and then alongside the highways and everywhere, planting seeds, gospel tracts, and flyers, planting seeds, gospel tracts, and fliers as we go, on the internet included.

We continue to do this work and occupy until you come. We commit the service into your hands.

In the name of Jesus, the Church says, Amen. You may be seated.

We're going to start in John 20. And in the message today, the sermon, we're asking the question, why did Jesus ascend into Heaven for only a few minutes or a few hours on that Sunday after his resurrection?

Why did he do that? What is the evidence that he did do that? We're going to read most of this chapter, John 20. We're reading from the Alpha and Omega Bible, but you're welcome to follow along in whatever translation you might have in front of you in your paperbacks.

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

Footnote says she arrived before sunrise. You can see that in the verse. It says she arrived while it was still dark and before the first day of the week.

So it was obviously still the Sabbath. It says in the footnote, it was not yet Sunday morning.

Jesus was already gone. Contrary to popular, traditional, denominational doctrines of mankind, he did not rise at sunrise.

See Genesis 1, the days are from sunrise to sunrise, not sunset to sunset. The Jews learned the Assyrian pagan calendar, including sunset to sunset, during the Babylonian and Assyrian captivities.

And that's a matter of historical fact. Oh, thank you. Thank you very much. There we go.

So we're going to keep reading now in verse 2. Now she ran and came to Simon Peter and to the other disciple whom Jesus loved.

That's talking about John, his best buddy. And said to them, I will give you a son, and a daughter, and a son, and a son, and a daughter, and a son, and a daughter, and a daughter, and a son, and a daughter, and a son, and a daughter, and a son, and a daughter, and a son, and a daughter, 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.

The two were running together and the other disciple ran ahead faster than Peter.

So that's John, ran faster than Peter, and came to the tomb first. And stooping and looking in, he saw the linen wrappings laying there, but he did not go in.

Now remember Jesus was crucified naked, 100 percent naked, and then they wrapped him with all the spices and oils and linen like a mummy, which they had learned in Egypt.

But he left his linen behind, right? So he would have also rose naked as well. Left his linen behind. Verse six, And so Simon Peter also came, following John, and entered the tomb, and he saw the linen wrappings laying there, and the face cloth with which had been on his head, with which had been on his head, not lying with the linen wrappings, but rolled up in a place by itself.

So the other disciple, 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 rise again from the dead.

So the disciples went away again to their own homes. But Mary was standing outside the tomb crying, and so as she wept, she stooped and looked into the tomb, and she saw two angels in white, sitting one at the head, head of the table, and one at the feet, where the body of Jesus had been lying.

And they said to her, woman, why are you crying? She said to them, because they have taken away my master, and I do not know where they have laid him.

And when she had said this, she turned around and saw Jesus standing there, but did not know that it was Jesus.

We need to change the word and to but. Verse 15, Jesus said to her, woman, why are you crying?

Who are you seeking? Supposing him to be the gardener, because she did not recognize him, because he had changed appearance from the crucifixion and resurrection.

Supposing him to be the gardener, and he was probably naked as well, and the gardener would have been that type of job, that type of person, that would have been a person that did not own clothes and would have worked naked to save any type of clothing that he did have from getting dirty.

And 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 or rabboni, which means teacher.

She recognized him at that point. Jesus said to her, do not touch me, for I have not yet ascended to the Father, but go to my brethren, my brothers and sisters, and say to them, I ascend to my Father and your Father and my Theos and your Theos.

So he's telling her, I've not yet ascended, but I'm going to. Let everybody know that. Amen.

Also notice that he's calling everybody his brethren, not his children, although we are his children.

He is the Father, but because he lived in the human flesh and was born through Mary and had a human brain, human toes, human blood and human death.

In that way, he is our brother as well as our father, both. And I've taught that before.

We had a whole sermon a long time ago about him also being our brother, since he was not only the Son of God, but also the Son of mankind.

Through human blood, he is our brother, but through the Spirit, he is our father.

So he has not yet ascended and therefore Mary cannot touch him. And there's a reason for that, which today we're going to learn much more, understand why she was not allowed to touch him yet.

Not just he's not ascended. I mean, what's the connection there? Why can she not touch him? Because he has not yet ascended.

Why is that? Verse 18, Mary Magdalene came, announcing to the disciples, I've seen the Lord and he has said these things to her.

Verse 19, So when it became evening, later that day, on that first day of the week, and when the doors were shut, where the disciples were, for fear of the Judeans.

Now, it's still the first day. Notice that. When it became sunset, it's not the second day. Right?

We notice in verse one that the first day of the week was going to begin at the dawning of the sunrise.

If you compare that to Matthew 28 verse one, which it has in the foot note in verse one, Matthew 28 verse one says, in the last part of the seventh day, as it began to dawn toward the first of the week.

So if you take that in with verse 19, in the evening, it was still the first day of the week.

So you take all these verses, John 20 verse one, Matthew 28 verse one, and John 20 verse 19, and it's 100 percent undeniable that the Sabbaths and the days begin at sunrise.

Now, we do have the exception of how and when we observe Passover, and the Days of Unleavened Bread, and the Day of Atonement, because the Bible scientifically, very scientifically, tell us to observe those specific and only those specific holy days from sunset to sunset.

It doesn't say that about the weekly Sabbath, which we're dealing with in this verse.

It doesn't say that about any other day of the week, or the other holy days. So the days do begin at sunrise, but we

observe certain commanded rituals, certain certain commanded things of worship, laid a way of worship from sunrise on certain holy days, and only certain holy days.

But the door was shut, which includes it would have been locked in verse 19. For the fear of the Judeans, they would have locked it.

Jesus came and stood in their midst and said to them, Peace with you. So, he was able to enter that room even though it was sealed. Amen.

He's already ascended by this point. There's been a change in his DNA, his structure, to where he is entering into locked, sealed chambers.

Verse 20, And when he had said this, he showed them both his hands and his side, where he had been pierced. The disciples then rejoiced when they saw the Lord, or when they realized, when their eyes were opened to who he was.

So again, they did not recognize him, just like the women didn't, until a minute later or so.

Verse 21, So Jesus said to them again, Peace with you. As the Father has sent me, I also send you.

And when he had said this, he breathed on them, and said to them, Receive the Holy Ghost.

So, the belief that the Holy Ghost was first given on the day of Pentecost 40 or 50 days later, 50 days later, that's not correct.

The Holy Ghost was first given on the Sunday after he had been given on the Sunday after he had been resurrected Saturday night.

Around three o'clock in the morning Saturday night is when I estimate, and I believe that that would be pretty accurate.

Then verse 23, If you forgive the sins of any, of anyone, their sins have been forgiven them.

You've got that power. If you retain or keep or forbid the sins of any, the forgiveness of sins of any, then they have been retained.

He's teaching them that we don't have to forgive everyone of everything, with no exception.

That we can either forgive or retain. That's to hold back, to restrain that person's forgiveness.

And whatever decision we make about that person, it is the same in Heaven, that God honors that decision.

Therefore, we have to make wise decisions, right? It's a high responsibility, a very serious and high responsibility.

Now, a lot of people will say, only Jesus can forgive sins. And yes, it's only through Jesus, it's only through the body and blood of his Passover sacrifice, absolutely.

But we can't ignore this Bible verse, which they do. We can't just reject it because it's strange or different to us, because we've never been taught it, because nobody, no preacher, no denomination, no one teaches this but us.

I've never heard any other church, any other pastor proclaim this, although I'm sure the Catholics do.

I've never been to the Catholic churches, but I do know that they confess to the priest, so I'm sure that they understand this verse.

But most other churches don't. So, the ministers, especially, because he is speaking to the group of the disciples, they are not speaking to the ministers, especially, because he is speaking to the group of the disciples.

The ministers, especially, being an office administration, having the God-given authority on earth, even as Moses was given God-given authority on earth.

So was the apostle Paul. Matthew, Peter, Timothy, was given God-given authority on earth that whatever Christ did that we should do also, it says that.

People don't like it, but it says it. And even greater works than this shall they do, and nothing shall be impossible with you.

But no, we can't do crap according to your average Christian, according to the average pastor, and average church, and average biblical scholar and scribe.

You have no authority at all. Zero. You can't do nothing. But God gave us tons of power and authority, even to emit that forgiveness of sins to Christ, or to restrain.

It's not that we, ourselves, through our body, or our blood, or our own power, or our own ability, forgive them.

No. But rather, we remit it to Jesus, or restrain it. So like when I worked in management, when I was a manager in position of management, that I was able to take the vendors' invoices and stamp it as approved to be paid by the corporation.

Stamp it, write it down, enter into the computer, then put it in a giant envelope with all the other invoices, and send it to the headquarters, and then they would pay it.

But they would not pay it if I don't approve of the invoice, stamp it, because I had that administrative authority to say, I

debate this price, and I don't want the corporation to pay it, or I do want the corporation to pay it. That's the same thing that we do today, especially the pastor, and the apostle, and the prophet of the true church, to remit it to be paid by Christ, or to not remit it to Christ to be paid. It's a simple thing. Amen. That's not taken away from Christ and His power and His authority. It's honoring His authority, but accepting the authority He gives us as well.

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 him, to Thomas, when Thomas finally came, 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 into the place of the nails, and put my hand into his side, I will not believe. And after eight days, his disciples were again inside this place, and Thomas was with them, and Jesus came. The doors hadn't been shut, sealed, locked, and Jesus stood in their midst and said, peace with you, which is very common Middle Eastern culture. Even also the Orthodox, they say that today, peace be with you. What was his name in Russia? S in Russia would always say that every time he messaged me. He would always begin, peace be with you, every time he messaged me for years. So it's a cultural thing in Russia and the Middle East to this very day. And he said to Thomas, reach here with your finger and see my hands. So he had heard Thomas a week before that, right? He saw and heard Thomas speaking, amen, and reach here your hand and put it into my side, and do not be unbelieving, but believing. And Thomas answered and said to him, my master and my Theos. And Jesus said to him, because you have seen me, have you believed? I don't want that question mark there, and maybe it belongs there, but I don't know for sure that it does belong there. I don't know that he's asking or not asking. You could take it either way. You think it's a question because you see the question mark. It could go either way, and there was no question mark originally or periods or commas. So what if we took out the question mark and had a period? How would you receive it then? Something to think about. But a lot of people to this very day don't believe in God because they haven't seen, but blessed are those that have not seen but believe. We see the proof, we see the evidence. Then verse 30, we don't need to read verse 30 and 31 because we need to get to the point here that Christ had not yet ascended when the women first saw him. Then later on, that same day when it became evening, the people were able to see him again, all the people was able to see him, and he gave the Holy Ghost. Now he did not give the Holy Ghost earlier that day when he had not yet ascended. He could not give the Holy Ghost until he had ascended. There's a transitional period there. He had to go to the Father. Is it John 14, something like that, that says that he will go to the Father and then come back and that he will be the Holy Ghost? That I will come to you, that I will not leave you orphans. There's a transitional period of time here. He had sent the message to the women that he was going to ascend to the Father. Obviously, he had already done that by the time he showed up in the evening to all the disciples, that wasn't there yet. Obviously, he had ascended by that time, not only because he had received the Holy Ghost or had ascended, but because he had received the Holy Ghost or had been transferred. He had transcended into the Holy Ghost by that period of time, but also the fact that he could have said this to the guys himself, to the men, to the disciples himself, if it had not yet been accomplished. In other words, if he had not yet ascended by the time of that evening, when he was among them, he would have told them face to face rather than having sent the message earlier that day. Now, we're not going to go just only by this. With this alone, this chapter alone, you have to do some thinking, you have to do some reasoning, you have to do some common sense, you have to read between the lines, but there's something much more clear, so that will go to that in Hebrews 9.

If you have the one volume edition, we're going to read all of this chapter of Hebrews 9, God willing, at least most of it, starting in verse 1.

Now, even the first covenant had ordinances of divine worship and the earthly sanctuary, a temple of the altar, all these things.

For there was a tabernacle prepared, the outer one, the outer court, in which was the lampstand and the table and the sacred bread.

This is called the holy place. Behind that one is the Holy of Holies, the second veil.

There was a tabernacle, which is called the Holy of Holies, having a golden altar of incense in the Ark of the Covenant, covered on all sides with gold, in which was a golden jar holding the manna, a sample of the manna, an Aaron's rod, the staff which budded, and the slabs were the tablets of the Covenant, of the Ten Commandments.

That slabs, we're going to do slabs/tablets to help people understand. Most translations say tables or tablets, tables or tablets, but I'm afraid if we say tables or tablets, people don't understand, but if you say slabs, people don't understand. Verse five, and above it was the cherubim, a type of angel of glory, overshadowing the seat of reconsideration, what people now call the mercy seat.

But of these things, we cannot now speak in detail. In other words, you know, that was thousands of years ago, and it's hard to know exactly every little detail.

Verse six, now when these things have been so prepared, the priests are continually entering the outer tabernacle, performing the divine worship, all the sacrifices of animals for people's sins every day.

Verse seven, but into the second area, the Holy of Holies, only the high priest enters once a year, only on the Day of Atonement.

So again, we're learning a connection between Passover and the Day of Atonement, both representing the atoning blood of Jesus, both, both represent the atoning blood of Jesus.

Both represent the atoning blood of Jesus. And only on the Day of Atonement was the high priest enter into the Holy of Holies, and it says not without taking blood, not without taking blood with him to atone for his own sins and other people's sins, which he offers for himself and for the sins of the people, committed in ignorance.

The Holy Ghost is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, which is a symbol or foreshadowing for this present time.

Accordingly, both gifts and sacrifices are offered, which cannot make the worshiper perfect in conscience.

What can the blood of bulls and goats do? Since they relate only to food and drink and various worships, ordinances for the flesh imposed until a time of reformation.

Reformation. Old covenant being temporary until that Passover blood is replaced by Jesus as the Passover lamb blood, right?

Strong connection between Passover and the Day of Atonement. And verse 11, that when the Messiah appears or appeared as a high priest of the good things to come, he entered through the greater and more perfect tabernacle, not made with hands.

That is to say, not of this creation. So in other words, not an earthly tabernacle, but the temple of God in Heaven.

So think about this now. It's talking about Jesus entering as the high priest, as the new high priest, with his blood into the temple in Heaven. Amen?

The tabernacle in Heaven. That's why he ascended. Amen? This had to be done. Verse 12, but not through the blood of goats and calves, but through his own blood.

So here we have the Bible verse that does say that Jesus, even though it doesn't say high priest, I mean, even though it doesn't say the word Jesus, but we know, amen, that he is the Messiah, that he is the high priest, that he is the high priest, and it says through his own blood that he had entered that heavenly Holy of Holies. Amen?

But you know what? It wasn't the Day of Atonement, was it? It was Passover. Amen?

The human high priest could only enter the Holy of Holies. Aaron could only enter the Holy of Holies only on the Day of Atonement, but Jesus entered on the fourth day of unleavened bread.

Wow. Because when Jesus died, that veil was ripped in two and gave an entrance way through the mercy of the blood of Jesus, to where the Son of Mankind, the Son of Humans, could then walk into the Holy of Holies with his own blood, not on the Day of Atonement, but on the fourth day of unleavened bread, or actually within the first 24 hours of his resurrection.

Right? Within that first 24 hours after his resurrection, which would have been the fourth day of unleavened bread.

So this is absolutely mind-boggling and amazing because the Old Covenant said, so this is absolutely mind-boggling and amazing because the Old Covenant said, no one could go into the Holy of Holies except for only on the Day of Atonement.

And Jesus entered not on the Day of Atonement, but entered under the New Covenant.

Under the New Covenant, he could. Under the Old Covenant, even Jesus could not. In the flesh, of course, he was there in the Spirit on all every day of the year, in the Spirit.

In the flesh, even Jesus could not. In the flesh, until he died, until he became that Passover lamb. So this is amazing. This is amazing. Verse 12, And not through the blood of goats and cows, but through his own blood he entered. He entered the holy place once and for all, having obtained eternal redemption, which means you no longer have to kill the Passover lamb or have a priest enter into that Holy of Holies only on the Day of Atonement every year. So the Old Covenant is gone. The Old Covenant is gone and replaced by the New Covenant, blood of Jesus. Jesus said, drink this blood. This is the Covenant. Amen.

He said that. Verse 13, For the blood of the goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh. I know that doesn't sound right, so we're going to reword it. And I've already wrote this down so you don't need to send it to me. We're going to reword that verse where you can make more sense of it. And it's going to say this. This is the way it's going to say in verse 13, for if the sprinkling of the blood is in your notes. It's already there. You don't have to write all this down. Verse 13 in your outline of your notes, For the sprinkling of the blood of goats and bulls and the ashes of a heifer could sanctify for the cleansing of the flesh of the unclean. Of course, it was only symbolic. It could not really and truly, truly cleanse, but they thought it did and they probably thought it did. Verse 14, How much more? How much more will the blood of the Messiah, who through the eternal Spirit, offered himself without blemish to Theos? How much more will it cleanse your conscience from dead works to serve the living Theos? Your dead works would have been the animal sacrifices. That really didn't do crap. Now, false denominations would say dead works is keeping the Sabbath being baptized, but we don't see that here. The context shows that the dead works is animal sacrifices. The context is very clear that the dead works is animal sacrifices.

There's nothing here about the Sabbath in this context or baptism. Verse 15, For this reason he is the mediator of a new covenant, so that since a death has taken place for the redemption of the transgressions, the sins that were committed under the first covenant, he is the mediator of a new covenant, so that since a death has taken place for the redemption of the transgressions, the sins that were committed for the redemption of the transgressions, the sins that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. Now, there are some Bible verses that calls the Holy Ghost the promise. The promise of the Holy Ghost says that multiple places, the promise of the Holy Ghost. So, the promise of the Holy Ghost and the promise of the eternal inheritance is both God himself living in you, and then also the inheritance of the universe and eternal life.

Eternal life. Verse 16, For where a covenant is, there must be of necessity by the death of the one who made it, for a covenant is valid only when men are dead, for it is never enforced while the one who made it lives. Therefore, even the first covenant was not, I can't pronounce that word, but you can see it, without blood. For whenever commandment has been spoken by Moses to all the people, according to the law, he took the blood of calves and the goats, dead animals, with water and scarlet wool and hyssop, a herb, and sprinkled both the writing, which would just mark out the word Bible, it don't belong there, and sprinkled both the writing itself and all the people. I've also already got that written down. And all the people, Moses sprinkled the writings and the people, saying this is the blood of the covenant, the old covenant, which Theos commanded you. And in the same way, he sprinkled both the tabernacle and all the vessels of the ministry, or the worship. Verse 21, I've already got it written down here in the notes. We'll change the word ministry in verse 21. We're changing that to worship service. You can do that in your Bible on the end of the verse, at the very end of the verse to write worship service and mark out ministry.

So he sprinkled the blood on the vessels of the worship service. And according to the law, one may also say all things are cleansed with blood, and without shedding the blood there is no forgiveness. Therefore, it was necessary for the copies of the things in the heavens to be cleansed with these. But the heavenly things themselves, with better sacrifices, they are cleansed with a better sacrifice. The things in Heaven, the heavenly tabernacle, are cleansed with the blood of Christ. With better sacrifice, the sacrifice of Christ. For Messiah did not enter a holy place made with hands, a mere copy of the true one, but into Heaven itself, now to appear in the presence of Theos for us.

Nor was it that he would offer himself often as the high priest enters into the holy place year by year with the blood that is not his own.

Otherwise, he would have needed to suffer often since the foundation of the world.

But now, once at the consummation of the ages, he has been manifested to put away sin by the sacrifice of himself.

And even as it is appointed for mankind to die once, after this comes the judgment.

In other words, everybody dies eventually, unless you are alive when Jesus comes.

And even then, you'll be dead in the sense that you're going to shed the flesh, lose the flesh, no longer have a human heart.

So in that sense, you even die even then. And then eventually, there comes a judgment to all people.

Now, of course, the false Christians, false teachers, they use this verse to teach that a judgment comes immediately as soon as you die.

But it doesn't use the word immediately. It doesn't say that. It's just saying that everybody must die and everybody must judge. And that the judgment does come after you have died, but it does not say immediately.

It does not say, and we can't just put it in there just because we want it there.

Can't do it. It's not immediately if we read the whole Bible. If we read the whole Bible, then we know absolutely that is not an immediate judgment.

Verse 28, so the Messiah also having been offered once to bear the sins of many, not a few, but many will appear a second time, come back for salvation without bearing sin to those who eagerly await him. Amen.

So we do see this chapter teaches very clearly the change from the old covenant blood to the new covenant blood of Jesus himself atoning for us in Heaven.

When would that have occurred? It only makes sense for it to have occurred within that first 24 hours of him rising from the dead.

Now, a lot of people would say that it occurred during his three days of death, that he went both into hell, literally under the ground, wrestled Satan for the keys of Heaven, and then went up and unlocked Heaven, and went and then atoned for us during those three days.

When the Bible says that he will be in the tomb, in the grave for three days and three nights, it doesn't say that he'd be there part of the time or that he'd be traveling between Heaven and earth and hell all three places for three days and three nights.

It doesn't say that. And there's nothing in scripture that indicates or gives a hint or a clue of any such fairy tales.

The Bible says he would be in the grave, in the tomb, in the earth, talking about the grave for three days and three nights.

That's exactly what it says and is exactly what we must believe if we choose to believe the Bible rather than the traditional, very ignorant pastors and Christians.

It only makes sense that he would have done this atoning of his own blood in Heaven within that first 24 hours of Passover, the first 24 hours of his resurrection, and not 40 days later, when he ascended up to Heaven the second time.

Now let's look at chapter 8 as well, Hebrews 8, part of the context here. Verse 1, now the main point in what has been said is this, we have such a high priest we have such a high priest who has taken his seat at the right hand of the throne of the majesty in the heavens, which I have always said, if you were able to look up into Heaven right now, yes, absolutely you would see two.

Absolutely. I've always said this. The Bible is very clear in the book of Revelation that the father hands the scrolls to Jesus.

Very clear in the Bible that Jesus prayed to the father and submitted to the father.

If we were to look into Heaven, we would see two, if we look right now. But if we were to look into Heaven with spiritual eyes when Jesus was in the flesh on earth, and we would look up into Heaven, we would see one.

And then going backward in time, a hundred years before that, and a thousand years before that, and two thousand years before that, when Elijah looked into Heaven and saw the throne of God, saw God, saw the rainbow around the throne, he saw only one, not two, not three. Amen.

And 1st Corinthians 15, I believe it's maybe verse 52 or 58 or somewhere is in that area, and I might be wrong about the verse number, but it's 1st Corinthians 15, talks about that when everything is finished, when death itself is conquered at that lake afar and we have paradise, we have the new heavens and new earth, death is conquered, no more death, no more crying, no more weeping, no more pain, no more suffering, no more death, no more hell, no more grave,

that that God himself will be whole again.

This is what it says, that he will be whole again. Now other translations say he'll be all and all and all.

What does that mean? They don't, nobody knows what that means because it's translated very poorly.

But if you translate it correctly, that he shall be whole again and you'll see only one.

You'll see only one in paradise, just like you saw only one during the time of Moses, there was not two burning bushes, amen.

But you would see two right now because of the fact that Jesus is the logos in which God had to make a petition within himself to divide part of himself, to come to mankind, to talk to man, to relate with man, so that man can see God without dying.

That's the only way that God could manifest himself to Moses, to Noah, to the Apostle Paul and to us and to Elijah, to any of mankind.

The only way he could appear to us in any way shape or form without killing us because of his majesty and his greatness and size and power, is to show us only a portion of himself, even as he did to Moses, to show only a portion of himself.

This is not two beings, two beings. This is not two god heads, two persons, two distinct persons.

But it is at this time a human soul, the son of mankind. I had a whole sermon about this a long, long time ago.

That you do have a human soul in Heaven right now, sitting on the right-hand throne of the Heavenly Father.

And that there are two in Heaven, but not two gods and not two humans. But you could say two souls.

You could say that because a soul of a human and then the soul of God. And those two souls, the soul of a human and the soul of God, will coexist until paradise in which they shall become whole again, like they were during the entire Old Testament timeframe.

So I know it's hard for people to understand things like this because it is such a great mystery.

But we can believe and understand it to a certain extent through reading the Bible, reading these scriptures, having some reasoning and thinking and common sense without going too far into making up things.

We do have the Bible talking about that Jesus was the first of creation and that he is the firstborn of many and that he is the son of mankind.

And that he's sitting on the right-hand side of the Father and where he calls himself the Father many, many, many, many times.

I've been here with you. Did you not know it? Many times he called himself the Father. I will come back.

I will not leave you orphans. I will be your God and you'll be my children. Many, many, many times he called himself the Father in different words. So it's one of those mysteries that carnal-minded people can't understand because they're carnal-minded.

You have to be spiritually minded to understand such great mysteries. So here in Hebrews 8, he's at the right-hand side of the throne in Heaven, verse 2, a minister in the sanctuary and in the true tabernacle which the Lord pitched, not mankind.

So then that's Philo quoting himself and talking about other things he had talked about in other writings.

Verse 3, for every high priest is appointed to offer both gifts and sacrifices, so it's necessary that the high priest also have something to offer.

So it's saying that Christ had to have something to offer. Now if he were on earth, a high priest on earth, he would not be a priest at all since there are those who offer the gifts according to the law, the Old Covenant law, who serve a copy and a tithe for shattering of the heavenly things, just as Moses was warned by Theos when he was about to erect, that is to build, to pitch up, to put up the tent of the tabernacle.

For, he said, for C, he says, that you make all things according to the pattern, that was the instruction, make all things according to the pattern which was shown to you on the mountain.

So God did allow Moses on Mount Sinai to see the heavenly tabernacle in Heaven. He did allow that.

He didn't travel to Heaven, he saw into Heaven. Verse 6, now he has obtained a more excellent ministry, Christ has, for as much as he is also the mediator of a new, a better covenant, which has been enacted on better promises.

For if that first covenant had been perfect, then there would have been no occasion sought for a second.

For finding fault with them, he says, the whole days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

Not like the covenant which I made with their forefathers on the day I took them by the hand to leave them out of the land of Egypt, for they did not continue in my covenant and I did not care for them, says the Lord.

For this is the covenant that I will make for the house of Israel after those days, says the Lord.

I will put my laws into their minds and I will write them on their hearts and I will be their theos and they should be my people.

And they should not teach everyone, his fellow citizens and everyone, his brother, saying, know the Lord.

For all will know me from the least to the greatest of them, for I will be merciful to their sins and I will remember their sins no more.

And when he said and knew, he has made the first obsolete, but whatever is becoming obsolete, is growing old, is ready to disappear.

So let's talk about this time frame in which we won't have to evangelize. Everyone will be saved.

God, we have mercy upon our sins and there's not the old covenant but the new covenant.

Now we know that we have a new covenant already. As soon as Jesus died and then atoned on the altar for us on this day of wavesheaf offering, the first ascension of Christ, we know we're already in the new covenant.

But there's a context here and it's quoting from Jeremiah. If you go back to verse 8, we can mark out that reference to chapter 31 verse 31 because let me see something.

Where is that in here? Yeah, that's a, that 31 verse 31 is when you look at regular Bibles, not AOB.

So if we look at AOB is we need to put Jeremiah 40 verse 8 and I already have that in the outline so you don't need to send that to me an email.

In the AOB it's chapter 40 and verse 8. There's quoting here, Old Testament verses throughout these verses here.

And you can do the same thing in verse 12 to mark out the Jeremiah 31 reference. Because that's a King James numbering, it's not AOB numbering.

So let's go back over to Jeremiah 40. Since it's quoting from there, Jeremiah 40.

Now if people are listening and trying to follow in other translations, it would be Jeremiah 31.

Or perhaps Jeremiah 33. Here in the AOB, let's go to Jeremiah 40 verse 8, I will cleanse them from all their iniquities by which they have sinned against me and I will not remember their sins by which they have sinned against me and rebuke it from me.

Now there's a lot of things here. We're not going to read this whole chapter and a lot of this chapter does deal with things that happened thousands of years ago, but there's also an indication of the future.

Let's look at verse 7. Verse 7, I will turn the captivity of Judah and the captivity of Israel and I will build them even as before and then I will cleanse them and forgive them of their sins.

This is really talking about Ezekiel 37. This is what it's really talking about. So you don't need to send this to me. An email already got marked down, but you can add at the end of verse 7.

You can put Ezekiel 37 and you can also put Hebrews 8. So what it's really doing is talking about in Ezekiel 37, the God resurrects the house of Israel and the house of Judah, brings them back together, brings them back to the holy land and teaches them the new covenant for the first time.

So as all the Moses people, as all the time of the blood of goats and bulls and the old Passover lamb, that all of that had no effect.

It was not perfect. It had no effect. It was only meant as a lesson and symbolism and foreshadowing of greater things. Trying to teach primitive men that when you sin there are consequences, that there is death, that there must be atoning blood.

So it's lessons to be learned. And they come back in the Second Resurrection. They're going to be told about the high priest of Jesus Christ and his atoning blood and his Passover sacrifice.

And they'll be taught about this day of his first ascension into Heaven in which he sprinkles his own blood on the altar or mercies or both, whatever he did.

And he forgives Israel and save Israel. Now right now he's trying to save parts of Israel, a little bit here, a little bit there, one, two, three people here and there, and Gentiles as well.

But the Bible calls this the time of the Gentiles. The Bible does call this the time of the Gentiles.

And it's more of the Gentiles as evidenced. It's more of the Gentiles that are more willing to repent and is very ironic because Satan is also using the Gentiles to destroy Israel at the same time.

But nevertheless, it's the Gentiles that are more willing to examine themselves repent and come into the truth in this day and time, mostly because they're not rich.

They don't have a lot of money. They don't have as much to eat. They don't have as many of the physical things that weigh them down as much as Americans and Western Europeans, Europeans, people in England, Scotland, Ireland, people like this that are spoiled by the luxuries of modern Western living.

You go back to primitive living. You don't have much to eat. You don't have much money to survive on. You have barely enough to survive and that's it.

You're more likely to surrender to Christ. It's harder for a rich man to enter Heaven than for a camel to go through the eye of a needle.

So I would say it like this as well. It's harder for an American. It's harder for an Englishman. It's harder for a white man to enter the kingdom of Heaven right now in this day and this modern time because of the riches. Amen.

But we do see in Hebrews 8 and Hebrews 9 and John 20, these three different chapters of the Bible, we see it's very clear why Jesus did ascend into Heaven for only a few minutes or a few hours.

We don't know whether it was minutes or hours, but he was back in time for sunset to talk with his disciples in that room that they were in.

And this begins the 50 days to Pentecost. It begins the countdown. If we look at Leviticus, let's turn there. Leviticus 23. We see in verse 5, it talks about the Passover. Verse 6 and 7 and 8 is talking about the seven days of unleavened bread. We'll come down to verse 9. Jesus spoke to Moses saying, Speak to the children of Israel and you say to them, when you should enter into the land which I give you and reap the harvest of it, then shall you bring a sheaf that's a part of grain or a bundle of grain.

The first fruits of your harvest to the priest and he shall lift up the sheaf before Jesus.

And this represents Jesus ascending into Heaven when he lifts up this first of the harvest.

Because Jesus is in scripture repeatedly called the first fruits, right? He's called the first born of the first fruits and I believe he's also called the first fruit or the first fruits.

So this sheaf of the first fruits, it does say in verse 10, first fruits of your harvest.

Jesus would be the first fruits of our resurrection. Amen. This is symbolism. Amen.

And it says to be accepted for you. Jesus is accepted for our sins on the day after the first weekly Sabbath.

So it's Sunday, right? This is clear. This is real clear. This right here is a lesson at foreshadowing a clue of Jesus ascending to Heaven on Sunday. Amen.

It says the priest shall lift it up. The Bible says that Jesus lifted himself up. Bible says that, that he lifted himself up. Amen.

Verse 12, he used to offer on that day, of course he's talking the old law, the old covenant offer on that day, bringing the sheaf a lamb without blemish a year old for a whole burnt offering to Jesus.

I'm going to tell you this right here. On Passover, they killed the lamb, right? And they ate the lamb. But just killing the lamb is not enough.

Just eating the lamb is not enough, right? There has to be the sprinkling of the blood.

See, we never had thought about that before. Amen. Now we have to think about not only the Passover lamb had to die for us, but now from the rest of our lives, we must think about the blood of the Passover lamb had to be sprinkled on the altar.

And that was done on the Sunday. And it talks about meat offerings and sweet offerings and wine offerings, all these different things, and bread in verse 14 and grain.

And then verse 15, you shall count from the day after the Sabbath on Sunday, from the day in which you shall offer the sheaf of the heave-offering, seven full weeks, until the next day after the last week, you shall number 50 days.

So that will come out to a Sunday again. Pentecost is always on Sunday. Amen. And then bring a new offering to Jesus.

So I looked it up to see who else teaches this, and no one does other than the old worldwide Church of God actually taught this.

And I did not realize it, but Herbert W. Armstrong and the old Worldwide Church of God that existed back when I was a child and young man, they talked about Jesus ascending into Heaven for only minutes or hours on that Sunday after the Sabbath.

But they didn't have church services on that day. And because they did not have church services on that Sunday, there was no emphasis placed on that sprinkling of the blood on that day of the wave sheaf offering.

So I didn't get it. I didn't grab it. I didn't hold it into my memory and into my brain. But they did teach it.

And they're the only ones.

The Lutheran Church don't, the Catholics don't, Pentecostals and Protestants, Methodists and Presbyterians, they don't teach it.

But the old Worldwide Church of God did teach it. And this is why one of the million reasons, even though they were

not perfect by far, they were not perfect by far.

They had quite a few false doctrines that I had to get rid of in my heart, mind, spirit and soul.

I had to test everything and hold on to what's good. I had to learn myself, teach myself a whole lot through the help of the Holy Ghost, God teaching me, instructing me, me reading the Bible with my own eyes and questioning things and testing things and proving all things.

So they were not perfect. They had some things wrong. But the fact that they even taught this, and no one else does, other than the remnants of them, the remnants of what still remains, is another indication that, yeah, they, even though they were not perfect, they were the true Church.

They were the Philadelphia era of the true Church. Mr. Armstrong did not have everything right. He had a few prophecies wrong about who would invade America, who would be the Antichrist.

But even the Apostle Paul had some things wrong. And even Peter had some things wrong.

These people are not 100% perfect yet. I believe that Mr. Armstrong is very likely to rise in the First Resurrection. And if not, he'll be fine in the Second Resurrection.

He'll be fine and Jesus will give him great responsibility in that second resurrection. I'm sure of that and Mr. Armstrong will be in the kingdom with us.

But we just need to worry about what we do, our part, and recognize truth when we see it, and then live that truth and apply the truth in our minds as much as possible.

Praise God for revealing this to me because I never grabbed onto it in those early days because they didn't put enough emphasis on it.

I praise God that we're learning together. We are learning together. We'll be having special services on Friday for the last day of Unloving Bread. So services both Friday and Saturday this coming weekend.

I praise God for the miracle yesterday of the turtle appearing in the yard only the day after that I was telling our brothers here that I wish God would bring us a turtle to this land.

And sure enough, it was here yesterday morning. Praise God for that. The wavesheaf offering of Leviticus 23 symbolizes the first fruits of which of which Jesus became, and that wavesheaf offering also represented the renewal of life after winter.

It was the first of the spring harvest, the renewal of life after winter. Not in a particular way, but in a particular of life after winter.

Not in a pagan way, but in a commanded way, in a good way, recognizing the Lord of the harvest. Amen.

And that's a symbolism in itself of life after death, winter being a time of death and hibernation for the trees.

Renewal of life after winter is a symbolism of life after death. Any questions?

We're going to put on a song and then we'll be back. And if you have any questions at that time, I'd be glad to address them.

And it's also a time of your testimonies of how you can glorify God. Questions, comments, and testimonies after we get back from this song.

And let's do this war within, I will win. Song number 65, representing the seven days of unleavened bread of continuing to press forward, strive for perfection.

God's done his part. Now it's our turn to do our part. Song number 65.

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