

Series 8 Lesson 2: Leviticus 23 - God's Festal Calendar (Fall Feasts 5 – 7): The OC types/shadows – The NC fulfilled redemptive work of Christ

Feast 5: The Feast of trumpets (Leviticus 23:23-25) - Prelude:

Let's start by reading again Lev. 23:1-2,

- “The LORD spoke again to Moses, saying, "Speak to the sons of Israel and say to them, 'The LORD'S **appointed times** which you shall proclaim as holy convocations – My appointed times are these:’” (Leviticus 23:1-2 NASB)

This is extremely powerful → the words "**appointed times**" are from the Hebrew word *moed*, which means: "**fixed times**, to meet at a stated time." This word first appears in Genesis 1:14:

- “Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for *signs* and for seasons (*moed*) and for days and years;”(NASB)

The word "sign" is from the Hebrew word *oth*, which means "the sign" or "the seal." Ancient Hebrew, like Egyptian hieroglyphs, was originally a pictographic language. Pictures symbolized words, and later sounds. Examining the Hebrew letters of the word *oth*, when we look at the pictograph of this word, we get *alef*, meaning: "leader," *vav* meaning "nail," and *tav* meaning: "cross." The sun, moon, and stars were first and foremost a "sign" of "the Leader nail[ed] [to the] cross." How do the heavenly lights point to Messiah? The word "season" is the Hebrew *mow'ed*, which means: "appointed times." **The Feasts point to Messiah**, and they are dependent upon the moon and sun. So the sun, moon, and stars are placed where they are for the scriptural determination of the Feasts of Yahweh, **which point to Messiah, the Leader nailed to the cross**. This shows us just how important these feasts are.

Additionally, when we look at the Hebrew pictographic name for God, Yahweh (or YHVH because Hebrew did not use vowels), we have: Yod + Hey + Vav + Hey = hand, behold! Nail, behold! The word picture tells us that the redemptive name of God (Yahweh) is: The Hand – behold! The nail – behold! Amazing power depicting Christ’s work on the cross.

We are studying the "Feasts of Yahweh" found in Leviticus 23. The study of the feasts is a study in typology. These Feasts of Yahweh were given to Israel by God, so His people could understand the coming of Christ and the role that Christ would play in redeeming man back to God following the fall of man in the Garden of Eden. Although most non-Jewish Bible believers have heard of the feasts, the deep meaning and the importance of these feasts are almost universally not understood.

The Apostle Paul wrote to the Gentile believers in Colossae that the Feasts of Yahweh, the New Moon, and the Sabbath Days were *a shadow of things to come* to teach us about Christ (Colossians 2:16-17). Jesus was the substance or fulfillment of the greater plan that God revealed and foreshadowed in these seven important festivals. These seven feasts represent and typify the general sequence, timing, and significance of the major events of the Lord's redemptive history.

It is vital for us to understand the significance of these 7 Feasts as a complete connected picture of redemptive history. They are all highly significant eschatologically, all were part of the law, and all were Sabbaths. The completions of all were tied to the resurrection, the Kingdom, and the final fulfillment of Sabbath/salvation. Yeshua emphatically stated in Matt. 5:17-18 that not one jot or tittle of the law would pass away until **all was fulfilled**. Even though obsolete and empty at the cross, if that obsolete OC (Old Covenant) had been fully removed before the fulfillment of these last 3 Feasts → Christ would be a false Prophet. All Christians believe that Yeshua was not a false Prophet, but the only way to consistently and biblically claim that He was not, is to understand that these last 3 Feasts could not just be dismissed and left unfulfilled. These were the Feasts of Yahweh, and Christ came to perfectly fulfill the work of His Father → and this included the full fulfillment of the Feast calendar of Yahweh.

Audience relevance and contextual satisfaction has to also be maintained, and was, as Yeshua did fulfill the entire 7 feast redemptive calendar “**in His generation**” with the completion of these last 3 Feast days by AD 70 → when the **Old heavens and earth and OC animal sacrifice world** of Judah passed away with the complete destruction of Jerusalem & the temple by the Romans armies.

We have studied the four Spring Feasts → Passover, Unleavened Bread, First Fruits and Pentecost. These four feasts were a prophetic foreshadowing of the First Coming of the Lord Jesus the Christ. They spoke of the fulfilment/anti-type of the Passover, which was the substitutionary sacrifice for sin by the literal shed blood and physical death of Christ on the cross at Calvary. The anti-type of the Feast of Unleavened Bread was the deliverance from the condemnation of sin to eternal death He purchased in His blood. The anti-type of First Fruits was the physical resurrection of Christ. The anti-type of Pentecost was the official arrival/inauguration of the New Covenant Kingdom through His shed blood on the cross.

The remaining three feasts we will study are the Fall Feasts, which were a prophetic foreshadowing of the Second Coming of Christ. The Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles started about 4 months after the end of the Spring Festivals. All three of these feasts took place in the month of *Tishri* on the Hebrew calendar, which would be September or October on our calendar. These three feasts speak of the outpouring of God's wrath, and the consummation of the New Heavens and Earth and eternal Kingdom, which is typified by the Feast of Tabernacles.

These seven feasts together represent and typify the general sequence, timing, and significance of the major events of the Lord's redemptive history. They commence at Calvary, where Jesus voluntarily gave Himself for the sins of the world (Passover), and climax at the consummation of the Messianic Kingdom at the Lord's Second Coming (Tabernacles/Booths).

Between Pentecost and Trumpets there was an interval of time of about 4 months. These months in between were historically the driest months of the year for Israel. There were no holy convocations when the nation gathered before Yahweh and His sanctuary.

This gap can be seen as being as prophetic in a negative way, just as the rest of the feasts are positively prophetic. The newly redeemed nation of Israel in the OT experienced Passover through Pentecost – from leaving Egypt, their place of bondage, up to receiving the covenant from God at Sinai. However, through unbelief and stubbornness (except for Joshua and Caleb), they wandered in the wilderness for forty years, and it was a different generation that entered the Promised Land and celebrated Tabernacles. Thus this four month gap can be seen to be a symbolic or typological reminder of this forty year exodus.

Typology and the Number Forty:

Of all the types and shadows of the OT, none is as pervasive, and therefore important, as the shadows revealed in the relationship between "forty" and the fulfillment of promises.

**** 40 in the Bible is very often symbolic – referring to “two distinct epochs,” or a period of time indicating a “completion/change,” or a “purifying/cleansing:”**

- Gen. 7:4, 12 – Flood – rain 40 days and nights completed the destruction and a purifying of the land of sinful men.
- Gen. 50:3 – It required 40 days to complete the embalming process for Jacob’s body.
- Exod. 24:18; Deut. 9:11 – Moses 40 days on Mt. Sinai receiving the 10 commandments.
- Exod. 34:28; Deut. 10:10 – 2nd time Moses on Mt. Sinai for 40 days receiving the 10 commandments for the second time after the first were destroyed.
- Deut. 9:18, 25 – Moses prayed 40 days and 40 nights to beg God for the forgiveness of the people’s sin.
- Moses' life is divided into three 40-year segments, separated by his growing to adulthood and subsequent fleeing from Egypt; his return to lead his people out; and then the time wandering in the wilderness with Israel afterwards. (Acts 7:23,30,36)
- Several Jewish leaders and kings are said to have ruled for "40 years", that is, a generation. Examples include Eli (1 Sam. 4:18), Saul (Acts 13:21), David (2 Sam. 5:4), and Solomon (1 Kings 11:42).
- 1 Sam. 17:16 – Goliath challenged the Israelites twice a day for 40 days before David defeated him.
- 1 Kings 19:8-9 – Elijah did not eat for 40 days until he completed his journey, and then he heard from the Lord.
- Jonah 3:4 – we see God telling Jonah to preach and warn the Ninevites that if they did not repent then in 40 days they would perish by the judgment of God.
- Lev. 12:1-6; Luke 2:22 – Christ was presented in the temple 40 days after His birth in accordance with the Mosaic law and days of purification.
- Matt. 4:2; Mark 1:13; Luke 4:2 – Jesus was in the wilderness for 40 days (the completion of His testing and purification for His readiness to start His ministry on this earth).

- Acts 1:3 – it was 40 days from the time of the resurrection to the ascension of Jesus.
- Num. 13:25 – Spies explored the land of Israel for "40 days." All of the spies, except Caleb and Joshua, were scared of the giants in the land and did not trust God to keep His promises to be with them to conquer the land. Therefore, we read in Num. 14:33-34, "For 40 years – one year for each of the 40 days you explored the land – you will suffer for your sins and know what it is like to have me against you."
- Num. 32:13; Deut. 8:1-2 – Israel wandering in the wilderness 40 years (until the last of the old generation had died away and the completion was done of cleaning out all of the old disobedient generation. 40 years before they crossed the Jordan, the guarding city Jericho was destroyed, and they entered the promised land).
- It was 40 years from the resurrection of Christ until AD 70 when Jerusalem was completely destroyed by the Roman armies and not one stone of the temple left standing upon another.

I believe the most significant type/shadow of all is in the forty years of wilderness wandering leading up to the possession of the temporal land of promise (Num. 32:13 we looked at above). In fact, Paul himself wrote that the surrounding events of the wilderness wandering "*were our examples (types/shadows)*" (1 Cor. 10:6), and that "*they are written for our admonition, upon whom the ends of the world [aion-age] have come*" (vs. 11).

One of the first lessons a student of types and shadows will learn is the lofty place given to the Exodus out of Egypt. It is this event which presents the clearest correspondences to the complete redemptive work of Christ and the time-frame of its fulfillment.

To be more specific, the exodus out of Egypt and into the Promised Land by the children of OC Israel under Moses is a direct shadow of the exodus of the New Testament generation from the cross to the entrance into the NC eternal heavenly land of rest (Heb. 11:13-16).

Let's look at some comparisons between the two forty year exodus periods. The first was preceded by physical slavery – the bondage of the Hebrews in Egypt, then 40 years before entrance into the physical Promised Land. The second was preceded by the 1st century church leaving OC Judaism and the spiritual slavery, a 40 year period as the church was established and grew before entrance into the heavenly Promised Land. One introduced the first Passover with the blood of lambs. The other fulfilled the type with the sacrifice of the final Passover Lamb (Jesus):

- “Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.” (1 Corinthians 5:7 NASB)

One brought God's people physical deliverance by crossing through the Red Sea. The other brought God's people spiritual deliverance by the working of the cross of Christ.

The first established a temporary contract of God with the people He chose – the Old Covenant. The second established a permanent contract – the New Covenant.

Fifty four days after the first Passover in Egypt, the Law was given to the nation of Israel at Mount Sinai, written upon tablets of stone. Fifty four days after the final Passover was sacrificed, the Law was given to the "True [spiritual] Israel of God," written upon their hearts by the Spirit of God (2 Cor. 3:3; Heb. 8:10).

Very few would disagree that the above points are fulfillment of the shadows given at the start of the Exodus. But the correlation doesn't stop with the initial workings of the exodus, but continues with the entrance into the land of temporal rest, forty years later. Just as the children of faith were allowed to enter into the temporal land of rest the first time in the physical land of Palestine, the children of faith in the generation directly following the cross of Christ were given entrance into the eternal heavenly spiritual land of rest at the *Parousia* when He returned to take them with Him to heaven. With each covenant, a 40 year transition period followed the initial act of deliverance until the entrance into the land of promise.

The city Abraham was looking for was the heavenly Jerusalem. The writer relates:

- “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,” (Hebrews 12:22-23. NASB)

From these verses we can see the different description of the same entity; the city, the Kingdom, the heavenly Jerusalem, the church, and Mount Zion. These all have their fulfillment in the New Covenant Kingdom as established in the first century. This was in contrast to the old, physical, earthly city of Jerusalem and land.

The believers among the people of Israel in the OT did not receive the promises of the heavenly Promised Land when they entered into the physical land of Palestine (read Heb. 4:5-9). These promises were in regards to the fulfilled work of Christ. It is only for those who are in Christ who have this “rest” from all the OC works striving for salvation. The OC was all about works → the NC is all about the “finished” work of Christ. The NC believers were to “rest” in the “finished” work of Christ pertaining to their salvation. His promise was that He would soon come and rescue them before the outpouring of wrath and bring them to the heavenly Promised Land where they would experience eternal rest. This promise would be given to all believers at the end of the forty year transition period (the end of the second Exodus: **inaugurated** at the cross and **consummated** at AD 70 with the destruction of Jerusalem and the OC temple), where Christ would return to bring all of His faithful believers to the heavenly eternal Promised Land.

During both periods, the people saw God's works for forty years (read Heb. 3:9; Acts 2:17-21, 40; Luke 11:29-32; Matt. 16:27-28, 21:40-41, 43, 45; 22:1-2, 6-9, 23:31-36).

- For forty years God manifested Himself to His OC people by signs and wonders; in the desert under Moses' leadership, daily manna, miraculous supplies of water or meat, and the appearance of the cloud and the fiery pillar revealed God's presence.
- In the 40 year transition period to the New Covenant, the apostles had special gifts of healing, prophecy, and miracles, that testified to and authenticated their message of the coming consummation of the Kingdom of God and the destruction of the wicked (Acts 2:43, 5:12, 15-16, 14:3; 1 Cor. 14:22; 2 Cor. 12:12).
 - “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.” (Eph. 4:11-13)

Are all of the “offices” of these gifts still operating today? I think the biblical answer is, No. Please understand that this is not to say that God cannot and does not heal or perform wonders and miracles anymore (as I believe He does), but this is referring to the “office or gift,” as meaning one person had the gift from the Spirit as the 1st century believers did during this transition and spiritual temple building time, where someone had a gift from the Spirit and could exercise and perform the gift at any and all times, as we see in the scriptures during the time of the early church.

During both periods, the wicked were severed from among the just and not allowed to enter into the land of promise (Heb. 3:11, 17; Matt. 12:30, 13:49).

Beginning with the fulfillment of Passover in the death of Christ, calamity would fall upon OC Israel as a result. The death of Christ contained a blessing of salvation for the true believing spiritual Israel, but for OC national Israel it would bring calamity. This is evident from Matthew 21:33-41 in which the parable of the husbandmen teaches that the fulfillment of Passover, being the killing of the Son, would **not** bring a postponement of Kingdom promises, as the Dispensationalist argues, but utter destruction upon physical OC Israel. In verses 42-44, it is stated that at this point the Kingdom would be "taken away from the Jews" and given to those other than national Israel, it would go to a fruitful spiritual nation of God's → the Church.

At the end of the first forty-year period, the Israelites of faith entered the temporal land of promise in which God enabled them to defeat their physical foes. Near the end of the second forty year period in AD 66, Christ returned and raised the believing dead souls out of Hades/Sheol, changed and raptured the living saints, and together all received their immortal perfect heavenly bodies and in AD 70 entered their eternal heavenly Promised Land in which God promised them (1 Cor. 15:50-54; 2 Cor. 5:1-4 (We will do an in-depth study into these passages in **Study Series 14 Lesson 2**); 1 Thess. 4:15-17 (We will do an in-depth study into this passage in **Study Series 14 Lesson 3**); Heb. 11:13-16, 12:21-23).

If Christ has not returned, then all of the believers to whom these promises were made and told would happen within their generation were deceived, and they are still waiting for the inheritance. But we believe that He has returned, and has fulfilled all aspects of the "exodus type/shadow," using the very same chronology in the first century, as He did in the initial type/shadow.

The physical illustrations in the Old Covenant are fulfilled in each case by the works of Christ in the New Covenant. This New Covenant is an eternal covenant, with victory over spiritual slavery and sin-death, bringing eternal deliverance from the condemnation under sin to eternal death through the physical death and shed blood on the cross by Christ, resulting in a new spiritual birth to all those who believe in faith. This produces life and fellowship with God now, and the guarantee of eternal life with Him in the heavenly afterlife upon physical death.

Predominant aspects of the first four feasts were fulfilled by Christ on the exact day of the types/shadows. So, I do not think it is presumptuous to think that the last three would be as well. Because the Cannon was closed before the completion of the last three feasts, we have no record of their fulfillment. What we believe to be sure was that they were to be fulfilled within the forty year period, which began at Pentecost.

Feast 5: The Feast of trumpets (Leviticus 23:23-25):

- “Again the LORD spoke to Moses, saying, "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. 'You shall not do any laborious work, but you shall present an offering by fire to the LORD.'” (Leviticus 23:23-25 NASB)
- “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 NASB)

Of the seven feasts, all are described in some detail, with the exception of the Feast of Trumpets. The biblical record for the Feast of Trumpets observance is neither lengthy nor complicated. Israel was simply commanded to memorialize the day by blowing trumpets and to keep the day as a Sabbath day of rest.

The actual observance of the Feast of Trumpets is recorded only once in Scripture. Ezra, the scribe, related that it was during the Feast of Trumpets that the Temple altar was rebuilt, and sacrifices were reinstated by those who returned from Babylonian exile from the 1st day of the 7th month – Feast of Trumpets (Ezra 3:1-6).

Nehemiah recorded that sweeping revival also took place in Israel from the 1st day of the 7th month (Feast of Trumpets) as Ezra rehearsed God's Law in the ears of the people (Neh. 7:73-8:13).

There are several things about this feast which should pique our interest. First, this feast was to be celebrated on the first day of the month. Second, this feast was to be celebrated on the first day of the seventh month (*Tishri*). Third, the feast was marked by a blowing of trumpets. The Hebrew word here is *teruah*, which means: "an alarm, a signal, a sound of tempest, a shout, a shout or blast of war or alarm or joy." Why is this significant that this feast was on the first day of the month? The Feast of Trumpets is the **only** one of the seven feasts which **began on the first day of the month.**

The Hebrew months each began on the New Moon. The other feasts occurred toward the middle of the respective months, when the moon was at, or near, full. The nights would be filled with moonlight. However, at the New Moon, the moon is DARK and only a thin crescent.

The beginning of each month was originally dependent upon the sighting of the New Moon when the moon was but a crescent; the nights would be dark, with little moonlight. The precise timing of the New Moon was not always easily determined due to weather conditions and a lack of witnesses.

Two concurring witnesses sighting the first sliver of the New Moon determined each new month. The two witnesses see the New Moon and attest to it before the Sanhedrin in the Temple. This could happen during either of two days, depending on when the witnesses come. Since no one knew when the witnesses would come, no one knew when the Feast of Trumpets would start. After the appearance of the New Moon was confirmed, then the Feast of Trumpets could begin, **and the rest of the Fall Feasts could be accurately calculated from that date.** The Feast of Trumpets is also considered a High Sabbath, and no work is to be done. Therefore, all preparations for the Feast of Trumpets had to be made in advance. Since **no one knew the exact day** of the New Moon's appearance, it kept people in a continual state of alertness. They knew **approximately** when the New Moon would reveal itself, but they did not know the exact **day or hour** of its appearance. Watchfulness was a critical ingredient of this Feast of Trumpets.

This need for watchfulness and preparedness in connection with the Lord's *Parousia* is echoed and re-echoed throughout the New Testament, both in relation to the initial period of His *Parousia* with the rapture of the righteous at Pentecost AD 66, as well as with the consummation of the *Parousia* with the destruction of Jerusalem and the final resurrection. See Matt. 24:42:

- "Therefore be on the alert, for you do not know which day your Lord is coming."

The Seventh Month → we should see immediately the significance of the seventh month, as the seventh month was set aside as a Sabbath month for the Hebrews. Yahweh had ordained the seventh day as the Sabbath day, the day of rest (Exodus 20:8-11). The Sabbath Day was to be a day of rest and remembrance of what God had done. Not only was there to be a Sabbath Day, but also a Sabbath Year (Lev 25:1-7), and a year of Jubilee (Lev 25:8-17), the year following seven sevens of years.

The Sabbath Year and the Year of Jubilee were times of rest, redemption, and freedom. During both times, *everyone* rested. During the sixth year, God promised a triple portion, enough to carry the people over for the seventh and eighth years (Lev. 25:20-21).

The seventh *month* was special in the same way. During the seventh month, the very special Fall Feasts occurred: the Feasts of Trumpets, the Day of Atonement, and the Feast of Tabernacles. Nearly the entire month was set aside for these three feasts.

The Feast of Trumpets is Israel's dark day. It occurred at the New Moon when the primary night light of the heavens is darkened. Israel's prophets repeatedly warned of a coming day of judgment for the nation. It was called "the Day of Yahweh." It was to occur at the end of the Jewish age. The Day of Yahweh was a time when Yahweh poured out His wrath upon Israel.

The prophet Amos spoke of this dark day of judgment:

- “Alas, you who are longing for the day of the LORD, for what purpose will the day of the LORD be to you? It will be darkness and not light; as when a man flees from a lion and a bear meets him, or goes home, leans his hand against the wall and a snake bites him. Will not the day of the LORD be darkness instead of light, even gloom with no brightness in it?” (Amos 5:18-20 NASB)

We see in Joel 2:1-2 that the Trumpet was used to usher in the Day of Yahweh:

- “Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near,”

We mentioned earlier that the Feast of Trumpets is the only feast day to begin when the moon is dark. Notice what Zephaniah says:

- “Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly. A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of **darkness** and gloom, A day of clouds and **thick darkness**, A day of **trumpet** and battle cry Against the fortified cities And the high corner towers.” (Zephaniah 1:14-16 NASB)

This passage from Zephaniah is only one of many which speak of the Day of Yahweh as a day of **darkness**, and a day when the **trumpet** sounds.

As the darkening of the moon in the night heavens announced the Feast of Trumpets, so too, the heavens were to be divinely darkened as the Day of Yahweh commenced:

- "The sun will be turned into darkness and the moon into blood before the great and awesome day of the LORD comes." (Joel 2:31 NASB)

We know that the Spring Feasts were fulfilled with the death and resurrection of Jesus, and the inauguration of the Kingdom with the birth of the Church at Pentecost. Jesus, the Lamb of God, fulfilled the Passover when He was offered as a sacrifice for our sins on the Feast of Passover. He fulfilled the Feast of Unleavened Bread when He delivered His people from their sins and the condemnation to eternal death. He fulfilled First Fruits when He was resurrected. We know that the Feast of Weeks was fulfilled with the beginning of the New Covenant Kingdom and the birth of the church, fifty days later. The four Spring Feasts were fulfilled in Jesus's first coming, and the remaining aspects of the three Fall Feasts not fulfilled by Jesus during His earthly ministry, and through Him in the church during the transition period, were fulfilled at His Second Coming during AD 66 – 70.

The blast of the trumpet in the OT is a type/shadow of that blast in the NT that was blasted to call judgment on the nation Israel who refused to come to Christ. In short, we see the Feast of Trumpets fulfilled at the final resurrection of the wicked dead ones out of Hades/Sheol, which immediately precedes the Day of Yahweh.

The Bible often speaks of men and angels blowing trumpets, yet **only twice** is it recorded that **Yahweh Himself blows a trumpet**. In both instances it is the *shofar* (Ram's horn). The first occasion was at Mt. Sinai when the Lord revealed Himself from Heaven and prepared to bring the nation under the Old Covenant. The *Shekinah* glory of the Yahweh descended with a fiery tempest and with the sound of the *shofar* (Exodus 19:18-20).

The second occasion on which Yahweh blew the *shofar* (Ram's horn) was at the Messiah's return. The Lord descended from Heaven with the whirlwind, the clouds of His glory, fire, and the SOUND OF THE TRUMPET. The prophet Zechariah declares:

- "Then the LORD will appear over them, And His arrow will go forth like lightning; And the Lord GOD will blow the trumpet, And will march in the storm winds of the south." (Zechariah 9:14. NASB)

These last three feasts are a little harder to nail down as to their anti-type, because they have no Scriptural reference as to their fulfillment. The Bible is silent about their New Covenant fulfillment, because no books of the Bible were written after AD 70. But we know that the pattern set by the Spring Feasts is continued in the Fall Feasts.

We see the type of this feast, in Joshua chapter 6, with the destruction of Jericho at the end of the forty year exodus. SEVEN priests carrying SEVEN trumpets, with the Ark of God in the midst, marched around the wall of Jericho for 6 days. ON the SEVENTH DAY they marched around SEVEN TIMES. At the close of the march, the SEVEN trumpets were blown, the people shouted, and God caused the walls of Jericho to collapse. The victory was COMPLETE.

The events of Jericho offered a graphic image and actual prophecy of events at the close of the Jewish age, forty years after Pentecost, when there were seven angels with seven trumpets of doom and judgment:

- “And I saw the seven angels who stand before God, and seven trumpets were given to them.” (Revelation 8:2. NASB)

At that time the great and powerful city of Babylon (Jerusalem) suddenly fell:

- “standing at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.'” (Rev. 18:10)

Accompanied by a great shouting in heaven:

- "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her." (Revelation 18:20. NASB)

* We see the spiritual anti-type of the Feast of Trumpets in the fall of Jerusalem and the return of Christ in AD 66 - 70. God's people were freed from the bondage of the law at the cross. The New Covenant church was established at Pentecost. For 40 years it grew and matured and journeyed towards the true heavenly Promised Land (Heb. 11:13-16, 12:22-23), but before they were to enter that true heavenly Promised Land the city of oppression, OC Jerusalem, had to be destroyed. Thus, at the blowing of the trumpet, in Matthew 24, the scene was set, and Christ fulfilled the feast. Guess what month it was when Jerusalem fell? (*Tishri* usually occurs in September-October on the Gregorian calendar). "The city was taken on September 8, AD 70, after the last siege had lasted about five months" (*Josephus, vol. 1, p. 467*).

The unfulfilled aspects of the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles all take place in the SEVENTH month. Number seven is the number of perfection and fullness. In these feasts, the final resurrection of the wicked in Revelation 20 occur, and the eternal Kingdom is fully consummated.

* **Important note: the Resurrection of the “Righteous” dead ones, Rapture, and the Trumpet:**

As previously mentioned, it is not possible to fit the entirety of any Feast into a neat box of any one event. In light of this, it is of critical importance that we do not try to conflate the Feast of Trumpets with the many NT passages which speak about the blowing of the trumpet for the resurrection of the righteous dead ones out of Hades/Sheol and rapture of the 1st century living righteous saints.

We need to remember that the Day of Trumpets (Rosh HaShana) was **NOT** the only day of the year when the trumpet (shofar) was sounded. It was **also** sounded during Yom Kippur, Passover and other occasions. Plus, we can see throughout the books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges that the trumpet was sounded for many different purposes and on many different occasions than merely on the Day of Trumpets.

In the New Testament, we see many passages where the “trumpet” was **also** to be blown at the resurrection of the righteous dead ones out of Hades/Sheol, with the coinciding rapture of the righteous living saints, at the start of Christ’s *Parousia* in AD 66 **before** the wrath of God would be poured out on unfaithful OC Israel (1 Corinthians 15:23, 51-52; 1 Thessalonians 1:10, 4:14-17, 5:3-4, 9).

Passages referring to the resurrection of the “righteous” dead saints out of Hades/Sheol and the change of the righteous living saints and rapture:

- "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other." (Matt. 24:31)
- “Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.” (1 Cor. 15:51-52. NASB)

- “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.” (1 Thess. 4:16-17. NASB)

Paul equates the time of the resurrection of the righteous dead saints out of Hades/Sheol, and rapture of the righteous living saints, with the sound of God's trumpet. This occurred at the start of the *Parousia* in the Spring of AD 66 → not at the Feast of Trumpets in the Fall of AD 70. The resurrection at the Feast of Trumpets in the Fall of AD 70 was the Great White throne “final” resurrection of Revelation 20:5, 11-15, which was the resurrection of the “rest of the dead” → the wicked in the latter part of Christ’s *Parousia* (Presence). The righteous dead saints were resurrected in the Spring of AD 66 at the start of Jesus’ *Parousia* → before the outpouring of the wrath of God on unfaithful OC Israel as promised.

Matt 24:29-31 is one of the key texts for sequencing the resurrection of the “righteous” dead saints, change of the righteous living, and rapture. **Verse 29** states that “**immediately after the tribulation**” (the Neronic persecution) they would see the sign of the Son of Man in the sky above (Christ coming with His angels). **Then** he would send forth his angels to **gather His elect** (resurrection of the “righteous” dead saints, change of the living righteous, rapture). Josephus gives us the “day and hour” when the angelic armies were sighted in the sky (a few days after Passover in AD 66), as well as the day and hour when the righteous dead ones were raised out of Hades/Sheol (at Pentecost in AD 66). This was at the Spring and Summer festivals in AD 66 – **NOT** the Fall festivals in AD 70. The Great White throne general resurrection at the Feast of Trumpets in the Fall of AD 70 was the final resurrection → the resurrection of the wicked dead souls out of Hades/Sheol.

We always need to allow scripture to answer scripture, and to also rightly interpret the promised sequence listed within. Jesus, John, and Paul promised the Christians that they would not be left on earth to endure the **wrath outpouring**. They would be **relieved** of their persecution (Matt. 24:21-22; Rom. 9:27-28) (it was “cut short” by the outbreak of the Jewish/Roman war), the saints were promised to be **rescued** from the earth **before the wrath** was poured out (1 Thess. 1:10, 5:3-4, 9), and **rewarded in heaven** while the Jews were being destroyed.

All of this timing and sequencing of the “righteous saints” resurrection-change-rapture is found in the Olivet Discourse, Jesus’ parables, in Paul’s eschatological teaching, and in the book of Revelation. Plus, we have Josephus’ historical validation of it. With all of that information in front of us, it is very easy to precisely fix the day and hour of the “righteous saints” resurrection-change-rapture event. It occurred on the day of Pentecost in AD 66 – **NOT** at the Fall festivals of Rosh HaShana or Yom Kippur.

The *Parousia* was not just a one-day flash-in-the-pan event at Yom Kippur in AD 70. It was instead an extended visitation/presence lasting at least three or more years. That visitation was for the purpose of both **rescuing his saints** and **destroying his enemies**. 1 Pet 4:17 states that the saints would be judged first before the wicked were judged and destroyed. That means that the saints had to be **raptured out of there before the wicked were destroyed**, so that the saints did not have to endure the wrath outpouring. They were **relieved** of their persecution, **rescued out of the wrath** that was about to come upon the ungodly, and **taken to heaven** where they were judged and **rewarded**. That is when the twelve apostles were taken to heaven where they **sat on twelve thrones** judging the twelve tribes during that wrath outpouring (Matt. 19:28). They did not have to remain on earth during that wrath outpouring. They were taken to heaven before the wrath was poured out.

Feast 6: The Feast of the Day of Atonement (Hebrew = Yom Kippur) (Leviticus 23:26-32):

Most all theologians will agree that these seven feasts relate to these redemptive events, but they fail to see the topology of the forty year exodus. Therefore, they are still looking for the Fall Feasts to occur in the future. They have separated the Fall Feasts from the Spring Feasts by thousands of years, which destroys many different types given in the Old Testament; the main one being the exodus out of Egypt. The book of Hebrews makes it clear that the exodus and forty years are a type that is fulfilled in the New Covenant.

"The Day of Atonement" is the English equivalent for *Yom Kippur*. *Kippur* is from the Hebrew root *kaphar*, meaning: "to cover." Therefore, the word *atonement* simply means a *covering*. It was on *Yom Kippur* that an atonement (covering) was made for the previous year's sins. The atonement, or covering, consisted of the blood sacrifice of an innocent animal.

Here are the words of the Lord about this 6th Feast in Lev. 23:26-32:

- "The LORD spoke to Moses, saying, "On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. "You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. "If there is any person who will not humble himself on this same day, he shall be cut off from his people. "As for any person who does any work on this same day, that person I will destroy from among his people. "You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. "It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath."" (NASB)

Then in chapter 16 where the ceremony for *Yom Kippur* is laid out it says:

- "This shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you;" (Leviticus 16:29 NASB)

The Day of Atonement was Israel's sixth instituted holy day and occurs in the autumn of the year. On the Hebrew calendar, it falls on the tenth day of *Tishri*, the seventh Hebrew month, which roughly corresponds to September or October on our calendar.

The Type:

Yom Kippur was the most solemn day of the year for the people of Israel. It was often simply referred to as "*The Day*." It was a day that atonement was made for the priest and his family, the community, the Most Holy Place, the tent of meeting, and the altar. It was a solemn day. The Day of Atonement also was known as the "Great Fast" or "The Day of the Fast."

Yom Kippur was designated by Yahweh as a day in which "*You shall afflict your souls.*" By definition, this was understood to mean: "fasting." *Yom Kippur* was not the only fast within Judaism, but was the only fast mandated by Scripture. The Israelite who failed to devote himself to fasting and repenting on *Yom Kippur* was to be "*cut off from his people*" (Lev. 23:29) *Yom Kippur* was also a day with prohibitions against all forms of work. Those who likewise chose to ignore this regulation would suffer the death penalty (Lev. 23:30).

Yom Kippur was also a very solemn day for the priesthood of Israel. Only on that singular day of the year was the high priest permitted to enter the Holy of Holies in the Temple and stand before the presence of Yahweh's glory. We see the service for *Yom Kippur* in Leviticus 16:

- “Now the LORD spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the LORD and died. The LORD said to Moses: "Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat. "Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt offering. "He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash and attired with the linen turban (these are holy garments). Then he shall bathe his body in water and put them on.” (Leviticus 16:1-4. NASB)

The high priest was required to wear holy garments woven from white linen instead of his normal colorful garments overlaid with the golden breastplate. His linen garments were worn only on that day and never again.

It was absolutely critical to the nation that their high priest not become ritualistically unclean and, thereby, disqualify himself from performing his *Yom Kippur* duties. To safeguard against this possibility, the priest was required to leave his home one week before *Yom Kippur* to stay in the priest's headquarters in the Temple area. During the week, the high priest was twice sprinkled with the ashes of a red heifer to circumvent the possibility that he had become unclean through touching a dead body. Such was the normal cleansing process for ceremonial defilement (Numbers 19:1-10).

The afternoon Temple service was the main focus of the *Yom Kippur* observance. Through the sacrifices of this service, atonement was made for the sins of the priesthood and people of Israel for the preceding year.

The high priest began the afternoon service by moving to the Court of the Priests, where a young bull awaited him between the altar and the Temple porch. Since this bull was the sin offering for the high priest and the priesthood, the ceremony took place near the Temple where the priests ministered. The high priest would press his two hands against the head of the young bull, as a sign of identification with it as his substitute, and make a confession of his sin. Three times during his confession, he would pronounce the covenant name of the Lord (YAHWEH).

The high priest was next escorted by two priests to the eastern side of the altar. On his right was the deputy high priest (the priest appointed to take his place in case he became unable to fulfill his duties). On his left, he was escorted by the chief priest of the division of priests chosen to minister that week. In all, the priesthood was divided into 24 courses of priests, with each course serving one week on a rotating 24-week schedule (1 Chr. 24:7-19).

Two goats stood there, side by side, awaiting the high priest. They were identical in size, color, and value. They faced the Temple and gazed at the high priest and his entourage as they approached:

- "He shall take the two goats and present them before the LORD at the doorway of the tent of meeting. "Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat. "Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering. "But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat." (Leviticus 16:7-10. NASB)

Two golden lots were placed inside a golden vessel sitting on the stone pavement nearby. One was inscribed with "FOR YAHWEH," and the other with "FOR AZAZEL" (the scapegoat). The high priest shook the vessel and randomly took one lot in each hand. As he held the lots to the foreheads of the goats and determined the outcome, he declared them "a sin offering to the Lord." The two goats together were viewed as one singular offering.

The goat upon which the lot fell for "Azazel" was immediately identified by a crimson strip of wool tied to one of its horns. It was then turned around to face the people, whose sin would later be placed on its head.

The scapegoat was called the '*azazel*.' This appears to be a contraction of two Hebrew words. '*az*, which is one of many Hebrew words for a goat and means: "to be strong," and '*azal*, which means: "to cause to go away, or be removed." So this word together means: "the goat that was removed or sent away." Tindale, the 16th century translator of the Old Testament, was apparently responsible for translating this word first into the English escapegoat, which was later shortened to scapegoat.

The goat determined FOR YAHWEH was left to face the large stone altar; the place where it was shortly to be offered as a sin offering.

We can see the Messiah represented in **both** the goat who was slaughtered and its blood taken into the Most Holy of Holies (as Christ did upon His ascension when He entered into the heavenly Holy of Holies with His literal shed blood (Heb. 9:22-24). Yom Kippur typology), and as the goat who bore our transgressions upon Himself and lead into the wilderness. The idea of releasing the goat into the wilderness shows the removal of our sins; that God removed our sins by placing them on Messiah, then He descending into Hades/Sheol after His physical death and shedding His blood on the cross forever removing them from us (Passover and Feast of Unleavened Bread Typology).

The high priest returned to the young bull a second time and pressed his hands on its head. This time he confessed the sins of the priesthood, whereas before he had confessed his own sin upon its head. The bull was then slaughtered by the high priest, and its blood collected in a golden bowl.

Next, the high priest took a golden fire pan or censer and walked up the ramp to the altar. He carefully filled the fire pan with live coals from the fires burning on top of the altar. Then he took two handfuls of incense and placed them in a golden ladle. With the fire pan in his right hand, and the incense in his left, he ascended to the Temple and passed through the Holy Place where the lamp stand, the table of showbread, and altar of incense were located. At the rear of the Holy Place, he paused to make his way through the veil (the thick curtain which separated the Holy Place from the Holy of Holies). Once inside the Holy of Holies, he stood in quiet solitude. Only the soft orange glow of the coals lit the room.

The high priest poured the incense onto the coals and waited a few moments for a fragrant cloud of smoke to fill the room before making his way back through the thick curtain.

In Solomon's Temple, the Ark of the Covenant resided in the Holy of Holies, and the *Shekinah* Glory of Yahweh rested above it. (After the Babylonian Captivity, the ark was never recovered. The Holy of Holies remained an empty room with only a singular stone (called the "foundation stone") projecting three fingers in height (2 1/4 inches) up from the pavement.) The high priest then took the golden bowl filled with the bull's blood and returned to the Holy of Holies. He carefully sprinkled the blood before the Ark of the Covenant with his finger (Lev. 16:14). He sprinkled it once upwards and then seven times downwards, as though he were cracking a

whip. All the while he counted aloud to prevent any errors. He then exited the Holy of Holies and placed the bowl in a golden stand. The high priest continued outside to the court of the Priests to slaughter the goat set aside for the Lord. He collected its blood in a golden bowl and entered the Holy of Holies a third time, sprinkling the blood of the goat in the same manner as that of the bull (Lev. 16:15).

Afterwards, he sprinkled the outside of the veil with the blood of the bull. Then he repeated the procedure with the blood of the goat. Finally, he poured the two bowls together and sprinkled the horns (protruding points on each corner) of the altar in the courtyard.

Attention was then drawn to the remaining goat, Lev. 16:21-22:

- "Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness." "The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness." (NASB)

The high priest proceeded to lay his hands on its head and confessed the sins of the people upon it. The scapegoat was then led by a priest through the Eastern Gate more than 10 miles into the wilderness never to be seen again.

While the scapegoat was being led into the wilderness and the people awaited word that it had been accomplished, the afternoon service continued. The high priest finished sacrificing the bull and the goat on the altar, and their remaining parts were taken outside the city to be burned (Hebrews 13:11-13). Then the high priest addressed the people. He read the *Yom Kippur* passages from Leviticus and quoted the Numbers passage by heart to verify that all commandments had been duly accomplished. Finally, the remaining offerings for *Yom Kippur* were offered; these were the burnt offerings, as opposed to the sin offerings.

The high priest entered the Holy of Holies a final time to remove the fire pan and incense ladle. He then bathed, for the fifth time during the day, and changed into his golden garments. As the cool autumn night quickly approached, he performed the regular evening Temple service, and drew *Yom Kippur* to a close. All of the people eagerly waited, as the completion of Yom Kippur was not completed until the high priest re-emerged from the Holy of Holies for the last time alive, confirming that their sins of the last year were covered (See the antitype fulfillment with the 1st century saints in the book of Hebrews who were eagerly waiting for the return of the “true High Priest” Jesus Christ from out of the heavenly Holy of Holies, where He had entered with His perfect blood sacrifice, to come back out and save/rescue them and give them their blessing by delivering them from out of their physical persecuted earthly life **before** the outpouring of God’s wrath and bring them to the promised eternal heavenly city (Heb. 9:24-28)).

The Ark was the most significant object in Old Covenant worship. The symbolism of the Ark reached its grand climax on the Day of Atonement. When the blood of the sacrifice was sprinkled on the mercy seat, the glory of God appeared.

The purpose for the Ark of the Covenant was to symbolize Yahweh's visible throne on earth. The cloud that sat on the Ark typified the presence of Yahweh. Yahweh stated that He would dwell in a cloud between the wings of the cherubim above the Mercy Seat (Lev. 16:2). This is also where He would commune with Moses and the high priest who heard His voice from between the wings of the cherubim (Num. 7:89):

- "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel." (Exodus 25:21-22 NASB)

Key Point of Interest:

During the second Temple period, at the time of Jesus, when the priest went into the Holy of Holies the room was **empty**. The Ark of the Covenant was not there, and **neither was Yahweh**.

The Ark was removed and never to return to the temple after the Babylonian captivity of 586 BC. Neither Zerubbabel's Temple, which was built after Persia released Israel from Babylonian captivity, nor the Herodian Temple, which was built at the time of the Messiah, had an Ark of the Covenant therein.

In Jeremiah chapter 3 we read of a conversation which took place before the Babylonian captivity. God spoke to the Prophet Jeremiah saying:

- "Go and proclaim these words toward the north and say, 'Return, faithless Israel,' declares the LORD; 'I will not look upon you in anger. For I am gracious,' declares the LORD; 'I will not be angry forever. 'Only acknowledge your iniquity, That you have transgressed against the LORD your God And have scattered your favors to the strangers under every green tree, And you have not obeyed My voice,' declares the LORD. 'Return, O faithless sons,' declares the LORD; 'For I am a master to you, And I will take you one from a city and two from a family, And I will bring you to Zion.' "Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding. "It shall be in those days when you are multiplied and increased in the land," declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart." (Jeremiah 3:12-17 NASB)

Here God says that the Ark of the Covenant, which up to that time played a prominent role in orthodox Jewish worship, would no longer play that role, nor would it be missed by the faithful. Yahweh made this declaration promise during the reign of Josiah (Jer. 3: 6).

Do you remember what happened in the Temple on the day of Passover at the time of Christ's death on the cross?

- "And the veil of the temple was torn in two from top to bottom." (Mark 15:38 NASB)

When the temple veil was rent in two it exposed the fact of the empty vain worship that had been going on for 400 years. The Holy of Holies was empty. The presence of Yahweh no longer resided in the Temple → because it now was to be in the body of Christ in the church, the redeemed people of every nation (Eph. 3:21). This was now to be the true eternal spiritual temple (Eph. 2:19-22; 2 Cor. 6:16; 1 Pet. 2:4-5). (We will look into this more in-depth in **Study Series 12 The Messianic Temple**).

The Temple Period from AD 30 – AD 70:

Earlier we briefly discussed the scapegoat in regards to the ceremonies of Yom Kippur. Let's look at some Jewish tradition on this subject. According to the *Mishna* (the earliest rabbinic interpretation of the biblical commandment) the high priest divided a thread of crimson wool, tied one half to the Temple door, and the other half to the horn of the scapegoat itself. They say that the scarlet thread on the Temple door would turn white which was to indicate that their sins were forgiven.

The *Talmud* records four ominous events that took place every year for the **forty years** before the Temple's destruction, which would be from the time that Messiah died: 1) The lot for Yahweh's goat would **always** come up in the **left** hand. They thought it was a good sign if it came up in the right hand. 2) The scarlet thread on the Temple door **stopped turning white**. 3) The Western most light on the Temple *Menorah* would **not** stay lit. 4) The Temple doors would **open by themselves**.

We read in the Jerusalem *Talmud*: "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, "*The Yerushalmi*," p.156-157).

A similar passage in the Babylonian *Talmud* states:

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the *Hekel* [Temple] would open by themselves" (Soncino version, "*Yoma*" 39b).

Since both *Talmuds* recount the same information, this indicates the knowledge of these events was accepted by the widespread Jewish community.

The first of these miracles concerns a random choosing of the "lot" which was cast on the Day of Atonement. The lot chosen determined which of two goats would be "for the Lord" and which goat would be the "Azazel" or "scapegoat." During the two hundred years before AD 30, when the high priest picked one of two stones, and each year the priest would select a black stone as often as a white stone. But **for forty years in a row, beginning in AD 30**, the high priest **always** picked the black stone! The odds against this happening are astronomical, over **one trillion to one!**

The lot for *Azazel*, the black stone, contrary to all the laws of chance, came up **40 times in a row from AD 30 to AD 70!** This was considered a dire event and signified something had fundamentally changed in this *Yom Kippur* ritual.

The second miracle concerns the crimson strip or cloth tied to the *Azazel* goat. A portion of this red cloth was also removed from the goat and tied to the Temple door. Each year the red cloth on the Temple door turned white as if to signify the atonement of another *Yom Kippur* was acceptable to the Lord.

This annual event happened **until** AD 30 when the cloth then **remained crimson each year until the time of the Temple's destruction**. This undoubtedly caused much stir and consternation among the Jews. This traditional practice is linked to Israel confessing its sins and ceremonially placing this nation's sin upon the *Azazel* goat. The sin was then removed by this goat's death. Sin was represented by the red color of the cloth. But the cloth remained crimson → that is, Israel's sins were **not being pardoned** and "made white." As God told Israel through Isaiah the prophet:

- "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool." (Isaiah 1:18 NASB)

The clear indication is that the whole community had lost Yahweh's attention in relation to something that occurred in AD 30. The yearly atonement achieved through the typical *Yom Kippur* observance was not being realized as expected. Atonement apparently was now to be gained in some other way.

The next miracle, which the Jewish authorities acknowledged, was that the Temple doors swung open **every night** of their own accord. **This too occurred for forty years**, beginning in AD 30. These doors were 70 feet high and 50 feet wide. They were made of cedar. The Jerusalem *Talmud* states:

"Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, "Open your doors, O Lebanon, that the fire may devour your cedars' " (Zechariah 11:1)' ("*Sota*" 6:3).

The fourth miracle was that the most important lamp of the seven candle-stick *Menorah* in the Temple went out, and would not shine. **Every night for 40 years (over 12,500 nights in a row)** the main lamp of **the Temple lamp stand went out of its own accord** → no matter what attempts and precautions the priests took to safeguard against this event!

It should be clear to any reasonable mind that there is no natural way to explain all these four signs connected with the year AD 30. The only possible explanation has to be supernatural.

What did the Jewish nation do in AD 30 to merit such a change at *Yom Kippur*? On the 14th of *Nisan*, the day of the Passover sacrifice the Messiah, Jesus, was cut off from Israel, Himself put to death as a sacrifice for sin. Atonement was now no longer achieved through the two goats as offered at *Yom Kippur*. Like an innocent Passover lamb, the Messiah was put to death.

Matthew 27:28: They stripped Him and put a scarlet (red) robe on Him. Here we see the lamb that takes away the sins of the world, with a scarlet robe. The type of the scapegoat is replaced by the antitype of Jesus.

Unlike Temple sacrifices or the *Yom Kippur* events where sin is only **covered over for a time**, the Messianic sacrifice comes with the promise of forgiveness of sins through grace given by God to those who trust in Jesus as Messiah to **propitiate** (satisfy the wrath and judgement owing, and to remove by being paid. Rom. 3:22-25; Heb. 2:17; 1 John 2:2, 4:10). This is a onetime event for each person's lifetime and not a continual series of annual observances and animal sacrifices. The mechanism providing forgiveness of sin changed in AD 30.

The Day of Atonement speaks of blood sacrifice. Blood sacrifice is centrally tied to the sin issue. The substitutionary death of an innocent one was required, since an atonement (covering) for sin was to be made only through the blood:

- “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.” (Leviticus 17:11. NASB)

The penalty for breaking God's Law is death (the shedding of blood). His justice demands it, but in His mercy, He made a provision for a substitute. Since "*There is none who does good, No, not one*" (Psalm 14:3), God commanded the sacrificing of lambs, bulls, and goats under the Mosaic Covenant.

The Old Covenant was just a forerunner/foreshadow of something greater, a temporary measure until the fullness of time when God would institute the New Covenant. Hebrews says the "law made nothing perfect" (Heb. 7:18-19), "it was only a shadow" (Heb. 10:1), and it had many faults (Heb. 8:7-8). The Law itself was perfect and pure and holy, but it could only reveal and declare sin (Rom. 7:9-12). Its provision of animal blood sacrifices could only cover sin → it could not take sin away (Heb. 10:4).

The Anti-type/fulfillment of *Yom Kippur*: it is believed that Moses went up on the Mount of God for the second time to receive the 10 commandments on 2 tablets on the 1st of *Elul*, which would mean that he came down the second time, forty days later on *Yom Kippur* in the month of *Tishri* (Exodus 32:30-35). Moses intercession on behalf of the people had God revoke His declaration of a total consuming of the people stated in Exod. 32:10. Moses was able to return in Exod. 32:34 with an atonement, and able to lead them towards the physical promised land (Exod. 33:1).

Notice what Moses said in Deut. 18:15:

- "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him." (NASB)

This is speaking of Jesus. The first time Jesus came down He found Israel in “adultery” with false religion, just as Moses had. Then He ascended back to heaven, like Moses returned back up the mountain. When Moses returned back down the mountain he led the people for 40 years before they entered the earthly promised land. When Jesus returned the second time in AD 66 He resurrected the dead righteous saints in the unseen realm out of Hades/Sheol, changed the righteous living saints into the unseen realm (rapture), and gathered them all to Himself where they remained with Him in the unseen realm in the air (1 Thess. 4:15-17) while He poured out His wrath on disobedient OC Israel completing in AD 70, where at the end of this 40 year second exodus (commencing from the cross in AD 30) He then took the faithful saints with Him to the eternal heavenly Promised Land.

Who is the anti-type of the OC high priest? Yeshua the Christ:

- “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.” (Heb. 4:14. Also see Heb. 8:1 NASB)

Jesus fulfilled the anti-type of *Yom Kippur* as the High Priest and the sacrifice!

The New Covenant is far superior to the Old Covenant in that it affords true forgiveness and cleansing from sin. Atonement means to cover. It does not pay for or do away with; it covers. Kind of like when you buy something with a credit card. It isn't paid for; it is covered by the card company until you pay them for it. There is no atonement (covering) for sin under the New Covenant → our sin was not covered, it was propitiated (paid for and removed). The sin question was settled at Calvary. The Messiah was not our atonement in the Old Covenant aspect of the type – He fulfilled and did away with that atonement. To say we have an atonement in the New Covenant is technically inaccurate. Jesus has not covered our sins → He has removed them and reconciled us to God. **God no longer covers our sins, Christ paid the debt for all of them and took them away (propitiation):**

- “The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29. NASB)

The Old Covenant was a shadow of good things to come. The New Covenant is the substance. Under the Old Covenant, the payment for sin was anticipated in the future; under the New Covenant, it is realized and removal finalized! Under the Old Covenant, the sacrifices were provisional and recurring. Under the New Covenant, the sacrifice of Jesus is eternal and totally sufficient. Under the Old Covenant, men's lambs could only cover sin, but under the New Covenant, the Lamb of God **paid for and satisfied the wrath of God for our sins** and **took them away at the cross!**

Yom Kippur and the Second Coming:

It is important to notice that we see parts of several different festivals fulfilled at the Cross, or at the Resurrection, the Ascension, Pentecost, or the *Parousia*. Thus, it is not legitimate to apply ALL of the Passover typology to the Cross, nor ALL of the Yom Kippur typology to the *Parousia*. The fulfillments cannot be tied up in a neat little package like that. Various aspects of each festival were fulfilled at different times in the work of Christ and in the Church.

For example, some aspects of the Yom Kippur typology was fulfilled at the Cross (the scapegoat), some at the ascension (the High Priest entering the Holy of Holies with blood), and other parts of it at the *Parousia* (Refer to the **Addendum** at the end of this Lesson for further detail and understanding).

Certainly, the types/shadows of the Old Covenant make it clear that Christ's 3 ½ year *Parousia*/Presence was to include Day of Atonement typology, among other things. The question is: do we look for this as a future event, or has it already happened? I believe that the Bible is clear that it already happened:

- “Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,” (Hebrews 9:6-8. NASB)

Undeniably, the background of Hebrews 9 is the Day of Atonement. Verse 7 here talks about the earthly high priest going into the Holy of Holies once per year to make atonement. Now notice, carefully, verse 8. In other words, it is the Holy Spirit who is responsible for the record given to us of the Old Covenant. And the significance of the outer tabernacle being divided and separated from the inner tabernacle was that the way into the heavenly presence of God had not yet been given (upon physical death man could not enter into the heavenly full presence of God until after the 7th trumpet – Rev. 15:8). The Jews were continually reminded, by the physical presence of the tabernacle in Jerusalem that they were not allowed to enter into the presence of God.

The literal translation of verses Heb. 9:8-9a is, “the Holy Spirit indicating this, that the way into the Holiest of All is not yet made manifest *while the first tabernacle is still standing*. It is symbolic for **the present time...**” As long as the obsolete Old Covenant 1st century temple was still physically standing in Jerusalem (which was told to be the symbol to those 1st century saints to whom this letter was written), then they knew that the full consummation of the New Covenant Kingdom had not taken place yet. Heb. 8:13 told them that the Old Covenant Law had already been made obsolete and abrogated of its power (at the cross Col. 2:14), and that the empty obsolete OC shell was about to be completely removed and superseded by the eternal New Covenant, **but that empty shell had not yet fully been removed at the time of the writing of Hebrews (AD 62 – 63)**. Subsequently, however, we can look back and see how very close it was to the complete removal of the OC symbol (temple) and the entire OC world, just a few short years later in AD 70 when the promise of Heb. 10:37 was fulfilled.

(Read) 1 Peter 1:5, “who are protected by the power of God through faith for a salvation ready to be revealed in the last time.” (NASB)

Those 1st century Christians rescue/salvation out from their persecuted lives and **the coming outpouring of God’s wrath** was ready to be revealed, when? In the last time, which was about to happen at the return (*Parousia*/Presence) of Christ when they would be rescued out of their persecution and **the outpouring of God’s wrath** and be caught up to be with Christ in the unseen realm and taken to heaven:

- “so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.” (Heb. 9:28)

* This is the **only** place in the New Testament where the return of Christ is called a "Second Coming." In *Young's Literal Translation*, it says, "A second time, apart from a sin-offering, shall appear." Notice that this "second coming" has nothing to do with "sin" or any other "sacrifice." One must not attempt to try and force this Day of Atonement of Christ into the exact procedural steps of the old type/shadow of the Old Covenant. Right from the start this is proven from the fact that Christ (sinless) did not have to enter the Holy of Holies a first time to offer a sacrifice for Himself, as the OC type/shadow high priest had to do. We need to be careful to not try and impose exact procedural fulfillment from any type to its antitype, especially when the antitype is referring to the **perfect** Person of Christ. No, this "salvation" mentioned being waited for by those people had nothing to do with the people "**not**" being saved "yet," and that somehow this second coming was to "finish salvation." **No, all sacrifices were finished at the cross with the physical death and shed blood of Jesus on the cross,** as even just referred to in verse 26. This is referring to those 1st century saints under great persecution were "eagerly waiting" for Christ to appear again to "rescue/save" **them out of their persecution and suffering, and away from the soon coming outpouring of God's wrath on the Old Covenant Jewish world, and to take them home to heaven as promised.**

Sub Study: when was the Atonement sacrifice accepted/completed – AD 30 or AD 70:

The substitutionary atonement sacrifice for sin was **completed** with the finished work of Christ in the shedding of His literal blood and physical death on the cross, verified by God through the resurrection. Christ then ascended 40 days later as High Priest and completed the atonement in the Holy of Holies in heaven (Heb. 9:12, 24-26), which was **evidenced as "accepted" and "complete" by the Father on earth by the outpouring of the Holy Spirit at Pentecost AD 30** (Acts 2).

The substitutionary atonement was accomplished in full with the literal physical blood of the Lord Jesus Christ that was shed on the cross in AD 30. Sin was propitiated for and taken away by the once for all time literal blood sacrifice of the Lord Jesus Christ on the cross in AD 30. The power of sin was broken and individuals (whether individual Israelites or individual Gentiles) were personally, freely and fully justified after the death, burial, and resurrection of the Lord Jesus Christ in AD 30 – they did not have to wait for that until AD 70.

These wondrous truths were clearly revealed to and confirmed by Paul and others **prior to AD 70**.

The following passages show that from the time of Pentecost each and every believer was said to “**already have**” salvation, justification, and forgiveness of sins!

The following Scripture passages are from the **Book of Romans**...

1:5 – “By whom we have received grace.”

- “have **NOW** received grace” (PRIOR to AD 70.)

1:7 – “Grace to you and peace from God our Father, and the Lord Jesus Christ.”

- The Gospel (of what the Lord Jesus Christ accomplished on the cross and in His resurrection) placed individuals in a state of grace and peace with God. This was **BEFORE** anything that happened in AD 70.

1:15 – “I am ready to preach the gospel”

- The good tidings of great joy were about the then-present assurance of grace PRIOR to AD 70.

1:16 – The gospel “is the power of God unto salvation.”

- Ever since the cross, the Gospel was (and still is) the offer of personal reconciliation. Since the Gospel was in force immediately at Pentecost in AD 30, the power of salvation and reconciliation were also in force. Not one verse can be produced showing the saints had to wait until AD 70 to be justified. There are many verses showing that they were justified BEFORE AD 70.

1:17 – In the gospel “is the righteousness of God revealed.”

- The Gospel is the revelation of God’s justification in the finished atoning sacrifice and finished work of the Lord Jesus Christ in AD 30.

3:21 – “But now the righteousness of God without the law is manifested.”

- The Greek for “righteousness” is *dikaiosune* or “justification.” The Gospel is God’s justification of sinners. Paul says that justification was “**now**” manifested (**prior to AD 70.**)

3:24 – “Being justified freely by his grace through the redemption that is in Christ Jesus.”

- “Being **NOW** justified.” The verb tense shows that the saints were in a present state of justification and redemption (**PRIOR to AD 70.**)

3:26 – “To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

- Paul specifically states that God’s justification of individuals was available “at this time” (it was **not** postponed until AD 70.)

4:24 – “But for us also, to whom it [righteousness/justification] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.”

- Paul states that justification is imputed to all who believe (again, **no postponement** until AD 70.)

4:25 – “Who was delivered for our offences, and was raised again for our justification.”

- (Greek: *Dikaiosin*, the Lord's very righteousness that is outside of anything that any mere human being has within them, and the very righteousness of Christ that was freely given as a personal gift to individuals **PRIOR to AD 70.**)

5:1 – “Therefore, being [NOW] justified by faith, we have peace with God through our Lord Jesus Christ.”

- Being **NOW** justified (prior to AD 70), individuals already had peace. “WE HAVE PEACE” (PRIOR to AD 70.)

5:2 – “By whom we also have access by faith into this grace wherein we now stand.”

- Paul affirms that the saints “**now stand**” in a state of grace through the cross of Christ (PRIOR to AD 70.)

5:9 – “Much more then, being now justified by his blood, we shall be saved from wrath through him.”

- Notice the verb tense, “being **now justified**” (PRIOR to AD 70.)

5:10 – “For if, when we were enemies, we were reconciled to God by the death of his Son, we shall be saved by his life.”

- Note the **past tense** verb, “were **reconciled**.” How were Paul and others personally justified and reconciled prior to AD 70? By the fulfilling of and making obsolete the Mosaic Law in AD 30 (Col. 2:14-15; Heb. 8:13).

5:11 – “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement”

- **HAVE NOW RECEIVED THE ATONEMENT** (PRIOR to AD 70.)

5:14 – Adam was a “figure of him that was to come.”

- It was in the Lord’s **first coming** that individuals were justified and reconciled, and not the Lord’s second coming in AD 66-70.

5:15 – “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”

- Paul says “grace hath abounded,” perfect tense, **showing completed action in the past**.

5:17 – “They which receive abundance of grace and of the gift of righteousness shall reign in life.”

- Paul joins “abundance of grace” with the “gift of justification” and makes them both the **present possession** (prior to AD 70) for each individual believer, which came through payment of sin in full with the literal physical blood of the Lord Jesus Christ that was shed on the cross in AD 30.

5:20 – “But where sin abounded, grace did much more abound.”

- The Greek here actually reads “grace super-abounded” over sin. This verse completely overthrows Covenant Eschatology Preterism by showing that grace triumphed over the Mosaic Covenant and Law, and that the Mosaic Covenant and Law did not need to be separately removed in AD 70 in order for God’s grace to triumph over sin.

6:7 – “He that has died is freed from sin.”

- The Christian dies with the Lord Jesus Christ (Gal. 2:20; Col. 2:11-13), and the Christian is made to be a participant in Jesus’ death and resurrection, and is “freed from sin.”

6:14 - “Ye are not under law, but under grace.”

- There is “no” distinction here between the Israelite and Gentile Christians – **neither** were anymore under the Mosaic Covenant and Law.

6:15 – “We are not under the law, but under grace.”

- NOT UNDER THE LAW, BUT UNDER GRACE.

6:18 – “Being then made [NOW] free from sin.”

- The tense here is clear that there was **no waiting until AD 70 to be made free from sin.**

6:22 – “Being made free from sin.”

- "Being **NOW** made free from sin!"

6:23 – “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

- In Rom. 5:15, 17, Paul says the saints had received the “gift” of justification and life in Christ. Here Paul says that guarantee of eternal life was also the present gift of God.

7:1-4 – “Wherefore, my brethren, ye also are become dead to the law by the body of Christ.”

- The nation of Israel’s law of the first husband (Mosaic Covenant and Law) **terminated with the death of Christ**, so that Israelites might enter their new covenant given to the nation of Israel in the literal physical blood of the Lord Jesus Christ, along with all the believing Gentiles being grafted into Christ the true root of the Olive Tree.

7:6 – “But now we are delivered from the law, that being dead wherein we were held.”

- Note the verb tense: **NOW** DELIVERED FROM THE LAW (**PRIOR to AD 70.**)

7:25 – “I thank God through Jesus Christ our Lord”

- For a **present deliverance from bondage to sin and death.**

8:1 – “There is now no condemnation to them which are in Christ Jesus.”

- NOW NO CONDEMNATION (**prior to AD 70.**)

8:2 – “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

- HATH MADE ME FREE FROM THE LAW. Perfect tense, **completed action in the past (PRIOR to AD 70.)**

8:3, 4 – “God condemned sin in the flesh that the righteousness of the law might be fulfilled in us.”

- By Jesus’ literal blood and body death in AD 30 the full and complete payment for sin was done. God was satisfied. Now, **from AD 30** (not AD 70), all individuals who place their faith in the finished work of Christ are acquitted of their sin.

8:30 – “Whom he called, them he also justified.”

- Present perfect tense of “he also justified” (**PRIOR to AD 70.**)

10:4 – “Christ is the end of the law for righteousness to everyone who believes.”

- The completed sacrifice and finished atoning work of the Lord Jesus Christ **in AD 30** brought personal justification and righteousness to each and every Christian **PRIOR to AD 70**, whether an Israelite Christian (once subject to the Mosaic Covenant and Law that was made obsolete at the cross), or a non-Israelite Christian (who were never subject to the Mosaic Covenant and Law.)

(End of Sub study)

Reading again Hebrews 9:28: please notice carefully that at the Second Coming of Christ, He was to "save [rescue] those who were eagerly awaiting Him." **Who** was it that was eagerly waiting for Christ to return? Again, we must remember the hermeneutical principle of **audience relevance**. **It was those 1st century Christians to whom the Book of Hebrews was written to who were said to be eagerly awaiting His return.**

At His Second Coming, He was to "save/rescue" those who eagerly waited for Him. What does the text mean by "save"? The Greek word *soteria*, which has a broad range of meanings.

Strong's Concordance: 4991 – Soteria

Definition: deliverance, salvation

Usage: welfare, prosperity, deliverance, preservation, salvation, safety.

HELPS Word-studies

Cognate: 4991 sōtēria (from [4982](#) /sōzō, "to save, rescue") – *salvation*, i.e. God's rescue which delivers believers out of destruction *and into* His safety.

Having just gone through our sub study above which anchored that **salvation from sin and justification** was secured for all of the believers **at the cross in AD 30**, and that the proof of **the acceptance of that atoning sacrifice of Christ** in the heavenly Holy of Holies (discussed in Hebrews 9) **was confirmed by the Father by the outpouring of the Holy Spirit on Pentecost in AD 30**, then I think that it is clear that contextual meaning of the word "save" here in Hebrews 9:28 is referring to Christ returning out of the heavenly Holy of Holies for the period of AD 66 – 70 (His *Parousia*/Presence). In the Spring of AD 66, **before** the outpouring of God's wrath on OC Israel, the dead souls in Hades/Sheol were raised **in the unseen realm**, and all of the living saints were changed in the twinkling of an eye **into the unseen realm**, where all were given their new immortal perfect heavenly bodies preparing them to be taken to heaven to be forever with Yahweh. In AD 70, in the latter part of His *Parousia* (Presence), Jesus finished His 3 ½ year outpouring of wrath and destroyed Jerusalem and the Temple signifying that the full consummation of the eternal Kingdom was complete. The full access to the Holy of Holies was now completed (Heb. 9:8; Rev. 15:8).

(**Read**) Eph. 1:13-14 tells us that those 1st century believers were sealed by the Holy Spirit “Who is the guarantee of our inheritance until the redemption of the purchased possession...”

- The Holy Spirit was the guarantee, or surety, or down payment, that they would receive the promised inheritance. Down payment/guarantee – **not** meaning that anything extra was needed to be paid to provide salvation. **Not** that they were not “fully” saved yet. We have already just established beyond a doubt in the above sub study that they were “**fully**” saved at the cross in AD 30. No, the down payment was the guarantee of the promised inheritance where Christ promised they would be given eternal life in the heavenly Promised Land. (Also read 2 Cor. 1:22)

Their redemption out of their earthly persecuted life to receive their promised heavenly afterlife inheritance would occur at the Second Coming:

- "Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near." (Luke 21:27-28. NASB)

The "**these things**" in the context of this verse is the destruction of Jerusalem. Their rescue/deliverance, the redemption to their promised heavenly inheritance, would occur when the Lord returned, rapturing them out of the world to the heavenly Promised Land before the outpouring of God’s wrath to judge and destroy Jerusalem and remove the obsolete and empty Old Covenant system and people (fulfilling of Heb. 8:13).

Exodus typology: the OT type/shadow of the 1st Exodus was not consummated until OC Israel entered the physical promised land. Their original OC type/shadow Passover began with the sacrificing of the Passover lamb introduced in Exodus 12, while Israel is still in bondage. They ate the first Passover while they were still in Egyptian bondage. In Numbers 9:5, they ate of it again, while they are wandering in the wilderness. And then in Joshua, they entered the land:

- “Then the LORD said to Joshua, "**Today** I have rolled away the reproach of Egypt from you." So the name of that place is called Gilgal to this day. 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.” (Joshua 5:9-10. NASB)

Throughout the history of Israel, the Passover recalled not only the sparing of the houses marked with the blood of the Passover lamb, but also Israel's subsequent deliverance out of slavery in Egypt; a deliverance that **was consummated forty years later** in the crossing of the Jordan River. Once their redemption was consummated by their being in the physical promised land, only then were they truly redeemed from Egyptian bondage. This is also true of the second exodus generation. While free from the burden of the OC law since the cross, the 1st century believers persisted under reproach and persecution from OC Israel until the Lord returned for His bride to **rescue** them out of this physical realm to take them to the true **heavenly Promised Land** for their marriage to the Lamb, **before** the outpouring of wrath on Old Covenant Israel.

Jesus' return/*Parousia* would consummate the second exodus bringing His saints back with Him to Heaven to the **heavenly Promised Land** where they would literally see God "**Face to face**," fulfilling what Paul wrote about in:

- "For we know in part and we prophesy in part; but when the perfect comes, the partial will be done away. When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. For now we see in a mirror dimly, but then **Face to face**; now I know in part, but then I will know fully just as I also have been fully known." (1 Corinthians 13:9-12. NASB.)

"**The Perfect**" here is a reference to the antitype consummation of the New Covenant eternal Kingdom at the return of Christ. "**Face to face**" is to be in heaven in the very presence of God. When Christ ascended He was **glorified** with the glory He had from before He was incarnate (John 17:5; Phil. 2:6-8). In Philippians 3:20-21 Paul states this **new glorified personal body Christ is what Jesus had after He returned to heaven. Christ is God** the Son, and upon His ascension was then fully glorified with the glory He had from all eternity (1 Tim. 3:16). When Christ returned at His second coming He returned from out of the heavenly Holy of Holies and descended with the heavenly Kingdom, bringing it to reunite **heaven** (the **unseen** realm where God and the heavenly beings dwell) and **earth** (the **seen** realm where man dwells) (Eph. 1:10).

At the *Parousia* in the Spring of AD 66 Jesus descended from heaven into the "aer" and raised the dead righteous souls from out of Hades/Sheol in the unseen realm where they were, and then changed the living righteous into the unseen realm. They were all given their new immortal heavenly bodies and caught into His presence and literally saw Him "**Face to face**."

Those saints then “**knew as they were known.**” (1 Cor. 13:12; cf. Isa. 52:8). Christ had ascended and gone away to receive His Kingdom from the Father (Luke 19:1-4), and now returned at His *Parousia* bringing that eternal Kingdom and heaven down with Him, fully consummating it in AD 70 after the completion of the pouring out of His wrath, where now heaven and earth (unseen and seen realms of the one eternal Kingdom) were reunited and God would from then forevermore dwell among men (Ezek. 37:26-28).

The Year of Jubilee was also to be announced on *Yom Kippur*:

- “You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.” (Leviticus 25:9-10 NASB)

This is echoed in the New Testament writings → at that last trumpet announcing the “The Day of Lord” and the outpouring of God’s wrath had arrived in the Spring of AD 66 the dead ones were raised in the unseen realm into their heavenly incorruptible bodies, the 1st century living saints were changed into the unseen realm (raptured) into their incorruptible bodies in a twinkling of the eye, and all were caught together in the unseen realm where Christ was, to be with Him forevermore (1 Cor. 15:50-53; 1 Thess. 4:15-17)

The Jubilee year (release of captives) could **only** be proclaimed on *Yom Kippur*. The ultimate fulfillment of the year of Jubilee took place at the end of Christ’s 3 ½ year *Parousia* (Second Coming) in AD 70. At the finish of the wrath outpouring on OC Israel, coinciding with the complete consummation of the eternal Kingdom, Christ took His bride (the raised righteous dead and changed living) into the promised complete and full rest **in the heavenly Promised Land**. So, the year of Jubilee and the Day of Atonement speak of the fullness of the redemptive plan of God for man. It can't be proven, but some say that AD 70 was a Jubilee year! Which would make perfect sense.

Yahweh divinely placed the Day of Atonement before the Feast of Tabernacles, which is called "The Season of Our Joy."

Feast 7: The Feast of Tabernacles (Leviticus 23:33-44)

- “Again the LORD spoke to Moses, saying, "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD.' On the first day is a holy convocation; you shall do no laborious work of any kind. 'For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. 'These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD – burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day – besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD. 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. 'You shall thus celebrate it as a feast to the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.'" So Moses declared to the sons of Israel the appointed times of the LORD.” (Leviticus 23:33-44 NASB)

This is the seventh Feast on the seventh month, and it was to last for seven days. The number "seven" is the biblical number of completion. This is the grand finale in God's plan of redemption; Yahweh dwelling with His people.

The Feast of Tabernacles is the most joyful and festive of all Israel's Feasts. It is also the most important and prominent Feast, which is mentioned more often in Scripture than any of the other Feasts. The Feast of Tabernacles is known by at least two names in Scripture. Most often it is referred to as "*Sukkot*" or "Booths or Tabernacles." The English word "tabernacle" is from the Latin *tabernaculum*, meaning: "booth" or "hut." It acquired this name from the biblical requirement for all Israelites to dwell in tabernacles or temporary shelters during the holiday. It was to be an annual reminder of God's provision during the 40-year wilderness sojourn when Israel lived in similar shelters.

This final Feast of the year is also known in Scripture as the "**Feast of Ingathering**" for it was observed after all crops had been harvested and gathered:

- "Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field." (Exodus 23:16. NASB)

The Feast was celebrated with great joy. The joy was twofold, for it commemorated God's past goodness and provision during their wilderness sojourn, and it commemorated God's present goodness and provision with the completion of harvest.

The mood of *Sukkot* is joyous, and it is a time for celebration. Remember the progression: repentance on the Feast of Trumpets, forgiveness and atonement on *Yom Kippur*, and now it is time to rejoice and be glad during *Sukkot*:

- "and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. "Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful." (Deuteronomy 16:14-15. NASB)

Everyone, including Gentiles (stranger), were commanded to rejoice during *Sukkot*.

The Feast of Tabernacles falls in the autumn of the year. On the Hebrew calendar, it occurs on the 15th day of *Tishri*, the seventh month (usually late September to mid-October); only five days after the solemn Day of Atonement. The Feast of Tabernacles lasts for seven days. The first day and the day after Tabernacles (the eighth day, known as *Shemini Atzeret*) are considered sacred assemblies, or Sabbaths (Lev. 23:36, 39). As such, no work of any kind is permitted on these days.

Three portions of Scripture outline the biblical observance of the Feast of Tabernacles. The people were to live in booths and rejoice before Yahweh with branches (Lev. 23:33-43). There were to be many daily, sacrificial offerings (Numbers 29:12-39). In a sabbatical year, the Law was to be publicly read during Tabernacles (Deut. 31:10-11).

Because of the joy associated with the Feast of Tabernacles, it became the most prominent of Israel's holidays. It was referred to simply as "the holiday" by the ancient rabbis. The importance of the Feast of Tabernacles is also seen in its inclusion as one of the three pilgrim feasts; Passover and Pentecost being the other two. Three times during the year, all Jewish males were required by Yahweh to appear before Him in the Temple. These were known as Pilgrim Feasts because of the required pilgrimage to Jerusalem. During the Feast of Tabernacles, the people brought their tithes and offerings to the Temple, for they were not to "*appear before Yahweh empty-handed.*"

Great importance is seen in the scriptures with the great number of required sacrifices during this Feast week. Further importance is seen in the fact that it was during this festival in which Solomon dedicated the newly built Temple to Yahweh (2 Chron. 7:8-10). At that ancient observance of Tabernacles, the *Shekinah* glory of Yahweh descended from Heaven to light the fire on the altar and fill the Holy of Holies.

The Service of the Feast of Tabernacles:

In the days of the Temple, the Jewish pilgrims flocked to Jerusalem for the Feast of Tabernacles. Upon arrival in Jerusalem, the pilgrims focused their energies upon building booths for the Feast. By the afternoon of *Tishri* 14, thousands upon thousands of leafy booths lined the streets and dotted the surrounding fields and hills. All were carefully located within a Sabbath day's journey (a little more than a half mile) of the Temple. At sundown, the blast of the *shofar* (ram's horn) from the Temple announced the arrival of the holiday. A sense of increased excitement fell over the city as darkness came. Myriads of twinkling campfires studded the surrounding countryside.

The Feast of Tabernacles occurs at Israel's change of seasons and marks the beginning of the winter, rainy season. These refreshing rains bring necessary moisture for working the soil and the sprouting of new crops.

During the Feast of Tabernacles, the intense anticipation of rain came to be reflected in the temple services. Each morning of Tabernacles, a water libation (sacrificial pouring out water) was offered to Yahweh as a visual prayer for rain. Shortly after dawn each morning, while the many sacrifices were being prepared, the high priest was accompanied by a joyous procession of music and worshipers down to the Pool of Siloam. The high priest carried a golden pitcher capable of holding a little more than a quart of water. He carefully dipped the pitcher into the pool and brought it back to the Temple Mount.

At the same time, another procession went down to a nearby location south of Jerusalem, known as *Motza*, where willows of the brook grew in great abundance. They gathered the long, thin willows and brought them back to the Temple. At the Temple, the willows were placed on the sides of the altar so that their tops formed a canopy of drooping branches over the altar. Meanwhile the high priest with the water from the Pool of Siloam had reached the southern gate of the Temple. It was known as the WATER GATE because of this ceremony. As he entered, three blasts of the silver trumpets sounded outside the Temple, and the priests with one voice repeated the words of Isaiah:

- “Therefore you will joyously draw water from the springs of salvation.” (Isa. 12:3. NASB)

The high priest slowly proceeded then to the stone altar in the Inner Court of the Temple and ascended the right side of the ramp. At the peak, he turned to the left where there were two silver basins which drained to the base of the altar. One was reserved for the regular drink offerings (libations of wine), and one for the water libations during this Feast.

As the high priest poured out the water libation before Yahweh, a drink offering of wine was simultaneously poured into the other basin. Three blasts of the silver trumpets immediately followed the pouring and signaled the start of the Temple music. The people listened as a choir of Levites sang the *Hallel* (i.e. the praise Psalms 113-118). At the proper time, the congregation waved their palm branches toward the altar and joined in singing:

- “LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!”
(Psalms 118:25. NASB)

At the same time the priests, with palm branches in hand, marched once toward the altar.

Psalm 118 was viewed as a messianic Psalm, and, as such, gave the feast a messianic emphasis. This is why Jesus was greeted by the crowds shouting, "*Hosanna*" (Hebrew for "save now") and waving palm branches on His triumphal entry into Jerusalem (Luke 19:38; John 12:13). They viewed Him as the Messiah King, come to deliver ("save now" Israel in fulfillment of Psalm 118).

This same imagery is in view in Revelation 7:9-10, where redeemed saints worship, with palm branches in hand, around the throne of God and of the Lamb.

The celebration of the water pouring (as opposed to the ceremony) was observed during the evenings of the Feast by an impressive light ceremony in the Temple. As the second evening of Tabernacles approached, the people crowded into the vast outer court of the Temple known as the Court of the Women. In the center of the court stood four towering menorahs (lamp stands), each with four branches of oil lamps. Their wicks were manufactured from the worn-out linen garments of the priests. Each menorah had four long ladders leading up to the lamps, which were periodically refilled by young priests carrying large pitchers of olive oil. The Feast of Tabernacles began in the middle of the lunar month, when the harvest moon was full and the autumn sky was clear. The outline of the surrounding Judean hills was clearly visible in the soft moonlight. Against this backdrop, the light of the Temple celebration was breathtaking. All night long the elders of the Sanhedrin performed impressive torch dances, while the steady yellow flames of the menorah oil lamps flooded the Temple and the streets of Jerusalem with brilliant light.

The sound of Temple flutes, trumpets, harps, and other stringed instruments swelled as a group of young Levites would recite the 15 Psalms of Degrees (Psalms 120-134). With each new Psalm they descended to the next step.

This celebration was repeated every night from the second night until the final night as a prelude to the water drawing the next morning. **Nothing in ancient Israel compared to this light celebration.** It was so spectacular that the ancient rabbis said, "He that hath not beheld the joy of the drawing of the water (the *Simchet Bet Hasho'ayva* celebration) hath never seen joy in his life (*Sukkah* 5:1). The light celebration was reminiscent of the descent of the *Shekinah* glory in Solomon's day, and looked forward to the return of the glory of Yahweh.

This Feast also served as the historical backdrop for the important teachings of Jesus in John, chapters 7-9. John recorded that it was the day after the Feast of Tabernacles (**the eighth day**), which was considered a Sabbath, when Jesus returned from the Mount of Olives to teach in the Temple (John 8:2; cf. 7:2, 37). During the Feast of *Sukkot* it was said that Jerusalem was the light of the world. As the Pharisees came to entrap Him, Jesus proclaimed:

- “Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (John 8:12. NASB)

The Pharisees did not question the meaning of His statement. They knew it was a messianic claim, for they immediately called Him a liar. They were familiar with the many titles in Scripture which ascribed LIGHT to the Messiah. He is called the "Star out of Jacob," the "light of Israel," the "light of the nations (Gentiles)," a "refiner's fire," a "burning lamp," and the "Sun of righteousness."

According to the idioms and symbols understood and practiced by the writers of the New Testament, the symbol of light spoke of the menorah in the Temple. The Menorah, which is one of the oldest symbols of the Jewish faith, is a seven-branched candelabrum used in the Temple. It has been said that the menorah is a symbol of the nation of Israel and their mission to be "a light unto the nations."

Later, that same eighth and last day of the feast, the Messiah reinforced this same truth when He healed the blind man. As He did so, He repeated, "*As long as I am in this world, I am the light of the world*" (John 9:5). The Pharisees were again angered at Jesus. The issue continued to be His messiahship (John 9:22). This time, however, they chose to find fault in that He had healed the blind man on the eighth day, which was a Sabbath (John 9:14). More than just a messianic claim, Jesus's claim to be the "light of the world" carried a reference to the Temple light celebration. The celebration was still vivid in their minds. **They had just celebrated it six nights in a row.** The light that Jesus offered would light not just the Temple, it would light the whole world. He, Himself, was the source:

- “He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth.’” (Isaiah 49:6. NASB)

The Servant of Yahweh is Jesus, He is the light of the nations.

On the seventh and final day of the Feast of Tabernacles, the Temple services reached a climax. Jewish tradition held that it was on this day that God declared whether there would be rain for the coming year's crops. Consequently, on this final day of the Feast, the Temple water-pouring ritual took on great importance. Water was the foremost thought on every one's mind.

On the other six days of this Feast, the silver trumpets gave three blasts. On this day the trumpets gave three sets of seven blasts. On the other six days, the priests made but one circuit around the altar. On this day, the priests made seven. As they marched around the altar, they sang the Hosanna verse (Psalm 118:25), and the people waved palm branches. For these reasons, the day was known as *Hoshanah Rabbah*, or "Great Hosanna." Thoughts of rain for the coming year and messianic fervor were at their highest pitch.

The year was AD 30. It was *Hoshanah Rabbah*, the last day, the great day of the Feast of Tabernacles. As the people intently watched the priests conduct the service, a loud voice rang out from the crowd. The priests glared in consternation, and the people whipped around in great surprise to see who dared interrupt the service. They saw a young Galilean in His early 30's, the one whom many held to be a great rabbi, a prophet, or even the Messiah:

- "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'""(John 7:37-38)

The sound of His words produced silence, then ecstasy. The religious leadership was infuriated, indignant, and threatened. Some wanted to kill Him:

"Some of them wanted to seize Him, but no one laid hands on Him." (John 7:44 NASB)

The authoritative claim was understood by all, believed by some, spurned by others. Jesus was claiming to be the long awaited and promised Messiah.

The Type:

It was during the time of this Fall Feast that marks the beginning of the construction of God's *sukkah*, the sanctuary in the desert (Exodus 25:8-9). In Exodus 25:9, the word *tabernacle* is the word *mishkan* in Hebrew. According to tradition, Moses again ascended Mount Sinai for 40 days and nights to receive the second set of tablets and descended on *Yom Kippur*, carrying them as a sign of God's forgiveness of Israel for the sin of the golden calf and as a symbol of the lasting covenant between God and Israel (Exodus 24:12-18; 34:1-2; 27-28). The following day Moses relayed God's instructions for building the *mishkan* → a dwelling place. Why was the *mishkan* built?

"Let them construct a sanctuary for Me, that I may dwell among them." (Exodus 25:8 NASB)

To establish the relationship between Yahweh and Israel, God would dwell amidst the people. Therefore the *mishkan*, the tabernacle in the wilderness, was instructed to be built by God for Him so He could dwell with His people. Spiritually speaking, this physical tabernacle was given by God to teach and instruct us that He desires to live and dwell with His people.

The *sukkah*, or booth, symbolizes man's need to depend upon God for his provision of food, water, and shelter. This is true in the spiritual realm as well. With this in mind, let's look at the context by which the word *tabernacle* is used in the New Covenant.

Jesus tabernacled (sukkot) among us (John 1:14). The Apostle Paul told us that our earthly physical bodies were tabernacles:

- "For we know that if the earthly **tent** which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1)
- Peter spoke about his coming time he would have to die and leave his earthly body, "Yes, I think it meet, as long as I am in this **tabernacle**, to stir you up by putting you in remembrance; knowing that shortly I must put off this my **tabernacle**, even as our Lord Jesus Christ has showed me." (2 Pet. 1:13-14. KJ 2000 Bible)(See also 1 Cor. 3:16)

The Bible speaks of both new heavenly bodies for each believer not made with hands which are reserved for each of us when we leave this world and receive them from God, as well as a heavenly tabernacle (2 Cor. 5:1-2; Heb. 8:1-2; Rev 13:6; 15:5). This heavenly tabernacle is seen coming to earth (Revelation 21:1-3. Clearly this is symbolic and not a physical, literal city. It is symbolic of the bride of Christ. Revelation 21:9-10, 14; Eph. 2:19-22). The church is the true spiritual tabernacle or body of Christ: (**read**) 1 Cor. 12:12, 27; Eph. 4:12, 5:23; Rom. 7:4 (We will look further into this in **Study Series 12 The Messianic Temple**).

So, the booth, or *sukkah*, was a temporary dwelling place. Historically, it was to remind the people of their exodus from Egypt as described in Leviticus 23:42-43. Prophetically, the *sukkah* pointed toward the return of Christ, when Christ would raise the righteous dead souls out of Hades/Sheol, rapture the righteous living, and they would all literally see Him “**Face to face**” and forever be with and dwell with Him in heaven forever.

One of the most outstanding truths of the Feast of Tabernacles involves the seasonal rains in Israel. Christ is the rain that came down from Heaven as well as the living water and the fountain of living water spoken of in John 4:4-6, 10-14, 20-24; and Rev. 21:6 and 22:1-5, 17 (See also the reference to Yahweh in Jer. 2:13). Christ desires that we drink of the water He gives, which results in everlasting life in heaven (John 4:14) that we might be filled (Matt. 5:6).

The fullness of this Feast was experienced at the coming (*Parousia*) of Christ with the resurrection of the righteous dead and rapture of the righteous living in the Spring of AD 66, and the subsequent taking of them with Him to His Father’s heavenly home for the wedding in AD 70.

The Old Covenant type/shadow Feast of Tabernacles was to celebrate and commemorate: 1) The end of the wanderings in the desert of the children of Israel. 2) It also was a celebration of their inheritance of and entry into Canaan → the earthly promised land.

The anti-typical fulfillment came at the end of the 40 year transition period (AD 30 -70) when the obsolete empty Old Covenant city and temple were destroyed, the righteous dead and living taken home to heaven, and the New Covenant eternal Kingdom fully consummated. The New Heavens and Earth relationship in the shed blood of Christ between God and man was fully consummated. The resurrected righteous and raptured righteous were taken to heaven to “tabernacle in the very **Face to face** presence of God in the unseen realm,” and the post AD 70 church would be where God would now tabernacle with man in the seen realm in the church.

Tabernacles speaks of the final harvest, as well as the final rest. Remember this was a 7 day feast with a Sabbath on the eighth day. (**Read**) Lev. 23:36 again. The end of the 7th Feast was a separate or 8th Feast. It was called Shemini Atzeret, and meant a **sacred assembly/ingathering**. It was the type/symbol/sign of the full consummation of the Festal calendar. Why was that Sabbath at the end of the Feast? It pictures REST! Do you remember what Paul had told those Christians in Col. 2:17? (**Read**). The very Sabbaths he spoke about in verse 16 still were shadows in existence at the time he wrote them in AD 63. However, he goes on to tell them in verse 17 how that fulfillment, or substance, in Christ was **about to come** (Greek: mello). Yeshua the Christ is our Sabbath rest, and He was about to return just a few years later. He was coming to rescue His persecuted followers **before** the outpouring of wrath and take them home to heaven and remove the obsolete Old Covenant type/shadow. We, as believers, now rest totally and completely in Him, and then upon our physical death we will immediately go into His physical presence and will literally see Him “**Face to face**” and enter the heavenly Promised Land to forever rest in His presence.

I mentioned earlier in our study that the Feast of Tabernacles is also known in Scripture as the “**Feast of Ingathering**,” for it was observed after all the crops had been harvested and gathered:

- “And He will send forth His angels with a great trumpet and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.” (Matthew 24:31. NASB)

- On Pentecost in the Spring of AD 66 Jesus inaugurated this “ingathering” when He raised the righteous dead souls out of Hades/Sheol, and sent forth His angels and raptured the 1st century righteous living saints, and gathered them all to Himself in the “aer” to be safe with Him (in the barn) before His angels gathered and bundled up the chaff on earth (disobedient OC Hebrews) into the cities to be burned in the outpouring of God’s wrath (Matt. 13:37-43, 49-50) (We will look at this in more depth in **Study Series 15 Lesson 3 Parable of the Tares**).
- "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch." "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall." (Malachi 4:1-2. NASB)
- Upon the completion of the outpouring of wrath on OC Israel with the destruction of Jerusalem and their temple in AD 70 Jesus took His “ingathered” bride back to His Father’s heavenly home for the full consummation of this “ingathering” for the wedding and celebration (Rev. 19:2, 7-9).

Just as Pentecost in AD 30 (the beginning of the church) was on an eight day (Sunday), so also Pentecost in AD 66 was on an eight day, where Jesus resurrected the righteous dead and raptured the righteous living to be gathered to Himself in the “aer,” to then be brought back with Him to His Father’s home in the heavenly Promised Land at the end of the Feast of Tabernacles/Sukkot in AD 70 (The end of the second exodus antitype true fulfillment of the OC 40 years dwelling in tents first exodus before they entered into the earthly promised land type).

Yahweh not only raised the righteous dead out of Hades/Sheol, raptured and gathered His 1st century children in AD 66, and brought them to the wedding in heaven in AD 70, but He also brought the heavenly realm down and re-united heaven (unseen realm) and earth (seen realm)(Eph. 1:10) and began to TABERNACLE in their midst in the post AD 70 church:

- “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,” (Revelation 21:1-3. NASB)

This age in which we now live is the eternal New Covenant Kingdom age. We are the seen realm of the **one eternal Kingdom** (consisting of both the **unseen heavenly realm** and the **seen earthly realm in the church**). God dwells among His church. We have access to the throne of God 24/7. As the saved of the nation’s we walk in the light in the seen realm of this eternal Kingdom. We are the light of the world today, a city set on a hill:

- “In the daytime (for there will be no night there) its gates will never be closed; and they will bring the glory and the honor of the nations into it;” (Revelation 21:25-26. NASB)

What does that mean? Look at Isaiah 60:11:

- "Your gates will be open continually; They will not be closed day or night, So that men may bring to you the wealth of the nations, With their kings led in procession." (NASB)

Here we see the reason that these gates are never shut; that men may bring into it the wealth of the Gentiles and their kings in procession. This is a reference to the power of the Gospel.

The next verse tells us that only those written in the Lamb’s Book of Life may enter it:

- “and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.” (Rev. 21:27)

Salvation is always available, the gates are always open to this city. Look at chapter 22:

- “Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.” (Revelation 22:1-2. NASB)

Here **the river of the water of life flows forth from the heavenly Temple into the earthly realm of the church to the nations of the world.** The **Tree of Life is there in the "heavenly realm" of the city,** and **its leaves are for the healing of the nations in the "earthly realm."**

The river of the water of life was predicted in the Tanakh in Ezekiel 47. We are to be involved in taking the water of life to the nations. What is the water of life? Rev. 22:17 (NASB):

- "The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost."

This is a call to salvation! The world is **not ended** after the creation of the New Heavens and the New Earth → this is the **beginning** of the everlasting growth of the eternal Kingdom (Isa. 9:7; Eph. 3:21). We, the church, are the visible realm of the eternal Kingdom and are to bring the everlasting gospel to the nations to bring healing and save souls and add to the **everlasting increase of the Kingdom.**

We are now living in the **seen earthly realm** of the New Heaven and Earth **one eternal Kingdom** (once we physically die in this earthly **seen realm of the Kingdom** we will then live forever more in our new glorified bodies in the **unseen heavenly realm of the "one" eternal Kingdom**). We are part of the one true church/body of Christ. The Holy Spirit indwells each and every believer and Jesus and His Father dwell among us, and we need no earthly Temple; we need none of the rituals and ceremonies of the Old Heavens and Earth.

C.H. Spurgeon said: "Did you ever regret the absence of the burnt-offering, or the red heifer, or any one of the sacrifices and rites of the Jews? Did you ever pine for the Feast of tabernacle, or the dedication? No, because, though these were like the old heavens and earth to the Jewish believers, they have passed away, and we now live under the New Heavens and a New Earth, so far as the dispensation of divine teaching is concerned. The substance is come, and the shadow has gone: and we do not remember it." (*Metropolitan Tabernacle Pulpit*, vol. xxxvii, p. 354).

The Old Heavens and Earth world order under the administration of animal sacrifice, which was epitomized in OC Judaism has passed away, and **we now live** in the New Heavens Earth world order through the shed blood of Christ in the **seen** realm of the New Covenant eternal Kingdom. May God help us to fully understand and serve in our position in the **seen** realm of the New Heavens and Earth, where righteousness dwells, and where Yahweh dwells with His people.

***Addendum: Important note about Calendar(s) and the fulfillment of the Festal**

Calendar:

In regards to the Jewish calendar revolving around their feast days, it is important to remember that Passover was the beginning of their **national** calendar, just like Canada Day (July 1st) was the beginning of Canada as an independent nation. However, we use at least two other calendars here in the West. One is the solar calendar beginning in January, and another is the School Year calendar beginning in September. Furthermore, farmers work with their own agricultural calendar. So, not all of the events in our lives are associated with the solar calendar. Nor did the Jews have only one calendar to work with.

Israel had a **national** calendar beginning at their exodus from Egypt (April). They also had an **agricultural** calendar (or world calendar) beginning in the Fall (Sept-Oct). They believed (I believe correctly) that the world was created on the day of Rosh HaShana (the Day of Trumpets) (Hebrew means “Head of the Year” or beginning of the year). And it should be noted here that some Christians have suggested that Jesus was born on Rosh HaShana (as I believe), thus ushering in not only a new year on the calendar, but also a new creation. Rosh HaShana in the Jewish **agricultural** calendar is the day when the new year is counted which determines their sabbatical years and the Jubilees.

The Jewish **agricultural/world** calendar years were incremented each year at the Fall festival of Rosh HaShana (the Day of Trumpets). This means that the Fall Festivals are actually at the beginning of the **agricultural/world** calendar year, while Passover is at the beginning of their **national** calendar. So, there is a lot more going on here than just the **national** calendar starting with Passover. We Christians have radically over-simplified all of this and reduced it to a mere fraction of the meaning that it had for the Jewish people in Old Testament times.

There are thousands of books written on the Jewish festivals and their calendar system. We Christians are almost totally oblivious to the huge rich library of resources which the Jewish people have available to them. We are often satisfied with a meager little crumb off the table while the Jews feast on the lavish banquet of their festal traditions. They laugh at our ill-informed shallow understanding of the Temple, Sacrificial, and Festival systems. Their whole language and culture is wrapped up in that system. We Christians have not done a good job of understanding it.

I say all of the above in order to note that not a single one of the festivals, as far as I can tell, was ALL fulfilled at one single event in the life of Jesus and the Church. Instead, we see parts of several festivals fulfilled at the Cross, or at the Resurrection, the Ascension, Pentecost, or the *Parousia*. Thus, it is not legitimate to apply ALL of the Passover typology to the Cross, nor ALL of the Yom Kippur typology to the *Parousia*. The fulfillments cannot be tied up in a neat little package like that. Various aspects of each festival were fulfilled at different times in the work of Christ and in the Church.

For example, we see some aspects of the Passover typology (Death Angel killing the firstborn of the Egyptians, forty years wilderness wandering, etc.) fulfilled during the transition period, while other aspects were fulfilled at the *Parousia* when the wrath was poured out on the Jews. It is the same thing for the Yom Kippur typology. Some of it was fulfilled at the Cross (scapegoat), some at the ascension (High Priest entering the Holy of Holies with blood), and other parts of it at the *Parousia*.

In the Jewish agricultural calendar, Pentecost was the grain harvest festival in the Spring, while Sukkot/Tabernacles was the fruit and vegetable harvest festival in the Fall. I do not believe the Bible tries to posit the fulfillment of all aspects of ANY Feast into any single event in one year. Rather, that there are several aspects of many of the Feasts occurring during several different events between AD 30 – 70.

Another example of this “multiple dates and events” crosslink of Festal fulfillment can be seen in Jesus’ parable about the wheat harvest (Matt. 13) at the End of the Age, which is definitely focused on events at the *Parousia* in AD 66 – 70, however, some clear fulfilling aspects of this Feast of Pentecost we see applying to the beginning of the Church in AD 30 with the first fruits saved in Acts 2, as we looked at earlier in this study.

So, again, I do not believe that it is possible to wrap up all of this Festal typology in one neat little package like some have tried to do. There is a lot more going on in the fulfilment of the Festal Calendar that needs to be studied and taken into consideration.

That all being said, I believe this two part **Study Series 8 Lesson 1 and 2** will provide an incredible amount of understanding and blessing for all, as we study through “YHVY’s” Festal Calendar, which He gave to Israel to display His plan of “redemptive history” → our God is a God of details and wonder.