

The Festivals of the Seventh Month

by Brian Convery, 7-3-04

Hi to one and all. Today's study is going to be our completion of the festivals of the seventh month and I've been looking forward to this study for some time. The fall or later feasts of the seventh month contain the second phase, as I call it, of God's plan of salvation. In actuality the second phase starts in the second half of Pentecost as we've so clearly seen in our recent study of the festival sacrifices.

Once a bride has been selected for the marriage to the Lamb of God, the Son of God, the first phase is completed. This phase is completed on the first half of the Feast of Pentecost. She is of her Husband's body. She is the early harvest depicted by the barley, starting on the Sunday which falls during the Days of Unleavened Bread (DUB). That harvest starts with the wave offering of the sheaf of barley and is completed after seven weeks. That is why Pentecost also bears the name Feast of Weeks. At that time we have the Father, Son, and wife set in the family. Now the Son and this wife will become fruitful and multiply. They will be directly responsible for adding children to the family of God, the Father, who is the Patriarch. We have seen throughout our studies that the scriptures show us a definite time line exists between the plan of salvation, as depicted in the festivals, as well as all of the various components of the family of God. To a great extent that plan is all about the qualifying process to be members of that family and to the extent of how we are all placed in it and the functions we will perform. Some time back we completed the study entitled, "The Feast of Tabernacle and the Restoration of Israel." It was my purpose in that study to show what that seven day festival meant to the time line of the plan of salvation and the building of the family. It's purpose as we clearly have seen is depicted in the two names God calls it, those are the Feast of Tabernacles and the Feast of In-gathering. It is all about Israel being restored to her rightful place as God's chosen physical nation and people. Once again those are not my words, those are the words from the bible, from the holy word of God. She is gathered back to the holy land as defined by God and given the opportunity to know who and what she is. She will tabernacle with God and be restored. Yes, Israel will be healed during that time frame. This seven day

festival is not about the qualifying of the bride as some teach, that is an error. The bride's qualifying time is depicted in the events of the seven Days of Unleavened Bread and the seven weeks journey to Mount Sinai and the Feast of Pentecost. It is very important to understand these things in order to understand what the events depicted in the Feast of Trumpets, Atonement, Tabernacles, and the Great Last Day mean and typify in the plan of salvation, in the very time line. Each one of God's festivals is tied to the one which follows it as to this time line of qualifying to enter the family of God. Let's hit the book and pick this process up in the start of the seventh month at the Feast of Trumpets. And we find that in Leviticus 23:23-25.

23: "Then the LORD spoke to Moses, saying,
24: Speak to the children of Israel, saying: In the seventh month, on the first day of the month, you shall have a sabbath-rest [*shabbathon*], a memorial of blowing of trumpets, a holy convocation.
25: You shall do no customary work; and you shall offer an offering made by fire to the LORD."

The interlinear says of it.

23: "And Jehovah spoke to Moses, saying,
24: Speak to the sons of Israel, saying, In the seventh month, on the first day of the month, you shall have a sabbath, a memorial acclamation, a holy gathering.
25: You shall do no work of service and you shall bring a fire offering to Jehovah."

The New King James Version called it, "a memorial of blowing of trumpets." The Interlinear called it "a memorable acclamation." In fact in the break down of the Hebrew in the Interlinear off to the side is translated, "a reminder signal." It would appear from the translations that there is a different emphasis placed on the underlying function of this day. So what is it, a reminder signal, a memorable acclamation, or a memorable blowing of trumpets? Does it encompass all of these or none of these? To get the answer we must go to the Hebrew language and the pattern of events found in scripture as to this day. We will do

that in a minute. Let's first address God's very first command about this day. He instructs us that it is to be kept on the first day of the seventh month. That is the only commanded time that this festival or appointed time of meeting can take place to be pleasing to God. Those who follow the Rabbinical Calendar, often keep this function on a day that is not commanded by God. As most of us are aware, the Rabbinical Calendar calls the day they keep as the Feast of Trumpets, New Year. Now there is no command in the bible to do so. In fact the bible in Exodus 12:2 states:

2: "This month shall be **your** beginning of months; it shall be the first month of the year to you.

That's very clear. Now what month is the bible talking about here in Exodus 12:2? Abib! Exodus 13:4, 23:15, 34:18 and Deuteronomy 16:1 absolutely confirm that. It is clearly not talking about the seventh month of Tishri is it. The Rabbinical Calendar uses the first day of Tishri as their calculating point for the calendar thus they call it the New Year. We're not going to get into any sort of lengthy discussion on that subject for it can be found in the calendar study article. But two important points need to be brought up at this time. The one we have just addressed, and the other is Rabbinical postponements or *dehiyyot*. The authors of the Rabbinical Calendar used at present, were very dedicated to their traditions, so much so, that the traditions took precedent over the word of God, as is clearly displayed in the Mishnaic and Talmudic teachings. In brief, if the first day of Tishri fell on a day of the week that would make the Feast of Atonement fall on a Friday or Sunday, they adjusted it. If it would cause the last day of the Feast of Tabernacles, *Hoshana Rabba*, to fall on a Saturday, they would once again adjust it so it did not. Once they adjusted one of these they would then have another problem because they would have affected the actual number of days in a year so they needed to add another adjustment. All this is covered in detail in the calendar study, and covered in detail in the Encyclopedia Judaica, and many other sources for that matter. With all this tampering with God's direct instruction they have lost sight of what this day represents, as well they keep it the majority of the time on a day not appointed by God. So it should come as no surprise that those who follow their erroneous

traditional calendar are also confused about the prophetic events which will take place on this day. No it is not a New Year's celebration, and no it is not kept on the last day of the sixth month or the second day of the seventh month. God tells us it is to be kept on the first day of the seventh month with no exceptions whatsoever. The first day that the new moon is visible from Jerusalem is the start of the month. That is the simple instruction God has left us. Yes, the law goes forth from Jerusalem as Isaiah 2:3 tells us. God has not changed that. God has not given Rabbinical Jews any authority in the matter. Unfortunately the deceived of this world and of those called of God have placed their hope in the false calendars of men which have changed the appointed times of God, His *moedim*. They keep the wrong New Year, Passover, Days of Unleavened Bread, Pentecost, Trumpets, Atonement, Tabernacles, and Last Great Day the vast majority of the time. In fact they always are in error on the first three, Passover, Unleavened Bread, and Pentecost for many reasons. Earlier we talked about three different translations of Leviticus 23:24. When God names His feast days, He is always telling us about the events they are depicting. I think we all understand that. For instance, the Passover of the Lord is just that, when He protected the firstborn of Israel when the death angel passed over. We can see the same things in all names of the feasts. That holds up as well for the first day of the seventh month. Let's examine this. The New King James says of it in verse 24.

24: "Speak to the children of Israel, saying, In the seventh month, on the first day of the month, you shall have a sabbath rest, [*shabbathon* #7677] a memorial of blowing of trumpets, a holy convocation. [or *miqra* which means rehearsal]"

The Hebrew word for memorial here is #2146.

Strong's says of it:

"*zikrown*, from #2142 a memento, or memorable thing, day or writing and is translated memorial or record. It's root word is *zakar*, which is a prime root"

and Strong's says it means:

"to mark so as to be recognized, i.e. to remember, by implication to mention."

The Brown Driver Briggs says of it:

"memorial remembrance as memorial day,

memorial usage, memorial objects, memorial records, etc...”

It says of its root:

“remember as in recall or call to mind.”

This is very important because this Hebrew word meaning remembrance or something to be called to mind precedes the Hebrew word, *teruwah* #8643.

Strong’s says of it:

“from #7321 clamor, i.e. acclamation of joy or a battle cry especially clangor of trumpets as in alarm. It’s root is *ruwa* #7321.”

Strong’s says of it:

“a prime root, to mar especially by breaking, figuratively to split the ears with sound, i.e. shout for alarm or joy.”

The Brown Driver Briggs says:

“of #8643 *teruwah*, shout or blast of war, alarm or joy, etc... 1) Alarm of war, war cry. It gives the example of Joshua 6:5.”

The Interlinear says of Joshua 6:5

5: “And it shall be when they make a long blast with the ram's horn, and when you hear the sound of the horn, all the people shall shout [#7321] with a great shout; [#8643] and the wall of the city shall fall down flat, and the people shall go up each man in front of him.”

2) Blast for march. Numbers 10:5-6

5: “When ye blow an alarm, [#8643] the camps that lie on the east side shall then pull up.

6: When ye blow [#8628] an alarm [#8643] the second time, the camps that lie on the south side shall pull up: they shall blow [#8628] an alarm [#8643] for their journeys.”

This is obviously talking about the blowing of the silver trumpets. Leviticus 25:9

9: “Then shalt thou cause an alarm (#8643) the ram’s horn to pass over [something very important here brethren] in the seventh month, in the tenth of the month. . .”

Once again this alarm is the blowing of a ram’s horn as

we’re looking at Trumpets here or the silver trumpets. But it’s used as the blowing of horns. There’s just absolutely no question about that from scripture. We have seen the word to describe a great shout by people at the time the trumpets were blowing, as well as representing the result of the blowing of the silver trumpets and a ram’s horn. The Brown Driver Briggs goes on to mention two other categories as well, but the point I am making here should be clear to all. The Hebrew word, *teruwah*, or #8643 can be used in both shouting and trumpet blasts. There are some of my friends that insist it is only about shouting. That is an error and can lead to a false understanding of the prophetic events of the first day of the seventh month. So what is God telling us about this day? What are we to be rehearsing by keeping it? What is it that has to be brought to memory when we keep it? What is it depicting? Are we to be remembering a great shout or a trumpet blast? Which of the two if any at all? The prophetic activities of this day give us the answers brethren. The clear and undeniable time line of the plan of salvation as depicted through the keeping of the festivals of God is found in Revelation 19 and 20. In Revelation 19:7-8 we see the marriage of the Lamb and His wife. This depicts the Feast of Pentecost or the Feast of Weeks. In verses 11-16 we see Jesus Christ, the Word of God, returning to the earth with His bride to make war.

11: “Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

12: His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.

13: He was clothed with a robe dipped in blood, and His name is called The Word of God.

14: And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

15: Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

16: And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.”

There is no misunderstanding who this is. In fact, there should be no misunderstanding who they are. Here we see the Word of God who is also the Lamb of God in verse 7, returning to the earth to make war and bring judgment on the nations. He is accompanied by His wife, the 144,000, who are clothed in fine linen, white and clean, just as verse 8 depicts her and they are riding white horses like Him. We have often referred to this time period as that of the seventh trump. As we understand this is the trumpet of war. That is what is being discussed as well in Revelation 11:15-19.

15: "Then the seventh angel sounded: And there were loud voices in heaven, saying, The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!

16: And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God,

17: saying: We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned.

18: The nations were angry, and Your wrath has come, And the time of the dead, that they should be judged, And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great, And should destroy those who destroy the earth.

19: Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail."

Christ now returns to the earth for judgment and war. Not only has He returned to judge the nations, but also the devil as well. His return is to rule also and the word there is *poimen*, shepherd. This all commences when the temple of God is opened in heaven and the ark of the covenant is seen in heaven and He and His chosen bride are seen on white horses. This all happens at the sound of the seventh angel blowing the trumpet of war. Christ and His bride are in heaven here. They are not on the earth when this starts. In Revelation 19:7-9 we clearly saw that the bride was in heaven with the Lamb at the marriage supper. Revelation 19 shows us this precedes the seventh trumpet of His return to earth to make war and in fact

His wife is with Him. We have not always recognized this in the past have we? In fact many still do not accept this truth from the scripture today. We know for a fact that the seventh trumpet of war is not the last trumpet mentioned in 1 Corinthians 15:52 or 1 Thessalonians 4:16. Those are referring to the two silver trumpets that are blowing on the Feast of Pentecost at the time of the first resurrection, the time of the bride being united with her husband. First those who are dead, that's the first trumpet, and then those who are yet alive at the second or last trumpet. They are gathered to Christ in the air for the marriage supper. We have followed these teaching and patterns in great detail in the past and are aware of where they fit in the time line of the plan of salvation. The study entitled, "Pentecost and all it's Fullness" covers this thoroughly. This first day of the seventh month is the day of the seventh angel blowing the seventh trumpet of war. That is not a coincidence brethren. Seventh month, seventh angel, seventh trumpet, it is definitely something that should be brought to memory on this day, the first day of the seventh month. It is the start of Christ's reign on earth. He will judge the nations and make war on them at the onset of His rule. Remember what we read in Revelation 11:19, the ark of the covenant was seen in His temple. Now why would the scripture tell us that at this point in time just as He is about to make war? Let's follow the patterns. Remember Jesus Christ is the same yesterday, that's the old testament; today, the new testament; and forever, the kingdom. We can read of the accounts where the ark accompanied Israel to the scene of battles. 1 Samuel 4 and 2 Samuel 11 are just two of these times. In Joshua 6 we read the account of Israel's first battle having crossed into the promised land. That is very significant brethren. Not the time frame of it, but the event. In Joshua 6:2

2: "And the LORD said unto Joshua, [remember translated Yeshua] See, I have given Jericho into your hand, the king and the mighty men of valour."

Who does Jesus Christ slay when he returns to the earth for war in Revelation 19:18? Kings, captains, and mighty men. Don't forget this is at the time the ark of the covenant appears in heaven. Look what takes place in Joshua 6:3-7

3: "You shall march around the city, all you men of

war; you shall go all around the city once. This you shall do six days.

4: And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

5: It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him.

6: Then Joshua the son of Nun called the priests and said to them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7: And he said to the people, Proceed, and march around the city, and let him who is armed advance before the ark of the LORD."

Is this all coincidental; Yeshua, trumpets shouting, priests, ram's horns, a city being destroyed, ark of the covenant, promised land, a kingdom and king, his mighty men defeated, in fact a great slaughter? We can spend a lot of time following all these up, but that is not my purpose today. It is my belief that this account here, of Jericho, just after they crossed into the promised land is reminiscent of many events of the Feast of Trumpets and the war that takes place on that first day of the seventh month when Christ returns to establish His kingdom. Look at another tidbit to support this. Jericho is the Hebrew word #3405 *Yeriychoh*, Strong's says of it:

"perhaps from #3394 it's month or else from #7306 fragrant, Jericho or *Yeriychoh*, a place in Palestine."

I ask was Jericho fragrant to God? No, it was a stench. He ordered everything in it killed including the livestock. So let's follow the other lead, month or #3394. That is *Yareach*, Strong's says:

"from the same as #3391 the moon. Strong's says of #3391, it's root *Yerach*, from an unused root of uncertain significance, a lunation, i.e. a month."

Again I ask is this all a big coincidence or is God telling us something here about similar activities which will happen at the Feast of Trumpets which falls on the New Moon of the seventh month. That is the lunation

for anyone who missed it. The armies of heaven who accompany Jesus to war will proceed before the ark of the covenant and don't forget they are kings and priests with Christ. In Numbers 10:35

35: "So it was, whenever the ark set out, that Moses said: Rise up, O LORD! Let Your enemies be scattered, And let those who hate You flee before You."

Now let's pick up the events and the battle of the Feast of Trumpets from where we left off in Revelation 19:17-21

17: "Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come and gather together for the supper of the great God,

18: that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.

19: And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

20: Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image.

These two were cast alive into the lake of fire burning with brimstone.

21: And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh."

Very familiar scriptures to us. There are many prophesies we could turn to, to get further details on this battle. We are not going to do that at this time. However, I do want to point something out here. Verse 20 tells us the lake of fire is in place at the Feast of Trumpets. That is important why? Because with the Feast of Trumpets eternal judgment starts. We see the beast and the false prophet are thrown into it while yet alive. They're finished brethren. No resurrection for them. They are judged by Christ and eliminated forever. Remember verse 11, "Then I saw heaven opened." That's the same as Revelation 11:19, remember that!

11: "Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war."

The subsequent verses in Revelation 19 give us some of these details of judging and making war. It is very important to understand both aspects of this day of blowing of trumpets. All too often in the past we as a church have focused on this day as a day of war and a day of resurrection. The war was right, but the resurrection was and for many still is an error. We need to focus on righteous judgment to get the other key to the importance of this day and the time line. Here's where righteous judgment starts with the nations. Do all the nations receive righteous judgment on this day? No, they don't. In fact, only the beast and false prophet do. Now why only them? Because they have committed the unpardonable sin. They know exactly who and what they're fighting and had been opposing all the preceding years of their rulership. In cooperation they've prompted the following remember, "Worked signs in his presence by which he deceived those who received the mark of the beast and those who worshiped his image." All the armies gathered to fight against Christ and His bride. All of them gathered are deceived. That's why they are killed by the sword which precedes from the mouth of Christ and not thrown into the lake of fire. They will have a chance to repent or for that matter not repent in the future. The beast and the false prophet had passed that opportunity by many years prior to this battle and judgment. Up to this point righteous judgment was on the Church, but not all the Church. Let's review that. Let's go to Hebrew 5:12-6:6 as it gives us the criteria for this judgment.

12: "For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

13: For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

14: But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

1: Therefore, leaving the discussion of the elementary principles of Christ, let us go on to

perfection, not laying again the foundation of repentance from dead works and of faith toward God,

2: of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

3: **And this we will do if God permits.**

4: For it is impossible [we are going to see why and why only God can permit this to happen] for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

5: and have tasted the good word of God and the powers of the age to come,

6: if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame."

Every human being who has ever lived or will yet be born will have this opportunity brethren, but they won't all have it at this time. There is a time line to the plan of salvation. When they have been given the opportunity to receive the spirit of God to assist them in becoming skilled in the word of righteousness as we just read and if they truly reject it, there is no hope for eternal life, there only remains the lake of fire. This righteousness of the word is the same righteousness talked about in Revelation 19:11, "that the word of God will judge by." It is the Greek word, *dikaioisune*, or #1343 in the Strong's. It says of it:

"from #1342, equity of character or act, specifically Christian justification."

But it's a lot more than that. Listen to some of what Vine's says about it.

"#1343 is the character or quality of being right or just, it was formerly spelled righteousness which clearly expresses the meaning, it is used to denote an attribute of God, example Romans 3:5 the contents of which shows that the righteousness of God means essentially the same as its faithfulness or truthfulness, that which is consistent with his own nature and promises. Romans 3:25-26 speaks of his righteousness as exhibited in the death of Christ which is sufficient to show men that God is neither indifferent to sin nor regards it lightly. On the contrary it demonstrates that quality of holiness in Him which must find expression in His condemnation of sin."

Please ask ourselves, do we have that faithfulness of truth dwelling in us? Do we have an abhorrence toward sin? When we stumble through a sin, do we acknowledge that we've done so and repent? Are we sickened by the sinful judgments that surround us which are put forth as righteous acts? It's a character issue! It is a very personal issue! None of us can complete it for another! It is one on one with God. Vine's continues on with lots to say about this righteousness. It is all about being in a right relationship with God through Christ. That is why He will be the judge of it. Somewhere along the line, the beast and the false prophet commit this unpardonable sin and are thrown directly into the lake of fire and thus eternal death.

On the first day of the seventh month we are to bring a lot of things to remembrance. We've been forewarned and enlightened to the events of this day from the scriptures over the years. It is a day of trumpet sounding. Christ and His bride are about to establish the kingdom of God on earth, the promised land, the fulfillment of God's promises to us all. Just as physical Israel led by Joshua entered the promised land across the Jordan and basically fought against the foes of God so too will Christ and spiritual Israel. The second phase of the plan of salvation is in full swing when it happens. Christ's rule will be established first over men and then over Satan and then physical Israel will be restored and have the opportunity to complete that physical plan God had started so long ago. Then all mankind will have the opportunity to receive the gift of the spirit of God. We will cover all of that in this study shortly. One other point about this feast day. Some profess that each new moon day is a holy convocation on which no work can be done. That would be a *shabbath*, #7676 or *shabbathon*, #7677. If that's so why does God tell us that this specific new moon day must be a holy convocation, a *miqra*, and no customary work can be done on it. The answer is plain to see. Only the *moedim* or appointed times of God which are to be *shabbaths* or *shabbathons* are listed in Leviticus 23. God tells us that from the beginning of verse 2

2: "Speak to the children of Israel, and say to them: The feasts [moedim] of the LORD, which you shall proclaim to be holy convocations, these are My feasts."

The Interlinear translates it in the Hebrew

2: "Speak to the sons of Israel, and ye shall say to them, the set feasts of Jehovah, which ye shall proclaim them gatherings holy, these are my set feasts."

And then God lists them and their functions in the balance of Leviticus 23, and here is where He tells us which ones are holy *shabbaths* and *shabbathons*, to be kept without doing any work. Did God omit one? Did God forget to include a holy convocation which is also a *shabbath* or *shabbathon*? We all have to be the judge of these things brethren. He didn't once number here that every new moon day was to be one. These very special appointed times are very important to God and the time line to the plan of salvation. They are our road map to the peace of Christ and the hope which lies in us.

Now let's move on to the next great event in the time line of the plan of salvation. It too is now under assault as to the word of righteousness. Leviticus 23:26-32

26: "And the LORD spoke to Moses, saying:
27: Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.
28: And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God.
29: For any person who is not afflicted in soul on that same day shall be cut off from his people.
30: And any person who does any work on that same day, that person I will destroy from among his people.
31: You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.
32: It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."

There's a lot of instruction contained within these seven verses of the bible. Now we're going to focus on just those relevant to the study of the time line

represented in the festivals of the seventh month. It is very clear that verse 27 states that the Day of Atonement is on the tenth of the month. The Interlinear translates it: "On the tenth of this seventh month shall be a day [#3117 *yowm*] of Atonement." Of course we know *yowm* can be just the daylight period of time or a total 24 hour period which is talking about here because it's clarified later on as we'll see. Now God has just told us that the tenth day of the seventh month is the time period of this appointed time or feast. That time period starts at sunset at the end of the ninth and ends at sunset at the start of the eleventh day. Despite that clarity, there are some who teach and profess and thus deceive others into keeping the ninth of the month as the Day of Atonement. They stumble blindly over the word of God and would have others do likewise, in spite of what we just read in verse 27 and what is also repeated in Numbers 29:7 which says

7: "On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work."

In spite of that, they go to Leviticus 23:32 and claim it says not the tenth, but the ninth day of the seventh month is the Day of Atonement. Let's look into their error for a moment. It's a very big one when it comes to the events of the time line for Israel and the plan of salvation. From the New King James:

32: "It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."

Let's acknowledge right up front that this is not a very good translation of the Hebrew, but it is good enough to confirm that the Day of Atonement is on the tenth of the month if we believe the bible and its patterns. The Interlinear:

32: "It is a sabbath of rest to ye, and ye shall humble yourselves in the ninth of the month at evening, from evening until evening, ye shall keep your sabbath."

Here we are told that at a certain time on the ninth of the month the Day of Atonement begins. It says this specific time is at evening. Then we are told this day,

or *yowm*, lasts from evening to evening. Here is where the deceivers problem is. They teach the error that a day is not from sunset to sunset. Some teach that the day starts at sunrise, etc... Some others teach that the Hebrew word used for evening here three times has different starting points. Some say it starts at noon hour, some at three in the afternoon, some not until three stars are visible in the night's sky. We have studied these non-biblical teachings in the past by using the bible to easily show they are errors. If the teachers and believers of these errors were to admit that verses 26-32 here were teaching that the Day of Atonement started at the end of the ninth day at sunset until the end of the tenth day at sunset, they would be contradicting their erroneous doctrines on other subjects. So in their vanity and denial of the incredibly clear scriptures here, they trample down the word of God. Remember what we are taught about this function, this act, in Ezekiel 34:17-21 and who's involved. The Interlinear:

17: "And you, my flock, so saith the Lord Jehovah; Behold, I judge between lamb and lamb [that's those who are young by that standards], between the rams and the he goats. [those who are of age and grown, some to good which are rams and some to evil which are he goats]

18: Is it a small thing to you to have fed on the good pasture, but ye must trample the rest of your pastures with your feet? and have you drunk of the clear waters, but the rest ye must foul with your feet?

19: And as for my sheep, what your feet have trampled they must feed on; and what your feet fouled they must drink.

20: So the Lord Jehovah says this to them; Behold, I myself, will even judge between the fat lamb and the lean lamb.

21: Because ye have thrust with side and shoulder, and pushed all the weak with your horns, [those are the actions of a he goat, not a ram] until you have scattered them to the outside;"

God tells us here that there will be those who have been called at this time who will not grow into mature individuals discerning good food from evil food and who will attempt to foul the good food of God so that others in the flock eat contaminated food, unclean food. So I say to us all, "Be on guard for these he-

goats who defecate on the clean waters and pastures God has given us to feed upon.”

So why is this day so special to the relationship between God and Israel that the sons of Israel must afflict their souls for the entire day without choice? Why does God call this day a Sabbath, *shabbathon*? There are those who teach one does not have to fast on this day. They say the Hebrew word for afflicting one’s soul or body here has nothing to do with fasting. Let’s see how easy it is to prove that wrong. The Hebrew word is #6013 in the Strong’s. The Brown Driver Briggs says:

“when used as a verb it means be bowed down, afflicted.”

And it gives many applications of it’s uses. One is Ezra 8:21. Just one of them, from the Interlinear

21: “Then I called a fast there, at the river of Ahava, so we might humble [#6013] ourselves before our God, in order to seek from Him a right way for us, and for our little ones, and for all our goods.”

Not associated with fasting! Isn’t that amazing. So much for that argument. Do not forget as well that on a *shabbathon* (#7677) we are not allowed to do customary work, however we are allowed to prepare what we are to eat that day. Here in Leviticus 23:32 God says we are to apply the more stringent rules of a Sabbath [#7676] with no cooking at all to this *shabbathon*, or annual holy day. He makes it very specific. Not only are we to not eat on this day from the end of the ninth to the end of the tenth, we are not allowed to prepare or cook any food for consumption for after sunset on the tenth. God wants Israel’s undivided attention for a very important reason. So let’s see why.

This day follows the Passover of the Lord, Unleavened Bread, Pentecost, and Trumpets. We know that on the Passover the blood of the lamb was wiped on the door posts and lintel, the entrance of the homes of the Israelites. We also know that it was intended to protect the firstborn and only the firstborn from the death angel at that time when it passed over the land of Egypt at midnight. We see that during the seven subsequent days following the Passover that the

firstborn of Israel as well as the rest of Israel were to be making every effort to stay leaven free. As well we know that the seven week count comprising a time of testing ended with the Feast of Weeks or Pentecost. That day is the jubilee of the bride where she has the right to return to her true family and inheritance. At that time we also see the start of a new journey for the remainder of Israel. It too is a time of testing, but with a different outcome from that of the seven weeks. Those who qualify to be co-heirs with Christ as the outcome of their actions with Him will become the bride. After this we are dealing with those who will become the children of that union as Christ and his wife become fruitful and multiply. We see Christ and his wife return on Trumpets to take up that task, but first they need to establish who is in charge and by what set of rules all must live by. After doing this they need to have a great work performed on the tenth day of the seventh month. It is at that time that God removes the greatest obstacle to Israel’s success as to fulfilling her rightful place as a chosen people among the nations of the world and complete what she had started and failed at so long ago. Let’s pick up this incredibly clear time line in the book of Revelation 20:1-3

- 1: “Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.
- 2: He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;
- 3: and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.”

What a time of joy and excitement this tenth day will be. Just imagine the prince of the power of the air will be banished to a place where he can no longer input horrible thoughts in the minds of men especially his focal target, Israel. This tenth day of the seventh month is a day of separation not unlike the tenth day of the first month was. This is why in the life cycle of a woman on the tenth day of that 28 day cycle we see the ovum undergo a special type of mitosis called meiosis in which its number of chromosomes are reduced by half. That takes place in preparation for it to receive

the chromosome count of the sperm between the fifteenth and twenty-first days of that cycle, the time which it can be fertilized and create a new life. Do we all see the simplicity and beauty of God's creation and plan of salvation here? This tenth day of the seventh month is truly a jubilee for physical Israel. Every fiftieth year on this day physical Israel celebrated that jubilee. They were separated from the results of their bad behavior as well as from the bad results of that of a relative. They were allowed to be freed from bondage and returned to families and possessions. All of this is depicting what takes place at the end of the age of man. Satan's dominion is shattered and he is exposed for what he truly is. Israel's eyes are opened to the truth of God as to who they are and what they should be doing. God will give them His holy spirit en-mass and it will combine with the spirit in man and produce a new creation. They will have the right to return to their family and their land. Let's read about this great event as it is depicted in Israel in the promised land. Leviticus 25:8-17

8: "And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

9: Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10: And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

11: That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.

12: For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field. [Once again no one is preparing but God is doing it for them]

13: In this Year of Jubilee, each of you shall return to his possession.

14: And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another.

15: According to the number of years after the Jubilee you shall buy from your neighbor, and

according to the number of years of crops he shall sell to you.

16: According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops.

17: Therefore you shall not oppress one another, but you shall fear your God; for I am the LORD your God."

Once again we have a lesson in godly economics and how they're going to be structured. The instruction continues in verses 18-55 and ties the importance of redemption of those who are in bondage to the fiftieth year. It ends with these words: verses 54-55

54: "And if he is not redeemed in these years, then he shall be released in the Year of Jubilee—he and his children with him.

55: For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the LORD your God."

Do we remember what took place at that time besides the pass over of the death angel? Exodus 12:12

12: "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD."

Did we get that? All the firstborn of man, animal, and the gods of Egypt. Satan was what to God? The first of the angelic beings known as cherubim. He was not covered by the lamb's blood. Judgment was made on him at that time, but the sentence was not carried out then. He was still being used by God in the perfecting process of men through testing. In Exodus 12:12 we see God passing through the land. We see the same thing in verse 23 and it states: "And Jehovah will pass through to smite Egypt." The word used for pass through is #5674 *abar*. The BDB. says of it:

"pass over, through, by, pass on."

It is a verb and is used in various situations and applications. What is important is the context in which it's found or used. When used in the teaching of the

Passover of the Lord and the events surrounding it, we also see that same word used in the context of the jubilee, or the tenth day of the seventh month.

Unfortunately the New King James does not point that out in its translation. The Interlinear says of Leviticus 25:9-10

9: “And you shall cause an alarm, a ram’s horn to pass over [#5674] in the seventh month, in the tenth of the month; in the day of atonement, less a ram’s horn pass throughout all your land;

10: and you shall make the fiftieth year holy, a year. And you shall proclaim liberty in the land to all its inhabitants; it shall be a jubilee to you. And you shall return every man to his possession; yea, you shall turn back each to his family.”

This alarm of the ram’s horn of war passing over the lamb signifies the defeat of Satan, the devil. So he no longer has dominion over the children of Israel. How do we know this is only talking about Israel here? Leviticus 25:2 starts with

2: “Speak unto the children of Israel, and say unto them, When ye come into the land which I give you...”

The people in the land are clearly defined as Israel. It is at this time, as Revelation 20:1-3 more than adequately points out, that a mighty angel will bound Satan in a place where he cannot deceive anyone for a thousand years. But keep in mind the time line of the plan of salvation doesn’t end at the end of the one thousand years, so he will be loosed again for a short while to continue to be used in the time line of the plan God has set in place.

You may remember I put together the study of the Feast of Tabernacles or In-gatherings first, so that we could see that it was a time which depicted the restoration of physical Israel to her land and family. It is a time in which Satan, the devil, is bound and not able to deceive Israel any longer. For this to happen we see God redeeming Israel at the Feast of Atonement. It is He and He alone who makes that possible. It is at that time that Satan, the devil, is exposed to all Israel and his sins are laid on him for all to see. What a tremendous event. But he is not killed

here is he? No, he’s not. He’s put in a place after his sins have been placed on him so he cannot hurt Israel anymore through his cunning and deceptive ways and his ability to plant thoughts in our minds.

Unfortunately brethren, he has convinced many who once understood these things or at least said they did to fall from the clarity of the word of God and his very clear patterns. Deceivers are now teaching a very warped version of the events of this day. In fact they’re totally blasphemous when we look at them. Let’s correct this error by using the scriptures in an effort to help those who are falling for this new unholy teaching. Leviticus 16 tells us about all the ceremonial functions of this day which the priests had to carry out on their behalf and that of Israel’s. Within this instruction we will see the patterns confirmed which we have reviewed today about this tremendously important day to physical Israel. Let’s look at Leviticus 16:1-2

1: “Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the LORD, and died;

2: and the LORD said to Moses: Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.”

This is very important instruction to the bride of Christ. Remember who the two sons of Aaron were? Leviticus 10:1

1: “Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.”

So here we see which sons of Aaron and what they had done to deserve death talked about, instant death by fire that is. From Leviticus 16:2 we see they did this behind the veil in the holy of holies where the mercy seat was located. Continuing in chapter 10:2-3 we read:

2: “So fire went out from the LORD and devoured them, and they died before the LORD.

3: And Moses said to Aaron, This is what the LORD spoke, saying: By those who come near Me

I must be regarded as holy; And before all the people I must be glorified. So Aaron held his peace.”

In verses 4-7 we see the bodies of Nadab and Abihu were carried outside the camp and that God warned Aaron and his two other sons Eleazar and Ithamar not to carry on and mourn their deaths. Now in verses 8-11 we get a clear indication as to why Nadab and Abihu did what they did to cause their own death.

8: “Then the LORD spoke to Aaron, saying:
9: Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations,
10: that you may distinguish between holy and unholy, and between unclean and clean,
11: and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.”

It doesn't take a genius brethren to figure out what had just happened. Nadab and Abihu got drunk to some extent and lost their ability to discern between holy and unholy, clean and unclean, and then entered the holy of holies at a time they were forbidden to, thus they were terminated. This is very important teaching, but even more so when we understand its implication to the bride of Christ and the wedding supper. In Exodus 24:9-11 Nadab and Abihu were two of the 74 individuals out of the millions of Israelites who left Egypt who were allowed into the wedding supper at the Feast of Weeks on the sea of glass. Now, we've read that many times. Think of the implications we see that some time after this the two of them sinned before God and were burned up. It is very clear God is no respecter of persons. If at any time one who is qualified to be the bride defiles her garments she will be terminated. The only other example of this is in Matthew 22:11-13

11: “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.
12: So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.
13: Then the king said to the servants, ‘Bind him

hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.”

This is a very sobering warning to us all. We must never get careless and soil our garments by unholy things. We must drink of the pure and holy water of life which is found in the word of God and not the intoxicating drink of deceit of the devil and his fellow angels of light. Back to Leviticus 16 and the Day of Atonement. Verses 3-4

3: “Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.
4: He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on.”

So here we see a young bull to be used as a sin offering and a ram as a burnt offering. Verse 5

5: “And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.”

Here we are told that two kids of the goats are selected for a sin offering and one ram as a burnt offering. Look what Aaron is to do first. Verse 6

6: “Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.”

The bull was to be killed and used as a sin offering for who? For Aaron and his household. It was to make atonement for him and the other members of that household. So what does it mean to make atonement? The word used for it throughout chapter 16 is #3722, *kaphar*. Strong's says of it:

“a prime root, to cover specifically with bitumen, [and that's tar something dark and sticky. In other words nobody can see you in that sense is what it means] figuratively to expiate or condone, to placate or cancel.”

The BDB says of it:

“cover over, pacify, make propitiation.”

So we see here and in all the other uses of this word, its simple use. It covers over something from the point of having pacified someone or something in the sense of having made propitiation. It is an act of mercy extended from one to another in many of its uses. Such things are usually unmerited by the one being covered and if not atoned for would be subject to a penalty. Very important.

Now let's get to the two goats involvements. Verse 7-8

7: “He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting.

8: Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.”

This is very important. Aaron was not allowed to determine which was which. One was to be used as a sin offering to the Lord and the other had an entirely different use. Listen how the Interlinear translates verse 8.

8: “And Aaron shall give lots over the two goats, one lot for Jehovah, and one lot for a complete removal.”

The Hebrew used here is #5799 which is translated scapegoat in many of the English translation or *azazel*. Strong's says of it: from #5795 and #235, goat of departure it says. #5795 is *ez*, she-goat as Strong's puts it, but masculine in plural which also is used for goat's hair. Now that points out its coarseness and the difficulty in bending it to one's uses. #235 is *azal*, a prime root, to go away, hence, to disappear. This is why we see the Interlinear translating it as complete removal. What happens to Satan by a mighty angel? He is completely removed for a thousand years. Don't forget the other half of this word, *ez*, strong and coarse as in difficult. So this strongly difficult goat is completely removed. The BDB says of #5799 or *azazel*, entire removal. We are about to see that this goat is the source of the entire amount of sin being removed from Israel and being placed on it where it rightly belongs. Israel will become holy and clean.

This task of discerning which goat is worthy of being the sin offering and which goat is truly representative of evil is not left to men to decide. Verses 9-10 from the Interlinear

9: “And Aaron shall bring the goat on which the lot of Jehovah fell and shall make it a sin offering.

10: And the goat on which the lot fell for a complete removal shall be made to stand living before Jehovah to atone by it, to send it away for a complete removal into the wilderness.”

One goat is holy and one is not. One is clean and the other is unclean. One a sin offering, the other not. Look at the necessary qualifications to be a sin offering. Leviticus 4:3

3: “if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull **without blemish** as a sin offering.”

Thus we see why Aaron used a young bull as his atonement sin offering. When a goat is to be used, verse 23 tells us it is to be **without blemish**. We can read in verses 28 and 32 that the other types of sin offerings are also to be **without blemish**. Now Leviticus 6:25

25: “Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. **It is most holy.**”

Are we all seeing the clear point I am making? The goat which is accepted or acceptable to God for a sin offering and to be determined as so by Him is **holy**. How can anyone in his right mind teach or for that matter believe that Satan, the devil, is this goat? It is a blasphemy of incredible proportions to even think this.

Now let's read what is done with the blood of both the bull and the goat who are holy and without blemish. This is verses 11-19

11: “And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for

himself:

12: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil:

13: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

14: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15: Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17: And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18: And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19: And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.”

Now look what happens to the goat which is to be completely removed. Verses 20-22

20: “And when he hath made an end of atoning for the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: [now this is after all that atoning is done. The sin offerings, the blood of them has already been sprinkled.]

21: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the

iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

22: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

This goat certainly doesn't die for us does he? No! Do we see this incredible instruction here? This goat who is the author of all the sins of Israel is removed. All his influence and in-grained deceit is taken away. This is why it is a day of separation between Israel and the devil. This is why the ovum on the tenth day loses half its chromosome count. It is not a mystery to us who are called of God. It is a magnificent truth which we should proclaim to all. How this day fits into the time line of the plan of salvation is being made incredibly clear. This day is all about physical Israel being separated from the devil and all that is his. Israel will be set free from that bondage and will be able to return to God and the promised land so that she is ready for the next stage in the plan, the in-gathering, the restoration, and the tabernacling with the God family as begotten children who have the spirit of God dwelling in them. What an awesome and merciful God we worship. In summing up His instructions of this day He tells us in verse 34:

34: “And this shall be an everlasting statute unto you, to make an atonement for the children of Israel [not all mankind, that time comes later in the time line.] for all their sins once a year.”

The blood of the lamb covered the firstborn on the night of the fourteenth of Abib on the Passover of the Lord. Here in and on the tenth day of the seventh month we see blood once again being used of sacrifice, without blemish, to cover the rest of Israel. Here we see a promise from when the Lord passed through the land of Egypt being fulfilled. Here we see judgment being placed on the being it belongs with as to all of Israel's sins. But he is not killed yet as Leviticus and Revelation both tell us. No not yet, for *Elohim* still have a use for him in the continuing time line as we are about to see.

At this point in the tape or the written version, you may want to stop and read or listen to the study

entitled, "The Feast of Tabernacle and the Restoration of Physical Israel," because this is where it actually fits in now in the time line, so there isn't a break in the study of the fall festivals or the later festivals. Let me step out of the study for just a moment to address an important issue. Several years back at the feast in Wisconsin we listened to a man who was some type of assistant to or follower of the late Ron Wyatt, some may know of him and some may not, he has made many claims as to having found (this is Ron Wyatt) Noah's ark, the real Mount Sinai, the crossing of the Red Sea location, the ark of the covenant, etc... We were told during his presentation, that's the assistant's, that Wyatt had discovered the ark of the covenant with the mercy seat and cherubim, etc., directly under the location where Christ was crucified. He claimed that a substance was found on the mercy seat that was later determined to be the blood of Christ, the Passover Lamb. He insisted that on the Passover when Christ was killed that his blood ran down a crack in the earth to the hidden mercy seat below. At the time I thought to myself, "what is this guy doing here." I left it at that until recently some of my friends in both Israel and in Europe brought it up and asked what I thought about it. I let them know that it was nothing more in my mind than a side show to separate people's money from their wallets. The reason I said that was because the blood of the Passover lamb was never to be sprinkled over the mercy seat on the ark which was in the holy of holies in the tabernacle. That blood was spread on the two posts and the lintel to the homes of the Israelites. The only blood to be sprinkled on the mercy seat was that of a bull and a goat on the tenth day of the seventh month. Anything else would have been profane in the sight of God as we have just studied. The blood of the Passover lamb was not handled in the way. In fact there was not even an ark of a covenant built when it was shed. That blood was for the protection of the firstborn of Israel only, at that time.

Mr. Wyatt did not practice the keeping of the holy days outside of the seventh day Sabbath. It is no wonder why he could be confused on such a claim let alone claim he found the ark of the covenant itself. My point is we must always hold up any teaching, etc., to the piercing light of the bible to see if it is true or not. Many brethren are spending their cash on this one without doing that.

I'm going to continue on at this time with the events of the last of the festivals of the seventh month. Once again there is new controversy, at least new to my ears, rising about this festival called by us, the Last Great Day or Great Last Day. Regardless of what you wish to call it. It is the eighth day of two successive appointed times of God. Let's read this in Leviticus 23:33-36

33: "Then the LORD spoke to Moses, saying,
34: Speak to the children of Israel, saying: The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD.

35: On the first day [that would be the 15th] there shall be a holy convocation. You shall do no customary work on it.

36: For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it."

Now Numbers 29:35-40

35: "On the eighth day you shall have a sacred assembly. You shall do no customary work.

36: You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish,

37: and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance;

38: also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

39: These you shall present to the LORD at your appointed feasts (besides your vowed offerings and your freewill offerings) as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.

40: So Moses told the children of Israel everything, just as the LORD commanded Moses."

As inconceivable to a rational mind as it is, there are some teaching today that this eighth day is not really an eighth day, but part of the seven days of the Feast of

Tabernacles. Leviticus 23 tells us which of these appointed times of God are holy convocations and which ones are actually sabbaths and which ones are *shabbathons*. Here in Leviticus 23:36 we see that the eighth day there is to be a holy convocation or public rehearsal and a *shabbathon* for no customary work is to be performed. As well specific offerings to the eighth day are made which are special to this day as we covered in the last study we did on the festival sacrifices of which we just read in Numbers 29. Let's establish a pattern here at this time to help in our understanding of this eighth day festival, and its time line in the plan of salvation.

Numbers are very important to God as we all should be aware of. God uses them to establish patterns that we can learn about Him and His purposes and way of life. The plan of salvation as depicted through the *moedim*, or appointed times of God, delineated in Leviticus 23 starts with an eight day combination of two of these festivals. We have in the first month on the fourteenth of the month the Passover of the Lord. It is immediately followed by a seven day festival called Unleavened Bread. Their combined total number of days is eight. Eight is significant to God and Israel because on the eighth day we are commanded to be circumcised. I trust we all know where to turn to in scripture to prove that point. Now remember that is a covenant with Israel. The day of circumcision is a day of letting blood. It is the shedding of the foreskin on the means of the male reproductive organ. This is all very important to the plan. In the first series of eight days we can see pictured the circumcision of the bride of Christ. Now some may say that sounds stupid, it is suppose to only happen to males. Do not forget that the church is the body of Christ and do not forget what true circumcision is all about. Deuteronomy 10:16

16: "Therefore circumcise the foreskin of your heart, and be stiff-necked no longer."

Deuteronomy 30:6

6: "And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live."

That is speaking of a great and awesome event. It

happens to Israel as God says in Deuteronomy 30:6. That takes place in the millennium as we have discussed in the study of the Feast of Tabernacles. We are going to see it also happens to all the nations as well. That is in the future and is why physical circumcision is not required by gentiles at this time, but it will be during the time of the third temple or better stated during the millennial rule of Christ and there after. Ezekiel 44 is talking about that period of time. Look what it says about it. Verse 9

9: "Thus says the Lord GOD: "No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel."

No misunderstanding what it said there. Some day we will do a study on the entire subject of circumcision. It is a very enlightening one and has its own time line as well as you're probably picking up, if you didn't already know it. So now we find ourselves looking at the festivals at the end of the plan of salvation as revealed through the feast days and once again we see God doing what he did at the start. He has combined two of his feasts into eight combined days. Does anyone think this is only by chance or could there be some reasoning behind it? In fact does the eighth day of the last two feasts represent a circumcision of type? Let's see. In both Leviticus 23:36 and Numbers 29:35 we read that it is called a "sacred assembly" and this is only assigned to feasts of the eighth day. This Hebrew word is #6116 in the Strong's, *atsereth*. It says of it:

"from #6113, an assembly, especially on a festival or holiday [and of course that would be a *shabbathon*]. #6113 is *atsar*, and it says it is a prime root, to inclose, by analogy to hold back, also to maintain rule, assemble."

The Brown Driver Briggs says of #6116, *atsereth*, assembly as confined or held in. It is only used in a few instances in the bible. Its root word #6613, *atsar*, is said to be a verb meaning restrained or retained by the BDB. So what is the significance on this eighth day being called an *atsereth* or a confined assembly in the sense of one having been held in? The answer should become very clear to us all. We will go to the book of Revelation shortly to get the answers, but look at Deuteronomy 16:8 for a moment.

8: “Six days you shall eat unleavened bread, and on the seventh day there shall be a sacred assembly [*atsereh*] to the LORD your God. You shall do no work on it.”

So the eighth day of the combined feasts in the spring which is the last day of the Days of Unleavened Bread is also called an *atsereh*. For those of us who understand the correct count of days we’re once again shown proof of it here. The seventh day of unleavened bread is the eighth day of two combined feasts. That’s why it’s called an *atsereh*. Well, one of the reasons. It too is representative of a confined assembly, but a different one as defined in the Last Great Day. Eighth day equals *atsereh* in the festivals.

We left off earlier in Revelation 20:3. Verses 1-3 tell us about the abode and the fate of Satan from Atonement to the end of the Feast of Tabernacles which ends at the end of the millennium. That is clearly stated here in Revelation 20. When we combine these verses with verses 4-6 (we discussed that time period in a prior study). Revelation 20:2 says Satan is bound for a thousand years. Verse 3 says he will be released after the thousand years are finished. In fact it says he must be released in verse 3. Verse 6 tells us that those who qualified to be in the first resurrection are eternal beings at this time and actually reign with Christ during this thousand year period. This time period is that depicted by the Feast of Tabernacles and its seven days as we see in verses 4-6. That’s what it’s talking about. Now let’s pick up the rest of the story of the time line of the plan of salvation depicted by the eighth day, the Great Last Day. Verse 7

7: “Now when the thousand years have expired, Satan will be released from his prison”

That confirms verse 3 doesn’t it. Remember it said he must or #1163, *deon*, be released for a little while. So God has a purpose for him at this time. Let’s read what it is. Verse 8

8: “and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.”

Just imagine this after one thousand years of no Satan being around to infect the minds of men with his filth, he’s once again at it. Look how he does this, and this is so clear it’s amazing. Ezekiel 38:8, 10 This is talking about the armies of Gog attacking Israel after the millennium.

8: “After many days you will be **visited**. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.”

Here we see that the nations from the four corners of the earth, and we read that in verses 2-7, are going to be visited in a time after physical Israel has been gathered from her dispersal and having lived now in the land of Israel in safety for over a thousand years. So who do you think is going to visit these gentile nations at that time? Verses 10-12

10: “Thus says the Lord GOD: On that day [the Last Great Day] it shall come to pass **that thoughts will arise in your mind** [once again the prince of the power of the air is at it], and you will make an evil plan:

11: You will say, I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates’ —

12: to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.”

Is that not just incredible how clear it is. Let’s now pick the action up again in Revelation 20:9

9: “They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God (the Father] out of heaven and devoured them.”

Satan’s ability to deceive is truly something to behold. If not for the spirit of God dwelling with our human spirit at this time, we would be hopelessly lost. Now verse 10 as it should be correctly translated.

10: “And the devil who deceived them was cast into the lake of fire and brimstone, where the beast and false prophet had been cast and they shall see torment [or death] a day and a night at the end of the age.”

Satan is finally put out of his misery. We read about that in Ezekiel 28:18-19

18: “You defiled your sanctuaries By the multitude of your politicking, Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you.

19: All who knew you among the peoples are astonished at you; [why are they astonished, because this great one is no longer] You have become a horror, And shall be no more forever.”

Now listen to why God refers to the feast of the Great Last Day as a confined assembly or one that was held in. Revelation 20:11-15

11: “Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

12: And I saw the dead, small and great, standing before God, and books were opened. And another

book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.

13: The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

14: Then Death and Hades were cast into the lake of fire. This is the second death.

15: And anyone not found written in the Book of Life was cast into the lake of fire.”

Here we have the resurrection of the dead, all who had ever lived. Yes, this is a great assembly of all who had been held in or confined in the grave. This is what we call the end of the general resurrection. Everyone in their turn has had an opportunity to repent and be judged by Christ the righteous judge. But as we have just read, anyone who will not be named in the book of life or in other words, has not accepted the way of God will be cast into the lake of fire, and death will be defeated and destroyed. Thus ends the time line of the plan of salvation and thus starts the story of the rest of eternity. Don't let anyone ever tell you there is no time line to the plan of salvation depicted in the festivals of God.

Our peace we give to you.