

# THE NEW MILLENNIAL CALENDAR

In the beginning God created the heavens and the earth.  
Genesis 1:1

In the beginning, Yahweh set forth the pattern for the new heavens and the new earth, revealed in the original creation. But first that pattern was to be reversed, wherein, like Pharaoh's dreams concerning the good and evil cows and ears (Genesis 41:26-27), good became devoured by evil; darkness prevailed over light; death prevailed over life; and most significantly, the nations ruled over the kingdom of heaven.

In [\*The Revelation of the Millennium\*](#), we saw how, very importantly, Yahweh reverses two things so as to split them and make them clean, giving the greater glory and authority to the latter, the lesser. This is precisely what He did with many aspects regarding man – it is His replicable pattern, His repetitive way. Let us lay out some evidences of this that will be addressed in this writing.

- In the beginning, the day was to begin with light at sunrise and end at dawn. But it was “flipped,” light and darkness were reversed, so that the day began with darkness at evening and ended at evening.
- In the beginning, the year was to begin at Trumpets/Tabernacles, and was to be completed with Passover and Pentecost. But Yahweh told Moses to make Passover the first of the year, placing Trumpets/Tabernacles as the latter of the two sets of feasts, thereby causing it to bring death instead.
- In the beginning, the month was to begin at a full moon, with full light. But that too was corrupted and reversed so that the month began at essentially no moon, no light, or a crescent moon.
- When the sons of Israel came out of Egypt, Yahweh brought them out to bring them into the promised land. But once again, in like manner, the great and terrible wilderness with its fiery serpents, scorpions, thirsty ground, and death, preceded the awaited promised land.
- When Yahweh was to establish His throne upon this earth, it was to be the throne of David. But instead, even as Yahweh reversed light and darkness, so He reversed the throne so that the premature short-fall forty-year reign of Saul preceded the forty-year reign of David.

- When Yahshua began the church on the earth, it too should have brought forth light and His pure kingdom. But instead, as a like premature work, it also brought forth the darkness of the equal Saul/Paul period, or Christianity that ends in death.
- In the beginning, in like regard the kingdom of heaven was to rule the world and receive the glory. But Yahweh reversed, flipped, the two and gave the glory and the right to rule the earth to the nations.
- In similar regard, in the beginning the Word of God, "the Light of the world," made the heavens and the earth to His glory. But that glory was given to Satan, who in like regard is darkness and has the power of death (lit. of Hebrews 2:14). Once again, darkness preceded the light, that is to come at His return. Death preceded resurrection life.

Repeatedly, Yahweh has flipped good and evil, light and darkness, life and death. Even when Yahshua, the Son of God, the creator of the world, came to this earth, He did not contest the fact that the nations had the right to rule. Even though he was God, He never addressed them nor did He challenge their right to judge Him or even to put Him to death. He had come into their world, and they had the legal right to rule over Him. As Yahshua stated to Pilate, "You would have no authority over Me, unless it had been given you from above" (John 19:11). This is the authority that the nations have had over the kingdom for 6,000 years.

It is the like authority revealed in Jeremiah 29:4-7 when Yahweh sent the exiles of Jerusalem into Babylon and told them: "Seek the welfare of the city where I have sent you into exile, and pray to Yahweh on its behalf; for in its welfare you will have welfare." Just as He placed the exiles of Jerusalem into bondage in Babylon, so He placed the kingdom of heaven into bondage in the nations; and the kingdom was to pray for and seek the welfare of the nations. But, even as with the exiles of Jerusalem, this bondage does not last forever; for equally as with the exiles, Yahweh has assigned a time when the nations are to build up the kingdom of heaven, the new Jerusalem. That time is at hand!

In like regard, neither did Yahshua contest with Satan regarding his right to take men to death for the remaining 2,000 years. Though Yahshua came to put away death, yet death had a right to prevail for another 2,000 years, even over His kingdom.

Thus we see that Yahweh has repeatedly flipped things, just as Yahshua affirmed many times, saying, "the first will be last, and the last first." Once you understand this, you will see how it affects and effects everything there is that relates to Yahweh God and man, even the entirety of His creation. In this writing we will see its impact on Yahweh's marking of time, His calendar, or calendars, as it is, and thereby on the fulfillment of His kingdom. Some of the issues or questions to be addressed are:

1. When does the day begin?
2. When does a month begin?

3. Specifically how do the days, months, and Yahweh's appointed times and feasts lay out?
4. What is Yahweh's true calendar for the days now before us?
5. On what day did Yahshua resurrect from the dead?
6. On what day did Yahshua ascend into heaven after forty days?
7. Why is there the contradiction of Matthew, Mark, and Luke versus John as to what day Yahshua was crucified on?
8. How did the seventh-day sabbaths relate to the feasts at the time of Yahshua?
9. What is the significance of forty days?
10. When will Christians ascend alive?

Because of its prevailing importance, let us begin by considering Yahweh's original creation pattern for the heavens and the earth. In the first five verses of Genesis we read:

In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, "Let there be light"; and there was light. God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

You will notice that it is stated: "God called the light day, and the darkness He called night. And there was evening and there was morning, one day." So, what then did Yahweh lay out as the original pattern for "one day"? Quite obviously, He explicitly said that it began with the dawning of light, then there was evening and there was morning, and all of that incorporated "one day."

But just as we have seen, though this is indeed Yahweh's pattern, He corrupts that original order and reverses it. Thus, as practiced by Jew and Christian alike, they say that the day, relative to the lunar calendar, begins at evening, at darkness, and goes to evening. This is indeed the reversed corrupted form.

Before addressing that which begins a month, let us add a testimony relating to both the day and the month, specifically regarding its reversed form, and in fact speaks to all of these examples.

In Exodus 12, we see that the Passover lamb was to be slain at twilight, the beginning of the day under the corrupted reversed pattern, and its blood was sprinkled on the two doorposts and the lintel. The family then went inside the home, and throughout the night they prepared and ate the lamb with bitter herbs and with a staff in hand and sandals on their feet (the very two items Mark Christianity is told to take). For what did

they await throughout this period of darkness? They awaited the break of day, the coming of light; and they could not go out of the house until then. But with the dawning of the new day, they could finally come out of their house and leave the bondage of Egypt and set out for the promised land.

Such we see once again with any of these reversed testimonies – they begin in darkness and await the light. And since Passover as the first of the year is a reversed testimony, it is quite appropriate that it evidenced this beginning darkness and bitterness; for it represents precisely what a Passover-first calendar is – the flip whereby a period of darkness is followed by the light.

Now for the next question: When does a month begin? Once again, Jews and Christians take the corrupted form and begin the month in darkness with essentially no moon, the crescent moon. But Psalm 81:3 clearly states:

Blow the trumpet at the new moon, at the full moon, on our feast day.

There were only two appointed times wherein they were instructed to blow the trumpet. In Leviticus 25:8-9, they were instructed to blow the trumpet at Jubilee, which was every fifty years. This was on the tenth day of the seventh month, which was also the Day of Atonement. But Jubilee was not but every fifty years; and even then, we find in the Scriptures that not once did they even hold a single Jubilee. Also, Jubilee was on the tenth day of the month, and the full moon had to be at the first of the month. Therefore, Psalm 81:3 could not be referring to Jubilee. The only appointed time when a trumpet would have been blown was at Trumpets.

“Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets” [Numbers 29:1].

Trumpets was the first day of the seventh month under the Passover-first calendar. Today, with Tabernacles being restored back to its original place, Trumpets is once again the first day of the first month. Either way though, we are told in Psalm 81:3 that that first day, the beginning of the month, is specifically a full moon!

This makes perfect sense since Genesis 1:16 tells us that when Yahweh made the sun and the moon on the fourth day of the first month, He stated that the moon was made “to rule the night.” How could it rule the night at its creation if it was essentially no moon at all? Based on Psalm 81:3, the “new moon,” and it was in fact “new” in every regard at its creation, was indeed a “full moon.” If the “new moon” is a “full moon,” it is wholly reasonable that at the time of creation, this entirely new moon was equally a full moon. Otherwise, how could Yahweh have called it one of two “great lights” (Genesis 1:16)?

Therefore, when the feast of Trumpets comes around each year, the moon is in fact to be a testimony to its creation, and that as a full moon. Furthermore, this testimony is given at the beginning of each month in the true and restored calendar, in that the new moon for the new month is always a full moon.

Additionally, the testimony of the full moon is its rising in the east, bringing light into darkness. In contrast, the testimony of the crescent moon at its first sighting is fittingly in the west, bringing complete darkness afterwards. The west is prophetic of darkness and death, and there was also not a western gate in Jerusalem. In contrast, the east is prophetic of the dawning of light, truth, deliverance, and life; and Yahshua's return is prophetically spoken of relative to the eastern gate. Thus we see the darkness and death work of the crescent moon in the west, and the light and hope of the full moon in the east.

Having set forth these two important points concerning when the day begins and when the month begins, let us now see exactly what the pattern was at creation.

First, in the beginning there was no moon at all. The moon was not created until the fourth day. So then what was laid out as the prevailing and determining pattern regarding the beginning of time? **The seven days that make up a complete week.** Thus, these seven days take precedence over everything regarding marking time. Yahweh's pattern of these seven days is indeed a template whereby He sets forth time for all mankind, not only on a day to day basis, but even as the template for periods of seven-thousand years, and more.

In evidence of this pattern, just as the sun and the moon were created on the fourth day, so Yahshua, the Light of the world, came to this earth as a man on the fourth "day," at its very end. In fact, He was crucified just before the fifth day began on the following year. Like the crescent moon that comes at the end of the day, just before complete darkness when no man can work, so was Yahshua's first coming (John 9:4-5). His first coming was a death – it too was cursed – and His full light in the east so as to reverse the curse of darkness and death would not rise for 2,000 years. (More on this later.)

Today, the determining reason that the new heavens and new earth can now be established is Yahweh's order set forth per the original creation pattern of the week, but in the magnitude of thousands of years. A legal six "days" have passed since creation, and we have now entered into His seventh-day sabbath rest. And as you will see, understandably, this seven-day pattern has equal precedence in effecting Yahweh's true calendar.

Under the cursed system, men have tried to make the moon the entirely determining factor as to the beginning of the month and the feasts. (Of course we are not addressing a solar calendar, such as our present Gregorian calendar.) But keep in mind, this is the corrupted system that is opposite the truth, backwards, reversed, in the dark, and brings death. If the moon is the entirely determining factor, then Yahweh would have created the sun and the moon on the first day. Remember, at creation Yahweh laid the pattern; He set forth the determining template.

Since the moon was created on the fourth day, we see testified that there is a variableness in its identification as the beginning of the month. Psalm 81:3 is indeed best translated that the trumpet was to be blown "at the full moon" and not "on the full moon." Again, as you will understand better as we lay out the Millennial Calendar, **the determining factor is not the moon, but the week itself, the order of the initial seven days.** Therefore, the blast of the trumpet would be at the time of the full moon, but not

necessarily technically when the moon is at its fullest. The first of the month is indeed tied to the full moon; but like a dog tied on a leash, there is sill room to move. **The prevailing order of the seven days of the week, of necessity, trumps the moon.**

Other than this passage in Psalm 81:3, there is not another command that the month begins at a full moon. But what we do see is that the integrity of the week must prevail, and all of this within the proximity of the month beginning at the full moon. In fact, the very outside of the deviation of a technically full moon from the first day of a month would be at most three days. And, of course, this is precisely what we saw at creation – three days after the beginning of what would have been Trumpets, came the full moon. With this important point noted, let us now examine the sabbaths and feasts of the Millennial Calendar.

## THE CALENDAR

The revelation of the Millennial Calendar has been given in large part to Eric Schneggenburger, one of the twelve apostles. He had studied the calendar for many years, trying to come to a conclusion as to what was Yahweh's true calendar.

You will now begin to understand the order of the Millennial Calendar as you read how it unfolded in Eric's considerations. Again, keep in mind that the week prevails, especially at the beginning of the new year. The first day of the new year must always be the first day of a new week. This, once again, follows the pattern of creation. You will see how this order works out and impacts the remaining year, as well as the feasts. Also, as you will see, the feast days and the days of the week always match, the pattern being repetitive from year to year. You will understand this better as you read here.

Knowing that the present calendars were fraught with many inherent problems and errors, Eric and another gentleman concluded that the Jews and Christians could not be right concerning their calendars. Eventually, they began considering if there was an alternate day to the Jews' Saturday sabbath and the Christian's Sunday sabbath – something that would make the calendar work. The problem was that there had to be a consistent, enduring relationship between the appointed times and the full moon.

In 2003 they began examining what would happen to the calendar if Monday was the sabbath; but they soon realized that that would not work. So the next year they began examining what would happen if Tuesday was the true sabbath. But that too was afflicted with incongruency. Then at Tabernacles, 2004, they considered the outcome if Wednesday was the true sabbath. Given the conflicting opinions and even seemingly conflicting scriptures and inherent difficulties that Eric had thus far experienced, at this point he came to the conclusion that these conflicting issues were irreconcilable, and he pretty much gave up on resolving this matter.

The main remaining problem for Eric was that with the first month of the year beginning on a first day with a sabbath on day seven, he was troubled that in the seventh month this meant that the sabbath would always fall on day four. Under the Passover-first calendar, the sabbaths in the first month would always be on the seventh,

fourteenth, and twenty-first. This, of course, meant that Passover, on the fourteenth, was on a seventh-day sabbath, as well as the last day of Unleavened Bread, which was on the twenty-first.

Let us illustrate this first month in a simple way. In the days laid out here, the larger bold underlined numbers are the sabbaths, the purple number is Passover, and the blue numbers are the seven days of Unleavened Bread.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

But, when it came to the seventh month and Tabernacles, the sabbaths fell on the days that totally missed all the significant days of the feast. The sabbath days were the fourth, eleventh, and eighteenth. In fact, the sabbath of the eighteenth fell right in the middle of Tabernacles, which takes place from the fifteenth to the twenty-first, with a holy convocation on the twenty-second.

In the days laid out here, again the larger bold underlined numbers are the sabbaths, the red number is Trumpets, the blue numbers are the seven days of Tabernacles, and the green number is the eighth-day holy convocation. Atonement on the tenth will not be addressed.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

It is quite interesting that this sabbath in the middle of the seven days of Tabernacles is the very day that Yahshua went into Jerusalem after telling His disciple that He would not go to the feast – “But when it was now the [lit.] middle of the feast [of Tabernacles], Jesus went up into the temple and *began to teach*” (John 7:14). Yahshua changed His mind and did go to Tabernacles on the Millennial Calendar sabbath, which is undoubtedly a prophetic message for us today.

Before continuing, we must add some important information in order for you to understand that which will be addressed next. There were seven days called **holy convocations** which required assembly in Jerusalem, and there could be no labor. Though they were not seventh-day sabbaths, they were in fact still sabbaths. The Hebrew word for “sabbath” means “to cease, or to rest.” On these seven days they were to cease from their works, just as any seventh-day sabbath required. These seven holy convocation sabbaths were:

1. Passover (though for the Jew this would have been the first day of Unleavened Bread)
2. The seventh and final day of Unleavened Bread
3. Pentecost
4. Trumpets
5. Atonement
6. The first day of Tabernacles
7. The eight and final day of Tabernacles

Let us now continue. Initially, Eric tried to keep the months complete weeks. Also, he assumed that it was critical that the holy convocations of both of these feasts coincide in some manner with the seventh-day sabbaths, which he found would not happen at Tabernacles. But in August, 2005, Yahweh showed him the justification of letting one week overlap the sixth and seventh months – in other words, splitting a week. When he saw that the full moon came on the fourth day in creation, it freed him to make the fourth day of the week the first day of the seventh month. Once he was willing to do this, the remainder of the calendar worked out so that the year ended on a sabbath. This finishing point was necessary so that, as we have noted, the first day of the first month would be the first day of a new week.

It is quite significant that before Yahweh flipped the feasts and Trumpets/Tabernacles was the beginning of the year, that feast did what Eric felt needed to take place – possesses a more complete correlation between the sabbath and the holy days. Following is how Trumpets/Tabernacles would have taken place relative to the sabbaths before the flip.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Since the first day of Tabernacles on the fifteenth is a holy convocation sabbath, along with the holy convocation on the twenty-second, what that did was make two periods of back-to-back double portion sabbaths – the fourteenth and the fifteenth, as well as the twenty-first and the twenty-second.

It is very revealing that when Yahweh reversed these two feasts, giving the greater glory to Passover and making Tabernacles the death work, He literally **gave the glory to the first month**. Let us consider what the month of Passover was like before the reversal.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

As you can see, the day of Passover on the fourteenth loses its glory of being a seventh-day sabbath as well, along with the last day of Unleavened Bread. The middle of the feast is the only seventh-day sabbath. This will now be the case with Passover after Trumpets, October 25, 2007, when Trumpets/Tabernacles is restored to being the first month, and Passover returns to being the seventh month. And by restoring Trumpets/Tabernacles back to its original place as the beginning of the year, its original relationship to the sabbaths is restored as well.

Let us note here also that the calendar that Yahweh has revealed to the Bride is just the opposite of that of Christians and Jews. We have already noted that Yahweh flips things. It is quite revealing that the Christian's and the Jews' calendars with their crescent-moon-darkness and evening-darkness beginnings, have sabbaths that are just opposite the Millennial Calendar. The Jews' and Christian's Saturday and Sunday sabbaths are located opposite the Millennial Calendar's Wednesday sabbath. From the Jews' Saturday sabbath, going backwards we find that the Bride's Wednesday sabbath is the third day away. From Christianity's Sunday sabbath forward, the Bride's Wednesday sabbath is equally the third day away. Quite revealingly and

appropriately, the true calendar is the opposite, the reverse, the flip, the antithesis of the Jews' and Christian's calendars.

**Sat. Sun.**  
**Fri. Mon.**  
**Thr. Tue.**  
**Wed.**

## THE CRESCENT MOON WORK

Now for a most phenomenal and revealing part of this writing. This is a very short section; but because of its profound significance, it stands alone.

Now that we have introduced the truth of the New Millennial Calendar and what must take place in the calendar's restoration, we have to address what the calendar has been since Passover in this reversed darkness-first period. In the next section we examine Yahshua's crucifixion and resurrection. But in order to do so, we have to see what era this was in and how it affected the reckoning of time and events.

As addressed in [The Revelation of the Millennium](#) and reviewed in the first section, time has been flipped so that the greater glory has been given to the corrupt work. The wilderness preceded the promised land, Saul preceded David, night preceded the day, the month began in darkness, Passover took the place of Tabernacles, the nations ruled over the kingdom of heaven, Satan took the place of Yahshua, and death prevailed over life. This was the world Yahshua entered, **and He could not reverse it at that time!** In fact, even as He became a man, yet without sin; so He became like the corrupt time He entered into, yet without sin.

Let us begin by making a very dramatic and startling statement:

When Yahshua came into this world the first time, **He came as a crescent moon!**

Consistent with the testimony of His birth, Yahshua, born on Trumpets at the time of a crescent moon, was Himself a crescent moon. What exactly is a crescent moon? As we have noted, it is a brief sliver of moon that appears in the west just before sunset, preceding complete darkness. In contrast, the full moon, or for that matter the sun, rises in the east, bringing ever-increasing light into the darkness. Therefore, the west is prophetic of darkness and death, and there was no western gate in Jerusalem. And the east is prophetic of the dawning of light, truth, deliverance, and life; and Yahshua's return is prophetically spoken of relative to the eastern gate. Thus we see the darkness and death of the crescent moon in the west, and the light and hope of the full moon or the sun in the east.

So one must ask: At Yahshua's first coming, was His work one of no gate facing west, or was it the work of the eastern gate? Clearly, it was not a gate. He left this world and remained in heaven. Also, was His first coming followed by light, or by darkness? In John 9:4-5, we read Yahshua's own clear statement concerning this:

**"We must work the works of Him who sent Me as long as it is day; **night is coming when no one can work. While I am in the world**, I am the light of the world."**

Yahshua is indeed the light of the world; but His first coming in this reversed corrupted period was not as the rising sun, but as the crescent moon. He stated in His own clear words the firm and thus-far-missed truth: His coming would be followed by darkness, where no man could work. Thus, even the Son of God Himself came under and even fulfilled the law of this corrupt period.

Yahshua came the first time as the crescent moon in the west. And having fulfilled the law of the curse, and when that curse can now be reversed since it is legally Jubilee as of [1994](#) and [Trumpets, October 25, 2007](#), He can now come as the rising sun so that men can finally do the work of the Father.

Just for the record, you see a like testimony in Daniel 9:24-27. You will have to read and study [Shelah and Clay of Spittle, pages 4 and 5](#), to understand this, but once again we see Yahweh flipping two parts. Yahshua came in the middle of the concluding seven years and fulfilled the latter three-and-a-half years of the covenant. But one would think He would have come at the beginning. Yet once again He flipped them and came so as to fulfill the latter three-and-a-half years. The last was fulfilled first, thereby the first will be fulfilled last. Why? So that the glory and the sustained light could be given to the fulfilling first three-and-a-half years. By walking out the last as a death work, He made it possible for the first to be the life work, giving the glory and sustained light to the remaining three-and-a-half years of ministry that are now upon us. This is exactly what He did with Tabernacles and Passover – He fulfilled the last, Passover, first, in order to give the glory and sustained fulfillment to Tabernacles. Yahshua was the only one with the power of an indestructible life, so He had to fulfill Passover. And as He declared, "The first will be last, and the last first."

We have said that Yahweh's ways and patterns are replicable, and this same truth is seen in the following:

- Yahweh flipped the two Remnant and gave to the latter, to the second Remnant, the glory.
- Yahweh flipped the man and the woman and gave the latter, the woman, the glory – the long hair.
- Yahweh flipped the body of Christ and the Bride, and gave the latter, the Bride, the glory.
- Even at the nations level, Yahweh flipped the east and the west, and gave the latter, the west, the glory.

- And again, Yahweh flipped the two three-and-a-half year ministry periods, and fulfilled the last first so as to make the first last and give it the glory.

The conclusion of Yahshua's three-and-a-half year ministry period had the wonderful anticipation of Him being heralded as king. That climax was then quickly interrupted, cut short, by His crucifixion. But it gives a great promise and hope for the fulfilling now-last three-and-a-half year period. This period should be able to pick up where the last-made-first left off, less the crucifixion.

Kingdom John attests to this reversal as well, wherein the last – cleansing the temple in Matthew, Mark, and Luke at the conclusion of Yahshua's ministry – is made first in John – cleansing the temple immediately after the wedding feast at the beginning of His ministry. This wedding and the temple cleansing at the beginning of kingdom John equally tells us where the now-first three-and-a-half year covenant should begin – the wedding feast where, before its time, water is turned into wine (the new kingdom), and the Millennial temple is cleansed. Again, the last was made first.

In conclusion here, Yahshua's coming as a crescent moon helps understand why the Jews were using the crescent moon at the time of His appearance. It was inevitable that they, and all of Christianity, would be a time of darkness when no man could do the work of the Father. (You will understand this better when you read the section, "Solomon's Temple.") As Yahshua demonstrated on the way to Jerusalem, neither the Jews nor Christians were in the season for bearing fruit, and their fig tree was cursed (Mark 11:12-14, 20-21). That season of fruit-bearing would not come until today in the Millennial reign, when Trumpets/Tabernacles can be restored to being first, and a new heavens and new earth can legally now be created.

Let us now consider what impact that crescent-moon period had on Yahshua's crucifixion. For one, we know that the month began with the crescent moon. Two, we know that the prevailing sabbath would have been a Saturday, and afterwards manipulated to be a Sunday. And finally, we know that death would prevail over life, and the nations would kill the King of the kingdom of heaven.

## THE CRUCIFIXION

In the crucifixion account and the forty days following Yahshua's resurrection, there are some wonderful testimonies regarding the true sabbath. But in order to see them, we have to accurately lay out the true account of what took place. We will spend considerable time here, in fact the bulk of the remaining writing, but the information will be quite valuable.

There are many ideas proposed as to when Yahshua's crucifixion occurred, but there are numerous critical elements that all have to exist, and many ignore these. The reason for these requirements is because the Scripture's accounts set them forth; therefore, they must all be incorporated. We will list these here, and then throughout the remainder of the writing address each one.

- **The crucifixion has to take place in 33 A.D.**
- **Yahshua has to be in the grave for three days and three nights.**
- **There has to be a non-sabbath day during Yahshua's time in the grave so the women could buy spices.**
- **There has to be two sabbaths separated by the non-sabbath, with Yahshua resurrecting on a sabbath, the second sabbath.**
- **The second sabbath has to be a "second chief sabbath."**
- **The Jews had to be observing a Saturday sabbath.**
- **The events have to match the feast days and the moon.**

As you can see, with these standards, Yahshua could never have been crucified on Christianity's traditional Friday, followed by the sabbath, and resurrect on a Sunday. First, there are not three days and three nights. Second, since Saturday was the sabbath, they could not have bought spices. And third, as you will see, it specifically states that the women went to the tomb "on one of the sabbaths," and Sunday was not a sabbath. Thus, Christianity's claims are entirely false.

Now that we have laid out all of these critical elements, let us consider each one. Some of these can be addressed quite briefly, and yet some are quite involved and take lengthy examination.

- **The crucifixion has to take place in 33 A.D.**

This matter will not be examined extensively, though it obviously could be a writing in and of itself. However, other writings here have addressed these points, so all that will be mentioned here are the conclusions.

There are two main points that tie the crucifixion to this year. First, as addressed in [\*Shelah and Clay of Spittle, pages 4 and 5\*](#), Daniel 9:24-27 address what has been falsely called "Daniel's seventy weeks." These passages are some of the most blatantly erroneous translations of the scriptures that exist in the Bible. The true name for these passages should be "Daniel's seventy sevens."

As addressed in *Shelah and Clay of Spittle*, we find the following fulfillment of these seventy periods of, what are, seven years. The beginning date of 458 B.C. is the decree of Artaxerxes to "establish the law of your God," an act that would "adorn the house of Yahweh" (Ezra 7:25-27). Most notably, this decree was at the completion of the seventieth Jubilee waiting period from the fall of Adam, or 70 x 49 years. From *Shelah and Clay of Spittle* we find:

<u>Periods of Seven</u>	<u>Number of Years</u>	<u>Years in History</u>
Seven periods of seven	7 x 7 years = 49 years	458 BC – 409 BC
Sixty-two periods of seven	62 x 7 years = 434 years	409 BC – 26 AD
One period of seven	1 x 7 years = 7 years	26 AD – 33 AD

As you see here, the promised seven years in which “He (Messiah the Prince) will prevail in the covenant” (Daniel 9:27), is the concluding seventieth period and ends in 33 A.D., undoubtedly the year of the crucifixion of Messiah the Prince.

This very significant year of 33 A.D. is also dramatically evidenced in the larger picture of the Jubilee waiting periods in that forty Jubilee waiting periods from Adam’s fall leads one to Abraham at the age of nineteen, the age of those who entered the promised land. Forty more Jubilee waiting periods places one at 33 A.D., or Yahshua’s crucifixion. And another forty Jubilee waiting periods places one at 1993 A.D. This would mark the end of 120 Jubilee waiting periods from Adam’s fall, placing the beginning of Jubilee in 1994. (Read the book, *The Curse of 1920*, [Appendix 10](#).)

This last period of forty Jubilee waiting periods which came about because of the events in 33 A.D., including Yahshua’s crucifixion and Pentecost, are the forty periods of time in which the church has been in the great and terrible wilderness (Deuteronomy 8:15), or as Stephen called them, “the church in the wilderness” (lit. of Acts 7:38).

Thus we see mandated by Yahweh’s sovereign governmental order set forth in time, that Yahshua’s crucifixion had to be at the end of the eightieth Jubilee waiting period, even the completion of Daniel’s seventy sevens. So we can say that the first requirement is that the crucifixion must fit the timing and moon requirements for a Passover specifically in 33 A.D. Now for the next requirement:

- **Yahshua has to be in the grave for three days and three nights.**

In Matthew 12:39-40, Yahshua clearly declared:

“An evil and adulterous generation craves for a sign; and *yet* no sign will be given to it but the sign of Jonah the prophet; for just as Jonah was three days and three nights in the belly of the sea monster, so will **the Son of Man be three days and three nights in the heart of the earth.**”

And likewise, in Matthew 20:18-19 we read His additional declaration:

“Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and **on the third day He will be raised up.**”

What you just read is an oft-repeated statement, recorded twelve times in the New Testament. Obviously, these clear statements do not fit with Christianity’s three-day

scenario with a Sunday resurrection, so they have to come up with all kinds of contorted faulty reasoning in order to disregard them. Even the men on the road to Emmaus confirmed this requirement as recorded in Luke 24:21:

But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

One can try to skirt the “third day” with mental contortions, but the “three days and three nights” cannot be compromised. If one is committed to believe otherwise, they can only whisk it away. But, if one is committed to taking the Scriptures for what they say and seeking the truth, that passage and its timing must stand. And as you will see, this is the only sequence that will truly work, and greatly prophesies. Anything less falls short. Yahweh is government, and government is rigid and cannot be compromised. Thus, whatever crucifixion sequence is resolved, Yahshua must be in the grave three days and three nights, even as He said.

Before we lay out these required days, let us now add the next two required criteria.

- **There has to be a non-sabbath day during Yahshua’s time in the grave so the women could buy spices.**
- **There has to be two sabbaths separated by the non-sabbath, with Yahshua resurrecting on a sabbath, the second sabbath.**

One of the outstandingly compelling and confirming testimonies regarding the true sabbath and the validity of the Millennial Calendar is revealed in Yahshua’s crucifixion. At that time, Yahweh had blinded the Jews so that they believed that the Passover was not on the fourteenth, but on the fifteenth. This came from their error that the day began in the evening. With this false standard, yet knowing that the Passover lamb was to be slain on the fourteenth, the Jews falsely regarded that the evening when they ate the Passover lamb was the beginning of the fifteenth. Thus, they regarded the next day as Passover (John 19:31). The truth was, the lamb was to be killed on Passover on the fourteenth, and it remained Passover until the next morning. The true day is reckoned from sunrise to sunrise.

So why would Yahweh blind the Jews to this truth? Because, one, they were in the flipped dark-first period. But also, as it is written in John 19:14, it was necessary so as to insure that Yahshua was crucified on Passover when the lambs would be slain. If the Jews had known that the fourteenth was in fact Passover, they would never have crucified Yahshua on that day; so Yahweh blinded their eyes to this fact. Let us go ahead and lay out the days from the crucifixion to the resurrection so that we can further consider these set requirements.

In the year 33 A.D., on the fourteenth day of the first month, Yahshua was crucified as our Passover Lamb. As you saw in section two, “The Calendar,” on the Passover-first Millennial Calendar, this was in fact the true seventh-day sabbath, or Wednesday. But consistent with all the ways of the Jews, they acknowledged Saturday as their sabbath. (More on this later.)

The next day, the fifteenth, or Thursday, was Passover for the Jews, a holy convocation sabbath. Friday, the sixteenth, was not a rest day, so all the shops would have been open. But then the next day, Saturday, the seventeenth, was the Jews' seventh-day sabbath when Yahshua resurrected from the dead "on the third day." The practice of these days being according to the custom of the Jews is confirmed in passages such as John 2:13 where it specifically states that "the Passover **of the Jews** was near." This is found in other like passages in John where it addresses feasts as "the feast **of the Jews**." The Jews had their own modified ways of doing things, and Yahweh used this for His purposes. Thus we see the following chronology:

<u>Wednesday, 14<sup>th</sup></u>	<u>Thursday, 15<sup>th</sup></u>	<u>Friday, 16<sup>th</sup></u>	<u>Saturday, 17<sup>th</sup></u>
The true Passover  Yahshua slain	The Jews' Passover  Their high sabbath	Open day  Shops were open	The Jews' sabbath  Yahshua resurrects

Very importantly, this chronology is confirmed in Mark 16:1-2. Here again, we have to reckon with that which is written and follow it. This account picks up on Thursday, after Yahshua's crucifixion and burial on Wednesday. In a more literal translation, we read:

When the sabbath [of the Jews' Passover, **Thursday**] was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices [**Friday**], so that they might come and anoint Him. Very early on one of the [Jews'] sabbaths [**Saturday**], they came to the tomb as the sun rose.

Thus you have this vital congruent chronology:

- **Wednesday** was the true Passover when Yahshua, the Lamb of God, was slain.
- **Thursday** was "the sabbath," therefore spices could not be bought.
- **Friday** was not a sabbath, which allowed Mary, Mary, and Salome to buy the spices.
- **Saturday** was the seventh-day sabbath when, as the sun rose, these women went to the tomb to anoint Yahshua's body.

These events clearly account for the two sabbaths separated by a non-sabbath, Yahshua's resurrection on a sabbath, as well as His required three days and three nights in the grave – Wednesday afternoon (3:00) and night, Thursday and Thursday night, Friday and Friday night, and Saturday morning.

Briefly, someone might want to argue that when the sun set on the day after Yahshua's crucifixion, the women could have bought spices then. But not so, for it specifically says that they went to the tomb on one of the sabbaths; therefore, that evening would

have been the beginning of yet another sabbath – a seventh-day sabbath. So they still could not have purchased the spices. The only way they could have bought spices was if there was a break in the sabbaths, requiring an open day.

## THE RESURRECTION

Let us now consider this very important matter regarding Yahshua resurrecting on a sabbath. Given its importance, this will require considerable attention, and will expand into other related matters. As you will see, these passages that speak to Yahshua's resurrection clearly state a sabbath resurrection. And, as to be expected, Christians have these passages translated entirely wrong. They insist that Yahshua rose from the dead on a Sunday, and call that day their own sabbath. But to establish this, they had to violate the Scriptures by translating the following passages to mean something completely inconsistent with other like passages.

In Matthew 28:1, the New American Standard (NAS) reads:

Now after the Sabbath, as it began to dawn toward **the first day of the week**, Mary Magdalene and the other Mary came to look at the grave.

In Mark 16:1-2, the NAS reads:

When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him. Very early on **the first day of the week**, they came to the tomb when the sun had risen.

In Luke 24:1, the NAS reads:

But on **the first day of the week**, at early dawn, they came to the tomb bringing the spices which they had prepared.

In John 20:1, the NAS reads:

But on **the first day of the week**, at early dawn, they came to the tomb bringing the spices which they had prepared.

In John 20:19, the NAS reads:

So when it was evening on that day, **the first day of the week**, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and \*said to them, "Peace *be* with you."

In like manner, the same bias took place when addressing the two passages regarding the gathering of believers.

In Acts 20:7, the NAS reads:

On **the first day of the week**, when we were gathered together to break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight.

In 1 Corinthians 16:2, the NAS reads:

On **the first day of every week** each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

The problem with all of these passages is that in the Greek they do not say “the first day of the week.” To begin with, the Greek word translated here as “first” is the word “heis,” and it means “one.” This word always refers to a count or something individual and never to placement in order – “On one [heis] of the days while He was teaching the people ....” In fact, over 280 times “heis” is translated as “one,” and in the gospels alone, 162 times. Only nine times is “heis” translated as “first.” In five of those cases, they are this erroneous effort to make Yahshua’s resurrection on a Sunday. And in two more instances, the attempt is made to show believers gathering on Sundays. Is it not striking and very revealing that seven of the nine instances where this word is incorrectly and aberrantly translated as “first,” are in these passages where the translators wanted to falsely establish either a Sunday resurrection or a Sunday gathering? You will find in the remaining two passages a like problem with “heis” being incorrectly translated as “first.”

In Titus 3:10, the NAS reads:

Reject a factious man after a first and second warning ....

In Revelation 9:12, the NAS reads:

The first woe is past; behold, two woes are still coming after these things.

But in fact, these last two passages literally read:

Reject a factious man after one and a second warning ....

The one woe is past; behold, two woes are still coming after these things.

These aberrant nine translations of the word “heis” to mean “first” are entirely erroneous. This error is further confirmed in a crystal clear manner in Mark 16. We have already read verse two where it states, “Very early on **the first day of the week** ....” Then in verse nine of the same chapter we read:

Now after He had risen early on **the first day of the week**, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

Comparing what is written here with what is written only seven verses before it is quite revealing and confirming. Both of these companion portions have been translated to say exactly the same thing – “the first day of the week.” But, the Greek text for these two are distinctly different. We have already noted that the word for “first” in verse

two is "heis." But, in verse nine the Greek word for "first" is "protos." Yet even so, they translated both of these words the same! What we find is that "protos" is actually translated more correctly; for unlike "heis" it means "first or chief."

So, one might want to argue that this confirms that verse two above would mean first as well. But hold on. We are next going to address the Greek word that was translated "week" in this statement, "the first day of the week." For now, let us note that these two verses in Mark 16 are actually saying two different things. In verse two the Greek word translated "week" is plural, whereas in verse nine it is singular. As you will see, there is a clear intentional distinction here.

The point being evidenced, and cannot be overlooked, is that **if verse two was supposed to have said "first," then they would have used "protos," as they did twice in verse nine.** But they did not! Obviously, there was an intended difference, as clearly evidenced in these two verses. So unquestionably, the intent in verse two, and in all the like passages, was that "one" of something was being noted.

Let us therefore make the first correction in this very important repeated statement. We see that these seven passages must at least correctly read:

... **on one day of the week.**

Now let us take this examination further and see an even more egregious and obvious error.

In like manner, the Greek word here translated "week," is a translation that is an obvious departure from every other case where it is used. With exception to 1 Corinthians 16:2, the Greek word in each of these cases is "sabbatwn." Fifty-eight times in the NAS the word "sabbaton" and its variations are translated "Sabbath." Only one time, in Acts 17:2, is it translated in the plural form, "sabbaths." But "sabbatwn" is equally a plural form with its meaning of "sabbaths"; yet, this true meaning is totally ignored in these seven passages we have been considering, and even blatantly distorted. The Hebrew word "shabbath," from which comes the Greek "sabbaton," means "rest." So how can one take a word meaning "rest," and derive from it a word meaning seven days, a week, even six days of labor? The Hebrew word for week is not shabbath, but "shabua," meaning "seven." In the Greek the word for week is "hebdomos." This insertion of week for sabbath is far more than just stretching a meaning, it is intentional gross error!

To prove this further, we find that same word – sabbatwn – that was used in six of these nine passages, is used in five other places. Revealing the complete hypocrisy and inconsistency of these subject six/seven passages, in these other passages they translated that same word as "sabbath"!

In Matthew 28:1, the NAS reads:

Now after the **Sabbath**, as it began to dawn toward the first *day* of the week, Mary Magdalene and the other Mary came to look at the grave.

In Luke 4:16, the NAS reads:

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the **Sabbath**, and stood up to read.

In Acts 13:14, the NAS reads:

But going on from Perga, they arrived at Pisidian Antioch, and on the **Sabbath** day they went into the synagogue and sat down.

In Acts 16:13, the NAS reads:

And on the **Sabbath** day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

In Colossians 2:16, the NAS reads:

Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a **Sabbath** day ....

Now, what if we followed their error and replaced the above word "Sabbath" with their aberrant word "week"? You would have:

- Now after the **week**, as it began to dawn toward the first day of the week ....
- ... He entered the synagogue on the **week**, and stood up to read.
- ... and on the **week** day they went into the synagogue and sat down.
- And on the **week** day we went outside the gate to a riverside ....
- ... no one is to act as your judge in regard to ... a festival or a new moon or a **week** day ....

Would these sound right or in any way be accurate? Of course not! They are blatant error. The week has no comparison with a sabbath, a day of rest, and the two words are not interchangeable, notwithstanding Luke 18:12. Here it too reads, "I fast twice in the sabbath ..." But because of the translator's bias, in these seven passages, they replaced the word "one" with "first," and the word "sabbaths" with "week," to contrive the increasingly obvious aberrant statement – "the first day of the week."

So why did the translators falsely translate "sabbatwn" when it had to do with Yahshua's resurrection and with assemblies, and then translate it to say what it is truly intended to say in its five other usages? Obviously, they have an agenda – to justify a fallacious Sunday resurrection and Sunday gatherings.

Their glaring bias and error is never more evident and exposed than in Matthew 28:1.

Now after the **Sabbath**, as it began to dawn toward the first *day* of the **week**, Mary Magdalene and the other Mary came to look at the grave.

Would you be surprised to know that the two words "Sabbath" and "week" in this passage are both this Greek word, "sabbatwn"? How much greater evidence do we need that someone has an agenda here? And what's more, the word "sabbatwn" is plural. Therefore, why don't they say "the first day of the weeks"? Again, they have an overriding agenda that loses its supportability on many counts, as we have seen already.

Some would point to historical writings and say that they state that Yahshua resurrected on a Sunday. But we ask, what earlier and more trustworthy historical record do we have than the Scriptures themselves? The Scriptures are the earliest records available. There is no more reliable historical evidence. Without a doubt, the church was leavened very early, and they had an agenda to support a false Sunday resurrection. Just as Yahweh blinded the Jews so as to carry out His will concerning Yahshua's sacrifice on Passover, so He has blinded Christians to call Sunday Yahshua's resurrection and their sabbath.

Therefore, without a doubt, not only must we say that the subject passage must at least read:

... **on one day of the week.**

But there must be further corrections as well.

Not only must we change the fallacious word "week" to "sabbaths," we find that there is no Greek word whatsoever in this text for the added word "day." It does not exist, but was simply inserted so the translators could make this passage say what they wanted it to say. Could there be a more substantial and blatant string of errors?

Thus, we now see that the complete and undeniable truth regarding this passage demands that it read:

... **on one of the sabbaths.**

Therefore, as an example of this, Matthew 28:1, and the other eight like passages, would truly read:

Now after the **sabbaths**, as it began to dawn toward **one of the sabbaths**, Mary Magdalene and the other Mary came to look at the grave.

Knowing this, let us now return to Mark 16 where we had noted that verses two and nine, though translated the same, actually say two different things. In verse two, the Greek word translated "week" is the plural word "sabbatwn," and therefore reads: "one of the sabbaths." In verse nine, the word translated "week" is singular, and is the word "sabbatou," or "sabbath." We noted that the intentional difference in these two tenses evidenced why the word "heis" in verse two was used to indicate one of something, while the word "protos" in verse nine was used to indicate the first, or chief. As you will see in the next section, the word "protos" in verse nine is to be translated "chief." Let us now quote these two verses with their accurate translations.

Mark 16:2 reads:

Very early on **one of the sabbaths**, they came to the tomb when the sun had risen.

Then Mark 16:9 goes on to tell which sabbath it was, delineating it as the chief sabbath:

Now after He had risen early on **the chief sabbath**, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

So we see that on one of the seventh-day sabbaths Yahshua rose from the grave, and that that sabbath was “the chief sabbath.” What could this mean? Finding the answer to this is certainly not to do what the translators did and make it say what we might want it to say, where one size fits all. Instead, as we have committed to throughout this writing, we must take it literally for what is written and stay with its meaning. Once again, the answer to this question is most revealing and clearly supported.

## THE CHIEF SABBATH

Before answering this, let us add here another one of the critical elements set forth that has to exist in order to come to the truth regarding Yahshua’s death and resurrection:

- **The second sabbath has to be a “second chief sabbath.”**

First, we know that this “chief sabbath” referred to in Mark 16:9 was one of the regular seventh-day sabbaths. So is this term used anywhere else in the Scriptures? Yes indeed. In order to gain further much needed insight and very revealing and confirming revelation, let us read Luke 6:1-2. We will be translating here from the original Greek text in the King James Version.

Now it happened on the **second chief Sabbath** that He went through the grain fields. And His disciples plucked the heads of grain and ate them, rubbing them in their hands. And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?”

First, the word “sabbath” is once again singular – “sabbatw.” The Greek word used here for “second chief” is the word “deuteroprotos.” Do you recognize the same word that is used in Mark 16:9? As we have noted, the word for “chief” is “protos.” This is the identical word used in Luke 6:1 in “deuteroprotos,” or “deutero” – second, “protos” – chief.

This word is not in the Greek text used in the NAS, but its message here is nonetheless very revealing, affording us insight into what is meant in Mark 16:9.

You will notice in this account that Yahshua’s disciples were plucking the heads of grain, rubbing them in their hands, and eating the grain. Obviously, the grain being eaten was barley. Have you ever tried to eat grains of wheat? Wheat is very hard and

takes forever to grind in your teeth so as to be able to swallow it. On the other hand, barley is softer and can be eaten much more readily. Therefore, the grain they were eating was undoubtedly barley. What does this tell us? It tells us that this was the period of Unleavened Bread, which was the barley harvest, the seven days which would follow Yahshua's crucifixion on Passover. But there is more evidence to this as well.

Considering that this is during Unleavened Bread, what then was meant by "the second chief sabbath" within that feast? There were three potential sabbaths during Unleavened Bread. In Leviticus 23:6-8 we read:

"Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to Yahweh; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any laborious work. But for seven days you shall present an offering by fire to Yahweh. On the seventh day is a holy convocation; you shall not do any laborious work."

Therefore, their first sabbath in this period would have been the first day of Unleavened Bread. The last sabbath would have been the seventh day. But, generally falling within this in-between period would have been a seventh-day sabbath as well. Also, as we saw in Mark 16:9, **this seventh-day sabbath during this feast is called a chief sabbath.** In Luke 6:1, we find that Yahshua's disciples were eating barley on the second chief sabbath, which in the order of these Unleavened Bread sabbaths would have been the very sabbath upon which Yahshua would later resurrect! The second chief sabbath was thus the second of these three sabbaths at Unleavened Bread.

So we see that the day of Yahshua's resurrection, and the day they were eating the barley, were both on second chief sabbaths! This fact is very confirming as to what was meant by the chief sabbath in Mark 16:9. But even moreso, we have to now ask the question: What does this mean prophetically?

There is no doubt that what is recorded in second Remnant Luke 6:1-16 is regarding Passover and the unleavened Remnant barley work. Furthermore, it is clearly prophetic of what will take place in the seventh-day Millennial sabbath when Yahshua returns and labors on the sabbath. While we are here examining Luke 6, let us consider this prophetic testimony. We will seek to be brief.

In verses 1-5, we read that when the Pharisees questioned Yahshua as to the lawfulness of what they were doing, He replied:

"Have you not even read what David did when he was hungry, he and those who were with him, how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?" And He was saying to them, "The Son of Man is Lord of the Sabbath."

What does this speak of? Today, when we have indeed now entered into the seventh-day Millennial sabbath, we have left Saul Christianity and are obtaining and feeding on the consecrated bread of truth that, up to now, has been unlawful to eat. This is the

same thing Paul spoke of when he was taken up to the third heaven, the third part of the church, which is the kingdom of heaven, the Millennial reign, and stated concerning what he heard – they were “inexpressible words, which it is not lawful for a man to speak” (2 Corinthians 12:4). (Read [The Third Heaven](#).) The things Paul saw there were unlawful to speak in the 2,000 years of Christianity; and only now, in the Millennial reign, is it lawful to speak these words.

In like testimony, after the sons of Israel were led through “the great and terrible wilderness, *with its fiery serpents and scorpions and thirsty ground where there was no water*” (Deuteronomy 8:15), the wilderness of the forty Jubilee waiting periods of Christianity, they then entered into the promised land and ate the produce of the land.

On the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched *grain*. The manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year [Joshua 5:11-12].

The day after Passover was their First Fruits (more on this later), and the promised land speaks of leaving the 2,000 year wilderness period of Christianity and entering into the Millennial reign and eating Yahweh’s truth. “Manna” means “what is it?,” and Christians have not known the truth of the kingdom. Only now, having entered into the promised Millennial rest, are we able to eat the truth that had only been briefly tasted by the first Remnant when they failed to enter into the promised land at their Tabernacles. Having entered in, we are now eating His otherwise unavailable truth – “the produce of the land.” Only now are we experiencing the promise of First Fruits.

And briefly, but very importantly, this is the Millennial truth spoken of by Yahshua in John 14:16-17, when He stated (in a more literal translation):

I will ask the Father, and He will give you another helper that will be with you **in the [Millennial] age** – the spirit of truth, which the world cannot receive because it does not see it or know it [being unlawful]; but you know it because he abides with you and will be among you.

Unlawful words that are a part of the third heaven, the Millennial reign; unlawful consecrated bread eaten after departing from the house of Saul; the unlawful eating of barley on the second chief sabbath; and the unavailable “produce of the land” eaten as first fruits in the promised land; all speak of the same thing – **the word of truth that is given by the spirit of truth in the Millennial reign!** This is the Millennium where the Son of Man is Lord of the sabbath, the Millennial sabbath rest.

In Luke 6:6-11, yet another like testimony was given regarding the Millennial sabbath. This time the issue was whether it was lawful to do good on the sabbath. A man had a withered right hand, and when Yahshua asked him to stretch it out, it was healed. Here again we see a testimony of the Millennium, whereby the works of our hand, even our right hand, will be made possible. Those works have not been possible for 2,000 years. But in the Millennium, the works of man will be restored.

Then in verses 12-16 we next find Yahshua going up on a mountain and praying all night. When day came, He called His disciples to Him and chose the twelve. In like manner, the church has been in darkness for 2,000 years, and Yahshua has prayed for the entire period while upon the mountain, in heaven. At Passover, 2004, we entered into the Millennial reign. Then a year-and-a-half later, on the first-ever feast held on the newly-revealed Millennial Calendar, Trumpets, on October 16, 2005, the latter twelve apostles were called together and chosen for His purposes.

Thus we see not only the meaning of the second chief sabbath, but associated with it by virtue of it being the day of Yahshua's resurrection, also the prophetic testimony of that which takes place in the Millennial reign.

## DAVID AND JONATHAN

Now that we have introduced this account regarding David eating the showbread, let us take a closer look at the days and events leading up to that highly prophetic and wonderfully revealing event.

In 1 Samuel 20:18 and following, we find David and Jonathan setting forth what is, without exaggeration, a highly unusual and clearly prophetic plan on how to indicate Saul's intentions regarding David. Here we read that David was to go hide in a field for three days. Jonathan points out that "the new moon" was at hand, and that there was a feast at that time and that he would be missed.

First, what feast was it? Also, what was meant by the new moon? And finally, what was growing in the field? As you will see, undoubtedly, the feast was Passover. And, we are told in Psalm 81:1 that the "new moon" is the "full moon," and here we see the full moon setting up or determining the timing of this feast. Remember, the calendar had been flipped; and in doing so, they were under the darkness-first reckoning, beginning the month with a crescent moon. And quite appropriately, this was taking place at the time of Saul, who himself was a testimony of this darkness-first time – he was the darkness before the light of the throne of David.

With these two questions answered, we now know what was growing in the field that David was hiding in. It was barley, the harvest at the time of Passover. Thus, this entire event was taking place at the precise time when Yahshua and His disciples were walking in the barley field and He referred to David in defense of the actions of His disciples. Let us continue with the account.

On the first "new moon," the fourteenth, Saul noticed that David was not there, but he said nothing. On "the second new moon," the fifteenth, he asked about David and became very angry and threw his spear at Jonathan. That next morning, the sixteenth, Jonathan went to David on this third day and performed a display with an arrow that is undoubtedly prophetic, but will not be addressed. Jonathan then told David that Saul wanted to kill him and he needed to flee. Jonathan then returned back to the city, and we read that David went to Nob, where he received the showbread.

At this point, the exact timing of the days cease. We know that there were three specific days followed here, the first two being the Passover new moon feasts, and the third beginning with this exchange between Jonathan and David. But from their conversation on there is no specific timing given. We are told that David “rose and departed, while Jonathan went into the city.” It can be assumed that on that same day David went to Nob, for it was about a mile away. But all we know is that it is said – “Then David came to Nob .....” David could have gone the next day. Why is this question brought up? Because this entire event was undoubtedly highly prophetic of Yahshua’s crucifixion and resurrection!

We have already seen that in order to satisfy prophecy, timing, and the accounts regarding the events of Yahshua’s death and resurrection, He had to be in the grave three days and three nights. He had to be crucified on the fourteenth, and rise from the grave on the morning of the seventeenth. But when you have to deal with the reality that Yahshua has to cut short the days in which the body of Christ is to be in the grave for three days and three nights, and reduce it to two and come early so as to stop that death process, prophecy has to do some things that get quite confusing.

Even as Yahshua was in the grave for three days and three nights, so the body of Christ is to be in the grave for three days and three nights, or 3,000 years. Therefore, it is legally required that they cannot resurrect for another 1,000 years. However, we are told in Matthew 24:22 and Mark 13:20 (the two books that speak to the 2,000 year cut-short period of the church) that if those days were not cut short (to two), that “no flesh would be saved.” So, although Yahshua was in the grave for three days and three nights; of necessity, He must cut short the days of the body of Christ to two, lest no flesh would be saved. (This is identical with the three sons of Judah – Tamar being cut short to two sons, lest no flesh, even the third son, would be saved [Genesis 38].)

What does this mean? It means that Yahshua must come early and perform for the church what they have totally failed to do. (Even as Judah performed what his sons failed to do.) Therefore, we see this confusion as to how long Yahshua was in the grave – the promised three days and three nights, or the confusing and conflicting two? The answer is that He Himself was in the grave for the required full duration, even as He hung on the cross for three full hours of darkness – from the sixth to the ninth hour (Mark 15:33). But for the sake of the elect, He has to cut that time short and come early. Thus you see this prophesied, not only here but elsewhere, so that there is confusion even in the days of Yahshua’s own period in the grave. Both resurrection scenarios cannot be true; but prophetically, both have to be evidenced. These contradictions are thus, once again, prophetic riddles concealed in Bible contradictions. For example, here is the riddle:

How can Yahshua’s body be in the grave three days and three nights, but also be in the grave for only two days and two nights?

This seems impossible, doesn’t it? But the way it becomes possible is to take the matter to a higher dimension, to the fifth dimension of Christianity ([Two Trees In the Garden, page 4](#)). By doing this, and cutting the time short for the higher dimension fulfillment from three days to two days, both are true. So, the answer to the riddle is:

By Yahshua's literal body fulfilling the three days and three nights, and His spiritual body having its days cut short to two days and two nights.

Christians believe that Sunday is their sabbath, the eighth day, thereby requiring them to spend three days and three nights in the grave – their three hours of darkness. But they also believe that Yahshua was in the grave two days and two nights. And gratefully this will be fulfilled for them, cutting their days short.

We see then in this account that David was a type of Yahshua's Passover death and resurrection, but with the days cut short. Like Yahshua, he was to have been hidden in the field for three days; but in fact, he was hidden for two. The telling reason for this is where he was hidden – in the barley, the elect. This is the same field Yahshua and His disciples were in when He spoke of David on the second chief sabbath, the very day on which He would later resurrect. And it is for the sake of this elect that those days are cut short to two, even as was the case with David.

So what then does this tell us regarding when David ate the consecrated bread? Here, once again, we see the mystery, the riddle, and yet the marvelous wonder of not only what Yahweh is doing, but the equal marvel of His word. Keep in mind, Yahweh's word must prophesy both of these – the full period, as well as the cut-short period. And unfortunate for the carnal mind, which is essentially all the church has had to work with for 2,000 years, particularly concerning the Millennium, this riddle is unanswerable.

If David was to have testified to Yahshua's resurrection after three days and three nights, he would have stayed in the field the full three days and gone to Nob on the next day. But the only problem with that is that if he had delayed once Jonathan came, he undoubtedly would have been killed by Saul. And this is precisely what would happen if Christianity was not cut short and Yahshua delayed another 1,000 years – the Saul period would kill the body of Christ, which it has done for 2,000 years, and "no flesh would be saved." It would be the entire three hours of darkness, at the end of which the body of Christ would cry out, "My God, my God, why have You forsaken us?" It would be the death of Shelah, Judah's third and final son. It would be Balaam's fate the third time had the donkey not delivered him.

But, since David was hiding in second Remnant barley (again, the same field Yahshua was standing in), his days were cut short, and not only could he eat the showbread on the third day, but he received Goliath's sword. And keep in mind here as well that showbread is also called "the bread of His presence"! The bread Yahshua spoke of on the second chief sabbath was His presence, His "second chief sabbath" resurrection. And let it be added here that the bread of truth you are eating now is that very bread of His presence – His presence first being through a man who is present in His office.

Yahshua has indeed already come, but first in a man, the "spirit of truth" whom Yahshua said He would send in the Millennial age (John 14:16-17, 15:26, and 16:7). This is not the Holy Spirit whom He said the Father would send (John 14:26), who was indeed sent on the day of Pentecost. Yahshua said He Himself would send the spirit of truth to be among men in the Millennial age. Concerning this one, He said that he would not "speak on his own initiative, but whatever he hears, he will speak; and he

will disclose to you what is to come." Yahshua added, "He will glorify Me, for he will take of Mine and will disclose *it* to you." "I have many more things to say to you," Yahshua told them, "but you cannot bear *them* now." Only today, in the Millennium, is Yahshua disclosing these things; and He is using a man, the Elijah, who by virtue of being in His office, discloses never-before-seen truth and prepares the way for Yahshua's literal coming.

Therefore, in like manner, when David went to Ahimelech the priest, he said to David, "Why are you alone and no one with you?" When David asked for five loaves (just like he had five smooth stones), Ahimelech replied:

"There is no ordinary bread on hand, but there is consecrated bread; if only the young men have kept themselves from women." David answered the priest and said to him, "Surely women have been kept from us as previously when I set out and the vessels of the young men were holy, though it was an ordinary journey; how much more then today will their vessels *be holy*?" [1 Samuel 21:4-5]

Is this not the same testimony of the 144,000 in Revelation 14:4 who prophetically represent the Remnant?

These are the ones who have not been defiled with women, for they have kept themselves chaste. These *are* the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb.

Even as one man alone standing in testimony of Yahshua received the bread of the presence for the whole to enjoy, so Yahshua has given one man to be the spirit of truth – "Why are you alone and no one with you?" – so that the whole Remnant can enjoy His truth. These who eat this bread are the ones who have not been defiled by the weak and easily deceived teachings of Christianity.

David also received Goliath's sword, which speaks of this truth as well. What did David call Goliath? He called him an "uncircumcised Philistine" (1 Samuel 17:26, 36). Briefly, what other revealing period took place where people were uncircumcised? During the sons of Israel's wandering in the wilderness (Joshua 5:5). (Significantly, neither would they have had Passover – Exodus 12:48.) What did this mean. As addressed in the book, *Coverings*, [Chapter 9](#), uncircumcision is operating out of one's own flesh with cursed results, even as Abraham evidenced when he brought forth Ishmael while uncircumcised. Only after Abraham's circumcision was the son of promise brought forth, when Yahweh thereby took full responsibility for Abraham's fruit, his offspring.

We already know that the wilderness wanderings are Christianity, so what is meant by the fact that Christianity is uncircumcised? In equal regard, the only offspring Christianity has been able to bring forth are Ishmaels – cursed sons of flesh efforts. And as with Abraham's Ishmael, Yahweh did not take full responsibility for bringing forth the true promised offspring. Even as Abraham pled that Ishmael would "live before" Yahweh and it was denied (Genesis 17:18), so Christians have not lived before Yahweh,

but have been cut off in death. Therefore, the wilderness period of Christianity is uncircumcised.

So what can we understand about giant uncircumcised Goliath? In equal regard, he was a type of giant uncircumcised Christianity. And to be further noted, as a type of Christianity, the Philistines had the ark of the covenant for seven months, the mark of the beast, keeping it in the fish god's temple (1 Samuel 5).

So why did David have to kill giant Goliath? For the sake of the elect! David cast one small stone to Goliath's head and the giant fell. He then took Goliath's sword and cut off his head. This was the very sword that David received from Ahimelech and took with him, along with the bread of the presence. Why? Christians have the word of God, the sword of the Spirit. And who is their head? Satan has been the head of Christianity for 2,000 years. Even as the two-part Remnant-representing Medo-Persians dried up the Euphrates and went in and killed the head, Belteshazzar, thereby sparing all Babylon; so the Remnant David must take the word of God, the sword of the Spirit, and use it to cut off Satan's headship over Christianity. And this is the authority spoken of regarding this highly significant legal second chief sabbath day when Yahshua spoke of David. This is the Millennial sabbath rest when the Bride receives the bread of the presence and the sword – the spirit of truth and the authority to remove Satan from his headship over Christianity.

## GATHERING ON THE JEWS' SABBATH

Let us now go to Acts 20:7 where we will step outside of the crucifixion testimony, and examine the accounting of the seven complete sabbaths to Pentecost (based on the Sadducees). In this account we will not only prove that Paul and like believers met on the Jews' Saturday sabbath, but also, very importantly, further prove that the Jews were indeed following a Saturday sabbath. First, here again we find the identical true phrase – "one of the sabbaths."

On **one of the sabbaths**, when we were gathered together to break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight.

What sabbath was being spoken of? First, it was indeed one of the Jews' Saturday seventh-day sabbaths that is referred to numerous times throughout the New Testament. Despite the error that Christians want to propagate, Paul, a Pharisee, as well as believers at that time, clearly met on Saturday, the accepted sabbath day of the Jews.

So is there any way we can know exactly what sabbath was being referred to here? Indeed we can. In the verse immediately preceding, we read:

We [Luke and Paul] sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days.

Again, it is quite confirming that if Paul and others were observing Unleavened Bread, they would also be observing the Jews' sabbath, which is clearly stated here – “on one of the sabbaths.” It really is quite absurd to think that they would have delayed their journey so as to observe Unleavened Bread, and then cut their time short at Troas in order to get to Jerusalem by Pentecost, and would have gathered together in Troas on any other day than the Jews' sabbath. This is even more so true since they knew Yahshua resurrected on a sabbath, and when the Greek specifically says that their gathering here was on a sabbath. How much more compelling evidence is needed? Let us now determine which specific sabbath they met on.

We read that Luke and Paul observed Unleavened Bread at Philippi, and within five days arrived in Troas, and stayed there seven days. As you will see, during this particular Unleavened Bread, the seventh-day second chief sabbath fell on the nineteenth day of the month, which left two more days of Unleavened Bread, the former of which would have been First Fruits and began the count of seven complete sabbaths to Pentecost.

They then sailed for five days, so their last day of sailing and their arrival at Troas would have been on the first complete sabbath in that count. They then stayed in Troas for seven days; and on the final day, the second complete sabbath count, they gathered together to break bread. Paul, leaving on the next day for Assos, extended the meeting until midnight.

In the following accounting of these days, the feast dates are in the upper line, and under it are the coinciding week days. The blue numbers are the five days they were sailing to Troas, and the red numbers are the seven days in Troas. The underlined bold number in black is the sabbath that would have initiated First Fruits the next day, from which they would have begun their count to Pentecost. The bold red underlined number was the sabbath gathering.

14 15 16 17 18 19 20 21  
 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7

So we see that the sabbath spoken of here specifically as “one of the sabbaths,” the identical term used in the gospels to identify the sabbath that marked the beginning count to Pentecost, was the second complete sabbath in that count. Therefore, here in Acts we find yet another testimony regarding these sabbaths that transpired in the count of seven complete sabbaths to Pentecost. More will be said concerning this shortly, but so as to maintain this account, let us continue.

It is noteworthy, and possibly substantive, that the only time the term “one of the sabbaths [sabbatwn]” was used, was solely in regard to this matter of the seven complete sabbaths that are from First Fruits to Pentecost: Matthew 28:1, Mark 16:2, Luke 24:1, John 20:1 and 19, and Acts 20:7. In 1 Corinthians 16:2, the same Greek word, “heis,” was used to indicate “one”; but the word for sabbath was in the singular form, “sabbatou.” Also, this passage was preceded with the Greek word “kata,” which here means essentially: “Beginning on and continuing from.” But in this instance where the word “heis,” or “one,” preceded a sabbath, yet now in the singular form, its reference

was not in regard to the seven Pentecost-count sabbaths. Thus, in 1 Corinthians 16:2, we read with the corrected text:

**Beginning on and continuing from one sabbath**, each of you is to put aside and save, as he may prosper, so that no collections be made when I come.

In the translations of essentially all Bibles, in two ways this passage has been thoroughly distorted because of Christian traditions. Yahshua aptly asked, "Why do you yourselves transgress the commandment of God for the sake of your tradition?" (Matthew 15:3). First, we already know that these believers did not gather on Sunday, once again evidenced here. Also, this passage is often quoted by Christians to justify taking an "offering" every Sunday. Certainly this passage does not say this either. So what was Paul actually saying?

Paul's letter to the Corinthians was written while he was in Ephesus, as stated in 16:8 – "I will remain at Ephesus ...." The time of the year of his letter was undoubtedly around Passover, for we read next in verse 8 – "...until Pentecost." So Paul wrote: "I will remain at Ephesus until Pentecost." It is interesting that, once again, we find these subject seven sabbaths, which Paul was going to wait through and would leave Ephesus following Pentecost. Therefore, at that time, his plans were to stay there until Pentecost, then go to Macedonia, then go to Corinth, and possibly even spend the winter with them (16:5-7). The fact is though, as we read in Acts 20, he did not see them until the sabbaths leading up to Pentecost, a year later, and even then did not go into Corinth.

So when Paul wrote the Corinthians to prepare a gift for the church at Jerusalem, what was he asking them to do? Each sabbath they were to put aside and save, as they each prospered, so that no collections were made when he came. He was expecting to be there within a few months, and he wanted them to prepare beforehand.

Let us now address yet another significant criteria set forth at the outset of this writing:

- **The Jews had to be observing a Saturday sabbath.**

This is a contested issue by some. They say that the Jews observed lunar sabbaths, and quote such writers as Philo, a Hellenized Jewish philosopher who lived during the time of Yahshua. But the fact is that Philo never directly stated that the seventh-day sabbath is by the moon and is counted from the new moon. Furthermore, regarding all of these matters, the records of the Scriptures prevails over other opinions or accounts. There is no more accurate or more carefully preserved historical record than the Scriptures. Therefore, when the issue regarding whether the Jews followed a seventh-day (what we today would call Saturday) sabbath, then let the Scriptures tell us the answer – and clearly they do. Here is clear hard evidence that at the time of Yahshua, the "Saturday" sabbath was in practice (whatever day they may have called it).

First, we read that Yahshua resurrected on "one of the sabbaths." With the Jews' preparation of the Passover on the fourteenth, and their Passover on the fifteenth, their holy convocation sabbath, that leaves only one possibility for the resurrection sabbath. It had to be a seventh-day sabbath.

As we have noted, there were only two holy convocation sabbaths at Unleavened Bread – the first day and the last day. Any sabbath in-between would have to have been a floating seventh-day sabbath. And, we saw that the Scriptures tell us that that sabbath was called the second chief sabbath.

Therefore we have two evidences here. First, that it specifically says that Yahshua resurrected on a sabbath, which would have to have been a seventh-day sabbath. And second, the Scriptures identify that sabbath in two places as being the chief and even second chief sabbath.

A third evidence that is not so specific, but certainly indicative, is when Yahshua rode into Jerusalem on a donkey. As will be addressed in the next section, it is evident that this event took place on a seventh-day sabbath, once again raising the ire of the Pharisees. As you will see, Yahshua was presenting Himself as the Passover lamb on the tenth, and seven days later He would resurrect from the dead on the next sabbath on the seventeenth.

And finally, the most iron-clad indisputable evidence is what we just learned about Paul's sabbath meeting at Troas. If the Jews were following a lunar fifteenth seventh-day sabbath, as some claim, that, of course, would have made the twenty-second a sabbath as well. But this will not work, for the sabbath meeting in Troas would come about three days too early. Indisputably, the only way to account for a sabbath gathering at the end of the five days of sailing and seven days at Troas, is for the sabbath to be on the nineteenth. And for the sabbath to be on the nineteenth, there is only one way for that to happen – it had to have been the Jews' second chief sabbath that can fall in-between the fifteenth and the twenty-first.

Therefore, without a doubt the Jews were not following a sabbath that always landed on the fifteenth. The only way for any of these events to have taken place as recorded, once again, was for the Jews to have been observing a seventh-day Saturday sabbath. This conclusion is certain.

## SATURDAY, THE TENTH

While this section has little to do with the Millennial Calendar per se, it is added here to show the chronology of other events leading up to Yahshua's crucifixion, as well as the consistent truth regarding the order of Yahweh in the light of the Remnant. And as revealed only to the Remnant Bride, who have been given the spirit of truth, we will see, as we have in other writings, the marvelous truth revealed in Bible contradictions. But we cannot explain the depths of these specific contradictions, but only point them out and touch on them. We will seek to be brief and to the point.

In Exodus 12:3, we read Yahweh's command regarding the preparation of the Passover:

"Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.'"

This was the same day that the sons of Israel crossed the Jordan and entered into the promised land (Joshua 4:19). And as you will see, undoubtedly this is the very day that Yahshua entered into Jerusalem on a donkey, being heralded as King.

We have already seen that Yahshua was crucified on a Wednesday on the fourteenth day of the first month, and that He resurrected on a Saturday, the Jew's sabbath. Let us lay this out and see precisely what day was the tenth.

<u>Sat., 10<sup>th</sup></u>	<u>Sun., 11<sup>th</sup></u>	<u>Mon., 12<sup>th</sup></u>	<u>Tue., 13<sup>th</sup></u>	<u>Wed., 14<sup>th</sup></u>	<u>Thr., 15<sup>th</sup></u>	<u>Fri., 16<sup>th</sup></u>	<u>Sat., 17<sup>th</sup></u>
Select. of the lamb				Cruci- fixion	Jews' Passover	Open	Jews' sabbath  Resur- rection

Thus we see that in the time of Yahshua's crucifixion, the selection of the lamb fell on a sabbath.

This would have explained one of the reasons why the Pharisees objected so fervently about what was taking place when Yahshua rode into Jerusalem on a donkey and was heralded as king, whereupon the people gathered palm branches and laid them before Him. Once again they saw Him as being a sabbath breaker. In fact, it is quite revealing that Yahshua made reference to the very thing that so often they desired to take up so as to put Him to death – the stones. As recorded only in second Remnant Luke 19:40, Yahshua said, "I tell you, if these become silent, the stones will cry out!" Of course what He was truly saying was that if this Elijah second Remnant company does not cry out, then as it is written in Malachi 4:5-6, the stones will cry out – Yahweh's wrath will come. We read in Malachi that Yahweh sends Elijah so as to avert the fullness of the great and terrible day of Yahweh. That day has been transpiring for 2,000 years in the church; and by sending Elijah, it is cut short from 3,000 to 2,000.

Once again we see Yahshua carrying out events on the Jews' sabbaths that prophesy what will take place on the true sabbath – the Millennial period that we are in now. Therefore, it is time for the Elijah company to cry out so as to prepare His way and to thereby cut short the wrath against the kingdom that has taken place for 2,000 years.

Also, we note here that this day was the day when the Passover lamb was selected. In truth, what Yahshua was doing by His entry into Jerusalem on this tenth day was to present Himself as the true Passover Lamb, ready for slaughter on the fourteenth. This is obviously a very important point to note.

But regarding this taking place on the sabbath, someone might read Matthew 21:12-13 or Luke 19:45-46 and object, noting that they were buying and selling in the temple. This would have never taken place on a sabbath.

Quite so, but the main purpose of the Scriptures is to prophesy. And one of the ways the Holy Spirit has chosen to prophesy in them is through the riddles of Bible contradictions; and clearly there is one in play regarding cleansing the temple.

If you read the account of these same events in Mark 11, you see that, instead of cleansing the temple on the same day of His triumphal entry, verse 12 tells us that it was the “next day” that He came into Jerusalem and cast out the moneychangers. Which order actually took place? Undoubtedly, it was the Mark account. This would have meant that Yahshua came into Jerusalem on the Jews’ sabbath on Saturday, looked around in the temple, obviously finding it clean (vs. 11), and then returned on Sunday to cleanse the temple of the moneychangers. Thus we see:

<u>Sat., 10<sup>th</sup></u>	<u>Sun., 11<sup>th</sup></u>	<u>Mon., 12<sup>th</sup></u>	<u>Tue., 13<sup>th</sup></u>	<u>Wed., 14<sup>th</sup></u>	<u>Thr., 15<sup>th</sup></u>	<u>Fri., 16<sup>th</sup></u>	<u>Sat., 17<sup>th</sup></u>
Select. of the lamb	Cleansed the temple			Cruci- fixion	Jews’ Passover	Open	Jews’ sabbath
Triumph. entry							Resur- rection

With Christianity being the unclean temple, and Mark being the gospel that represents Christianity, it is entirely fitting and prophetic that Yahshua cleansed the temple on a Sunday.

So does this make Matthew and Luke wrong or historically incorrect? Only if you want to look at the Gospels as having the purpose of being historical records. Unquestionably, there is far more taking place here than history. These contradictions are revealing riddles. (Not to speak of Yahshua cleansing the temple at the very beginning of His ministry in John 2:13-16.)

It does seem though that Mark, at least here and in another account, has toed the tighter line on actual history. In the other instance, we have read in Mark 16:1:

When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him.

But in Luke 23:56, we read concerning these women immediately following the crucifixion on the same day:

Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

Thus we have another contradiction riddle, once again with Luke taking on a different account. And once again Luke is carrying out the matter of spices earlier, just as cleansing the temple was earlier. And as pointed out in the writing, [Cleansing the Temple](#), the Remnant are dealt with one day, or 1,000 years, earlier. This is indicated as well in the graph above where the temple in Matthew and Luke – the first and second Remnant – is cleansed on the sabbath, prophetically in the Millennial reign; while the temple in Mark – Christianity – is cleansed on their sabbath, Sunday.

Now, if you haven’t had enough Bible contradictions, Matthew, Mark, and Luke give an account that Yahshua ate the Passover meal with the disciples on Wednesday evening,

and was crucified on Thursday, the fifteenth. (Interestingly, Mark actually contradicts himself on this per 16:1.) But in clear contrast, John gives the account that Yahshua had a meal with the disciples, and was crucified on the day of the preparation of the Passover on the fourteenth. (Read [Passover](#).) The latter is what had to have actually taken place. But as you will see in the next section, Yahweh stacks the fifteenth on the fourteenth, and makes the two one. This seems to be one of the messages of this obvious contradiction here; because by the testimony of the Scriptures, they are both days on which He was crucified. Remember, once again – in the Scriptures, the Holy Spirit is not as concerned about historical facts, as He is about prophetic and governmental facts and attesting order.

## PASSOVER AND PENTECOST

Let us now consider the precise count of these seven complete sabbaths leading to Pentecost as they transpired following Yahshua's crucifixion and resurrection.

We have noted that the Jews' seventh-day sabbath during Unleavened Bread was the second chief sabbath when Yahshua resurrected from the grave. The following day, Sunday, would have been First Fruits where they had the wave sheaf offering. It is from that day onward that the Jews began the count to Pentecost. In Leviticus 23:15-16 we read:

You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to Yahweh.

In the following calendar, you will see the accounting of these seven complete sabbaths, as well as the fulfillment of the fiftieth day of Pentecost. Also laid out here is Yahshua's Passover crucifixion, the Jews' Passover, the day the spices were bought, and Yahshua's resurrection on the second chief sabbath.

Having said this though about the count to Pentecost, we should note that the Pharisees believed that the wave sheaf offering was the day after the Jews' Passover, or always on the 16<sup>th</sup>. Whereas on the other hand, the Sadducees believed that the wave sheaf offering was after the seventh-day chief sabbath. Therefore, what you see below are both options. The number at the bottom left in parenthesis in each box is the count to Pentecost for the Sadducees. The number at the bottom right in parenthesis in each box is the count to Pentecost for the Pharisees. For both of these, the mark of a complete sabbath is indicated by the parenthetical number in bold.

The end result is that under the standard of the Sadducees, Pentecost was always on a Sunday. This is also, of course, the position of Christianity. On the other hand, for the Pharisees, Pentecost was never day-specific; but since the feasts were not tied to specific days of the week, including Passover, neither was Pentecost.

## GREGORIAN CALENDAR

= Unleavened Bread      ( ) = Count to Pentecost

<u>Sun.</u>	<u>Mon.</u>	<u>Tue.</u>	<u>Wed.</u>	<u>Thr.</u>	<u>Fri.</u>	<u>Sat.</u>
<b>11<sup>th</sup></b>	<b>12<sup>th</sup></b>	<b>13<sup>th</sup></b>	<b>14<sup>th</sup></b> Passover Crucifixion	<b>15<sup>th</sup></b> Jews' Passover sabbath	<b>16<sup>th</sup></b> Spices bought (1)	<b>17<sup>th</sup></b> Resurrection Chief sabbath (2)
<b>18<sup>th</sup></b> Jews' wave offering (1) (3)	<b>19<sup>th</sup></b> (2) (4)	<b>20<sup>th</sup></b> (3) (5)	<b>21<sup>st</sup></b> (4) (6)	<b>22<sup>nd</sup></b> (5) (7)	<b>23<sup>rd</sup></b> (6) (8)	<b>24<sup>th</sup></b> (7) (9)
<b>25<sup>th</sup></b> (8) (10)	<b>26<sup>th</sup></b> (9) (11)	<b>27<sup>th</sup></b> (10) (12)	<b>28<sup>th</sup></b> (11) (13)	<b>1<sup>st</sup></b> (12) (14)	<b>2<sup>nd</sup></b> (13) (15)	<b>3<sup>rd</sup></b> (14) (16)
<b>4<sup>th</sup></b> (15) (17)	<b>5<sup>th</sup></b> (16) (18)	<b>6<sup>th</sup></b> (17) (19)	<b>7<sup>th</sup></b> (18) (20)	<b>8<sup>th</sup></b> (19) (21)	<b>9<sup>th</sup></b> (20) (22)	<b>10<sup>th</sup></b> (21) (23)
<b>11<sup>th</sup></b> (22) (24)	<b>12<sup>th</sup></b> (23) (25)	<b>13<sup>th</sup></b> (24) (26)	<b>14<sup>th</sup></b> (25) (27)	<b>15<sup>th</sup></b> (26) (28)	<b>16<sup>th</sup></b> (27) (29)	<b>17<sup>th</sup></b> (28) (30)
<b>18<sup>th</sup></b> (29) (31)	<b>19<sup>th</sup></b> (30) (32)	<b>20<sup>th</sup></b> (31) (33)	<b>21<sup>st</sup></b> (32) (34)	<b>22<sup>nd</sup></b> (33) (35)	<b>23<sup>rd</sup></b> (34) (36)	<b>24<sup>th</sup></b> (35) (37)
<b>25<sup>th</sup></b> (36) (38)	<b>26<sup>th</sup></b> (37) (39)	<b>27<sup>th</sup></b> (38) (40)	<b>28<sup>th</sup></b> (39) (41)	<b>1<sup>st</sup></b> (40) (42)	<b>2<sup>nd</sup></b> (41) (43)	<b>3<sup>rd</sup></b> (42) (44)
<b>4<sup>th</sup></b> (43) (45)	<b>5<sup>th</sup></b> (44) (46)	<b>6<sup>th</sup></b> (45) (47)	<b>7<sup>th</sup></b> (46) (48)	<b>8<sup>th</sup></b> (47) (49)	<b>9<sup>th</sup></b> Phar. Pentecost (48) (50)	<b>10<sup>th</sup></b> (49)
<b>11<sup>th</sup></b> Sad. Pentecost (50)						

This matter regarding whether the Pharisees were right or the Sadducees were right concerning counting the feast days is not necessarily the right question. As you might have discerned by now, the greater question is what the two prophesy? Certainly, both of them speak, for Yahweh obviously left the vagueness regarding some of these matters because He needed room to move things around. This is the complexity of prophecy.

But even so, obviously there could be only one day on which Pentecost actually occurred in 33 A.D., and prophetically, most likely it was the Sadducees Pentecost Sunday. Why would this be the case? Because of the feast's testimony in relation to Christianity and their Sunday Sabbath.

While Passover was an unleavened barley-harvest feast, Pentecost was a leavened wheat-harvest feast. At Pentecost, the priest was to take two loaves of leavened bread and wave them before Yahweh. These two loaves clearly represented Christianity. Like these two loaves, Christianity is a leavened work, the same leaven that Yahshua said would leaven the three measures of meal – “The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened” (Matthew 13:33).

Christianity was supposed to have received three loaves of leavened bread, three measures of meal, but their days have to be cut short to two, or to 2,000 years. This is revealed in many ways, but one of the clearest testimonies is regarding Saul. Of course Saul and Christianity are like darkness-first works. And it is not without significance that a Saul/Paul began this work in Antioch, a city founded by the family of Antiochus, who brought about the three-year abomination of desolation of the temple. In like testimony, if Yahweh did not cut this Saul/Paul Antioch work short, Christianity would indeed be 3,000 years of the abomination of the desolation of the kingdom of heaven. But as attested by King Saul, this will not take place.

We read in 1 Samuel 12:17 that Saul became king at Pentecost, the wheat harvest – “Is it not the wheat harvest today?” We also read in 1 Samuel 10:3-4 that Samuel told Saul that one of the signs that he would become king was that a man carrying three loaves of bread (undoubtedly leavened wheat bread) would give him two loaves, “which you will accept from their hand.” What could be a clearer testimony of Saul/Paul Christianity, which was supposed to receive three loaves, 3,000 years, of leavened wheat bread, but will be given two Pentecost loaves, or 2,000 years.

Therefore, attesting to Christianity, the priest waved two loaves of leavened Pentecost wheat bread before Yahweh. But could that bread ascend to Him as a burnt offering? Not at all. It was leavened, and nothing with leaven could be offered to Yahweh as a burnt offering (Leviticus 2:11). Likewise, can any of the 2,000 years of leavened Christianity ascend to Yahweh in the first resurrection? Not at all. It is a work that remains in the hands of the priest and never ascends. As it is written in Zechariah 13:8, they are the “two parts” (once again, of three) that have been cut off from the kingdom here on earth and died.

Thus, it was entirely fitting for Pentecost to fall on Christianity's Sunday sabbath, for they are a leavened work. Samuel likewise told Saul – “Then the Spirit of Yahweh will

come upon you mightily, and you shall prophesy with them and be changed into another man" (1 Samuel 10:6). This is precisely what took place on the day of Pentecost, once again attesting to the premature Saul work of Christianity that was conceived in darkness. And they would remain in darkness for 2,000 years, just as Yahshua in His crescent-moon work forewarned – "night is coming when no one can work."

So when will Christians ascend alive? Not for another 3,000 years. Those who are in the grave are legally obligated to being there for another 1,000 years, fulfilling the required three days and three nights for the body of Christ to be in the grave. And let us note here that if Christianity had received all three loaves of their leavened bread, all three measures of their leavened meal, then their sabbath would indeed have been precisely what they identify to be their sabbath – the eighth day.

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7 Sabbath	Day 8 Chr. sab.
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But Yahweh cuts their days short to two by stacking the eighth day on the seventh day. (To see further evidence regarding this, read [The Issue – II, page 12.](#)) You will recall that in the beginning at creation, light was created on the first day. For the new heavens and new earth, that light was to have come on Christianity's sabbath, the eighth day. But are they the light? Absolutely not! They are in fact the darkness that precedes the light. There is no way they can bring light, so Yahweh has to cut their three days short to two and effect the work on the Millennial sabbath that they were supposed to do, and therein would have failed. They would have suffered the same fate of death that Judah's third son would have suffered if Tamar had been given to him. This is a perfect and complete representation of the church that is the seed of Judah (Romans 2:28-29, Hebrews 7:11-14). Likewise, after three hours of darkness while Yahshua was on the cross, He declared, "My God, My God, why have You forsaken Me?" This is precisely what would be the case if Christianity received another 1,000 years of darkness. But they will not. Thus we see:

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7/8 Sab. rest	Day 9
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So what then happens to Christianity after the Millennial reign? Let us see what Yahweh prophesies.

First, let us once again consider the days of Yahshua's crucifixion:

<b><u>Wednesday, 14<sup>th</sup></u></b>	<b><u>Thursday, 15<sup>th</sup></u></b>	<b><u>Friday, 16<sup>th</sup></u></b>	<b><u>Saturday, 17<sup>th</sup></u></b>
True Passover	Jews' Passover	First Fruits	Resurrection

By virtue of the Pharisees, First Fruits, with the wave sheaf offering, was also held to be on the day after the Jews' Passover on the sixteenth. Again, the complexity, yet the wonder, of prophecy! Yahshua's resurrection occurred the following day on the Jews'

sabbath. But let us now see what is testified regarding Passover and First Fruits upon entering into the promised land of the Millennial reign.

The sons of Israel’s crossing of the Jordan into the promised land following forty years of wilderness wanderings, was a remarkably clear testimony and foreshadowing of the church entering into the Millennial reign following forty Jubilee waiting periods of wilderness wanderings. Let us then see what was testified regarding Passover and First Fruits.

First, the sons of Israel crossed the Jordan on the tenth of the month, the day the Passover lamb was selected, the day Yahshua made His triumphal entry into Jerusalem. If you stack the seventh month on the first month, this is also the day of Atonement, as well as Jubilee. Then they were circumcised, which was a requirement for eating Passover (Exodus 12:48). It can therefore be concluded that they would not have celebrated Passover in the wilderness, probably after the one mentioned in the first year after they entered into the wilderness (Leviticus 9:1-5). Another Passover is never mentioned until this one in the promised land, where in Joshua 5:10-12 we read concerning it:

While the sons of Israel camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. On the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched *grain*. The manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.

On the fourteenth they observed Passover, on the fifteenth they ate the first fruits of the promised land, and on the sixteenth the manna ceased. Therefore, laying this out in the same format as the crucifixion during the same days of Passover, we see the following:

<u>Wednesday, 14<sup>th</sup></u>	<u>Thursday, 15<sup>th</sup></u>	<u>Friday, 16<sup>th</sup></u>
Passover	First Fruits	Manna ceased

So what happened here? You will notice that they ate the first fruits of the promised land a day earlier. In fact, what this is showing is that upon entering into the promised land, First Fruits moves foreword one day. How can this be?

First, what day is Wednesday in the Millennial Calendar? It is the sabbath, which speaks of the Millennial sabbath rest. So first, let us add the color for the sabbath once again so you can see this.

<u>Wednesday, 14<sup>th</sup></u>	<u>Thursday, 15<sup>th</sup></u>	<u>Friday, 16<sup>th</sup></u>
Passover rest	First Fruits	Manna ceased

Now, again we ask the question: How did Yahweh legally get First Fruits moved up one day so that it is now directly following the sabbath rest of Passover? What do you recall from the first two graphs where we looked at the eight days, or 8,000 years, of time? Yahweh has to stack the eighth day, which is actually the first day of the new week, on the seventh day, the sabbath. Therefore, what would this mean if the same is to be effected in the following crucifixion pattern?

<u>Wednesday, 14<sup>th</sup></u>	<u>Thursday, 15<sup>th</sup></u>	<u>Friday, 16<sup>th</sup></u>	<u>Saturday, 17<sup>th</sup></u>
True Passover	Jews' Passover	First Fruits	Resurrection

Once again, the true first day, Thursday, the fifteenth, must be stacked on Wednesday, the fourteenth, the true sabbath. Or as we pointed out earlier, **the contradicting accounts of Matthew, Mark, Luke, and John must harmonize as one. Prophecy is fulfilled!** Thus we have:

<u>Wed, 14<sup>th</sup>/Thr, 15<sup>th</sup></u>	<u>Friday, 16<sup>th</sup></u>	<u>Saturday, 17<sup>th</sup></u>
True Passover rest	First Fruits	Resurrection

Having done so, you can see that First Fruits takes its right place as testified when they crossed into the promised land – the Millennial reign. But, let us ask another very important and revealing question. What does this do to resurrection day? It now moves it forward to a place that is in keeping with what Christians also teach – an encompassing three-day period of Passover to resurrection, though still not a Sunday resurrection. The very teachings that Christianity falsely conclude regarding their cut-short two days for Yahshua's death and resurrection, are, quite interestingly, **the very pattern they will fulfill!** Though they are wrong, they are right! Historically, they are wrong; but prophetically, they are in fact right. Let us now add another chart like unto the one we began with, but now showing the complete period of Christianity.

Thr.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed/Thr	Fri.	Sat.
Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7/8 Sab. rest	Day 9 F. F.	Day 10 Res.

You will notice the same first two days of the church leading up to the Millennial sabbath rest – days 5 and 6. After these two days, there is the true sabbath where time has to be cut short and the eighth day stacked on the seventh day. After the sabbath, once again you will notice that days 9 and 10 are the two days of First Fruits and the resurrection. And also recall that day 10 is the day that the manna ceased, which will be addressed.

You can see that Christianity will finally gladly acknowledge a Saturday resurrection, for by virtue of the pattern of Yahshua's resurrection to the Father, this is the legal day that the body of Christ will likewise ascend to the Father.

As noted in [A Lesson From Intercession, page 7](#), days 5 and 6 are the Moses period of Christianity where they have died, and thereby equally fail to enter into the promised Millennial reign – being cut off from it by death (Zechariah 13:8). In contrast, days 9 and 10 are the fulfilling Elijah period where, in the end, they too will ascend alive. If you have questions regarding this, read the referenced writing. This will also be addressed later here as well.

So why does the manna cease on this tenth day? What was manna? It was the food of the wilderness experience. Therefore, we see that the wilderness will finally cease having its lingering effects on Christianity in the tenth day. The manna of the great and terrible wilderness will cease as they enter into immortal incorruptible bodies.

Let us note here that the wave sheaf offering has nothing to do with ascending into heaven, any more than waving the two loaves of leavened bread had anything to do with ascending. Christians like to teach this so as to add to their false Sunday resurrection. It is quite remarkable that it was on a Sunday that the wave sheaf offering of barley was waved before Yahweh; then seven complete sabbaths later, on a Sunday, the two loaves of leavened bread were waved before Yahweh. The count began by waving unleavened barley, and it ended by waving leavened wheat bread.

What does this speak to? It attests to what would take place in the 2,000 years of the church. Even as this count began with unleavened barley that could only be waved before Yahweh and not ascend to Him, so the church began with the barley first Remnant who, in like manner, could only be presented before Yahweh as an earth-bound work that could not ascend alive. And at the end of this 2,000 year period, still there is nothing that can ascend to Him. All that can be presented to Yahweh from Christianity are two loaves, or 2,000 years, of a now-leavened offering, leavened wheat bread. And it too, as a like earth-bound work, can only be waved before Him.

Once again, we see the marvels and the complexity of prophecy, the wonders of Yahweh's incredible government and sovereign order in accomplishing His will and His plan.

## **ASCENDING ALIVE ON THE SABBATH**

As we have seen, at the time of Yahshua's crucifixion, the world was and has been under the flipped cursed calendar. But for the sake of further comparison, let us now lay out the Millennial Calendar as it would have existed at and immediately after Yahshua's crucifixion. First though, in order to help visually understand this, you will notice that the days have been shifted so that the true sabbath, Wednesday, is at the end of the week. As we have already noted, day one of the week is Thursday, and day seven, or the sabbath, is Wednesday.

Of course in the Millennial Calendar **under a Passover-first period**, Passover is not only always on the 14<sup>th</sup>, but the 14<sup>th</sup> is always a seventh-day sabbath. (As noted in section 2, this is not the case when Tabernacles is first.) The events of the crucifixion, of course, will remain as they were. Another difference is that the number in the bottom left in

parentheses is now the count to Pentecost based on Passover being the holy convocation, just as we saw evidenced at the entrance into the promised land. Therefore, the day after, or the 15<sup>th</sup>, is once again First Fruits and the wave sheaf offering. This would also be day one in the count to Pentecost, placing it once again on the first day of the week – Thursday. The red numbers on the right in parenthesis are the count of the forty days that Yahshua appeared to them upon His resurrection, with His culminating ascension on the fortieth day. We will be addressing some very revealing and confirming truth regarding this.

Once again, with Wednesday being the true sabbath, Thursday would be the first day of the next week, Friday the second day, and Saturday would literally be the third day of the week. This is quite interesting, for it adds new meaning to Yahshua’s oft-repeated statement that He would rise “on the third day.” **Based on the Millennial Calendar, this is precisely the day of the week on which He resurrected.** Therefore, He could have been speaking of this very day as well when He declared this. Let us now examine the Passover-first Millennial Calendar as it laid out at the time of Yahshua’s crucifixion and following.

### MILLENNIAL CALENDAR

■ = Unleavened Bread    ( ) = Count to Pentecost    ( ) = Yahshua appeared to them

<u>Thr.</u>	<u>Fri.</u>	<u>Sat.</u>	<u>Sun.</u>	<u>Mon.</u>	<u>Tue.</u>	<u>Wed.</u>
8 <sup>th</sup>	9 <sup>th</sup>	10 <sup>th</sup>	11 <sup>th</sup>	12 <sup>th</sup>	13 <sup>th</sup>	14 <sup>th</sup> Passover Crucifixion
15 <sup>th</sup> Jews’ Pass. First Fruits (1)	16 <sup>th</sup> Spices bought (2)	17 <sup>th</sup> Resurrection (3)    (1)	18 <sup>th</sup> (4)    (2)	19 <sup>th</sup> (5)    (3)	20 <sup>th</sup> (6)    (3)	21 <sup>st</sup> 1 complete sabbath (7)    (5)
22 <sup>nd</sup> (8)    (6)	23 <sup>rd</sup> (9)    (7)	24 <sup>th</sup> (10)    (8)	25 <sup>th</sup> (11)    (9)	26 <sup>th</sup> (12)    (10)	27 <sup>th</sup> (13)    (11)	28 <sup>th</sup> 2 complete sabbaths (14)    (12)
1 <sup>st</sup> (15)    (13)	2 <sup>nd</sup> (16)    (14)	3 <sup>rd</sup> (17)    (15)	4 <sup>th</sup> (18)    (16)	5 <sup>th</sup> (19)    (17)	6 <sup>th</sup> (20)    (18)	7 <sup>th</sup> 3 complete sabbaths (21)    (19)

8 <sup>th</sup> (22) (20)	9 <sup>th</sup> (23) (21)	10 <sup>th</sup> (24) (22)	11 <sup>th</sup> (25) (23)	12 <sup>th</sup> (26) (24)	13 <sup>th</sup> (27) (25)	14 <sup>th</sup> 4 complete sabbaths (28) (26)
15 <sup>th</sup> (29) (27)	16 <sup>th</sup> (30) (28)	17 <sup>th</sup> (31) (29)	18 <sup>th</sup> (32) (30)	19 <sup>th</sup> (33) (31)	20 <sup>th</sup> (34) (32)	21 <sup>st</sup> 5 complete sabbaths (35) (33)
22 <sup>nd</sup> (36) (34)	23 <sup>rd</sup> (37) (35)	24 <sup>th</sup> (38) (36)	25 <sup>th</sup> (39) (37)	26 <sup>th</sup> (40) (38)	27 <sup>th</sup> (41) (39)	28 <sup>th</sup> Ascension sabbath (42) (40)
1 <sup>st</sup> (43)	2 <sup>nd</sup> (44)	3 <sup>rd</sup> (45)	4 <sup>th</sup> (46)	5 <sup>th</sup> (47)	6 <sup>th</sup> (48)	7 <sup>th</sup> 7 complete sabbaths (49)
8 <sup>th</sup> Pentecost (50)						

In this section, we will address this exciting and very revealing matter regarding Yahshua's ascension. As we have noted, Yahshua resurrected from the grave on the Jews' seventh-day chief sabbath. On that day He presented Himself to the women who came to anoint His body, as well as to the disciples and others. In Acts 1:3 we read:

To these He also presented Himself alive after His suffering, by many convincing signs, appearing to them over a *period of forty days* and speaking of the things concerning the kingdom of God.

You will notice above that Yahshua was crucified on a Wednesday sabbath, resurrected from the grave on the Jews' sabbath, and forty days later ascended alive on a Wednesday sabbath. Could His ascension on a Wednesday sabbath mean something? As you will now see, indeed it does!

In Acts 1:12 in the NAS, we read the following account regarding the highly significant day of Yahshua's ascension. But, as with many of the passages we have read directly from this translation, we will once again find it to be sorely incorrect and misleading.

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, **a Sabbath day's journey away**.

First, at least they translated the word "sabbath" correctly this time. The Greek word for the word "away" here is "echo," and means "to have or to hold." For example, in

the NAS it is translated 284 times as “have,” and 54 times as “having.” It is also translated as “experiencing,” or as keeping something. As you can see, “away” is a terrible translation.

The Greek word for “journey” is “hodos,” and it means “a way.” Twenty-seven times it is translated as a highway or road. But more predominantly, sixty-three times it is translated as a way. To give you an idea of this latter meaning and application, here are a few examples:

“... we know that You are truthful and teach the **way** of God in truth ...” [Matthew 22:16].

“Make ready the **way** of the Lord, make His paths straight” [Luke 3:4].

“I am the **way**, and the truth, and the life ...” [John 14:6].

I persecuted this **Way** to the death ... [Acts 22:4].

And I show you a still more excellent **way** [1 Corinthians 12:31].

... by a new and living **way** which He inaugurated for us through the veil ... [Hebrews 10:20].

... and because of them the **way** of the truth will be maligned ... [2 Peter 2:2].

Finally, the word “day’s” is once again added by the translators so that they can make this verse say what they want it to say. It does not exist in the Greek. These repeated problems that translators have are inherent with the period from which they write. Remember, they are in the period of the “great and terrible wilderness” when all they have to eat is “what is it?”! It has been unlawful for them to see truth, to eat the consecrated bread, to feed on the sabbath’s unleavened barley. For 2,000 years they have been in hades, which means “to not see.” They are the breach where Yahweh places His hand over them while He passes by (Exodus 33:21-22). They are in the darkness where no man can work, and certainly they cannot see.

Therefore, when they read this in the Greek, they cannot know the mystery of the Millennial kingdom. It has been unlawful for them to see or to even understand it. We will discuss this more fully, but a more accurate translation of this passage is:

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, **having/keeping the way of the sabbath.**

So, let us ask once again: On what day did Yahshua ascend into heaven? It was on a Wednesday. And what day is the true sabbath? It is a Wednesday. You can be quite certain that if this count of days had led to a Sunday, every translator would have once again translated this to say that Yahshua ascended alive on their sabbath, Sunday. It would have read, “keeping the way of Sunday.” But Yahshua resurrected on the Jews’

sabbath and ascended alive at the Mount of Olives on the true Wednesday sabbath. Therefore, on the day Yahshua ascended, they were **“keeping the way of the sabbath”!**

Prophetically, there are several outstanding testimonies at hand in this account regarding Yahshua’s ascension into heaven alive. First, this occurred at the end of a forty-day period. Second, Yahshua specifically ascended alive in a manner like unto Elijah. Third, two men stood by and witnessed regarding His return. Fourth, this took place on the Mount of Olives. Fifth, this was described as “near Jerusalem, having/keeping the way of the sabbath.” And finally, counting forty days from Yahshua’s resurrection places this event on a Wednesday sabbath. Let us consider each of these items.

There can be no question that Yahshua’s forty days following His resurrection, are just as relevant and bear a like meaning to His forty days in the wilderness upon His baptism by John, who had the spirit of Elijah. It is quite telling that John baptized Yahshua into death, and thereupon He went into the wilderness for forty days; and Judas, attesting to his office as the Elijah, baptized Yahshua into death by turning him over to the Jews, and upon rising out of death He revealed Himself to them for forty days. Clearly, there is an unmistakable relationship.

What could these forty days mean? One thing for certain is that they share a like representation with the sons of Israel’s forty years in the wilderness. The sons of Israel left Egypt, and just like what we are seeing here, they too were baptized – theirs into the Sea of Reeds – and thereupon likewise went into the great and terrible wilderness for forty years. They were a type of that which the church would enter into – “the church in the wilderness” (lit. of Acts 7:38), the forty Jubilee waiting periods in the great and terrible wilderness. This is equally the period testified when, in the wilderness, both Moses and Elijah, as well as Yahshua, fasted from both food and water for forty days. These speak of the fast from Yahweh’s truth and living water.

But, most hopefully, what do we see that must take place at the end of this wilderness? The Elijah work must take place, preparing the way for Yahshua’s return, and ascend alive, just as He ascended alive at the end of forty days. Thus we see the testimony that “as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.” These two witnesses then spoke concerning the manner of Yahshua’s return, thus having the message on an Elijah. These two witnesses speak of the Remnant, even the Elijah second Remnant.

And what about this ascension taking place specifically at the Mount of Olives? We already know that the two Remnant are the two olive trees on each side of the seven-branched lampstand of Christianity (Zechariah 4). They are the two Remnant spoken of in Zechariah 14:4 where we read that “the Mount of Olives, which is in front of Jerusalem on the east ... will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.” They are the Mount of Olives Remnant that are split into two by the very large valley of Christianity, the breach period of the church. This is the olive tree that is the tree of life that can finally be eaten from in the Millennial reign. Thus we see once again the testimony of the ascension of the second Remnant, which, of course, is preceded by the resurrection of the first Remnant (1 Thessalonians 4:16-17).

Also prophetically noted here is Jerusalem, wherein the Mount of Olives was spoken of as “near Jerusalem, having/keeping the way of the sabbath.” The Greek word used for “sabbath” is “sabbatou,” the same word used in “chief sabbath” in Mark 16:9, as well as in “one sabbath” where the Corinthians were to begin setting aside financial help for, interestingly, Jerusalem (1 Corinthians 16:2). Sabbatou is the genitive form and could refer back to Jerusalem – “having the way of the sabbath.” In this case, the testimony in this account of Yahshua’s Elijah-like ascension at the end of this forty-day period, is that Jerusalem has “the way of the sabbath.”

In *The Revelation of the Millennium*, we noted that Jerusalem above, with its walls with twelve foundation stones, attests to the Remnant, particularly the second Remnant, being established at Jubilee. And most certainly, Jerusalem above, established in the Millennial sabbath, has, or attests to, the way of the sabbath rest.

And finally, we see that all of this taking place on a Wednesday sabbath speaks of the establishment of the true sabbath: not Saturday according to the Jews, not Sunday according to Christians, but as we have seen, just the opposite – on Wednesday, the day of both Yahshua’s crucifixion, as well as the day of His ascension. In fact, in support of this, this verse could just as well be translated:

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, **keeping the way of the sabbath.**

In other words, they went out to the Mount of Olives to keep the sabbath!

We therefore see testified the way of the true sabbath: taking place at the end of the wilderness period of Christianity; bringing about the fulfilling Elijah work that prepares the way for Yahshua and ascends alive; the olive tree of life that is split by the breach; and finally, Jerusalem above coming to the earth, possessing the way of the sabbath, the true seventh-day Millennial rest. But also we see testified here the true sabbath day – Wednesday.

Briefly, there are in fact some testimonies indicating that the first Remnant may have been told this truth concerning the Wednesday sabbath. First, by what we read here in Acts 1:12, they were “keeping the way of the sabbath.” Also, when the women went to anoint Yahshua’s body, they went on the Jews’ sabbath. Why would they do that, for by Jewish law that was not permissible. Possibly they knew it was not the true sabbath. It is very telling that they went early in the morning, just as the sun was rising, evidently to escape the attention of others, maybe those who would regard them as sabbath-breakers. But maybe they knew better.

This could also explain why Yahshua’s disciples would eat grain on the Jews’ sabbath, and why Yahshua was not concerned about performing miracles on their sabbath. Certainly the prophetic testimony remained, and Yahshua indeed regarded the calendar of the Jews. But one wonders how this would have affected what He did. And you will recall that after saying that He would not go to Tabernacles, He did go, and on the Millennial sabbath.

But remember, He did not come to bring the full truth regarding the kingdom. That would have been in violation of the law, for that truth could not come until the third part of the kingdom of heaven – the Millennial reign.

## SOLOMON'S TEMPLE

In the last section, we noted that Yahshua walked out two forty-day periods – the first following His baptism by John, whereupon He went into the wilderness for forty days; and the second following His baptism by Judas, whereupon He appeared to the disciples and others for forty days, performing convincing signs. We noted the negative testimony of both of these. But as you might surmise, there remains something very positive and encouraging about the latter. Yes, the church was getting ready to go into the breach. And yes, that breach would indeed be that prophesied great and terrible wilderness. But despite the negative of Judas, Yahshua's death, and even the forty, Yahshua's presence with them and the convincing signs are quite positive. What then could this mean from a positive standpoint? Something quite wonderful, revealing, and hope-filled!

In the writing, [\*The Passing Over Principle\*](#), bearing the title of the very principle we will now see implemented, we see that a way of Yahweh is that **He passes over the first, then He passes over the second, and He takes the third**. You will now see that this is precisely what Yahweh has done with three periods of forty Jubilee waiting periods spanning time from Abraham to the end of the Millennial reign.

To introduce this, let us note the highly prophetic testimony revealed in the first three kings of the sons of Israel. These were Saul, who was king for forty years; followed by David, who was king for a like forty years; and concluded by Solomon, who was equally king for forty years. Thus we see the pattern of 40/40/40. And keep in mind, patterns are replicable. They are the way of Yahweh, and He repeats them over and over. Though we have addressed this pattern relative to the one hundred and twenty Jubilee waiting periods from the fall of Adam to 1993 ([\*The Issue – II, page 8\*](#)), you will now see it evidenced in another most revealing manner.

Without question, the most outstanding event relevant to these three kings was the building of Yahweh's temple. In brief summary, the temple was not even an issue to Saul. David had determined that he would build the temple, but Yahweh rejected him because he was a man of war (1 Chronicle 22:8). And finally, in a clear demonstration of the passing over principle, Solomon, the third, built the temple. So what does this tell us? Let us see.

Following are three passages regarding the one who would build Yahweh's temple. Read each one carefully.

“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever” [2 Samuel 7:12-13].

“He shall build for Me a house, and I will establish his throne forever. I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. But I will settle him in My house and in My kingdom forever, and his throne shall be established forever” [1 Chronicles 17:12-14].

“Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon [Peaceful], and I will give peace and quiet to Israel in his days. He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever” [1 Chronicles 22:9-10].

Do you think you are reading about Solomon? In one sense you are. But the reality is, you are not reading about Solomon at all! These are prophecies. “That which has been is that which will be, and that which has been done is that which will be done” (Ecclesiastes 1:9). Who are you reading about? You are reading about Yahweh’s Son, Yahshua, Peaceful. How can this be? Watch the passing over principle at work.

Yahweh’s entire purpose is to establish His kingdom – the kingdom of heaven – upon this earth. When David told Yahweh that he would build Him a house, Yahweh replied: “You shall not build a house for Me to dwell in; for I have not dwelt in a house since the day that I brought up Israel to this day ...” (1 Chronicles 17:4-5). “Yahweh also declares to you that **Yahweh will make a house for you**” (2 Samuel 7:11). The house Yahweh was speaking of was His kingdom, the true temple made with living stones that He would build upon this earth. Evidencing this, where is Solomon’s temple today? It is gone, for it was only a foreshadowing of the house Yahweh would build.

As we have seen, up to now it has not been possible to build Yahweh’s house, His dwelling place (churches are not the house of God), for the nations have had the right to rule over the kingdom, darkness has had the right over light. But, the Jubilees of [1994](#) and [2007](#) reverse all of this, marking the world’s return to a Tabernacles-first period where the new heavens and new earth can be created. What is the new heavens and new earth? It is the same thing that Solomon’s temple spoke of. Let us see the timing of this and how the passing over principle has ordered and affected it.

If Solomon is actually Yahshua, then who are Saul and David? Remember, we are talking about a pattern here, and **patterns are replicable**. Also, each prophecy stands on its own, bearing its own unique truth.

The fulfillment of this pattern is really quite simple. As when we considered the one hundred and twenty Jubilee waiting periods from Adam’s fall to 1993, so once again the pattern is three periods of forty Jubilee waiting periods. As set forth in Leviticus 25:8, a Jubilee waiting period is forty-nine years. Therefore, forty Jubilee waiting periods are 40 x 49 years, or 1,960 years. Also, these 1,960 years are a legal 2,000 years. Thus we see that this 40/40/40 pattern for these three kings is fulfilled in three sets of forty Jubilee waiting periods. So to begin with, what are the two forty Jubilee waiting periods that are passed over in building Yahweh’s true temple?

Clearly, the first is the period of the sons of Israel. In 1928 B.C., Abraham was nineteen years of age. On that date, the first of these three subject periods began. (Of course, from that date back forty Jubilee waiting periods, Adam and Eve sinned and were cast out of the Garden.) This period of the sons of Israel lasted the complete time of forty Jubilee waiting periods, or 1,960 years, ending in 33 A.D. when Yahshua was crucified and the church began on Pentecost. This began the second of these two periods that likewise had to be passed over – Christianity. Their period lasted until 1993 A.D., with 1994 beginning the third fulfilling period. But let us examine further these first two passing-overs before we consider the fulfilling third.

In type, what were these two periods? They were exactly what we saw when we examined the three kings of Israel. Again, we are looking at a replicable pattern. The first period of the sons of Israel was the period of Saul. Did the sons of Israel ever try to build the kingdom of heaven on earth? Not at all, for Yahshua had not yet come so as to even make that possible. The sons of Israel knew nothing about the true kingdom of heaven on earth, for they were entirely focused on a natural kingdom, and even natural temples. As Yahshua declared regarding the kingdom of heaven and concerning those preceding Him, "Truly I say to you, among those born of women there has not arisen *anyone* greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he" (Matthew 11:11). No one before John was greater than John, and anyone living before him was equally not in the kingdom of heaven. You will see this lack of opportunity for the kingdom more clearly as we consider the second passing-over.

If the sons of Israel were Saul, then clearly Christians have been David. And like David, they did indeed have a desire to build the kingdom of heaven on earth. But remember, they were too early. The nations of this world have had the right to rule, and Satan has had the right to rule over the world, including the church. Like David (1 Chronicles 22:1-5), all Christians could really do was to make preparations; but they were not allowed to build the temple, the true kingdom of heaven. That was reserved for Peaceful, the Son of God in the Millennium.

We see then that Yahweh passed over the first – the sons of Israel, the Saul; He passed over the second – Christianity, the David; and He will take the third – Yahshua, the Solomon. Let us now consider this third fulfilling part whereby the kingdom of heaven can finally be established on the earth, the true temple that Yahweh said that He would build for David Christianity.

Again, up to [1994](#) or [2007](#), it has been legally impossible for anything to take place that would begin effecting the establishment of the new heavens and new earth. In 1994, the Spirit of Yahweh came upon me and began teaching me about the two-part Remnant and all the things you can read at The Remnant Bride web site. The new kingdom began. And on Trumpets, October 25, 2007, the calendar will return to where Trumpets/Tabernacles will be the first of the year. As addressed in the above links, both of these are Jubilees. Therefore, the new heavens and new earth can now be created.

To help understand the purpose of the fulfilling third-part Millennial reign, following are those same prophetic passages regarding the establishment of the kingdom of

heaven on earth, the temple of Yahweh, yet with modifications so that they speak to the true fulfillment. Again, read them carefully.

“When your days [Christianity’s] are complete and you lie down with your fathers [they die], I will raise up your descendant after you, who will come forth from you, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom until the age” [2 Samuel 7:12-13].

“He shall build for Me a house, and I will establish His throne until the age. I will be His father and He shall be My Son; and I will not take My lovingkindness away from Him, as I took it from him who was before you [the sons of Israel]. But I will settle Him in My house and in My kingdom until the age, and His throne shall be established until the age” [1 Chronicles 17:12-14].

“Behold, a Son will be born to you [Christians], who shall be a man of rest [the sabbath rest]; and I will give Him rest from all His enemies on every side; for His name shall be Solomon [Peaceful], and I will give peace and quiet to [spiritual] Israel in His days. He shall build a house for My name, and He shall be My Son and I will be His Father; and I will establish the throne of His kingdom over [spiritual] Israel until the age” [1 Chronicles 22:9-10].

Do you understand this better? Yahweh passed over the first – the sons of Israel; He passed over the second – Christianity; and in the Millennial age when He can now legally build the new heavens and the new earth, He takes the third – His Son, the true Solomon, Peaceful, the Prince of Peace.

But, if you are a discerning individual, you see a problem. The sons of Israel had essentially 2,000 years. Christianity had essentially 2,000 years. But the Millennial reign is only 1,000 years! How can that fit with the pattern of 40/40/40, or 2,000/2,000/2,000?

By now, you should be learning that Yahweh is very legal in the way He performs His works. He has to be, otherwise He would be feminine and lawless, a weaker vessel. So how does He solve this? Quite simple. What did you just see regarding the seventh and the eighth days? And remember, these days are each 1,000 years. The answer: He cuts time short by stacking the eighth day on the seventh day, coming early and accomplishing what Christians have, quite obviously, failed to accomplish. Therefore, in this passing over Saul/David/Solomon pattern, we see one more remarkably confirming testimony regarding the uniqueness of the Millennial reign. It is actually a legal 2,000 years where Yahweh stacks time and Yahshua builds the Father’s temple on earth, the true and lasting kingdom of heaven.

Thus we see that this Millennial rest legal forty Jubilee waiting period is precisely what is testified when Yahshua presented Himself to men for forty days. It is in fact the redeemed forty, which have thus far been failures and loss. Likewise, it is the redeemed Judas. Judas was an Elijah who had to baptize Yahshua into the waters of death. But by this, he made it possible for Yahshua to walk on this earth as God, and not just a man. This is precisely what the fulfilling Elijah will do, but in a redeeming way. This too will be according to the passing over principle.

Judas, a man, was the first Elijah, who baptized Yahshua into death. Taking his place as the second Elijah was Satan, who therefore baptized the body of Christ into death. And now that his time of 2,000 years are complete (Legion entered the 2,000 swine), that office goes back to a man. This man, as the redeemed Judas, once again the third-part fulfilling Elijah, bears the same purpose of making it possible for Yahshua to walk on this earth as God. But this time, He will be here for the third-part Millennial period prophesied by the forty days He presented Himself to men.

Therefore, let us ask the question: What then was the distinction between the two periods of forty days that Yahshua walked out on this earth – one in the wilderness and one among the disciples and others, teaching them and performing convincing signs?

Clearly, the first forty days in the wilderness were an intercession for the forty Jubilee waiting periods of wilderness Christianity – the David passing-over period. The latter of these two was an intercession and foreshadowing of His fulfilling Millennial reign where He will reveal Himself to men and perform many convincing signs. “That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun.” In revealing intercession, Yahshua walked out both periods, giving great hope for the days before us.

## ASCENDING ON DAY FORTY

You will notice that when Yahshua walked out the forty days in the wilderness, they were actually a full and complete forty days and forty nights without food or water (Matthew 4:2). Likewise, while Moses was in the wilderness, he walked out, not one but, two complete forty days and forty nights without food or water – his sixth and eighth trips up Mount Sinai (Exodus 24:18 and 34:28). And Elijah, as the fulfillment of Moses in a ninth trip up Mount Sinai, likewise went forty days and forty nights in the wilderness without food or water (1 Kings 19:8). Obviously, these speak of the great and terrible wilderness of Christianity (with one exception, which we will address here).

Why is the term “days and nights” used? Because this speaks of a total and complete period of time. In like manner, we read that Jonah was in the belly of the sea monster three days and three nights (Jonah 1:17), and that Yahshua was in the grave three days and three nights (Matthew 12:40). Thus we see from these prophetic intercessions regarding the forty Jubilee waiting periods of wilderness Christianity, that it would be a complete and full period.

We also read in Genesis 7:4 and 12 that it rained for forty days and forty nights. So what could this mean? Clearly, this speaks of an equally full and complete period of forty Jubilee waiting periods. Getting right to the point, it speaks of the glory of Yahweh that will cover the earth in the Millennial reign. In this third fulfilling curse-reversing legal period of forty Jubilee waiting periods, His glory will ever increase on the earth until the entire earth is filled with His glory.

But, you will notice that in the forty days of Yahshua's intercession for the Millennial reign, He ascended alive on the fortieth day. In contrast to His wilderness experience, His intercession here was not forty days and forty nights. So what does this mean? Let us see. We will begin by reading Revelation 20:4-8:

Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand [i.e., the first Remnant]; and they came to life and **reigned with Christ for a thousand years**. The rest of the dead did not come to life **until the thousand years were completed**. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and **will reign with Him for a thousand years**. **When the thousand years are completed**, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

So why did Yahshua ascend alive on the last day of the forty-day period, and not after? And why does it repeatedly say here that we will rule and reign with Yahshua for a thousand years? Does His reign end after a thousand years? Or do we cease reigning after a thousand years? No, very importantly, **the pattern we see in His forty days is that He is here with man for the Millennial reign, and at its end He will go back to the Father**. In other words, He will come in the Millennial reign and build the temple for the Father, presenting Himself to man throughout that period and performing convincing signs, and His Remnant will rule and reign with Him, as it is written. But at the end of the Millennium, even before it is the next day, He will ascend back to the Father.

What next? The Remnant, who are in immortal bodies, will remain to continue His kingdom on earth. How long will He be gone? For another forty Jubilee waiting periods. Let us examine this.

You will recall that, very significantly, Moses went up on the mountain for two separate periods of forty days and forty nights – the sixth and the eighth trips. Also, in both of these trips, Moses was given the two tablets of the testimony. Thus, what we see evidenced are in fact two periods of forty Jubilee waiting periods, as well as Yahweh's Law. As you will see, one of these periods has already been fulfilled, and the other will be fulfilled following the Millennium. Let us first examine Moses' sixth and eighth trips.

On Moses' sixth trip up the mountain, he fasted forty days and forty nights and was given the two tablets of testimony. When he returned, the sons of Israel had built a golden calf. Moses broke the tablets, and he burned the calf, ground it into fine powder, scattered it over the water, and made them drink it. Also, 3,000 men were slain with the sword (Exodus 32:19-28).

Yahweh was so displeased with the sons of Israel that after Moses' seventh trip up the mountain, He told them to go into the promised land, but He would not go with them. Thereupon, the people repented and Moses appealed to Yahweh. Yahweh then repented of not going with them and called Moses back up the mountain for the last time (when actually the seventh was supposed to have been the last).

On Moses' eighth trip up the mountain, he once again fasted forty days and forty nights, and once again received two tablets of testimony (which Moses carved this time). When he returned, his face glowed and Aaron and the people were afraid to go near him. What do these two distinctly similar trips speak to us? First, once again we will see a flip. The last will be first, and the first will be last.

Yahweh was going to give Christianity 3,000 years, but even as He repented of His wrath and would go with the sons of Israel into the promised land, so He has repented of His wrath and will go with the church into the promised land, the Millennial reign – His Son's return.

Revealingly, on Moses' seventh trip up the mountain (Exodus 32:30-34), he told Yahweh:

"Alas, this people has committed a great sin, and they have made a god of gold for themselves. But now, if You will, forgive their sin – and if not, please blot me out from Your book which You have written!"

This is the message regarding the church as they enter into the Millennial age, raising the ultimate question of having one's name written in the book of life. Christians have made the kingdom of heaven into a god of gold for themselves. But Yahshua appeals to Yahweh and He repents, even as He declared to Moses:

"Whoever has sinned against Me, I will blot him out of My book. But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."

Yahweh repents and cuts the days of Christianity short to two and Yahshua comes off the mountain, and His face glows with such splendor that men fear Him. When Moses came off the mountain the eighth time with his glowing face, he represented Yahshua's return.

So we see then that the eighth trip is actually flipped to be fulfilled first, Yahweh having mercy, repenting of His judgment, and Yahshua thereby returning for the Millennial reign. Then what about the like sixth trip up the mountain? We will address this, but first let us briefly identify the Millennium.

The foremost reason the Millennial reign will be so significant and unique is that the Son of God will be on the earth – Yahweh repenting of His wrath, and thereby His presence, His Son, being with the people as we enter into the promised land, establishing His kingdom on earth.

And regarding these events and everything Yahweh does, you can be most certain that it will follow His replicable patterns and ways, as we are already seeing. Of course the pattern of the church is that which is set forth in Zechariah 4, the work that is not by might nor by power, but by Yahweh's Spirit. That pattern is a seven-branched lampstand with an olive tree on each side.

Olive tree — Lampstand — Olive tree

As we have noted, patterns are replicable. First we see that the two Remnant and Christianity fulfill this pattern. Then Christianity and Yahshua will fulfill this pattern.

First, the body of Christ is the lampstand, with the two Remnant on each side.

First Remnant — Christianity — Second Remnant

But it is equally true that, second, Yahshua's reign for a thousand years is the lampstand, with the two works of Christianity on each side.

Christianity — Millennial reign — Christianity

Again, Yahshua's presence on the earth for 1,000 years is what makes this Millennial period so unique. He was not present in the first 2,000 years, and He cannot be present in the last 2,000 years. And remember, as we read in Luke 6:5, Yahshua said that "The Son of Man is Lord of the Sabbath." It is quite striking that He identified His Lordship specifically with the sabbath. Yahshua was on the mountain in the preceding 2,000 years – the eighth trip. And as you will see, He goes back up the mountain for the concluding 2,000 years – the sixth trip. The first will be last, and the last will be first.

Eighth trip — Millennial reign — Sixth trip

Even from the standpoint of the number of the trips up the mountain, we see this same testimony regarding a Millennial rest. Here we see the seventh trip correlating with the seventh day, the sabbath rest. But as we have noted, the other two trips flip. It is truly amazing how often Yahweh flips two pairs!

Eighth trip — Seventh trip — Sixth trip

While the first 2,000 years of Christianity have been a Moses period, Christians will have their Elijah period in the 2,000 years following the Millennium. This pattern was testified to on the mount of transfiguration where we see Yahshua being glorified with Moses and Elijah (Matthew 17:1-3).

Moses period — Millennial reign — Elijah period

We know what the Moses period has been – it has meant a wilderness experience and death. So what takes place in the Elijah period?

This latter period is what is spoken of in Revelation 20:5: "The rest of the dead did not come to life **until the thousand years were completed.**" These are Christians who died

in the Moses period. As it is written in Isaiah 26:19, they will come back from the grave into their earthly bodies. "Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew *is as* the dew of the dawn, **and the earth will give birth to the departed spirits.**"

In a technical sense, they are reincarnated. In other words, they reenter their carnal bodies, even as did those after Yahshua's resurrection. "The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many" (Matthew 27:52-53). Only this time, the holy city will be the beginnings of the new heavens and the new earth. Thus, these came out of their graves as a prophecy of that which was to be.

Why do Christians come back in earthly bodies? To learn righteousness. To pay their debts for sins they committed intentionally, for which there is no sacrifice (Hebrews 10:26). As Yahshua said, they will pay every last cent (Matthew 5:21-26). Concerning this period, Job 33:29-30 also tells us: "Behold, God does all these twice, three times with men, to bring back his soul from the pit, that he may be enlightened with the light of life." There will be two and three resurrections so that men can come back and be enlightened, to learn righteousness, and to pay their debts. The first Remnant, the first resurrection, are unique among all men because they ascend from the grave directly to the Father. Christians will be in the second resurrection.

Quite interestingly, this split two-part work of the body of Christ is the identical pattern we saw in Daniel 9:24-27 regarding the seven-year covenant that is split three-and-a-half years and three-and-a-half years. Even as that covenant is split into two works separated by a breach and are flipped, in like manner the works of the body of Christ are split into two works separated by a breach and are flipped. Whether it be Yahshua's covenant ministry period, or the covenant ministry period of the body of Christ, they both follow the identical pattern.

Having noted this, let us examine another not so welcomed testimony concerning this post-Millennial period. In Revelation 20:3 and 7-8 we read:

... and he [an angel] threw him [Satan] into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth ....

Satan will be bound in the Millennial reign. But when Yahshua returns to heaven at the end of the Millennium, he will be released back on the earth for a short time.

If at this point you have not already thrown away false Christian teachings about these matters, now is the time to do so. It seems quite fitting that when Yahshua goes back to the Father, this begins the Moses sixth "forty days and forty nights" trip up the mountain – the last, the eighth trip, being first; and the first, the sixth trip, being last.

What happened on Moses' sixth trip up the mountain? The very thing spoken of here concerning Satan being released at the end of the Millennial reign – rebellion, setting up another god.

It is impossible for us at this place in time to be able to anticipate how Satan will deceive the nations for a short time during the post-Millennial 2,000 year period, what those parabolic verses concerning Gog and Magog and the war might mean and how they will be fulfilled, or how the angel will then throw Satan into the lake of fire and brimstone. Nor do we know what the actual duration of a “short time” might be. But one thing we can be certain about though, and that is that it will not be a natural war like Christians blindly set forth; nor will it be a place of torment for Satan, but a place of purification.

Who could have anticipated beforehand what the failure of the first 2,000-year Moses period would have meant? Three things will be going on during that time though. The Remnant, the Aaron, will remain here on earth. And we know that Christians will be brought back to the earth. But we also know that Satan will be loosed shortly after the Millennium and will remain here for a “short time.” In all of this mix, it will certainly be a time of testing and proofing for all men.

Keep in mind, when the sons of Israel crossed into the promised land, it was not a piece of cake either. There were many battles required in order to take the land.

But let us fast-forward through that period. At the end of those post-Millennial forty Jubilee waiting periods, Christians will likewise ascend alive and meet Yahshua in the air, as did the second Remnant. And also like the Remnant, they too will receive their immortal incorruptible bodies.

And regarding this ascension, let us look at yet another revealing pattern concerning Moses' trips up the mountain. In Moses' third trip up the mountain, Yahweh declared to him: “Go down and come up *again*, you and Aaron with you; but do not let the priests and the people break through to come up to Yahweh, or He will break forth upon them” (Exodus 19:24). But we find that when Moses went up the mountain the fourth time, he did not take Aaron as instructed (Exodus 20:21f). It was not until the fifth time that he took Aaron, along with Nadab and Abihu, his two sons, as well as seventy of the elders of Israel (Exodus 24:9).

If you lay these trips out in a pattern related specifically to the period of the church, using the graph we are familiar with but with the preceding 4,000 years removed, you see the following:

Trip 1	Trip 2	Trip 3 Sab. Rest	Trip 4 F. F.	Trip 5 Res.
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Yahweh told Moses to bring Aaron up on the mountain on, what would have been, trip 4. But this did not take place until trip 5, or the very time in which the Elijah ascension of Christians will take place. Thus, the Aaron Remnant do not ascend in this first post-

Millennial 1,000 year period, but will undoubtedly ascend with the body of Christ in their Elijah ascension. These two are represented in Aaron – the Remnant – and the seventy elders – Christianity. You will recall that the sons of Israel were placed in captivity for seventy years, and this number is identified with the Babylonian captivity of mystery Babylon Christianity – so the seventy are Christians. Who are those represented by Nadab and Abihu? I don't know.

You will also notice that regarding, what would have been, that fourth trip, Yahweh warned – “do not let the priests and the people break through to come up to Yahweh, or He will break forth upon them.” Yahweh will not be finished with dealing with Christians in the first half of the Elijah period, and they cannot ascend up the mountain, lest He harshly judge them.

With the body of Christ brought into immortality at the end of its Elijah period, Yahweh will have completed His two-part temple – the holy of holies first-resurrection Remnant, and the holy place second-resurrection body of Christ. In testimony to this, the holy of holies was ten cubits by ten cubits, or 100 cubits; and the holy place was ten cubits by twenty cubits, or 200 cubits. The Remnant rule and reign with Yahshua for 1,000 years, and the body of Christ occupies the two 2,000 year periods on each side of the Millennium. Thus, the 100 and 200 are simply representations of these two temple parts, but at the higher thousands level.

While the temple construction did indeed begin in the Millennial reign, and in type per the Remnant Yahweh did have a temple; in truth, the temple is not complete until both the Remnant Bride holy of holies and Christianity's body of Christ holy place are made one in heaven. In more complete fulfillment of Revelation 21, the new Jerusalem will then come down out of heaven and reside upon this earth.

And let it be noted here that one of the reasons for the Elijah period is to, once again, prepare the way for Yahshua – His third coming. Mary prepared the way for His first coming. The second Remnant prepares the way for His second coming. And the body of Christ prepares the way for His third coming.

But His coming this third time will be as a Moses when he came off the mountain, broke the tablets, and burned the golden calf, ground it into powder, scattered it on the waters, and made them drink it. What all can that mean? We will have to wait and see. But it is here that Yahshua will begin His white throne judgment spoken of in Revelation 20:11-15. Therefore, the white throne judgment does not begin until after the post-Millennial forty Jubilee waiting periods when Satan is released and Christians complete their Elijah period.

Mon.	Tue.	Wed/Thr	Fri.	Sat.	Sun.
<b>Moses period 8<sup>th</sup> trip up mtn.</b>		<b>Millennium</b>	<b>Elijah period 6<sup>th</sup> trip up mtn.</b>		<b>White throne</b>
Day 1	Day 2	Day 3/4 Sab. Rest	Day 5 F. F.	Day 6 Res.	Day 7

Thus, it will have taken six days, or 6,000 years, of creation for Yahweh to build His temple, His kingdom. Of course that is a legal six days; for in actuality, He stacks the fourth day on the third day, cutting it short to a chronological five. Read [Intercession, page 2](#), and you will see that this is precisely what Yahweh testified when, on Moses' third trip up the mountain, He told him to bring Aaron up next time; yet Aaron did not go up until the fifth trip. Here again Yahweh had to stack the fourth on the third. This is simply another attesting truth concerning this. Once again, the marvels, but indeed the wonders, of prophecy.

And let it be noted here that for Yahshua to have three comings is entirely consistent with the ways and patterns of Yahweh. Throughout the Scriptures, almost anything of significance is in the form of a trinity. And the nature of essentially all trinities is that two are similar and one is dissimilar from the other two. Such we have here. Yahshua's first coming was entirely dissimilar from the other two. Even though He was from above (John 8:23), His first coming was by being born as a mere man. In contrast, His second two comings will attest to His abiding on the mountain, as He returns with those who have been transformed into immortality. Thus we see three comings of Yahshua, just as there are three stated resurrections.

Once Yahweh's two-part temple is built, He will then begin establishing the outer court, which we are told in Revelation 11:2 belongs to the nations. And as we have seen, there have been 6,000 years that have belonged to the nations. Therefore, we can expect Yahweh to deal with them in like resurrections as with Christians, but for 6,000 years – their own Elijah period. Again, "Behold, God does all these twice, three times with men, to bring back his soul from the pit, that he may be enlightened with the light of life."

So briefly, Revelation 20:4-6 speak of the resurrection of the Remnant – the first resurrection.

Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. ... This is the first resurrection.

Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Revelation 20:5 speaks of the subsequent resurrection of Christians – the second resurrection. These two resurrections together make up the two-part temple of the kingdom of heaven.

The rest of the dead did not come to life until the thousand years were completed.

And Revelation 20:11-13 speak of the resurrection of the nations, the remainder of mankind – the third resurrection.

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book of life*; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of *them* according to their deeds.

Though their resurrections are separate, the Remnant and Christians are those whose names are written in the book of life. As noted in Job 33:29, it says that men resurrect “twice, three times.” Why this division? Again, the first two resurrections are unique to the Remnant and Christianity, the two-part temple; while the third resurrection is uniquely separate – the nations.

So when is Yahweh’s sabbath rest? If you will read [The Issue – II, page 12](#), you will see that Yahweh’s work is not complete until the ultimate Jubilee is complete – seven periods of 7,000 years, or Jubilee after 49,000 years. This is why you see Yahshua laboring on the sabbath. As He stated, He was doing the work of His Father. “My Father is working until now, and I Myself am working” (John 5:17). And His Father will not finish His work until His higher Jubilee when He can declare rest for His entire creation. But remember, He cuts time short by stacking the first day of each week on the preceding seventh, and keeps laboring. By successively doing this with each week, He cuts off seven 1,000 year periods, or a complete day, making it now a chronological six 7,000-year days. Thus, Yahweh labors for six days. And having completed His work, all of creation, in heaven and on earth, enter into His sabbath rest with Him. What then? That is beyond the limitations of the mind!

### APRIL 1, 33 A.D.

A great deal of new and highly revealing information has been covered up to this point. But there remains one item that has yet to be addressed. Here it is:

- **The events have to match the feast days and the moon.**

Let us now determine the exact date of Yahshua’s crucifixion.

We have already set forth the reasons Yahshua had to have been crucified in 33 A.D. And before we continue, let us rule out one thing. Examination of that time period reveals that there was not a solar eclipse that could have caused the three hours of darkness. Also, eclipses are not three hours of darkness in duration. And, it is not possible to have a solar eclipse during the time of a full moon at Passover. A solar eclipse is when the moon gets between the sun and the earth. So quite obviously, there cannot be even the slightest part of the bright side of the moon showing at that time.

Therefore, the three hours of darkness were just as much a sovereign miracle as it was when Yahweh made it dark in Egypt for three days (and prophetically, they speak of the same thing), while it remained light in Goshen (Exodus 10:21-23).

To narrow this down even further, the only two possible months in 33 A.D. that a Passover could have been observed with the crescent moon beginning the lunar month, would have been in April or May. Passover would have been at or around the full moon in one of those two months. The full moon in May was Saturday, the 2<sup>nd</sup>, and that places the moon too late for a Passover with a Saturday resurrection. The full moon in March was on a Wednesday, the 4<sup>th</sup>, but March was too early for Passover. That leaves only one month in which this Passover could have been held – April.

Now let us add the clinching determining criteria of the specific days of these events. By doing so, we will narrow this down to find the exact dates of Yahshua's death and resurrection.

To begin with, as the determining factor that trumps all other ideas, we know that **Yahshua resurrected on one of the Jews' seventh day sabbaths**. Therefore, that firmly locks His resurrection down to a specific day and date – Saturday, April 4. This is the sabbath that would have followed their Passover, the sabbath that was repeatedly identified as “one of the sabbaths,” and even “the chief sabbath.”

Going back in time from there, that would mean the women bought spices the day before, which we noted was an open day, or Friday, April 3. The day before that would have been the Jews' Passover, or Thursday, April 2. And that would have placed Yahshua's crucifixion on April 1. Therefore, we have:

<u>Wednesday, April 1</u>	<u>Thursday, April 2</u>	<u>Friday, April 3</u>	<u>Saturday, April 4</u>
The true Passover	The Jews' Passover	Open day	The Jews' sabbath
Yahshua slain	Their high sabbath	Shops were open	Yahshua resurrects
14 <sup>th</sup> day	15 <sup>th</sup> day	16 <sup>th</sup> day	17 <sup>th</sup> day

Based on all the facts set forth in the Scriptures, these specific days and dates are mandatory. But the final question is: Does this match with the moon?

What we find is that the full moon took place on April 3. Philo wrote during the time of Yahshua that the full moon was on the fifteenth day of the lunar month, the Jews' Passover. But you can see here that April 3 does not match with the Jews' Passover that year, for it was held on April 2. So how or why would their feast have been moved backward one day?

First, the Jews did not have the sophistication we have today to know the precise day, hour, and minute of the crescent or full moons. They went by sight and by mathematics. But there were other Jewish laws that determined a feast as well, including a provision to make sure two sabbaths did not occur back to back. In their

experience, that would have placed too much strain on the people and on the pocketbooks. Therefore, they would let some feasts slide one day. And you can see here that if they had held their Passover on the full moon on Friday, April 3, which would have made Friday a sabbath, that would have been followed by yet another sabbath, the seventh-day sabbath. Therefore, given that we know the specific order and occurrence of these days as set forth by the Scriptures, particularly Yahshua's Saturday resurrection, it is highly plausible that the very reason they made this shift one day backward, was to fulfill their requirement that Passover would not be followed by the seventh-day sabbath.

Of course, this is precisely the case evidenced in Mark 16:1 where the women bought spices on what had to have been a Friday, which were to be used the next day to anoint Yahshua's body. Once again, Yahweh used the traditions of the Jews to accomplish His will. But for whatever reason they made this change, we are specifically told that Yahshua resurrected on a Saturday, which requires that that resurrection be on April 4; and therefore, He would have to have been crucified on the true sabbath, Wednesday, April 1.

It is quite interesting, and undoubtedly most revealing, that the day of Yahshua's crucifixion has a long history of being April Fool's Day. Nobody has known this Day's true origin. Many theories are set forth. But now, knowing that Yahshua was crucified on April 1, it is entirely plausible, if not evident, that both Romans and Jews alike set forth His crucifixion day to be ridiculed as All Fool's Day (the original name of April Fool's Day).

Read the following account from Matthew 27:27-44 and ask yourself if this was not indeed the very event that made this day forever set apart in history as All Fool's Day. Remember, the Romans despised the Jews – and what an opportunity to once again make them the brunt of a joke and foolery than to say that on April 1 the Jews killed their own king. And add to that that when Yahshua resurrected, the Jews and Romans alike had to come up with a way to diminish and dismiss this event. In fact, the Jews paid off the soldiers who were guarding the tomb to keep them quiet and to advance the foolishness and absurdity of His resurrection (Matthew 28:11-15). But an even more effective stopgap would have been the use of ridicule – establishing April 1 as the day those fools, the Jews, killed a man who said he was their king, and some believed he was the Messiah. What better way to mark this than an All Fool's Day. In this regard, pay special attention to the instant ridicule this event evoked.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole *Roman* cohort around Him. They stripped Him and put a scarlet robe on Him. And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him **and mocked Him**, saying, "**Hail, King of the Jews!**" They spat on Him, and took the reed and *began* to beat Him on the head. After they had **mocked Him**, they took the *scarlet* robe off Him and put His *own* garments back on Him, and led Him away to crucify Him.

As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross. And when they came to a place called

Golgotha, which means Place of a Skull, they gave Him wine to drink mixed with gall; and after tasting *it*, He was unwilling to drink.

And when they had crucified Him, they divided up His garments among themselves by casting lots. And sitting down, they *began* to keep watch over Him there. And above His head they put up the charge against Him which read, "**THIS IS JESUS THE KING OF THE JEWS.**"

At that time two robbers were crucified with Him, one on the right and one on the left. And **those passing by were hurling abuse at Him, wagging their heads and saying**, "You who *are going to* destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."

In the same way the chief priests also, along with the scribes and elders, **were mocking Him** and saying, "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. "He trusts in God; let God rescue *Him* now, if He delights in Him; for He said, 'I am the Son of God.' "

The robbers who had been crucified with Him were also **insulting Him with the same words.**

Who was the fool on that day of April 1, 33 A.D.? It was the one who believed that Yahshua was the Son of God, the Messiah.

Can you imagine the continuing tone of this entire event afterwards, how the mockery must have reverberated throughout the world, recorded and passed along by the Romans? What more plausible and explosive historical event could have caused this All Fool's Day? High level figures would have laughed about this event all the way back to Rome. The soldiers who traveled the world would have laughed about it. This day would have become the brunt of every joke – on this day, April 1, the Romans killed the King of the Jews!

Even when the Romans were killing Christians in the Coliseum, they could have well called them April Fools, or whatever month and day was used at that time. The Romans hated the Christians, and thus what more reason for them to have made April 1 All Fool's Day.

Therefore, it is highly probable that April 1 would have been advanced by both the leaders of Rome and by the Jews as the day synonymous with being a fool. There is no more powerfully motivated day in history to support the origin of April Fool's Day, than the fateful day of Yahshua's crucifixion on April 1, 33 A.D.

From the Roman soldiers who mocked Him, to the ridiculing sign they placed by Him, to the mockery of those who passed by, and the insults of even the two thieves crucified beside Him. From the undoubted insulting records and reports of both Romans and Jews alike, April 1 would always be remembered as All Fool's Day, the day the acclaimed Messiah was killed.

## REPAIRING THE BREACH

Thus far we have examined both the Scripture's and history's evidence regarding the matters addressed herein. Now, let me share a personal revealing testimony.

On March 31, 1992, my wife and I were walking together, up and down our front sidewalk, stopping about every five minutes to pause while my wife had a contraction towards the birthing of our fifth child. The time intervals were ever-shortening between contractions and we were eager for the midwife to arrive. She was delayed and arrived none too early, and the three of us went inside to prepare for the delivery of this soon-coming child.

Quickly the midwife made ready for the delivery, including performing a pelvic exam, and brought to me some unexpected news. We never had a sonogram, wanting to wait for the surprise, but the midwife was able to tell us beforehand that we were going to have a little girl. How did she know? Because the baby was breach, and she could feel that it was a girl.

The midwife told me our options – she could deliver the baby, or we could go to the hospital and let them deliver her. My immediate question to the midwife was: Can the baby be turned? She explained that this was impossible, that the water had already broken and the uterus was clamping down on the baby, pressing her into the birth canal. In fact her precise reply was, that to do so “would take a burning bush in the wilderness miracle!” My response at that point was to seek Yahweh, to know what to do.

Upon seeking Him, I received a very clear answer. He spoke to my heart the passage where He said: “I know my plans for you. They are for good and not adversity, that you may have a future and a hope.” I told my wife that I did not know what was going to happen, whether we delivered at home or went to a hospital; but one thing I knew for certain – it was going to work out for good.

After this, my wife decided to take a quick shower; and then something happened that had never happened in any of our four previous births. Contractions that were four minutes apart had always meant a baby was forthcoming. That is why we were so relieved for the midwife to arrive. But for the first time ever, her contractions quit. We waited, but everything had shut down. By now it was night time, and we all went to bed, with the midwife spending the night.

That next morning I fixed everyone a nice breakfast, and afterwards called a pediatrician I knew. He informed me that we had about eight hours of time to wait, and then needed to do something because of the chances of infection since the water had broken. To help decide what to do, I asked the midwife to perform another pelvic exam. When she returned, she had an unexpected finding. She told me that my wife had dilated X centimeters, and added that the baby's head was now down! Yahweh repaired the breach while we slept! It looked like we had received our burning-bush-in-the-wilderness miracle! But I'm a realist, and I asked the midwife, “Could you have been wrong yesterday?” Her reply was from the voice of experience. She told me, “I

know what I felt, the labia of a little girl; and if this baby is a girl, I was right." Around noon the contractions began again, and it was not long before that little girl was born, head first.

As my wife and I considered all of this afterwards, we determined that we would name this little miracle-born girl Grace. Why? Because we had not asked Yahweh to repair the breach, and He turned her by His grace.

Yahweh had told me, "I know my plans for you. They are for good and not adversity, that you may have a future and a hope." That passage is from Jeremiah 29:10-14, which reads:

For thus says Yahweh, "When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. For I know the plans that I have for you," declares Yahweh, "plans for welfare and not for calamity to give you a future and a hope. Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you search for Me with all your heart. I will be found by you," declares Yahweh, "and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you," declares Yahweh, "and I will bring you back to the place from where I sent you into exile."

This promise was given to me on March 31, 1992. Our child was breach, and Yahweh performed a burning-bush-in-the-wilderness miracle and repaired the breach. That miracle child was born on April 1, April Fool's Day. The very day in which Yahshua was crucified, He repaired the breach by His grace.

Today, Yahweh is calling a bride out of mystery Babylon Christianity, the breach, in order to build His temple. Christianity is the Perez, the breach that separates the birth of the light, Zerah, the Bride. It is the breach that separates the first Remnant from the second Remnant. Yahweh is performing this work by His grace, grace that was afforded on April 1, 33 A.D., when His Son laid down His life. Only now is it possible to come out of Babylon. Only now is it possible to build the temple. Only now can these words be fulfilled for their true purposes: "I will be found by you, and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you, and I will bring you back to the place from where I sent you into exile."

This can finally be made possible by that work performed on April 1, 33 A.D., when men were called fools because they believed.

## CONCLUSION

We have covered quite a number of things that, though related to the calendar, have little to do with the Millennial Calendar per se, including the specific critical elements that had to be present in the timing of Yahshua's crucifixion and resurrection. In all of this, we have discovered resounding testimony in support of Yahweh's profoundly

consistent patterns, revealing His works and His ways. Of course, these critical elements were:

- **The crucifixion has to take place in 33 A.D.**
- **Yahshua has to be in the grave for three days and three nights.**
- **There has to be a non-sabbath day during Yahshua's time in the grave so the women could buy spices.**
- **There has to be two sabbaths separated by the non-sabbath, with Yahshua resurrecting on a sabbath, the second sabbath.**
- **The second sabbath has to be a "second chief sabbath."**
- **The Jews had to be observing a Saturday sabbath.**
- **The events have to match the feast days and the moon.**

While it has been both profitable as well as revealing to address all of these things, let us close by getting back specifically to the New Millennial Calendar.

First, as addressed in [\*The Revelation of the Millennium\*](#), and touched on here, beginning on Trumpets, October 25, 2007, the calendar returns to where Trumpets and Tabernacles begin the first of the year. The Tabernacles era begins! This restoration of time is the Elijah work of restoring all things. Moses marked the placement of Passover as the first of the year, which was a reversal of Yahweh's original calendar. Therefore, Elijah had to come and restore the calendar to its original order so that the new heavens and new earth can be built. Thereby, the first day of the first month of the new calendar is Trumpets, even as it was at creation when the first prelude heavens and earth were created.

Let us illustrate once again this first month in a simple way. In the days laid out here, again, the larger bold underlined numbers are the sabbaths, the red number is Trumpets, the blue numbers are the seven days of Tabernacles, and the green number is the eighth-day holy convocation. Atonement, on the tenth, is gold.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

As noted before, since the first day of Tabernacles on the fifteenth is a holy convocation sabbath, along with the holy convocation on the twenty-second, this makes two periods of back-to-back double portion sabbaths – the fourteenth and the fifteenth, as well as the twenty-first and the twenty-second.

Also, it is very revealing that when Yahweh reversed these two feasts, giving the greater glory to Passover and making Tabernacles the death work, He literally gave the glory to the first month. But now that Passover is the seventh month, the sabbaths do not harmonize with the feast days of the fourteenth and the twenty-first.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

As addressed in *The Revelation of the Millennium*, an interesting and revealing testimony regarding these two feasts is their correlation with each other. When Tabernacles is stacked on Passover, it produces the testimony of the church – the olive tree, followed by the lampstand, followed by the olive tree. Let us briefly represent this here. The blue numbers in Tabernacles are the seven days of Tabernacles, with the holy convocation in red at the end. The red number in Passover is the day of Passover, with the seven days of Unleavened Bread following. As you see, Tabernacles is a seven-and-one pattern, and Passover is a one-and-seven pattern. They are mirror images.

Tabernacles:	15	16	17	18	19	20	21	22	
Passover:	+	14	15	16	17	18	19	20	21
<span style="padding-right: 10px;">14</span> <span style="padding-right: 10px;">15</span> <span style="padding-right: 10px;">16</span> <span style="padding-right: 10px;">17</span> <span style="padding-right: 10px;">18</span> <span style="padding-right: 10px;">19</span> <span style="padding-right: 10px;">20</span> <span style="padding-right: 10px;">21</span> <span style="padding-right: 10px;">22</span>									

Combining these together as one produces the one-and-seven-and-one pattern, with the two holy convocations alone on each side of the matching sevens. Thus we see the olive tree, the seven-branched lampstand, and the olive tree pattern.

Olive tree—Lampstand—Olive tree

Another interesting testimony regarding Tabernacles arises when you stack the fifteenth on the fourteenth, just as we saw takes place when the eighth day is stacked on the seventh, and also prophesied in that Yahshua is crucified on both the fourteenth (John) and the fifteenth (Matthew, Mark, and Luke). Here, once again, is Tabernacles as it exists in the New Millennial Calendar:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

But now let us take the entire feast and move it one day forward, stacking the fifteenth on the fourteenth, etc. Here is what we see takes place:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

What happens is that the sabbath on the fourteenth becomes a double-sabbath, and the sabbath on the twenty-first becomes a double-sabbath as well. And also to be noted, most remarkably, Tabernacles becomes a Passover-first Passover – a double-sabbath holy convocation on the fourteenth, followed by seven days with a double-sabbath holy convocation on the twenty-first.

The reality is, when Tabernacles effects its work of creating a new heavens and a new earth and men enter into immortal incorruptible bodies that never die, Passover becomes unnecessary. The purpose of Passover is to get men into the promised land and to overcome death. In an immortal body, there is no need for overcoming death, for you never die. In fact, as offensive as this may sound to some, in an immortal body, there is no longer a need for Yahshua's atoning blood. The purpose of His blood is as a

substitutionary covering for our sins until we can come to the place of no longer sinning, no longer missing the mark.

Let us now list some of the outstanding defining aspects of the Millennial Calendar.

- Wednesday is the sabbath.
- The first day of the first month is always the first day of the week.
- The pattern of creation prevails over the moon in establishing the beginning of a month.
- The feast days have a constant and unchanging relationship to the sabbaths.
- The day begins at dawn and ends at dawn.
- The month begins at the time of the full moon, though possibly not on it.
- Between the sixth and the seventh months the week always overlaps, and sometimes in the second, third, eighth, and ninth months.
- An extra month is added essentially every third year, though it can vary by one year.

These aspects are applicable in either a Passover-first flipped calendar or the restored Trumpets/Tabernacles-first restored calendar. But, let us now add a fact that is relative to the New Millennial Calendar that begins on October 25, 2007:

- Trumpets marks the beginning of the new year, followed by Atonement and Tabernacles.

We can all be grateful to Yahweh for using Eric to seek and see many of these things regarding the Millennial Calendar, and for Him opening our eyes to see the marvels of what He is doing – His works and His replicable ways.

Blessed be the name of Yahweh!

[Click here](#) to view the Millennial Calendar in two different formats.