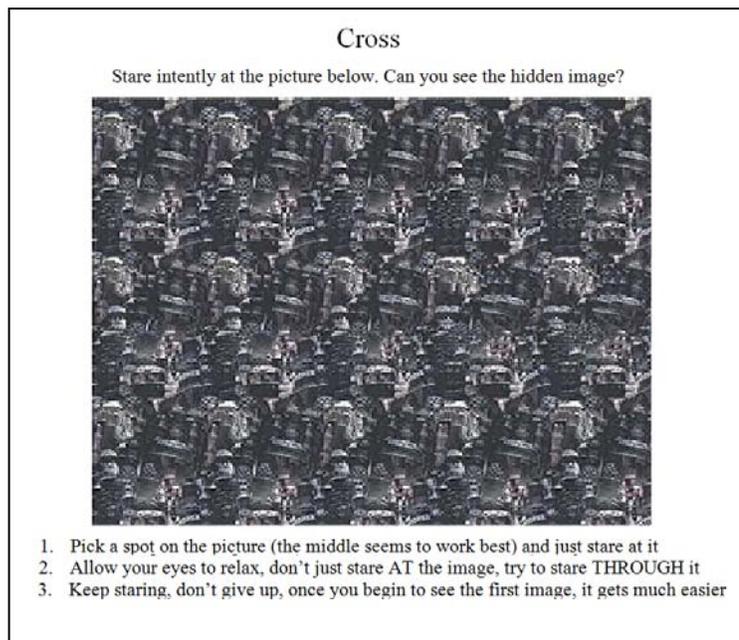


The Appointed Times: The Seven Feasts of Israel and their prophetic significance

God has for his own sovereign purposes not revealed to everyone his detailed plans and intentions. In the New testament he spoke in parables.

Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

In the Old testament God used "types and shadows" or as we would call them today "models". An architect sometimes produces a model to show what the future finished building will be like. Israel and the ceremonies that God gave them fulfilled that role. The bible in some aspects is like a stereogram. A few years ago, people



could be seen in malls staring at strange, densely packed lines in pictures trying to see an image. Try as they might, many never did see an image, finally giving up in frustration.

The Salvation message is plain and easy to understand. But many of the deeper mysteries are only revealed by Gods Spirit. The bible was written by men but who were inspired by God. But unlike a stereogram no amount of staring without the guidance of the spirit will reveal the full picture. And many who have tried will insist that there is no picture(no God), just because they can't see(understand) it!

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

People ask well why doesn't God make it easier to understand? What **they**, don't understand is that there is a war going on. Right now we are behind enemy lines. The bible is Gods instructions to his people who are fighting. In a war you do not want your enemy to know your detailed plans! So the messages that you send to your followers are encoded(*"Unto you it is given to know the mystery of the kingdom of God"*). Only those who come to your side get to know what the battle plans are. There are things that Satan will not know until God reveals it. Paul speaking about the church says this for example:

Ephesians 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

In the old testament God used models to show his intent, his plans, and his omnipotence. He shows his omnipotence through the creation of his "models". In other words the "models" declare what he is going to do, and then his omnipotence is revealed when he brings about ("builds") the reality.

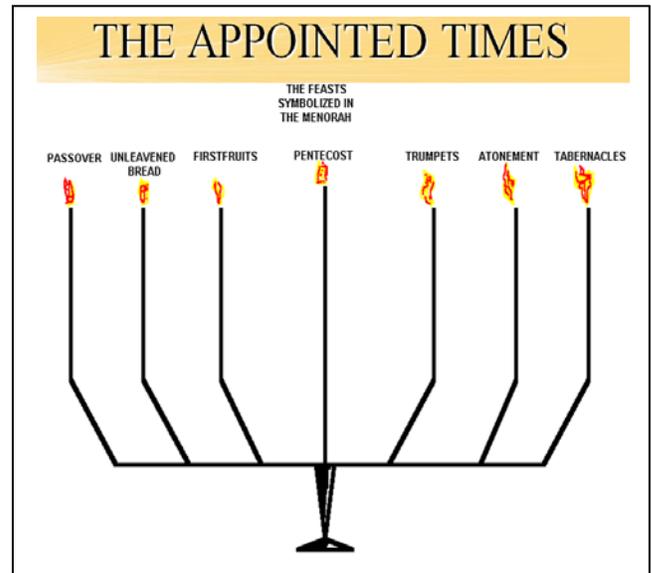
The scripture is quite clear that, "similitude's", or models were the purpose of some of the strange and seemly arbitrary ceremonies that were practiced under the law.

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes(models), by the ministry of the prophets.

One of the most important models that depicted Gods plan of redemption is seen in the institution at the beginning of the Exodus of the seven Jewish feasts.

The seven feasts or appointments (Hebrew:"mow ed")

1. Passover
2. Unleavened Bread
3. First fruits
4. Pentecost or Shavuot(feast of sevens)
5. Trumpets or Yom Teruah (also Rosh HaShanah)
6. Atonements or Yom kippurim
7. Tabernacles or Sukkot



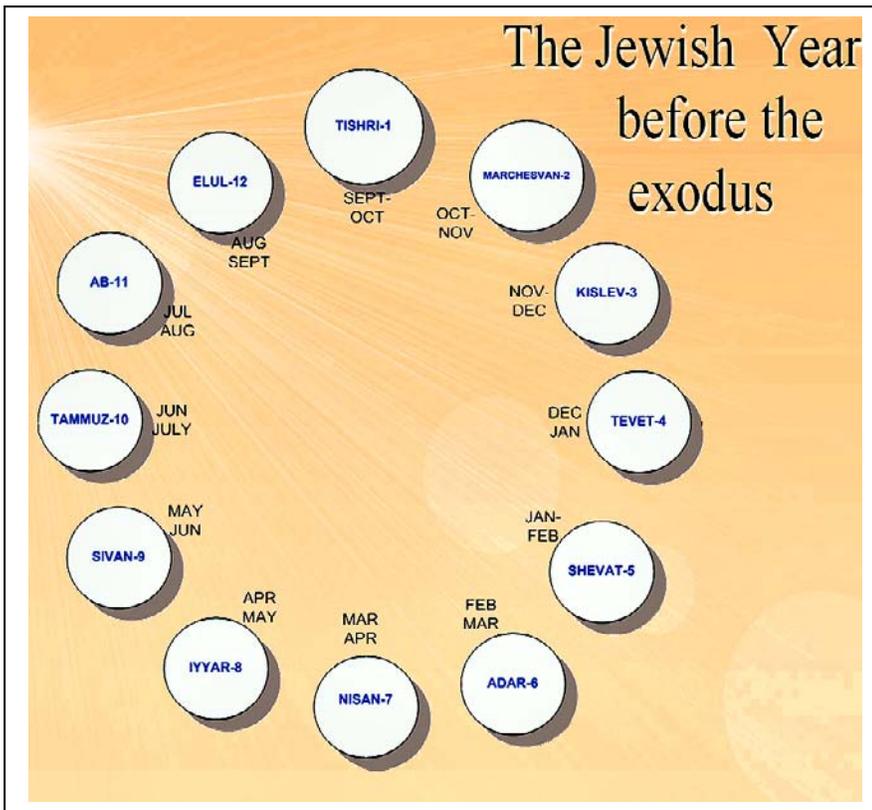
Before we examine in detail the seven feasts, we need first to understand a little about the Jewish calendar and how it changed at the time of the exodus. The seasons that we experience, are driven by the sun, moon , and the inclination or axis of the earth in relation to the sun in its orbit.

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The Jewish calendar is based on a lunar cycle. That is the months, are tied to the orbit of the moon (presently 29.53 days). It appears that in the distant past the moons orbit was exactly 30 days. This would have made the year exactly 360 days long. The moons orbit is slowing down. Most ancient civilizations had their calendars based upon a 360 day year. It is quite likely that there was a cosmic event that changed the moon and earth orbits(another study). Upon their return from the Babylonian captivity the Jews adopted some of the Babylonian names for the months, this sometimes also leads to confusion.

The Religious year: order of months

	1	2	3	4	5	6	7	8	9	10	11	12
Current Name	Nissan	Iyar	Sivan	Tamuz	Ab	Elul	Tishrei	Marchesvan	Kislev	Tevet	Shebat	Adar
Older name	Abib	Ziv					Ethanim	Bul				



The order of months before the exodus (the civil year)

Before the exodus the Jewish year started in the month of Tishri (see chart). Roughly our September-October timeframe. This meant that the Jews kept two calendars. A religious year, with the calendar starting with Nisan, and a secular year starting with Tishri (exactly six months apart).

The calendar that God gave the first man, and extended in more detail in the Jewish observances is based on the number seven.

Starting with seven days, and building up in multiples of seven we see a remarkable pattern begin to emerge.

The week (seven) of days: Shabbat (Sabbath)

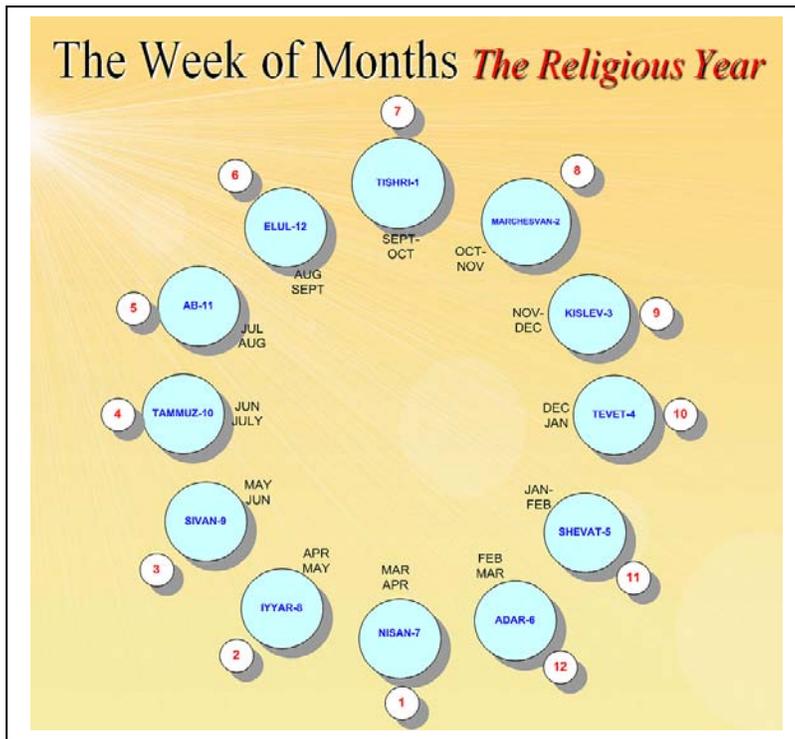
Exodus 20:9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

The week of weeks (or seven of sevens) Pentecost

Take seven Sabbaths, and we have the feast of weeks or Pentecost.

Leviticus 23:15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. 17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

Before the exodus the Jews only had a secular year, but to begin the model of the plan of redemption God instituted a change of the times by designating the Passover month, the first month of the year. The other feasts (Mow ed) were celebrated over the next seven months (the religious cycle).



The week of months (seven of months)

So Nissan became the first month of the religious cycle of seven months during which the seven feasts were observed.

The first three feasts were consecutive and started on the 14th of Nissan with the Passover, The feast of un-leavened bread started on the 15th, And the feast of first fruits on the 17th. Fifty days after Passover in the month of Sivan the feast of weeks or Pentecost. Four months later we come to Tishri, Which is the first month of the "secular" year and on which the first day is the feast of Trumpets, "Yom teruah". Ten days later is the day of atonements, Yom Kippurim. And finally on the fifteenth of the month is the feast of tabernacles (or booths)

The week of years (seven of years): The "sabbatical year"

Ex 23:10 ¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

We see in exodus that God here gave them another period of time based upon the number seven. They were to observe a seven year sabbatical cycle for the land.

From Jubilee to Jubilee: The week of sabbatical years (seven times seven years)

Leviticus 25: 8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

We can see from all of these observances that the pattern that emerges is based on the number seven. This is known as the Heptadic Calendar (from the Greek, heptad for a group of seven)

Heptadic Calendar or calendar of sevens

- The (Seven) of Days **Shabbat**
- The (Seven) of Weeks **Shavuot** (pentecost)
- The (Seven) of Months **The Religious Year**
- The (Seven) of Years **The Sabbatical Year**
- The (Seven) of Sabbatical Years **Time between Jubilee's**

But is there a larger or grouping of seven?. Let's see what God told the prophet Jeremiah.

Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

This seventy year period of Babylonian captivity was due to the children of Israel not keeping the sabbatical years, when every seventh year they were supposed to let the land rest. In total they missed seventy sets of sabbatical years for a total of 490 years.

2 chronicles 2:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

The Jewish Temple was destroyed in 586 BC by Nebuchadnezzar beginning the start of the captivity.

70 x 7 = 490 years. So for 490 prior to 586 BC God was merciful. God waited 490 years before bringing Judgment or, 70 times 7. Now where have we come across that number before with regard to forgiving and being merciful?

The time of God's Mercy: Seventy Sabbatical years, or Ten Jubilee periods = 490 years

Matthew 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

This four hundred and ninety year cycle can be found several times over the course of God dealing with mankind and specifically with the children of Israel in regards to his plans.

The Time of Gods Redemption

Why do we call the 490 year period ten Jubilee cycles? Let's examine how the bible seems to calculate a Jubilee period. It starts with understanding that the sabbatical year cycle, six years of working the land and the seventh year of allowing it to rest overlapped with the 50th Jubilee year. The first year of the next sabbatical cycle. The clue for this is given in Leviticus 25:21-22.

Yr 43	Yr 44	Yr 45	Yr 46	Yr 47	Yr 48	Yr 49	Yr 50	Yr 2	Yr 3	Yr 4	Yr 5	Yr 6	Yr 7	Yr 8	Yr 9	Yr 10
Sow & Reap	No Sowing No Reaping	Jubilee Year														
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	Sowing, No reaping	Sow & Reap	No Sowing No Reaping	Sow & Reap	Sow & Reap	Sow & Reap				
							Year 1 new cycle	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	Year 1	Year 2	Year 3
1st	2nd	3rd	4th	5th	6th	7th	8th	9th								

Leviticus 25:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. 22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

The reason that this scripture allows us to know that after forty nine years, the 1st year of a new cycle of seven is also the Jubilee year(end of fifty years) and also the beginning of a new Jubilee cycle is that without a Jubilee cycle ending, there is only one year of not sowing and reaping in between the normal seven year cycles. So that is why the 490 year period is also called a redemption cycle.

In examining the Jubilee cycles in scripture , the count of years is not always contiguous(unbroken), It is sometimes suspended when Gods redemptive plan is on hold due to human choice(see study on the sovereignty of God). It seems that the years are counted only when Israel is in the land.

For example in Daniels prophecy of the "seventy x seven", the count is broken up in to seven weeks(7x7= 49 years), "three score and two weeks (62 x 7 years= 434 years), and the last week(seven years). The final count is stopped after the "cutting off" of the messiah.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

The great question is has the Jubilee count resumed? If the original count started when Israel entered the promised land after wandering in the wilderness for 40 years, Then did it restart when after nearly two thousand years Israel became a nation (on may 14th 1948)?. Or should we count from June the 6th 1967 when Israel regained Jerusalem and at least nominal control of the temple mount? We will look at this again later. But before we do that we must examine in detail the seven feasts.

Feasts: Hebrew; מועד ; Mow`ed

- Leviticus 23 vs. 2

Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

The Hebrew word Mowed is translated most of the time as "Feasts". But a better understanding can be gained by using the other word that Mowed is translated as, "appointment".

Specifically the seven feasts, were literally *appointments with God*. For three of the seven feasts, the Israelites were specifically commanded to appear before the tabernacle(when in the dessert) or the Temple after it became the place of worship. The importance of understanding the feasts and their

relevance to us today is that God used the ceremonies and rituals performed in the Old Testament, as a model of a literal, future, fulfillment.

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes(models), by the ministry of the prophets.

What God implemented with the Old testament rituals, was a model of his future plans. Those who can see the model can understand how the final building is going look and function. Of course every model has its limitations. There are some things that it cannot show. Because of its size (usually much smaller) some details are left out. Nearly every single story and action of the Old testament falls under this category.

[For example the tabernacle was a model of Gods throne room in heaven(see upcoming studies). The veil that surrounded the most holy place(Exodus 26:31) could not truly model what it represented, the Angels that surround Gods throne! That's why Cherubim were embroidered on it. In heaven there is no veil, only the angels that surround the throne. But a veil with embroidery was the closest an earthly model could come, in representing the real thing]

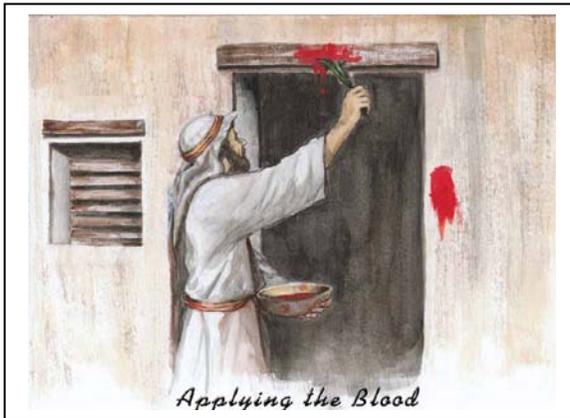
Because of disobedience, Mankind was left in the following state

1. No longer a son of God (no spirit covering).
2. No control or dominion over the flesh (a sin nature).
3. Loss of dominion over the Earth.
4. Upon the death of the body, the soul could not stay in the physical realm, it went to the grave(sheol)

The remainder of this study will show the following;

1. Passover models the redemption of the soul from the grave.
2. Unleavened bread(A sinless life), modeled the requirement of who could qualify as a redeemer.
3. First fruits, models the resurrection from the dead, and the victory over the grave.
4. Pentecost models the Gift from God that saves(more about this later).
5. Trumpets models the call to "in gather", and a new beginning, the countdown to the solution
6. Atonement models the final solution, the payment that frees us.
7. Tabernacles models Gods love, that he will one day dwell with us forever.

The First Appointment: Passover, 14th of Nisan



Exodus 12:3 "In the tenth [day] of this month they shall take to them every man a lamb".....

Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. Exodus 12:7 And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it.

The Passover lamb that was killed, was a model for a future literal fulfillment in Jesus Christ. The Passover was designed by God to model the redemption of the soul. As mentioned before

in other studies, this was not a sin offering, but it symbolized a payment. A life for a life. God redeemed the life of the first born from death. The blood on the lintel and on the posts signifying a death!

The lamb that was slain gave "its life" for the life of the firstborn. The literal fulfillment was when Jesus was crucified and gave "his life" for our lives. The death of the firstborn of Egypt, freed Israel from bondage and slavery. The death of Gods only begotten, Jesus Christ, frees us from the bondage of the grave. Those whose bodies die "in Christ" , their souls do not go to the grave (see the study on the three kingdoms), but are "gathered to him" in heaven.

God modeled the Passover ceremony in great detail. The children of Israel were instructed not to break any of the lambs bones. The soldiers came to break Jesus' his legs, but he was already dead so they did not.

Psalms 34:20 He keepeth all his bones: not one of them is broken.

The lamb was taken into the family from the tenth day until the evening of the fourteenth day(3 ½ days remember that the 14th day starts at sunset of the previous day) . Jesus "the lamb of God" ministered to Israel for three and half years. He presented himself on palm Sunday (3 ½) days before he was killed. The lamb was killed at twilight (the 14th began at sunset on the evening of the 13th).

Leviticus 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

[Contrary to what many teach, Jesus was not crucified on Friday. The bible says that Jesus would be three days and three nights in the heart of the earth(Matthew 12:40). There are not three complete days and nights between Friday and Sunday morning. April 6th AD32 fits the sequence where the Passover starts at sunset on a Wednesday the 13th of Nisan (by the Jewish reckoning, the 4th day of the week) Jesus rose from the dead sometime Saturday night probably at sunset the start of the first day of the week, that is why when some disciples went to the tomb while it was still dark Sunday morning he was already risen]

Sun 10 th (1 st)	Mon 11 th (2 nd)	Tue 12 th (3 rd)	Wed 13 th (4 th)	Thu 14 th (5 th)	Fri 15 th (6 th)	Sat 16 th (7 th)	Sun 17 th (1 st)
-----<-----		3 1/2 days		"----->			
Palm Sunday			Passover Begins V	morning to Evening 1st day	morning to Evening 2nd day	morning to Eve 3rd day Sabbath	Sunrise first day of the week
Jesus Presents Himself		Jesus Dies →	Evening to Morning 1st night	Evening to Morning 2nd night	Evening to Morning 3rd night	Sunset Jesus rises Starts first day of the week	First fruits
MONTH OF NISAN AD 32				Passover Ends	Start of Regular Sabbath	First fruits Begins	

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

There were two Sabbaths that week! The Passover itself was called a "Sabbath" or high holy day, and then the regular Sabbath(Saturday). The proof that Jesus was not crucified on a Friday which many believe was the Passover is found in the writings of John.

John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! ("The preparation at noon" on the thirteenth, the Passover would have started at sunset that day, this also shows that the meal that the disciples had the night before was not the "official" Passover meal)

John 19:31 ¶The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was and high day,) besought Pilate that their legs might be broken, and that they might be taken away. (This shows that they took Jesus down that evening almost as soon as he died).

Let's take time and analyze this. Now admittedly there appears to be much confusion about the exact time of the Passover. This is because in Jesus time there were differences between the various sects that celebrated the actual killing of the lamb and meal at different times. But let us use the original command in the Old testament model. The Passover began from Gods reckoning at sunset on the evening of the 13th.

Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

If they were to keep it up until the 14th day, that would have been at sunset the end of the 13th. This also points to another great misconception. Namely that Jesus and his disciples ate the Passover meal. If he did, then he was not crucified on the Passover. But as John 19:14 clearly shows he had already been arrested prior to the Passover "*it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!*". The Lords supper as it is called, was not the Passover, that is why when Jesus gave the bread to Judas they thought that he was being asked to go and buy some last minute provision for the Passover feast



The sheaf was waved before the Lord, together with a burnt offering.

John 13:29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

Matthew 26:4 And consulted that they might take Jesus by subtlety(Arrest him), and kill him.5 But they said, Not on the feast day, lest there be an uproar among the people.(So he was arrested the day before the feast)

The Second Appointment: The Feast of Unleavened Bread, 15th of Nisan

Exodus 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exodus 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.

The feast of unleavened bread models the sinlessness of Jesus Christ. It also models the sanctification that God wants from us. The high priest before he officiated on the day of atonement disappeared into the temple for seven days(sanctification). Keeping himself separate from any defilement, before he entered in the most Holy place to officiate in his role as high priest and present the blood.

1 Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The feast of unleavened bread lasted seven days which means it overlapped the next feast, the feast of first fruits. When Jesus arose from the grave he told Mary "touch me not" (John 20:17) for he had not yet ascended (entered the heavenly temple). He then "disappeared" for seven days(just like the high priest), not being seen again until he appeared to the disciples (a week later) after first entering heaven itself on our behalf as the writer of Hebrews puts it(Hebrews 9:24) .

The Jews were told to observe the feast of unleavened bread to commemorate being brought out of Egypt (sin). Jesus, "the bread of his presence" (the shewbread:KJV), fulfilled with his life, our being purged of sin. The unleavened bread also reminds us of the need for humility. Its leaven that's "puffs up". Christ humbled himself and was obedient to death on the cross. Because of this, the requirement of the law is fulfilled in Jesus the unleavened bread from heaven, who imparts to us his sinless, perfection, his righteousness!

The Third Appointment: The Feast of First Fruits, 17th of Nisan(for seven days)

Leviticus 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

This feast was given to the Jews to commemorate The first harvest of entry into a new land. This harvest was the barley harvest, The first harvest of the year.

Paul tells us that Jesus literally fulfilled this feast being the first fruits of them that were dead ascending into heaven(the true promised land).

1 Corinthians 15:20 ¶But now is Christ risen from the dead, and become the firstfruits of them that slept.

The feast of first fruit symbolizes the resurrection. It presented the first fruit of the harvest to God

Revelation 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

There were two main harvesting times in Israel. The spring harvest covered the period from Nisan 17th the barley harvest(first fruits), till the wheat harvest, Pentecost(the feast of weeks). The fall harvest was concluded on the last feast of the religious year, "Tabernacles"(Hebrew sukkot: booths).

The barley harvest, the first fruit of the religious year, is fulfilled in Christ's resurrection and ascension into the heavenly tabernacle, just as the barley sheaf was brought into the temple to be presented(waved) before God.

Leviticus 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

The Fourth Appointment: The Feast of weeks: Pentecost, (50 days after passover) (Hebrew shavuot)

Exodus 19:1 ¶In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Leviticus 23:15 ¶And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

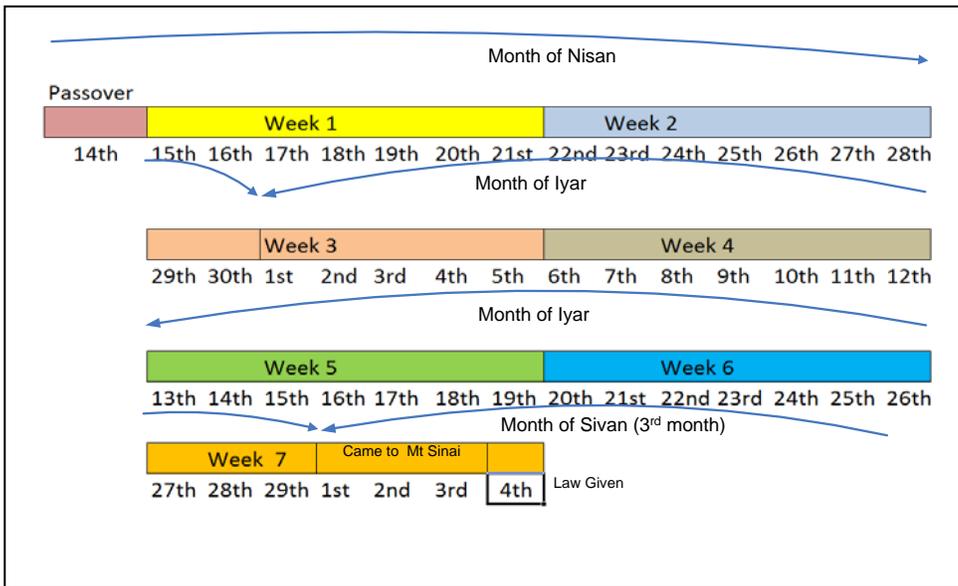
In Christ's day there were two schools of thought on how to set the date for "Shavuot" (Pentecost). Because this was the only feast where the exact date was not specified. But it was calculated by "counting". This indicates that the exact date could change otherwise the date would just have been given. Today Jews always celebrate it on the 6th of Sivan. But in ancient times that was not the case. The Sadducees were the sect in charge of the temple during Christ's ministry. So they interpreted the "morrow after the Sabbath" as meaning the Passover Sabbath. The Pharisees interpreted the scripture to mean the day after the regular Sabbath(Saturday) so that Pentecost would always fall on a Sunday(seven regular Sabbaths(Saturdays), are 49 days, then add one).

I believe that the Sadducees have the correct interpretation because if you use the Sadducees reckoning, it better matches the 49 days after the 1st Passover when the law was given on mount Sinai. In other words, The law which could save by works and ceremonies , was given on the same day that the holy spirit was given that saves us by grace and faith!

Let's examine the Old testament scripture again to see this

Exodus 19:1 ¶In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

The 1st Passover occurred on the 14th of Nisan. God told them that month, Nisan would now be the first of months to them. The third month was the month of Sivan. "The same day". This tells us that it was the beginning or 1st day of Sivan.



The month of Nisan always has 30 days, the month of Iyar always has 29 days. So from the 14th of Nisan to the 30th is 17 days. Add the 29 days of the full month of Iyar, and you have a total of 46 days till mount Sinai. In Exodus 19, God told them to prepare for three days before coming up to the mount. That adds up to 49 days from the Passover. On the 4th day of Sivan, Moses went up the mount to receive the Law, and God came down on the mount with fire and noise Just like on the day of Pentecost! 50 days from

Passover(remember Passover started at sunset on the previous day, the 13th, so we count the 14th day itself)! A truly great fulfillment of a model and type.

The Fifth Appointment: The Feast of Trumpets: Hebrew "Yom Teruah"



The feast of trumpets also goes by the name Rosh Ha Shannah because it is also the 1st day of the Jewish secular year which begins in the month of Tishri. Rosh means "head" or chief and "Ha" is the definite article. But its proper name is interpreted as the "day of blowing the trumpets(shofar)".

Leviticus 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The scripture speaks of the "seventh month". This is counting from the beginning of the sacred year(Nisan). This feast will have a future literal fulfillment. It is likely that on some future feast of trumpets, the rapture will take place.

1 Corinthians 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

The feast of Trumpets was unique among the feasts because it was the only feast that was on the first day of the month

This made it unusual. In that the first day of every month was determined by observation. Two witnesses were charged by the Sanhedrin council to observe the first slivers of the crescent moon (new moon) But because of clouds or weather, the day could be declared a day later than the actual because of being unable to see the crescent moon. In other words you could not be sure of the "day or the hour".

The significance of the future fulfillment, is that if the feast of trumpets is fulfilled by the rapture, then the next feast, Yom Kippurim, the day of atonement will be fulfilled in heaven.

The Sixth Appointment: The Day of atonement :Yom kippurim.

Leviticus 23:27 Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

The day of atonement is on the tenth day after the feast of trumpets. So it is determined by whatever day that is set for the feast of trumpets. The day of atonements was the holiest feast of the seven that God ordained to the children of Israel. The reason is that of all the types of sin offering, this was the only one where the blood was brought all the way in to the holy of holies and it is the only offering that symbolizes the end of the sin problem.

The reason for this, is that symbolized Gods final solution to the sin nature (see the studies on the "offerings" and the "ultimate nature"). In brief, the way it did this was in understanding that the ceremony represented the time of a person's death. The two goats represent the nature of fallen man, body and soul. The body or flesh has the sins pronounced upon it and is sent away to the one to whom it belongs Satan (Azazel). The other goat which represents the soul, is sent to the one to whom "it" belongs, "Ha shem" (the Lord). The ultimate plan is so that God can place the soul in a new glorified body thus freeing us from the tyranny of the flesh and sin (see the ultimate nature for a more detailed explanation).

The key to understanding chapters four through eight of revelation is the realization that it is describing the "real", and final atonement ceremony that had been acted out in the earthly tabernacle and the temple for hundreds of years.

The key, is the golden altar of incense. The tabernacle and the temple were both designed by God to mirror the heavenly temple (Exodus 26). The five objects within the tabernacle and temple, the table with the bread (bread of his presence), the Golden candlestick, the altar of incense, the Ark of the covenant, and the mercy seat (the covering) are all representative elements of the heavenly temple. And consequently the ceremonies also were models for the heavenly.

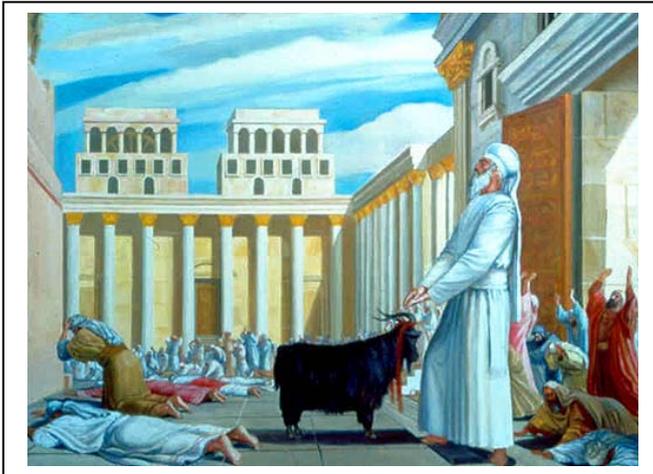
Now for understanding what is happening in chapters 4 through 8 of revelation we must examine the atonement ceremony. We find that for all other times of the year only incense was offered on the Golden altar. Which stood by the veil with the Cherubim's embroidered on it. The veil surrounded and "hid", the ark of the covenant which represented Gods presence. In heaven there is no veil but the very angels themselves which surround the throne of God. Only on one day of the year, the day of atonement was blood placed upon the golden altar and then sprinkled on the earth inside the tabernacle (the regular sin offerings were done outside).

Leviticus 16:18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

We see in revelation that the fire mixed with blood from off the Golden altar of incense is cast onto the earth

Revelation 8:2 And I saw the seven angels who stand before God, and they were given seven trumpets.
3 Then another angel with a gold incense burner came and stood at the altar. And a great quantity of incense was given to him to mix with the prayers of God's people, to be offered on the gold altar before the throne.
4 The smoke of the incense, mixed with the prayers of the saints, ascended up to God from the altar where the angel had poured them out.
5 Then the angel filled the incense burner with fire from the altar and threw it down upon the earth; and thunder crashed, lightning flashed, and there was a terrible earthquake.
6 Then the seven angels with the seven trumpets prepared to blow their mighty blasts.
7 The first angel blew his trumpet, and hail and fire mixed with blood were thrown down upon the earth, and one-third of the earth was set on fire. One-third of the trees were burned, and all the grass was burned.
 (New Living Translation)

This is the reason that men and women can still be forgiven. Because the final atonement ceremony has not been completed yet (we are saved by faith). Jesus as seen by John in chapters 1 through 4 is seen standing amidst the golden candlesticks (the holy place), not the most holy place behind the veil (Angels). Jesus is symbolically ministering in the role of high priest for our daily sins. Modeling the other types of offerings that were given for daily sins. (the trespass and burnt offerings).



Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Christ is now modeling the daily offerings that dealt with individual sins. But because we are still in this flesh it does not cure the sin problem. That can only happen with the redemption of the body and the conclusion of the atonement ceremony in heaven. That is what Paul means when he said "at the end of the world"

Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

In the original Greek it actually says "at the end of the age" (Aion). He goes on to explain else "Christ would have to be killed anew". But the atonement ceremony has not yet concluded. But a day will come when the scripture says;

Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

After the rapture occurs which is indicated in the change of scenery and the voice of a trumpet in Revelation chapter 4, the scene shifts from messages to the earthly churches, to the "lamb slain", the beginning of the ceremony.

Revelation 4:1 ¶After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will shew thee things which must be hereafter.

Just like the children of Israel, gathered around the tabernacle to wait the high priests emergence from the inner sanctum of the holy of holies, and were witnesses to the acceptance of the sin offering, so shall those in the bride of Christ be gathered around the throne to witness the final redemption. Modeled in the old testament by the feast of atonement.

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

The Seventh Appointment: The feast of tabernacles, the feast of ingathering :Sukkot,

This feast has a double fulfillment It represents "God Tabernacling" or dwelling with men(Hebrew Sukkot)

Leviticus 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

The future fulfillment of the feast of tabernacles will be during the "regeneration" when God makes his dwelling place with mankind.

Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

The word translated "tabernacles" is the Hebrew word "Succoth" which can mean "Tent, booth, pavilion, cottage", generally a dwelling place.

Of the seven feasts, three of them required personal attendance at the temple or tabernacle. Passover, Pentecost and tabernacles. It is likely that the other fulfillment of "God dwelling with man" is that the feast of tabernacles was the birthday of Christ. As it is also claimed by the Jews that Isaac, a type or model of Christ was born on the feast of tabernacles.

"At the appointed time I will return, and Sarah will have a son." Romans 9 vs 9

Remember in the Old testament sometimes the root word Mo'wed (feast) is also translated appointment. Because they were appointments with God.

But what is the proof of Christ's birthday being tabernacles? . We have to start with Zacharias

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. Luke 1:5

The clue starts with Luke informing us that Zacharias was of the "course of abia". This referred to the priestly service. During the time of King David(1 chronicles 28:11-13), he organized the service of the priests in the temple into "courses", that is the tribe of Levi was divided into 24 groups or clans. These courses, then served for a period of 1 week, twice a year for a total of 48 weeks. The other three weeks were during feasts when all of Israel were commanded to be at the temple including the priests to cope with the great increase in the sacrifices.

I Chronicles 28:11-13. He gave him instructions for the divisions of the priests and Levites, and for all the work of serving in the temple of the LORD, as well as for all the articles to be used in its service.

Courses of the priests		
1 Chr 24:7	1. Jehoiarib	2. Jedaiah
1 Chr 24:8	3. Harim	4. Seorim
1 Chr 24:9	5. Malchijah	6. Mijamin
1 Chr 24:10	7. Hakkoz	8. Abijah
1 Chr 24:11	9. Jeshuah	10. Shecaniah
1 Chr 24:12	11. Eliashib	12. Jakim
1 Chr 24:13	13. Huppah	14. Jeshebeak
1 Chr 24:14	15. Bilgah	16. Immer
1 Chr 24:15	17. Hezir	18. Apses
1 Chr 24:16	19. Pethahiah	20. Jehezkeel
1 Chr 24:17	21. Jachim	22. Gamul
1 Chr 24:18	23. Delaiah	24. Maaziah

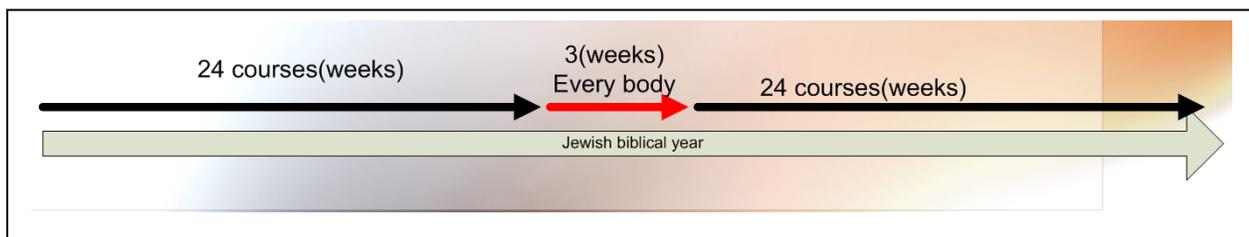
We can see that from scripture that Abijah was the "eighth course". We also can find from scripture that the courses and change of shifts were on the Sabbath.

II Chronicles 23:1-8

..... The Levites and all the men of Judah did just as Jehoiada the priest ordered. Each one took his men--those who were going on duty on the Sabbath and those who were going off duty--for Jehoiada the priest had not released any of the divisions.

The three additional weeks were outlined by Moses in Deuteronomy

Deuteronomy 16:16 Three times a year all your men must appear before the LORD your God at the place he will choose: at the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles.

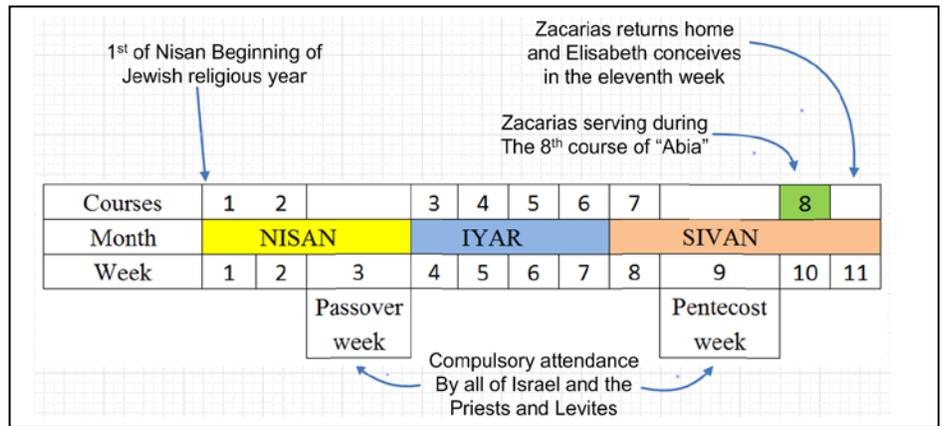


Each course, therefore, served for one week twice a year, and three weeks a year they all served. Each course, therefore, served a total of five weeks during the year. For counting the courses, Nisan is the first month. Between the first and the eighth week of the religious year, two of the three times when all twenty-four courses served, intervened.

The eighth course would, therefore, serve during the tenth week having allowed for the Feast of Unleavened Bread and the Feast of Weeks, which both occur during the first eight weeks of the year. This is the second Sabbath of Sivan(the third month from Nisan), and the week that follows (approximately Sivan 12-18).

Elizabeth conceived John the Baptist AFTER Zechariah had finished his Temple service. So, she would have become pregnant after the third Sabbath of Sivan (approximately Sivan 19-25):

Luke 1:23 When his time of service was completed, he returned home. After this his wife Elizabeth became pregnant and for five months remained in seclusion.



If you go forward forty weeks, for a normal pregnancy, we see that John the Baptist was born on Passover.

It is interesting that John the Baptist was born on Passover, because one of the rituals of the Passover is to set a special place setting, for Elijah, and to open the door to welcome Elijah. Messiah said that John the Baptist was the Elijah who was to come! (Matthew 11:7-15).

Luke 1:23-33 When his time of service was completed, he returned home. After this his wife Elizabeth became pregnant and for five months remained in seclusion. "The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people."



In (Elizabeth's) sixth month (of pregnancy), God sent the angel Gabriel to Nazareth, a town in Galilee, To a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.

If John the Baptist was conceived in the eleventh week, Jesus would have been conceived six months later in the month of Kislev. Mary would have conceived Jesus after the third Sabbath of Kislev, approximately Kislev 19-26. Kislev 25 is the Jewish feast of Hanukah.

It is noteworthy that our Messiah, the "light of the world", was conceived on the festival of lights (Chanukah)!

Now (see chart) since John was conceived in the 11th week, add 40 weeks (a normal pregnancy) that brings us back to Nisan (passover; remember that the Jewish year was 51 weeks). Six months after John the Baptist is born, Yeshua is born. Therefore, since John was born on the 15th day of the first month (Nisan), Yeshua (Jesus) would be born on the 15th day of the seventh month (Tishri)...six month later. The 15th day of the seventh month is known as Succoth, or the Feast of Tabernacles. God dwelling with mankind!

But the final fulfillment of the feast of tabernacles will be when God makes his final dwelling place on earth, and tabernacles with man

Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.