

I would like to say, "Welcome," to everyone today. It is God's Sabbath day and we are in the beautiful state of Georgia today.

Brethren, we've been looking (through past sermons) about how God expects to reap a harvest from His garden, those that He has offered His spirit to, and those that have grown into maturity and now are waiting the harvest that will come for them. We know that 144,000 will be in that first harvest out of God's garden. So the title today will be *God's Garden*, and this will be *Part 3*.

Let's turn to 1 Corinthians 15. That's where we'll start today, 1 Corinthians 15:1. We know that Jesus Christ has been resurrected and is now at the right hand of God preparing for that first harvest that is "fastly" approaching, the harvest of the firstfruits, the harvest of the 144,000 out of God's garden, and Jesus Christ revealed Himself to many people as proof of a resurrection.

And in 1 Corinthians 15:1 we find, **Moreover, brethren, I declare to you the gospel.** So this is talking about the good news of the Kingdom of God that was preached to them, **which they also received and in which they also stand.** So we understand what the good news is, that good news of the Kingdom of God that is coming to this earth in just a short while now, and it is the good news of a spiritual Kingdom that is coming, the promised land (so to speak), the Kingdom of God that is composed of spirit beings. That is what will be here as the firstfruits that will be resurrected out of God's garden.

Let's continue, **by which also you are saved, if you keep in memory what I preached unto you—unless you have believed in vain.** So we can see what is being said, that we have to believe what God has written in His book, what God had recorded in His book, the Bible.

Verse 3—For I delivered to you first of all that which I received—let's notice—from God and Jesus Christ, that Christ died for our sins according to the scriptures, what is written in this book that you and I must believe, that God had written in this book. And we have been just through Passover. We know that Jesus Christ died for our sins according to these scriptures, and we've just been through some of these scriptures in this past week. And this is saying that Jesus Christ died and became the Passover, and this is saying that Jesus Christ died for our sins. And like I said, we've just read some of these scriptures during this Passover and Unleavened Bread season. And from that point on our sins could be passed over, after Jesus Christ became the Passover. And we know our sins now could be passed over through baptism and receiving of God's spirit and accepting our Passover, Jesus Christ, as our High Priest, and now, as our soon coming King (in just a short while).

Verse 4—and that Jesus Christ was buried, and that He rose the third day according to the scriptures. And that's what you and I have to believe, what God had recorded in this book.

Let's hold our place here and let's take a look at the scripture that is being talked about. And let's go over to Matthew 12:39 quickly and let's see what God had recorded for you and me. **Matthew 12:39—And He answered and said unto them, An evil and adulterous generation seeks after a sign. Let's notice what that sign was, And there shall no sign be given to it except the sign of the prophet Jonah.**

Verse 40—For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth. Matthew said three days and three nights, not Friday to Sunday as most have just celebrated this season that they call Easter. And they worship during this season a Friday to Sunday resurrection. And it's mainly the Catholics and the Protestant world that teaches these things, and there is no way that you can get three day and three nights from Friday to Sunday morning. It is mathematically impossible. But that just shows how deceived the Protestant world and the Catholic world really is.

Let's go back to 1 Corinthians 15:5. **1 Corinthians 15:5** (and hopefully everyone kept their place) —and that He was seen by Peter, then by the twelve. After that He was seen - let's notice by how many - by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. And that was during that time. And after that He was seen of James, and then by all the apostles. So we can see that this is talking about after Jesus Christ had died and had rose from the dead. And it's talking about those that had seen Jesus Christ after He was resurrected.

Verse 8—Then last of all He was seen by me also, as one born out of due season. For I am the least of the apostles, who am not worthy to be called an apostle—let's notice why— because I persecuted the Church of God. We know that Paul persecuted God's Church, and it's recorded in God's book about some of what he did. And we've had sermons about this, about what Paul did. We saw how Paul hunted down God's people and put them in prison. And we know that he actually participated in killings, because we know about the instance of Stephen, and we know that it took place at the feet of Paul and we know that Paul was standing there. So this is why Paul felt that he was not worthy, because of what he had participated in. And I'm sure that that was in his mind all the days of his life, because he's referring to it right here. And this is why Paul is saying what he is saying and it's recorded in God's book. And I'm sure it haunted Paul all the rest of his life, because of what he had done to God's people.

Verse 10—By grace, in other words, "by mercy, and by the grace of God." And we understand that it is God the Father that has to do the calling, and it is mercy that is shown toward you and me and those of us that are in the Body of Christ. And because of our calling God is showing you and me great mercy, brethren, great mercy when we understand the plan of God and the odds of being called during this age. **But by grace of God I am what I am, and His grace which was favoured towards me was not in vain; but I labor more abundantly than they all, yet not I, but the grace**, talking about that that was shown to him. That's what he's saying. Because it's God the Father that does it. It's God the Father that does the work. And we know that God will achieve what He set out to achieve, to bring His plan to pass. We know the scripture that says God's word will not return to Him void. We know that God said that it would accomplish what it set out to do.

Verse 11—Therefore, whether *it was I or they*, so we preach and so you believed. So this is telling you and me that God used preaching to call people. That's what He used.

And in **verse 12—Now if Christ is preached, that He has been raised from the dead—** here's the question that some were asking— **how do some among you say that there is no resurrection of the dead?** So what this is saying, they're saying that actually that what Paul is saying is not true and that there is no resurrection from the dead. But Paul is saying that he and the others had seen Jesus Christ. We just read where five hundred had seen Jesus Christ after He was resurrected. They knew for a fact that Jesus Christ had died and had come back from the dead and that He was resurrected from the dead.

Verse 13—But if there is no resurrection of the dead, then Christ is not risen: And if Christ is not risen, then our preaching, that that God was using to call His people, **it was empty, and your faith was empty.** In other words, it was just useless; you just live and die and there is no hope for mankind. And there is no purpose for life if there is no resurrection from the dead. It just is all in vain.

Verse 15—Yes, and we were found false witnesses of God; because we have testified of God that God raised up Christ, whom He did not raise up. So if this was said, they would just be liars. They would be lying. And everyone that was preaching this were just liars. If there was no resurrection, everyone there was a liar. That's what Paul is saying in these scriptures.

Verse 16—For if the dead do not rise, then Christ is not risen, and if Christ is not risen (just what we were talking about) **your faith is futile; you are still in your sins.** So if there is no resurrection, there is no hope for mankind, and our sins are not paid for if there is no Passover. If Jesus Christ did not come and die and was resurrected from the dead, then you and me and all of God's people would still be in sin. And you and me would still be in our sins because that is how our sins are forgiven, through Jesus Christ.

Verse 18—Then also those who have fallen asleep, talking about those that have died in Jesus Christ, **have perished.** In other words, it was all useless. If Jesus Christ was not resurrected from the dead, it was all in vain. All those that we read about, that we read about in Hebrews 11, all those are still in their sins if Jesus Christ did not come back from the dead and become our Passover, and it was just all useless. And every bit of it would be a lie if Jesus Christ was not resurrected from the dead.

Verse 19—let's notice—If in this life we only have hope in Christ, we are of all men most pitiful. But now Christ is risen from the dead - and let's notice what's being said - and has become the first (better said, "the first of those who have fallen asleep"), **the first of the firstfruits of those who have died in the faith.** And Hebrews 11 names some of those that will be firstfruits in the first harvest out of God's garden. That's where you can find some of them named. And we know some that will be there because of what God had recorded in His book. But Jesus Christ is the first, and He has been resurrected from the dead, and Paul said that there were over five hundred witnesses of Jesus Christ, that saw Jesus Christ and knew that He had come back to life from the dead. Five hundred witnesses that are recorded right here in God's book.

Verse 21—For since by man came death, by man came also the resurrection of the dead.

Verse 22—For as in Adam all die, even so in Christ shall all be made alive. And those that are in Christ Jesus, those that are the first of God's harvest to be in that first resurrection, they will be resurrected as a spirit being.

Verse 23—We understand that there is an order of these resurrections that will take place, those that are in Jesus Christ, each one in his own order. Let's notice— **Christ the first; afterwards those that are Christ's at His coming,** the first harvest out of God's garden, and this is talking about the 144,000 that will become spirit beings.

Verse 24—Then comes the end, so this is talking about the end of 7,100-years **when Jesus Christ delivers the Kingdom to God the Father.** And the whole fall harvest will be gathered then, and this would be the complete harvest out of God's garden. And it's when He puts an end to all rule. Everything that has resisted Jesus Christ and God the Father, all of it will be brought to an end, brethren. **And when He puts to an end to all rule and all authority and all power,** so this is talking about when all of it will be put down, done away with, and when all of it will come to an end, and when all of it will be destroyed and God's garden will have produced it's harvest, the spring and the fall harvest. And as we said earlier, God's word will have return to Him and done exactly what it set out to do, to bring about the fruition of God's plan out of His garden, that first harvest and the fall harvest. And it will all be complete, and everyone that will be there will be spirit beings, brethren. Everyone that will be there will have come into complete agreement with the Great God of this universe and His Son at that time. Can you *imagine* such a time? Can you *imagine* coming together for a Feast with everyone of like-minds? Can you *imagine* such a time?

Verse 25—For He must reign, Jesus Christ must reign, **until He has put all enemies under His feet.** Let's notice what that last enemy is. **The last enemy that will be destroyed,** the one that will be done away with forever, **is death,** because God's harvest out of His garden has been completed. And there will be no more sin because it's going to be destroyed, done away with. And death is going to be destroyed. There will only be spirit beings there with like minds. Can you *imagine* such a time?

Verse 27—For He (God) has put all things under His (Jesus Christ's) feet. But He (God) says all things are put under Him (under Christ), it is evident that He (God) who put all things under Him (so this is talking about Jesus Christ), it is evident that He who put all things under Him—let's notice what's being said—is excepted. We know the order. We know that it's God the Father (and that's what this is saying, the order), and then it's Jesus Christ, and then the rest in their order.

Verse 28—Now, when all things are made subject to Him (to Jesus Christ), then the Son Himself will also be subject to Him (talking about God the Father) who put all things under Him (under Jesus Christ), that God—let's notice—may be all in all, when everyone will be a spirit being, brethren. And that is the end result that it is God is in all in all and God's harvest out of His garden is complete, when it takes place.

Let's drop down to **verse 35**—**But someone will say, How are the dead raised up?** So this is the question that some were asking. **And with what body do they come?**

And in **verse 36** Paul says, **Foolish ones, what you sow is not made alive unless it dies.** So we can see Paul using an example, and it's like sowing a garden. He's using gardening principles to explain what he's talking about. And Paul is telling us that what is physical must die first so that it can then become a spirit being, a spirit being, and then the physical can then be harvested out of God's garden to become spirit.

Verse 37—**And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain.** So let's notice the analogy that he is using. **But gives it a body as He pleases**—let's notice—**and to each seed its own body.** So here in God's book God uses gardening, talking about a garden, talking about sowing as in sowing seeds, and God tells us and gives us an explanation of the differences. We know that God created everything so God is going to give us an explanation that He is a creating God. And God tells us that **all flesh is not the same flesh, but there is one kind of flesh of man,** and God created that. God tells us there is **another flesh of animals, and another of fish, and another of birds,** and we know that God created that as well.

And let's notice next: **There are also celestial (heavenly) bodies and terrestrial (earthly) bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.** So the explanation here is that they're different creations that God has created, that God has made. But it is still a sowing principle that God uses.

Verse 41—**There is one glory of the sun,** because God created everything that we can see in the universe. **And there is another glory of the moon,** that God also created. **And there is another glory of the stars; for one star differs from another star in glory.** So when we look at these pictures from that Hubble Telescope and we see the multitude, the millions, the billions, the billions of stars that are out there, God says that He created that variety that is there, and God says that one star differs from another. And God has created that variety for a purpose. And we can just look through that Hubble Telescope and we can see.... We have no idea, brethren, how massive God's creation really is. We can only see what God lets us see.

And I printed off some things that were in the news this week, and I think I got this off of AOL. And this was actually on some of the major news channels and it's about ... (I'll just read it). ¹"Is There Life Beyond Earth? The answer is almost certainly yes, and scientists will probably find proof within most of our lifetimes, according to a top official at NASA."

It's just about laughable, because we know what is true and what is not true. But this lady says, "I'm going to say I think we're going to have strong indications of life beyond earth within a decade and I think

¹ <http://www.aol.com/article/2015/04/08/nasa-scientist-predicts-alien-life-will-be-discovered-within-10/21162629/>

we're going to have definitive evidence within 20 to 30 years.'" That's from Chief Scientist Dr. Ellen Stofan, and she said that during an event this past Tuesday.

"And the claim may seem ... (pardon the pun) ... out of this world, but given the scientific advances expected in the coming years and decades, it may not be so far off."

"NASA's Kepler Mission has already discovered more than 1,000 exoplanets – exoplanets are those planets outside of our solar system -- and keeps turning up more potentially habitable ones." So they actually think some of these things can be inhabited. "Other research suggests billions of exoplanets in our Milky Way galaxy alone that could have liquid water." Our minds cannot comprehend such a thing, but one thing we can say, we know that there is life beyond this earth. We know that there is spirit life beyond this earth. And we know that there will be 144,000 spirit beings coming in just a little while, and they will see that there is life beyond this earth, brethren, when Jesus Christ returns to this earth to set up His Kingdom, God's Kingdom, upon this earth with 144,000 spirit beings.

So when we look through that Hubble Telescope we can only see the limitations of what is really here. I cannot comprehend what we just read that is out there in this universe. So when we say that God is a creating God, this physical mind is absolutely useless, to try to comprehend what is out there just in the physical creation. Can you imagine what we don't know about the spiritual creation that is out there?

Verse 42, let's notice, **So also is the resurrection of the dead. *The body* is sown in corruption; in other words, we know that it's made out of the dust of this earth and it is physical. ...it is raised incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness...** So God is using gardening principles, "It is sown in weakness," and let's notice, talking about this flesh that was made out of the dust of the earth, **it is raised in power**, at the harvest out of God's garden, brethren. It is harvested into a spiritual body at that time to become a spirit being with the mind of God.

Verse 44—It is sown a natural body, it is raised a spiritual body, as a spirit being. There is a natural body, and there is a spiritual body. And so it is written, **The first man Adam became a living being. The last Adam**, talking about Jesus Christ (let's notice), **became a life-giving spirit**, because it is through Jesus Christ that we can be harvested into that spiritual body. And it is the only way, brethren, and it has to be through Jesus Christ that became our Passover.

However—lets notice— **the spiritual is not first, but the natural, and afterwards the spiritual. The first man was of the earth, made of dust**, the dust of the earth; **the second Man is from the LORD from heaven**. So we can see that life came from God, and it was God the Father dwelling in Jesus Christ that was able to resurrect Him from the dead. And we understand that that life came from God the Father and it dwelt in Jesus Christ. We understand that the very Logos dwelt in a human being, the Word of God. And Jesus Christ said that, "If you have seen Me, you have seen the Father." So that's how powerful

that spirit was that was in Jesus Christ; it was without measure. Jesus Christ had God's spirit in Him without measure, brethren. And we cannot comprehend such a thing.

Verse 48—As was the *man* of dust, so also *are* those *who are made* of the dust; they are flesh, and as *is* the heavenly *Man*, so also *are* those *who are* heavenly. So this is talking about that that is spiritual.

Verse 49—And as we have borne the image of the *man*, we also (let's notice) shall bear the image of the heavenly *Man*. In other words, when we are harvested from out of God's garden we will be a spirit being just as Jesus Christ is a spirit being now. We will be composed of spirit. We formed the image of a man in the likeness of God. We will also bear the image of the heavenly, "the heavenly Man," Jesus Christ. And we will be made Elohim just like Jesus Christ was, at the harvest of the firstfruits out of God's garden, those that are to be there at that harvest of the 144,000, and the rest at the fall harvest out of God's garden.

Verse 50— Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep. In other words, there would be some that would be changed at that time. And it says, "we shall not all die, we shall be changed," **in a moment, (verse 52), in the twinkling of an eye,** let's notice when... **at the last Trump.** So when that Trumpet sounds at the beginning of the day of Pentecost all the dead in Christ will rise and the first harvest will take place out of God's garden. **For the Trumpet will sound—let's notice—and the dead will be raised incorruptible.** In other words, they will be resurrected into a spiritual body. They will be spirit beings at that time **and they will be changed.** Some are going to be changed from physical to spirit in that first harvest. And there will be some few that will be alive at that time (that God tells us about in His book) that will be changed.

For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, so what this is saying, when they are spirit beings in their spiritual body, **then shall be brought to pass the saying that is written** (let's notice), **Death is swallowed up in victory.** It is for them at that time, brethren, but we know the order of things that God told us about earlier, but for them "death is swallowed up in victory" at that time. And it says, **O Death, where *is* your sting? O Grave, where *is* your victory? The sting** (the power) **of death *is* sin, and the strength of sin *is* the law.** So what this is saying... we understand that it is God's Commandments, the 10 Commandments (the law that is being talked about) that tells you and me what sin is. It's how we know what sin is. And the grave cannot hold those that God will raise up to be spirit beings in that first harvest. And without those 10 Commandments we would not have known what sin is. God gave the 10 Commandments to let you and me know what sin is, and it tells you and me the way that we are to live our lives. It is our guide. It is our path. And we understand that sin is the transgression of God's law. That's in 1 John 3:4 if you want to note it. And that's where it tells us that's the definition of what sin is, and that's where you find it in God's book, that sin is the transgression of those 10 Commandments.

Verse 57—But thanks be to God, who gives us victory through our Lord Jesus Christ. So that's the process. That's how it has to be done, through Jesus Christ. And that is the only way that it can be done, brethren. **Therefore, my beloved brethren—let's notice what's being said—be steadfast, be immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.** Brethren, Jesus Christ and God the Father is always working so that our minds can be changed, so that we can think differently, so that we can understand God's plan for you and me (and the rest of mankind when we understand all of God's plan). Our fight is overcoming our self, and God tells us in this book that it is not in vain because God made a way for you and me.

And there is a harvest coming that God tells us about in His book, and there will be a first harvest when God sends Jesus Christ back to this earth to set up the Kingdom of God upon this earth. And there will be 144,000 at that time that will be harvested by our God to be in His Kingdom. We know that the gift of God is eternal life, and it will be given at the harvest of the firstfruits on the Day of Pentecost for that 144,000.

Verse 57—[58]—Therefore, my beloved brethren, be steadfast. God is telling us to be **unmovable**. God is giving you and me a way to live our life, and we are to hold fast about what God has taught you and me in His Church. We have all of those truths of God that have been revealed to you and me, and we are to be immovable, not to be moved around with any other "wind of doctrine" that may be out there. And we are to stay close to the Great God of this universe and His Son, where you have learned the truth that you understand today, the truth that God has revealed to His Church, the Church of God—PKG, Preparing for that Kingdom that is coming to this earth in just a little while. And it says we should **always be abounding in the work of the Lord**, and we should be always working to overcome. That's what we should be doing, overcome self, overcome this human carnal nature that is hostile to God. And I've said it before; we are in the fight of our lives for our lives, for our spiritual lives, when we understand. And we have to fight this mind that is hostile to God and we have to bring this mind into subjection to the Great God of this universe and how He said that we are to live our life. We are to bring it into subjection to what God says in this book. And we are to "always be abounding in the work of the Lord," **knowing that our labor is not in vain in the Lord.**

And you and me look forward to the return of Jesus Christ and that first harvest that will take place. They will have age-lasting life at that time, eternal life in a spiritual body. And in past sermons (*The Road to Crucifixion*) we saw how God brought things to pass, and we saw the circumstances and the situations that brought about the ability for Jesus Christ to fulfill the prophecies that are written in this book. And they were written a *long, long* time ago, brethren. God brought them all to pass as we saw, that God had a design and a plan of how it was going to be done. And God fulfilled it to the very hour. And it came to pass just as God said it would in His book.

Let's go over to John 19... **John 19:32.** And it's where the soldiers came and broke the legs of the thieves: **And the soldiers came and broke the legs of the first, and of the other who was crucified with Him**, so it's talking about Jesus Christ, **But when they came to Jesus and saw that He was already dead, they did not break His legs.**

Verse 35—And he who has seen has testified, and his testimony is true. So what we have are eyewitnesses to what took place. **And he knows that he is telling the truth, so that you might believe.** For these things were done—let's notice—that the scripture should be fulfilled, **Not one of His bones will be broken.** And again, another scripture says, **They will look upon Him whom they pierced.** So this is when Jesus Christ was crying out on that stake, and Jesus Christ knew that this was the end. And Jesus knew these prophecies and the things that were to be fulfilled. And Jesus understood that someone had to pierce His side, and to hang upon that stake, and to *know* that this was about to take place... Can you imagine? He understood this and He understood that it was a part of a prophecy that was written about in God's book. And you don't have to turn there; I'll just read this to you. It's just over in **Zechariah 12:10** (if you want to note it). That's where it's recorded. And it's where it talks about Him being pierced. I'm going to read this to you, and while I do you can be turning to the book of Revelation. And this says over in Zechariah that **I will pour on the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication. Then they will look upon Me, whom they pierced. Yes, they will mourn for Him as one mourns for his only son and grieves for Him as one grieves—let's notice—for a firstborn.** So we can see that they would look upon Jesus Christ, "whom they pierced." That's what God said in His book.

So let's turn over to the book of Revelation and let's see what God had recorded in His book about this. We know that Jesus Christ's side had to be pierced and spill His blood upon the ground to fulfill prophecies that were written in this book. And in **Revelation 1:7** it says, **Behold, He comes with clouds, this is talking about Jesus Christ, and every eye will see Him, and they also who pierced Him.** So we know that this is talking about Jesus Christ. We know that the ones who hung Jesus Christ upon that stake, that they would not see Him when He is coming in those clouds, because they will be dead when Jesus Christ returns to this earth. They will be in the grave. But it says, "Behold, He comes with the clouds, and every eye will see Him." We understand that when this happens it will be the Day of Pentecost, when Jesus Christ will come in these clouds. And we understand that it's only those that are alive at this time when this event will take place; these are the only ones that will be able to see Jesus Christ at that time. And brethren, can you *imagine* if that's the only thing you were able to see? What a blessing it would be just to see that one event, just to be *alive*! So do you understand what you've really been offered? To see these events that we're talking about take place, just to see what we're reading here.

We understand when others are going to be able to see Jesus Christ in God's plan because we understand God's plan. We understand the sequence of events that take place in God's plan. We understand those harvests that will take place out of God's garden. We understand those harvests. And we understand what it's talking about, that everyone is going to be able to see Jesus Christ in time. And we understand this. Would it be during the Millennium, or those that are alive and live into the Millennium, or those that are born during the Millennium, or even at the end of the Millennium (we understand about that Hundred-year period that will take place), and this is what this is talking about. We understand that those that pierced Jesus Christ with that spear are going to see Jesus Christ once again. Can you imagine? Those soldiers, they're going to come back to life again. And all those that were there, all those that witnessed

this, when His side was pierced, will see Jesus Christ once again. They will see Jesus Christ again and this is what this is talking about. **All kindred's of the earth will wail**, they will *lament*, they will mourn **because of Him** (Jesus Christ). **Even so, amen.** Can you imagine those that come back to life that took part in this act, those that pierced His side, those that witnessed and stood by and watched it take place?

Let's go over to Matthew 27...Matthew 27. After the soldiers pierced the side of Jesus Christ we know that that is when Jesus Christ died, when "He yielded up the spirit." Jesus Christ was dead. We know that that is what has took place, Jesus Christ died.

Matthew 27:51. Something happened at that moment in time when Jesus Christ died, and it says, **Behold, the veil of the temple was torn. It was torn in two from the top to the bottom.** So something was taking place at this very minute that Jesus Christ died. That veil was torn in two from top to bottom.

So now let's go over to Hebrews 9 and let's pick up and see what God had written in His book. Hebrews 9. We know that the first part of that tabernacle, we know that it's where the priests went in everyday to do their service (the first part). But the last part that was behind that curtain that was torn, that was where the ark of the covenant... and the high priest went only once a year, and we know that that was on the Day of Atonement. So when that veil (that curtain) was torn from top to bottom it paints you and me a picture of what was taking place. And it paints a picture that those in the Church of God, of why it took place and what it represented to you and me. That veil, that curtain was torn in two from top to bottom and it paints us a picture. So when it talks about this in Hebrews 9 it talks about the various patterns of things in the Old Testament.

So let's go to Hebrews 9:23. **Hebrews 9:23.** And God tells us in His book that *it was necessary that the pattern of the things in the heavens should be purified with these—let's notice—but the heavenly things themselves with better sacrifices than these. For Christ has not entered into the holy place made with hands*, in other words, not into the second part of the temple to the place that's called the Holy of Holies, *which are the figures of the true—let's notice—but into heaven itself.* So something was taking place at that very moment when that curtain was torn in two. And it says, **now to appear** (so let's notice what is being said), **now to appear in the presence of God for us**, for us. So this paints us a picture of what is taking place. Jesus Christ became our High Priest, and that's what this is talking about. **...not yet that He should have offered Himself often, as the high priest entered in the Holy Place** (just like we said earlier) **once every year with the blood of others—** so it's talking about that it took place, what was pictured once a year by the high priest—**For then must He have suffered since the foundation of the world; but now, in the end of this world, He has appeared—let's notice—to put away sin by the sacrifice of Himself.** And it is appointed unto men once to die, but after this the resurrection. So Jesus Christ has once entered and offered Himself to bear the sins of many, and to them that look for Him shall He appear—let's notice—the second time, without sin, unto salvation. So this is showing us what was revealed.

Let's back up to Hebrews 9:1. **Hebrews 9:1—Then verily, the first covenant had also ordinances of divine services, and we understand about those rituals that were done, and we covered some of this in past sermons, in that worldly sanctuary, in the tabernacle. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is the sanctuary. So this is where all the priests went in and performed their services every day. And that was what their job was. And after the second veil, the part that covers the ark of the covenant, it is called the Holiest of all, or Holiest of Holies. And let's notice... and it had the golden censer, the ark of the covenant overlaid round about with gold, and wherein the golden pot that had manna, and Aaron's rod that budded, and the tables/tablets of the covenant, talking about the 10 Commandments. So that's what was in there, that manna, the rod that budded, and the tables of the covenant.**

Verse 6—Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. So every day they went in there and did their service. They performed their duties. Let's notice... But into the second went the high priest once every year, not without blood, which he offered for himself, so we can see that the priest went in with blood to offer for himself. And let's notice the rest... and for the errors of the people. And let's notice the next verse, The holy spirit this signifying, that the way—let's notice—that the way into the Holiest of Holies, the Holiest of all was not yet manifest while the first tabernacle was still standing. So what this is saying, this veil, and behind it, was the Holiest of Holies (behind that veil), and the High Priest could only go behind that veil once a year. But now it was ripped in half from top to bottom, and now it paints you and me a picture of what had taken place. It shows now that the way into the Holy of Holies (the Holiest of all) had now been revealed. And it paints you and me a picture.

Jesus Christ, because He had died for the sins of mankind, whereas before the people didn't have the ability to go before God's throne, they could not go before God's throne and before God's presence before that time, but now they would have that ability to go before the presence of God, before His very throne. So that is the picture that is being painted for you and me. And so we in the Church of God have that ability, those that are baptized and those that have God's spirit. And every time we pray we are going before the Holy of Holiest through Jesus Christ, showing that now the way into the Holy of Holiest is now made manifest. So it paints you and me a picture.

Jesus Christ is the sacrifice that made that possible, brethren. No other sacrifices that were made before made any such thing possible. But now it was being revealed here that when that veil was ripped from top to bottom in the temple God the Father was making a way for our sins to be forgiven, and He was moving His plan forward. And it paints us a picture of how He was doing it. He was letting us see what the tearing of this veil from top to bottom represented. So we can see God is moving His plan forward at that time, when Jesus Christ died.

Do we remember what Jesus Christ said to Peter? Jesus Christ told Peter what He would do. We remember that He told Peter that he would deny Him, and Jesus Christ told Peter how many times he would deny him in that very night. And we know the story. But Jesus Christ also told Peter something else, and that's what we want to focus on.

Let's turn over to Mark 14:27. **Mark 14:27—Jesus said unto them, All you—let's notice—all you will be offended because of Me this night.** So this is all of them. You may want to put this in your mind: If you were there, what would you have done? You would have done the same thing, brethren. "All of you will be offended because of Me this night." **For it is written, I will smite the Shepherd, and the sheep will be scattered. But after that—let's notice what Jesus said—But after that I have risen,** in other words, after He is raised from the dead, **I will go before you into Galilee.** And Jesus said, "After that I have risen," that's what He told them, "He will go before them into Galilee." And we know that at this time they did not have a clue of what He was telling them (with this physical mind). And they didn't understand what He was talking about. They *really* didn't understand that Jesus Christ was going to die at this time, so when they heard Him say these things, we know that they believed that He was the Messiah, but we understand that they didn't understand what was taking place and what was about to happen at that time. They did not see the gravity of the situation at that time, but Jesus Christ was steadily telling them. And we've been through sermons on this, *The Road to Crucifixion*. But Jesus said, "But after that I have risen," after He was resurrected from the dead, "that He would go before them into Galilee." That's what He told them.

So let's go over to Mark 16:1. **Mark 16:1.** And it gives us some understanding of what was happening at that moment in time. **And when the Sabbath was past, Mary Magdalene...** And we understand when this was because we understand the sequence of events. And we understand that there was an annual High Day, the Day of Unleavened Bread, the first day of Unleavened Bread, just like you and me just celebrated a few days ago, and it was the First Day of Unleavened Bread. And that was on Thursday at that time. So this is something they did on Friday, the other preparation day (that it is called), the preparation day for the weekly Sabbath. And this was when they went and bought the spices, on that Friday. And hopefully everyone understands this. They couldn't buy it on that Thursday because, we understand, it was a Holy Day, a High Day. It was a High Sabbath. And on the Sabbath, also, you couldn't buy. So they couldn't buy it and they couldn't work on that day, so they couldn't prepare the spices on that High Day, that Holy Day. So we know that they did it on that Friday. And that's what this is talking about and that's what this is telling. **So when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning,** let's notice how it's written, **the first day of the week, they came to the tomb** (lets notice when) **at the rising of the sun.** So we see the timeframe, "at the rising of the sun." That's when they were bringing those spices.

So now let's go over to Luke 23 and let's see what Luke wrote in His book, in God's book. **Luke 23:56—** Luke says, **They returned and prepared spices and ointments; and rested the Sabbath day according to the Commandment.** So they rested on the weekly Sabbath, just like you and me. And they didn't bring those spices to the tomb because they had to rest that Sabbath day and that's why they came on that Sunday morning, and they were bringing what they had prepared on Friday.

Luke 24:1—Now upon the first day of the week, very early in the morning, this is Luke's account, **they came to the tomb bringing the spices, just what we were talking about, which they had prepared,**

which they had prepared on that Friday, **and certain others with them. And they found the stone rolled away from the tomb. And they entered in, and did not find the body of Jesus.** And we've heard this in past sermons, and we understand that there were three different languages used in the New Testament.

And in verse 4—**It came to pass, as they were much perplexed about it, behold, two men, and they find that that stone is already rolled away and Jesus Christ is not there. So they were (this says) perplexed, but I guess you could say they were confused because of what was taking place. And they didn't understand at all what had taken place because that stone was rolled back and Jesus Christ was not there. And it says, "So they were much perplexed about it all," behold, two men stood by them—let's notice—in shining garments.** And let's notice what's being said about "in shining garments." They looked (they appeared) like men, but here it says their garments were shining. And those that were there could understand that this was not normal. You know, our garments don't usually just shine, so they could tell something was not a normal situation. Could you imagine seeing something of that magnitude? And you know that you're going to be afraid when you don't understand what's taking place. And it's not something that would normally happen to them every day, so this was very much out of the ordinary for them. **And they bowed down their faces to the earth, and they said unto them, Why do you seek, so we know that these were angels that were there, and they said, Why do you seek the living among the dead? He is not here. He has risen.** So Jesus Christ became the firstfruits out of God's garden to become Elohim, because this has said, "He has risen." That means He was raised from the dead.

And it says in the King James, "He *is* risen." I think that's the Old King James. But "He has risen. He is not here." And the world of Traditional Christianity, and they don't have any idea, I think, where they get it from, this Friday to Sunday count that they use. But the angel told them, "He's not here. He is already risen." We know that Jesus Christ was resurrected at the end of the seventh-day Sabbath. That's when He was resurrected. And if you go from Wednesday to Thursday to Friday to the Sabbath, you get three days, three full days. We understand that it was just before Sunset on that Sabbath when He was resurrected. So Jesus was resurrected before Sunday, before the 1st day of the week. We know that most in the Protestant world cannot comprehend such a thing so they hold to their Friday to Sunday resurrection. And it's only a day and a half, really, but they can get three days down to one and a half for some mathematical reasoning that they use. But my calculator won't work that way. Yours? I don't think yours will either, but that's a lie that they promote, and it's one of the most celebrated "holy" seasons of the year, brethren. And most that don't ever attend on a regular basis will really make it a point to attend that service, that Easter service. But it is a lie. All of it is a lie.

And He said, He is not here. He has risen. So remember how He spoke to you when He was yet in Galilee saying, The Son of Man must be delivered into the hands of sinful men and be hung upon a pole, and the third day rise again? And they remembered His words. So they were given the ability to remember and to think back at this time, and they remembered what Jesus had said. And they returned from the tomb, and told all these things to the eleven, and to the rest. And it was Mary Magdalene, Joanna, and the mother of James, and other women that were with them, which told these things to the apostles. And let's notice - Their words seemed as idle tales to them. When you come back and tell

somebody that they had just been resurrected from the dead, that somebody is now alive, and now alive that they knew was dead. They witnessed those events! So put yourself in that situation. It would seem a little farfetched, I guess to say. The way this is recorded it says, "Their words seemed as idle tales to them." So they did not believe them at the first. They just didn't believe this had actually taken place.

So let's go over to Matthew 28, Matthew 28. Let's see what Matthew had recorded for us. The New King James says, **In the end of**, but the Greek, in the Greek it literally means "after," "in the ends of the Sabbaths." So you may want to make a note that this word is plural. It's not singular. This is a plural word. And you may want to mark your Bible because it says, "In the end of the Sabbath," but the word in Greek is plural. So you may want to change that. We understand why it's plural, because there were two, two Sabbaths at that time, more than one because there was a High Day and there was an annual Sabbath and there was also a weekly Sabbath. So it would be good to mark your Bible with that. So better said, **At the end of, or after the Sabbaths, as it began to dawn toward the first day of the week**, so we understand these two Sabbaths because we understand the Holy Days. **After the Sabbaths as it began to dawn toward the first day of the week**, so it's talking about when the sun was coming up, when it was be turning light, **Mary Magdalene came, and the other Mary to see the tomb**. So this is what Matthew wrote.

And, behold, there was a great earthquake: for the angel of the LORD descended, and let's see what happened, **An angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it**. So this is telling us what had already taken place. Before they had got there that stone was already rolled away by an angel. So this is telling us what had happened to this stone. And if we remember back (in previous sermons I know we've covered some of this), Pilate had them secure that stone. But this tells us that, "There was a great earthquake for the angel of the LORD descended from heaven and came and rolled back the stone from the door and sat upon it." And **his countenance—let's notice—was like lightning, and his clothing as white as snow**. And in the other occasion it just said, "they were shining." So this is telling us something looked like lightning, so we know that lightning is very bright. And even though they looked like men, they knew that this was not normal. There was something taking place and they knew that these were not flesh and blood. But this is telling us what takes place. And let's notice... **And for fear of him the keepers did shake**, so this appearance really had those guards shaken up. And I'm sure if you had been there you would have been shaken too, to see such a sight.

We know that Pilate had sent these guards to guard that tomb because of what Jesus Christ had said. And let's notice what they did, **they became as dead men**, and to "become as dead men," that means, I guess, you don't even wink your eyes, because nothing moves when you're dead. And this says, "They became as dead men." So it's pretty frightening. I know I've been scared a few times unexpectedly, you know, when you just kind of freeze, so I assume that's what it's talking about, "as dead men." So this was pretty traumatic for them.

And the angel said unto the women, Do not fear: for I know that you are seeking Jesus, who was impaled upon that stake (upon that pole). And they said, He is not here: for He has risen, as He said.

Come and see the place where He was laying. So this is Matthew telling about his account, and he's describing what took place.

And he said (the angel said), Go quickly and tell His disciples that He has risen from the dead; and, behold... We remember what Jesus Christ told Peter. Here it is from the angels: **And the angel said, He goes before you into Galilee. There you shall see Him.** Just like Jesus Christ had told Peter. Jesus Christ told Peter that He would go before him into Galilee, when He was walking upon the face of this earth earlier, **for now, I have told you. And they departed quickly from the tomb with fear and great joy,** because of what they had seen and what they had been told, **and they did run to bring the disciples word.**

So let's go over to Mark 16. **Mark 16:1—And when the Sabbath was past, Mary Magdalene, Mary, the mother of James, and Salome bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came to the tomb,** so we can see the timeframe that Mark wrote about, **at the rising of the sun.** So it makes it clear that they were there before the sun. They left before the sun was coming up. **And they said among themselves,** so here these women headed to this tomb and they were asking one another, **Who is going to roll that stone away from the door of the tomb?** They knew that they were not physically able to do such a thing. And that was their discussion on the way to that tomb. They knew that they would not be able to do such a thing. They knew that Pilate had really secured that stone and that he had those guards guarding that stone. **And when they looked, they saw that the stone was rolled away.** And this tells us **that stone was very great.** It was a very great stone. **And entering into the tomb, they saw a young man sitting on the right hand, clothed in a long white garment; and they were afraid.** Now, why would they be afraid of someone sitting in a tomb with a white garment? So this is telling us they were afraid of what they saw when they saw it. **And he said to them, Don't be afraid. You are looking for Jesus of Nazareth, who was hung upon that pole. He has risen, past tense. He is not here. Look unto this place where they laid Him. See where He was.** This was where He was laid. **But go your way and tell His disciples,** let's notice the way it's written, **and Peter,** because we know what Jesus Christ had specifically told Peter, **and Peter, that He goes before you into Galilee. There you shall see Him, as He said to you.**

Verse 8—And they went out quickly, and fled from the tomb—let's notice—for they trembled, because of what they had seen. It says they were afraid; they were **amazed.** Can you *imagine* being there and seeing what they were seeing? To see the events that were unfolding right before their eyes. I can understand why they were afraid. I can understand why they would be amazed because this is not normal circumstances and they knew it. I guess a better word would be astonished at what was taking place. **And neither said they anything to anyone, because they were afraid.** They were afraid to say anything.

Now when Jesus had risen, and we know that the Greek says it better, **having risen early in the first day of the week,** and the Greek makes it clear that this has already happened. And it says, "Moreover, having risen early the first day of the week," better said, "having risen." **...early, the first day of the week he appeared first to Mary Magdalene—let's notice—out of whom He had cast seven demons. And**

she went and told those who had been with Him, as they mourned and wept. And when they heard that He was alive, and had been seen of her, they did not believe her.

So let's go over to John 20:1... **John 20:1**, and let's see what was recorded in the book of John. **The first day of the week Mary Magdalene came early, when it was yet dark**, so just like we read earlier. This says they came early when it was dark. So this is this account. So the sun was not yet up when they started out to that tomb. We know what the other account said. And they saw the stone taken away from the tomb. **Then she ran and went—let's notice who she went to—to Simon Peter, and to the other disciple, whom Jesus loved.** And we know that this is John that it's talking about. **And she said to them, They have taken away the Lord out of the tomb, and we don't know where they have laid Him.** Let's notice what she said, "We don't know where they have laid Him." So this is what she understood at this moment in time. **Peter, therefore, went forth, and the other disciple, and came to the tomb. So they ran both together: and the other disciple outran Peter and came to the tomb.** So we can see that they were pretty anxious to see what these women were talking about. **And as he stooped down, he saw the linen cloths lying there, yet he didn't go in. Then coming, Simon Peter following him, and went into the tomb and saw the linen clothes lying there. And the napkin, that was about His head, and it was not lying with the linen clothes, but was wrapped together in a place by itself.** So I think what this is saying, it was all folded up in an orderly fashion and was just laying there.

Verse 8—Then the other disciple went in, also, so this is John (that's who it was), who came unto the tomb first, and he saw and believed. Let's notice the next scripture: **For as yet they did not know the scripture**, so this is telling us right here that they didn't know at that time. "For as yet they did not know the scripture," **that He must rise again from the dead.** They didn't understand it at that time. They did not understand that Jesus would rise from the dead and become the first out of God's garden to be resurrected from the dead, the first of the firstfruits out of God's garden. Even though Jesus Christ had been telling them what would take place.

Then the disciples went away unto their own home. So this is what took place. **But Mary stood outside the tomb weeping.** And as she wept, she stooped down into the tomb and saw two angels in white, sitting there, one at the head, and the other at the feet, where the body of Jesus had been laying. **And they said to her, Woman, why do you weep? And she said to them, Because they have taken away my Lord, and I don't know where they have laid Him.** And when she had said this, she turned back—and let's notice—and saw Jesus standing, and did not know—let's notice—that it was Jesus. **Jesus said to her, Woman, why do you weep? Whom do you seek? And she, supposing Him to be the gardener, said to Him, Sir, if You have carried Him away from here, tell me where you have laid Him and I will take Him away.** And Jesus said to her, **Mary.** And she turned herself, and said unto Him... so she saw it was Him and she said, **Rabboni; which is to say, Master.** And Jesus said to her, **Do not touch Me.** So we, as the Church of God, understand that there was something that took place during the Days of Unleavened Bread that represents this very thing. And it's about the wave sheaf that was to be offered during the Days of Unleavened Bread. And here Jesus Christ is telling her not to touch Him because He had to fulfill something in prophecy, brethren, and this is where He had been resurrected from the dead,

and He was telling her—let's notice—I **have not yet ascended to My Father**. And that's the reason that she could not touch Him at that time, because Jesus Christ had to ascend to the Father first to be accepted by God the Father, and that's what this is picturing. And it paints you and me a picture of what is taking place at this very moment in time. Jesus Christ is fulfilling the prophecy by becoming that wave sheaf that was offered before God the Father. And it paints you and me a picture about becoming the first of the firstfruits out of God's garden.

So let's hold our place here (let's put us a marker here) and let's go over to Leviticus 23. Leviticus 23. And we know this is where it tells us about all of the Holy Days, Leviticus 23. It tells us about Passover and Unleavened Bread that you and me have just partaken of. And we read these verses at this season of the year every year. And **Leviticus 23:4** (that's where we'll start), it tells us that **these are the appointed times of the Eternal, holy convocations which you shall proclaim in the their appointed times. On the fourteenth day of the first month at even is the Eternal's Passover**. And that's what we just partook of, the Eternal's Passover. **And on the fifteenth day of the first month is the Feast of Unleavened Bread to the Eternal. Seven days you must eat unleavened bread. On the first day you shall have a holy convocation and you shall do no servile work in it. But you shall offer an offering made by fire to the Eternal seven days. And the seventh day shall be a holy convocation, and you shall do no servile work in it.** And we have just kept these times that are written here in Leviticus 23. We have just kept the Passover and the Days of Unleavened Bread.

And in verse 9 we find, **And the Eternal spoke to Moses, saying, Speak to the children of Israel, and say to them, When you come into the land—let's notice what it's saying—when you come into the land which I give to you, and reap its harvest - they were to do something, and let's notice what they were to do. Something was to take place. Then you shall bring a sheaf of the beginning (better said) of your harvest to the priest, and he was to do something. There was a ritual that was to take place. And he was to wave the sheaf before the Eternal.** So let's notice what's being said and what is being represented. This represents Jesus Christ, **to be accepted on your behalf—let's notice when—on the day after the Sabbath the priest shall wave it. And you shall offer on that day when you wave the sheaf a male lamb of the first year without blemish as a burnt offering to the Eternal.** So we can see the symbolism that was given way back then in Leviticus 23.

Now, let's go back to John 20 (John 20:17). **John 20:17—Jesus is telling Mary, and He tells her, he's giving her instructions and He's saying, go to My brethren, and say to them—let's notice what He is to tell them—I ascend to My Father, and your Father; and to My God, and your God.** And that is what that ritual that we read about pictures, this very thing, about Jesus Christ ascending to God the Father to become that wave sheaf that was pictured. And He told her, "I have not yet ascended to My Father," and He says, "Go to My brethren and tell them I ascend to My Father, your Father, My God, and your God." **And Mary Magdalene went and told the disciples that she had seen Jesus Christ, and that He had told her these things.** And Jesus was telling her what He was going to do to fulfill that prophecy that we just read about, the prophecy of the wave sheaf.

So let's go over to Luke 24 (Luke 24:13). Jesus Christ told her not to touch Him. Jesus told her that He was going to ascend to the Father to fulfill these scriptures concerning that wave offering, and then to return to this earth. **Luke 24:13—And, behold—let's notice—that same day two of them went to a village called Emmaus, which was from Jerusalem about threescore furlongs.** It's about seven miles, if you want to note it. **And they talked together of all the things that had happened. And it came to pass, that, while they were talking and reasoning—let's notice that it was the same day—Jesus Himself drew near, and went with them. But their eyes—let's notice what's being said—their eyes were held fast so that they were not able to know Him.** It was not given to know Him at that time. So it's just like you and me, brethren, we cannot see things until God allows you and me to see it. And this is a prime example of that very thing. Unless God allows you to see it, you cannot see it. We can see what God let's you and me see, and it's only when He lets us see it, when He opens that mind.

Verse 17—Jesus said to them, What kind of conversation are you having as you are walking? And why are you sad? And one of them, whose name was Cleopas answered and said to Him, Are You alone a stranger in Jerusalem? In other words, "What planet are You from with all these things happening? You know. Where have You been? Are You the only one in Jerusalem that doesn't know what's taken place?" **Haven't You known these things that have come to pass in these days? And Jesus said to them, What things? And they said to Him, Concerning Jesus of Nazareth, who was a Prophet—let's notice what they said—mighty in deed and the word before God and all the people, and how the chief priests—brethren, the government of that day, those that had authority in that day, that's what they were— and our rulers delivered Him to be condemned to death, and have impaled Him upon a pole. But we trusted that He was He who should have redeemed Israel.** They thought that that was His purpose at that time because they knew the scriptures. **And besides all this—let's notice the timeframe—today is the third day.** It's the third day, three days, since these things were done. So three days had passed since this had taken place. **And certain women also of our company made us astonished, who were early at the tomb. And when they didn't find His body they came saying that they had also seen a vision of angels who said that He was alive. And certain of them *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.** In other words, Jesus Christ was not there. **And He said to them, O foolish and slow of heart to believe—let's notice what He said—all that the prophets have spoken! Shouldn't Christ have suffered these things and then entered into His glory?** In other words, "Why didn't you understand what was written in God's book about what was to take place?"

And let's notice what Jesus Christ did at this moment in time: **Beginning at Moses and all the prophets, He expounded to them all the scriptures of the things concerning Himself,** that told about Himself and what would take place. Another prime example that unless God let's you see it you cannot see it, brethren. And they did not understand what was written in this book about Jesus Christ. Jesus told them about all the things that had been fulfilled, and He told them about what He had went through. And He gave the accounts of things that were fulfilled about the different prophecies that were written in this book, brethren, so that they could understand.

And as they drew near to the village where they went, He made out as if He would have gone further, but they constrained Him, saying, Stay with us, for it is toward evening, and the day is nearly over. So we can see the timeframe. And He went in to stay with them. And it came to pass, as He sat at meal with them, He took bread, and He blessed it and He broke *it*, and He gave it to them. And something took place when He did this. When He did this, let's notice, **their eyes were opened** (better said, "their minds were opened at this time"), so that they could see just a little bit more. They were walking together earlier. Now they are sitting down for a meal together. And after this prayer that Jesus Christ prayed, something happened; Jesus blessed it and then they knew who He was. Not until they were allowed to see it, brethren. And let's notice what took place. Can you *imagine* sitting there? ...and He vanished out of their sight. Poof, He was gone! He disappeared.

He let them recognize who He was and He also let them understand something else by what He did. He let them understand that He was a spirit being, brethren, by what He just did. He just disappeared, poof. He was gone. Can you imagine the strength that this would give you, to see such a thing? To be sitting in that room? Can you imagine seeing Him disappear?

Verse 32—They said to each other, Didn't our hearts burn within us when He talked to us on the way—let's notice what Jesus did—it says, **while He opened up to us the scriptures?** Opened their minds so that they could understand these words that we are reading today. What they are saying is that, "Our minds can understand the scriptures." And Jesus explained to them all the prophecies from Moses and all the prophets down through God's book at that time, and He opened their minds to what was prophesied about Him so that they can understand. Can you *imagine* the strength that that would give you to have that understanding at that time and to be sitting in that very room? **And they rose up that same hour and returned to Jerusalem, and they found the eleven gathered together, and those *who were* with them saying, Jesus has indeed risen, and appeared to Simon!**

And in verse 35—**And they told about the things along the way and how He was known of them in breaking bread**, how they knew Him. So they told the story of how their minds had been opened up to see who He was and how He opened their minds to understand the prophecies that were written in this book from Moses and all the prophets at that time down through time.

And let's notice what took place then, **And as they were speaking**, something happened, **Jesus Himself stood in the midst of them**. He just appeared. Poof! He was there. Can you imagine such a thing? **Jesus said to them, Peace be to you**. But let's notice, **They were frightened**, because of what Jesus had just done. He just appeared right in front of them, and that's why they were afraid. They had *never* seen anything like this, brethren, where someone could just disappear and appear at will. And let's notice... **and thought they had seen a spirit**, which, I guess, actually they had. And all of a sudden Jesus Christ just appeared before them, and it made them all afraid. And we can certainly understand that one.

And He said to them, Why do you look so troubled? And why do such thoughts arise in your mind? So Jesus knew that they were afraid. He understood why. And He told them (let's notice what He said to them), further proof: **Look at My hands and My feet, that it is I Myself. Touch Me and see, because a**

spirit—let's notice—does not have flesh and bones as you and I have. So this is so far above our understanding, someone that you can now touch and feel, that had flesh and bones. And He told them to feel, so they could feel Him, they could feel that flesh and they could feel those bones. And then turn to a spirit and disappear? Our minds cannot comprehend it. And that is "so far above our pay grade" that it's going to be a time in the future before we can understand this one. But it is coming in our near future. It's not far on our horizon when there will be more than one of these upon the face of this earth. Can you begin to understand what the Millennium will be like, brethren? Because there will be 144,000 out of God's garden to be in that first harvest that will become spirit beings for that 1,000-years, during that millennial reign of Jesus Christ upon this earth and then into the Hundred-year period.

And when He had said this, He showed them His hands and His feet. Let's notice, **And as they were in disbelief, and yet filled with wonder.** They could not understand how such a thing could take place. **And He said to them, Do you have any food here?** Something else is going to take place. Let's notice what they did. **They gave Him a piece of broiled fish and some honeycomb.** So here we see someone that has turned into a spirit, that could appear and disappear, and now He has manifested Himself as flesh and bone to them. And now He's sitting down and eating a piece of fish and some honeycomb. **And He took it—let's notice—and did eat before them.** They watched Him do it.

And He said to them.... So I can see why they would be astonished. I can see why they would be afraid. **And He said to them, These *are* the words which I spoke to you,** in other words, "This is what I told you while I was here," because He said (let's notice), **I've already told you these things while I was yet with you.** And He did. And we went through *The Road to Crucifixion*, and we saw where Jesus was constantly telling them, but it was not their time to understand.

Let's continue on. And He's telling them **that all things must be fulfilled which were written in the Law of Moses and in the prophets and in the Psalms concerning Me.** So Jesus Christ has explained to them the plan of God. We know that they didn't understand that He had to die as that Passover and be resurrected and come back to life. We know that He's coming back once again as King of Kings this time and to set up the Government of God upon this earth with 144,000 spirit beings upon the face of this earth to continue God's plan for mankind. And He will chain a being called "Satan" and the demons, and He says (if you remember what God says) that His word would not return to Him empty. It would accomplish what it set out to do. I hope you understand how blessed you are to live into that millennial reign and see these things take place that we are reading about in this book, whether you be a part of the 144,000 or live into that millennial reign of Jesus Christ. I hope you understand what you've been given and what you have been offered. We know that that first harvest will take place in just a little while on the Day of Pentecost.

Verse 45—He opened their understanding; in other words, He opened their minds just like God opened your mind and then you could understand about the Sabbath, and then you could understand about the Holy Days. And it becomes so plain. Like someone in our past said over and over, I can hear him thundering it today, "the plain truth." It is. It's just the plain truth once God opens your mind, but not until He opens that mind, it's not so plain.

And He says that He (Jesus Christ) **opened their understanding**, in other words, **He gave them the ability to understand so that they could understand these scriptures**. And He said to them, **Even so, it is written, and even so it was necessary for Christ to suffer, to rise from the dead—and let's notice when— the third day**, to fulfill these scriptures, brethren, to fulfill the plan of God, to fulfill the meaning of Passover so that **repentance and remission of sins should be preached in His name among all nations—and let's notice where it was to begin— beginning at Jerusalem**.

Verse 38—Let's notice what He told them. He told them what they were: **You are witnesses of these things**. And that's what Matthew, Mark, Luke, and John are. They are witnesses to all of mankind about what took place, and it's written in God's book about these events.

Verse 49—**See, I send for the promise of My Father unto you**. So He's telling them about something that would be given to them on the Day of Pentecost. And He's telling them to **wait in the city of Jerusalem until** they were able to receive that power that would come to them. So they were to remain there. And we understand that's when the holy spirit was going to be given to them, on that day, that Day of Pentecost. And He says, **I've told you of My Father, what would be given to you**. And that's when the Church began, on that day in AD 31, on the Day of Pentecost, and they had to wait and do the count, brethren, just like you and me have to do, and we have entered that count to when Jesus Christ will return to this earth.

Verse 50—**He led them out as far as Bethany, and He lifted up His hands and blessed them**. And it came to pass, when He had blessed them—let's notice—**He was parted from them and carried up into heaven**. And they worshiped Him, and returned to Jerusalem with great joy—and let's notice what they did—they were continually in the temple praising and blessing God. And I'm sure you would have been too, brethren, to see those events. So it really solidified them in their minds by what Jesus Christ did and what He told them and how He opened their mind so that they could understand these scriptures.

So let's go to **John 20:19** and let's see what John had written. **Then, the same day at evening, being the first day of the week, while the doors were shut, the disciples were gathered together for fear of the Jews**. So we can see that they had been shaken mightily because of what had taken place. And they were afraid because of what the Jews would do to them. They had seen what they caused to be done to Jesus Christ so they figured they were next, I guess, so to speak. They figured they were coming after them. **And Jesus came—let's notice—and stood in the midst, and said to them, Peace be to you**. **And when He had said this, He showed them His hands and His feet**. So this is the account by John where this took place.

And let's drop down to **verse 26** and let's notice—**After eight days**, so eight days had gone by, and again, **as the disciples were inside, and Thomas with them**. **Jesus came—let's notice—the doors being shut**. So there were no openings there. The doors were closed, and **Jesus appeared in the midst of them and said, Peace be to you!** And we know about "doubting Thomas" because that's the name that has followed him down through time. Most of us know why. And this is the occasion where Jesus told Thomas to reach

his finger in here, and look at My hands, and reach your hands in here and put it in My side where they stuck that spear, and **don't be without faith, but believe. Thomas answered and said My Lord and my God! Jesus said, Thomas, because you have seen Me and believed,** Jesus says something else, **Blessed are they who have not seen and yet have believed.** So he's talking about you and me, brethren, those that God has called and have received God's spirit. He's talking about the Church of God. That's who He's talking about. "Blessed are they who have not seen and yet have believed." So this is talking about you and me at this time.

And many other signs—let's notice the rest of what was said that's not even written about in God's book—**And many other signs Jesus truly did**—let's notice who He did it to—**in the presence of His disciples, which are not written in this book.** So there were many, many other accounts that Jesus Christ did after He was resurrected from the dead and before He ascended to the Father for good, to be at the right hand of God, **but these are written**—and let's notice why—**these are written that you might believe**—let's notice—**that Jesus is the Messiah, the Christ, the Son of God.** "And these are written that you might believe Jesus is that Messiah," **and that believing**—let's notice—**you might have life through His name,** life in the resurrection if you continue in this way of life to become Elohim, brethren, to become a spirit being, to become in the God family, to be resurrected into spirit life, to have eternal life, to be resurrected out of God's garden. And I hope you understand what you have been offered.

Let's finish up over in **Acts 1:8** and let's see what was written—**But you will receive power when the holy spirit has come upon you; and you will be a witness to Me**—let's notice—**in Jerusalem, and in all Judea and Samaria**—and let's notice—**and to the end of the earth.** And they are, brethren. We've just read about their witness and what they saw.

And when He had spoken these things, while they watched He was taken up and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven—let's notice how—**this same Jesus, who was taken up from you into heaven will so come in like manner as you saw Him go into heaven.** And this is coming quickly, brethren, on the Day of Pentecost in our near future. So hold fast to what God has revealed to you, brethren. And I hope you understand what you have been offered.

And that will conclude the sermon today.□