

# 04 The Moedim: Appointed Times

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## Tagline

The sowing, the harvest, and the parousia

## Synopsis

Since Christ's first coming was fulfilled, the growing church in the Gentile world moved further away from the Hebrew origins of the faith to the extent that the Christianity I grew up in had little to say about the details of Old Testament statutes given to Israel. The remembrance of the crucifixion was Good Friday and the resurrection was Easter, where bunnies laying eggs kept the kids excited about all the games and candy. For a long time I failed to see the relevance in studying these moedim, or appointed times, because they didn't seem to be for Gentiles, it was a Jewish statute and tradition. Doesn't Colossians 2:16-17 say not to judge on following holy days or Sabbaths?

While it is true that these were statutes for the seed of Jacob, or Israel, something amazing happens when you begin to examine scripture in the context in which it was born out of, a distinctly Hebrew narrative. What began as a search to understand the origins of Good Friday and Easter from a Hebrew perspective suddenly began to connect to the first and second comings of Yeshua both in fulfillment of the foreshadows of what was to come, but also integral in the distinct space-time return of Yeshua and the fulfillment of His promised second parousia, salvation, and judgements. Understanding the religious calendar God gave to His people was suddenly connected to ideas like the exact-day prophecies of Daniel and John, explaining where the 3½ years, 42 months, and 1,260 days come from. Given the central nature of Israel in Bible prophecy and the statutes God gave them to the coming times, this seems to be the relevant starting point of the journey to examine **HIS**tory, Our Future: Pearls for the Bride.

## Overview

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    - Pesach (Passover)
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- Fall Moedim
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  - Yom Kippur (Day of Atonement)
  - Sukkot (Tabernacles)
- Conclusion

## Details

- Introduction
  - The relationship between God and man in His plan for our redemption was set from before the beginning, but a lot of the foreshadows of its fulfillment began with Moses and the Exodus, when God made a covenant with Israel in the wilderness. This study will highlight the central nature of Israel in God's plan both in the past and in the future. It will also highlight the perpetual nature of the commands God gave to Israel to accomplish forever. It should cause us to rethink some of our assumptions about the eternal nature of the Hebrew holy days in the context of Israel and the end times.
  - Story of the Exodus began centuries before with Abraham, Isaac, and Jacob (Israel) and his 12 sons that became the 12 tribes. Famine brought the children of Israel to Egypt, complacency kept them there until their bondage, and God redeemed His people from captivity to be a peculiar people among the nations allotted to Him.
  - Overview Timeline
    - Throughout this study the prophetic fulfillment of these appointed times will be shown in the timeline, both in 30 AD and the future time revolving around the 70th week of Daniel. As we will see, these appointed times are intimately tied to Yeshua's first and second comings, to provide a way to eliminate our sins if we follow and obey Him and judge the sin of the world respectively.

## Exodus and institution of the moedim, appointed times

([The Calendar: YHVH's Timepiece](#) initiated study on [Moed](#))

- Appointed Place (Space)
  - Prior to the Exodus, many scriptures speak to altar's being built in places where God communed with various people. The altar was a place of communion with God.
    - **Genesis 8:20** - "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."
    - **Genesis 12:7-8** - "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD."
    - **Genesis 13:4** - "Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD."
    - **Genesis 13:18** - "Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto the LORD."
    - **Genesis 22:9** - "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."
    - **Genesis 26:25** - "And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well."
    - **Genesis 33:18-20** - "And Jacob came to Shalem, a city of Shechem, which [is] in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it Elelohe-Israel [mighty God of Israel]."
    - **Genesis 35:1-7** - "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem. And they journeyed: and the terror of God was upon the cities that [were] round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which [is] in the land of Canaan, that [is], Bethel, he and all the people that [were] with him. And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother."
    - **Exodus 17:14-16** - "And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under

heaven. And **Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn** [that] the LORD [will have] war with Amalek from generation to generation."

- **Exodus 20:18-26** - "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God [was]. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. **An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.** And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."
- The altar is then dictated by God to Moses and the tabernacle during the wilderness wanderings and later the temple in Jerusalem would become the appointed meeting place of God and His people Israel.
- **Exodus 29:4** - "And Aaron and his sons thou shalt bring unto the door of the tabernacle **of the congregation [H4150 - moed - appointed place]**, and shalt wash them with water."
- **Exodus 28:43** - "And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle **of the congregation [H4150 - moed - appointed place]**, or when they come near unto **the altar to minister in the holy [place]**; that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him."
  - Note the tying together of the tabernacle (tent, dwelling, habitation), the congregation (moed, appointed place), the altar, and the holy place (set apart, sacred, holiness of God, places, or things).
- **Exodus 40** - Covers the layout of the appointed place and the instruments for ministering to God at the temple.
- **Exodus 29:38-46** - "Now this [is that] which thou shalt offer upon the altar; **two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:** And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. **[This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory.** And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God."
  - It's important to understand this is for the sanctification of the tabernacle and the people. This isn't about taking away of sins, but sanctification (kawdash - to consecrate, prepare, dedicate, hallowed, holy, set apart)
    - **Hebrews 10:1-6** - "For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those [sacrifices there is] a remembrance again [made] of sins every year. **For [it is] not possible that the blood of bulls and of goats should take away sins.** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and [sacrifices] for sin thou hast had no pleasure."
      - ◆ None of the sacrifices were ever able to take away sin, but were a reminder of them and a ritual consecration required for communion with God in spite of the continual present sin.
    - Their obedience and faith brought sanctification, just as Abraham believed and obeyed God and



- focus of this study.
- Generically moed is an appointed time.
  - After Sarai and Abram took matters into their own hands with Hagar to bear Ishmael when Abram was 86 years old, God set His covenant with Abraham for Sarah to bear Isaac at an appointed time when he was 99 years old, and Sarah bore Isaac when Abraham was 100 years old.
    - **Genesis 17:21** - "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."
    - **Genesis 18:14** - "Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."
    - **Genesis 21:2** - "For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."
  - **Exodus 9:1-5** - "Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let [them] go, and wilt hold them still, Behold, the hand of the LORD is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel. **And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.**"
  - **Numbers 28:1-2, 11** - "And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye **observe to offer unto me in their due season. ... And in the beginnings of your months ye shall offer a burnt offering unto the LORD;** two young bullocks, and one ram, seven lambs of the first year without spot;"
- Seven Appointed times, moedim set apart for Israel to keep:
  - **Leviticus 23:1-2** - "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, [Concerning] the **feasts [H4150 - moed - appointed times]** of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my **feasts [H4150 - moed - appointed times].**"
    - Feast days are really appointed times in the context of what is expressed in Leviticus and elsewhere. Many of these are marked by holy convocations where no servile work could be done in similar manner as the weekly Sabbath days.
  - Spring
    - PESACH. Time of Passover (**Exodus 12:1-13, 21-30, 42-51, Leviticus 23:4-5**)
    - HA MATZA'OT. Time of Unleavened bread [**1 of 3 times each year all male appear before God during national feast**] (**Exodus 12:14-20, Exodus 13:1-10, Exodus 23:14-15, Exodus 34:18, Leviticus 23:6-8**)
    - YOM HABIKKURIM. Day of First-fruits [**2 of 3 times each year all male appear before God during national feast**] (**Exodus 23:14,16, Leviticus 23:9-11**)
    - SHAVUOT. Time of Weeks (**Leviticus 23:15-18**)
  - Autumn
    - YOM TERUAH (ROSH HASHANAH). Time of Trumpets (**Leviticus 23:23-25**)
    - YOM KIPPUR. Time of Atonement (**Leviticus 23:26-28**)
    - SUKKOT. Time of Booths/Tabernacles/ingathering [**3 of 3 times each year all male appear before God during national feast**] (**Exodus 23:14,16, Leviticus 23:33-35, 39-44**)
- The moedim, in the context of the seven appointed times for Israel, were centered around the harvests of grain in the spring and fruits in the fall.
  - **(Examples) Develop a lunisolar calendar animation like a clock that runs through 19 cycles.**
    - An inner solar section with modern months laid out and light marks for each of the 365 days evenly distributed across 12 months.
      - ◆ Mark out the solstices and equinoxes, highlighting the spring and autumnal equinoxes
      - ◆ Orient the calendar so the spring equinox is at the top.
      - ◆ Highlight the period around the spring and autumnal equinoxes that would represent harvest times for the grain and fruit harvests
    - An outer lunar section with the Hebrew months and their numbers with light marks for each of the 354 days divided evenly into 12 months.

- ◆ Highlight the appointed times on the lunar calendar with darker lines
- The moon rotates around the outside to show the time of year being represented and goes through its phases as it travels through each month.
  - ◆ There will be a gap of 11 days when each year
  - ◆ The solar section remains stationary, but the lunar section shifts with the Metonic Cycle. As each year ends, Abib 1 shifts back 11 days, starting earlier each year.
  - ◆ Simulate the shift of the lunar calendar each year compared to the solar calendar and highlight the general harvest season, demonstrating how it gets out of sync and why Adar II is added to keep the month of Abib within the harvest window.
- As part of the animation, show what cycle each year is on from 1 through 19.
- The **solar sidereal year** is the measurement of the earth's rotation around the sun relative to the fixed stars and is **365.2358 days** long. The vernal and autumnal equinoxes tied to the sidereal year, on March 19/20 and September 22/23 respectively, tend to promote the harvest times generally around those seasons.
  - **Genesis 8:22** - "As long as earth remains, seedtime and harvest, cold and heat, winter and summer, day and night shall not cease."
  - "The sun, too, the great lord of the day, bringing about two equinoxes each year, in Spring and Autumn, the spring equinox in the constellation of the Ram, and the autumn equinox in that of the scales, supplies very clear evidence of the sacred dignity of the 7th number, for each of the equinoxes occurs in a 7th month, and during them there is enjoined by law the keeping of the greatest national festivals, since at both of them all fruits of the earth ripen, in the spring the wheat and all else that is sown, and in autumn the fruit of the vine and most of the other fruit-trees." | Philo on the Creation XXXIX, Hellenistic Jewish philosopher lived 20 BC - 50 AD.
  - "Moses puts down the beginning of the vernal equinox as marking the first month of the year, attributing the chief honor, not as some persons do, to the periodical revolutions of the year in regard to time, but to the graces and beauties of nature which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection. And the fruit trees in their prime, which is second in importance only to the necessary crops, is engendered by the same power; for we always find in nature that those things which are not very necessary are second to those which are indispensable." | Philo on Moses 2:222
- The **synodic lunar month** is the period of the visible lunar phases from Earth, which is **29.530588 days** long. In the Hebrew religious calendar, each new month was determined by the first visible light after a new moon by two or more witnesses.
  - **Deuteronomy 11:13-14** - "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give [you] the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."
  - These appointed times are divided into four spring moedim where the first fruits of the spring grain harvest is offered to God and three fall moedim where the fruit harvest is offered to God.
  - On the religious calendar, the first month is in spring and the seventh in fall.
  - On the civil calendar, the seventh month is the first of the year when Rosh Hashanah (head of the year, or Yom Teruah on the religious calendar) is celebrated and the seventh month is in the spring.
  - And so each group of moedim mark the halfway point of a year for the religious and civil calendar years. This may hint at associations in context of future prophecy that is covered in greater detail in the [Framework of the End](#) study.
- The Metonic Cycle
  - As we will see, in order to keep the religious calendar, a combination of both the solar sidereal year and synodic lunar month is required. With 12 months in the solar year, this comes out to 354.367056 days, 10.868744 days less than the solar sidereal year.
  - If we average the solar and lunar years, we get  $(365.2358 + 354.367056)/2 = 359.801428$ , or a rounded 360 day average year. This is interesting given the exact-day prophecies that will be

covered in greater detail in the [Framework of the End](#) study that lays out the framework of the [70th week of Daniel](#).

- However, that doesn't really bring any synchronization to the two calendars. While not exact, over a 19-year period the lunar phases fall back into a repeated pattern. In order to synchronize the calendars, 12 years of the cycle must contain 12 months and 7 years of that cycle will contain 13 months.
- For the Hebrew lunisolar calendar, years 3, 6, 8, 11, 14, 17, and 19 are used to add an additional lunar period to the year.

## Spring Moedim

- Context

- In the context of Hebrew instruction, each new day began at dusk, not at midnight or sunrise.
  - **Genesis 1:5** - "And God called the light Day, and the darkness he called Night. And **the evening and the morning were the first day.**"
  - The evening came first, then the morning. Therefore, dusk is considered the beginning of a new day.
  - We tend to think of dusk as the time before the ending of the day at midnight and not the beginning of the next one and morning is what we wake up to as a new day.
  - It is important to keep this seemingly slight difference in mind when reading the Jewish scripture in general, but also relevant specifically to how the moedim were addressed.
- "It can be confusing that the Moon's orbital sidereal period is 27.3 days while the phases complete a cycle once every 29.53 days (synodic period). This is due to the Earth's orbit around the Sun. The Moon orbits the Earth 13.4 times a year, but only passes between the Earth and Sun 12.4 times." [1] [Lunar Phase](#) Wikipedia
  - As will be seen throughout the *HIS*tory, Our Future studies, the moedim covered here are central to the religious calendar of Israel given by God during the Exodus.
  - Even though the moon's orbit is only 27.3 days, the apparent phases of the moon are 29.53 days.
  - Given the additional aspect that the beginning of each month was determined by the sighting of the first sliver of light following a new moon, there may have been some variance. In general though the number of days in a synodic period is effectively 30 days, which is why the exact-day prophecies laid out in the [Framework of the End](#) study, tied to these appointed times and their reliance on the lunar phases is relevant to tying 1,260 days, 42 months, and 3.5 years to 30-day periods of time. It shows that the calendar of appointed times God gave to Israel to follow was not just a temporary thing, but intricately tied to His plans for Israel and the whole world in the end as well.
- Also, in the institution of Hebrew ceremonial law, the phases of the moon in combination with the harvest times were central to determining the months, not the modern solar calendar.
  - As we will see, because one of the spring appointed times was tied explicitly to the offering of the first greening of the crop, and the name of the month denoting this, the first month was partially tied to the solar year according to the natural growth of crops in their seasons. This effectively locked the spring moedim to that season of the year.
  - The first month also relied on the observance of the light after the new moon. It was this combination that determined the first month of each year, regardless of how many months there were in the prior year. This is why leap months are added in 7 out of every 19 years on the Hebrew calendar to make up for the 11 days per year accounting for the difference between a solar and lunar calendar.
    - This will also come into play when observing the [70th week of Daniel](#) in light of the moedim and exact-day prophecies of Daniel and John in the [Framework of the End](#) study.
- These appointed times (moedim) were called holy convocations where no work could be done and considered high days.
  - Proponents of a Friday crucifixion disagree with the idea of a high day and Sabbath being equivalent and the concept of anything besides the weekly Sabbath being termed a Sabbath. They hold the crucifixion had to be Friday because the next day was both a Saturday (Sabbath) and a high day (first day of Unleavened Bread) landed on that same Saturday.
    - **John 19:31** - "The Jews therefore, because it was the preparation, that **the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)** besought Pilate that their legs might be broken, and [that] they might be taken away."
    - This could be read as the high day fell on a Saturday, or that the high day was termed as a

Sabbath day because it was equivalent. I believe there is more relevant information we will cover that highlights the second take.

- These high days were not dependent on the days of the week as with the weekly Sabbath. However, like the weekly Sabbath no work could be done and they were called holy convocations. For this reason, the times prior to these high Sabbath days were considered preparation days because they had to prepare everything ahead of time to prevent working on the Sabbath.
  - **Leviticus 23:1-5** - "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, [Concerning] the **feasts [H4150 - moed - appointed times]** of the LORD, **which ye shall proclaim [to be] holy convocations**, [even] these [are] my **feasts [H4150 - moed - appointed times]**. Six days shall work be done: but the seventh day [is] the sabbath of rest, **an holy convocation; ye shall do no work [therein]**: it [is] the sabbath of the LORD in all your dwellings. These [are] the **feasts [H4150 - moed - appointed times]** of the LORD, [even] **holy convocations**, which ye shall proclaim in their **seasons [H4150 - moed - appointed times]**. In the fourteenth [day] of the first month at even [is] the LORD'S passover."
  - The nature of the lunar calendar shifting against the backdrop of the seven-day week, sometimes means the weekly and high Sabbaths would occur on the same day or back-to-back. In those latter cases there would be preparation needed for two Sabbath days in a row. However, it could also mean that an appointed time could fall on a Monday, Wednesday, or any other day of the week as well.
  - While not always called a Sabbath, the Biblical meaning of Sabbath was a holy convocation where no work was done. These were defined elsewhere at different days of the appointed times. Since these were based on the lunar calendar and not weekly calendar, I hold that a high day and Sabbath are equivalent in their meaning and so Sabbath days could exist outside the weekly Sabbath as defined scripturally. These high days were based on the lunar calendar and so did not always fall on a weekly Sabbath.
    - Yom Kippur - **Leviticus 16:29-31** - "And [this] shall be a statute for ever unto you: [that] **in the seventh month, on the tenth [day] of the month**, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. **It [shall be] a sabbath of rest unto you**, and ye shall afflict your souls, by a statute for ever."
    - Sukkot - **Leviticus 23:37-39** - "These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: **Beside the sabbaths of the LORD**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, **ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.**"
  - So we see Sukkot expressly declares the 1st and 8th day to be a Sabbath, which makes it impossible that they would both be on a Saturday. It is therefore my contention that some of the descriptions surrounding the crucifixion we will cover are not required to be tied to the weekly Sabbath and therefore can conform to Julian dating and days of the week at the time. In fact, the Julian calendar has been counting 24 hour periods and there are always 7 of those in a week, so we can validate from a modern day of the week, what Julian day of the week it was back in 30 AD. I recommend the Rosetta Calendar site.
- The month Abib marks the beginning of the religious calendar year
  - **Exodus 13:3-5** - "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten. **This day came ye out in the month Abib**. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month."
    - Abib (H24 - fresh, young barley ears, month of ear-forming, of greening of crop) This is from the middle of March to middle of April, straddling the vernal equinox.
  - When the barley crop was still young and green was before the harvest and it was at this time the first

month of the year was determined with a combination of the barley crop being young and green and the sighting of the first sliver of light after the new moon. The day this was confirmed by two witnesses was the first of Abib, later called Nisan, the first month of the year. All other months flowed from that first month.

- In this way, the timing of the first month was always around the vernal equinox, but shifted according to these two elements. This was due to the third moedim and the purpose of the wave sheaf offering.
- Agricultural cycle
  - Greening of grain crops, month of Abib
  - Passover, unleavened bread, firstfruits
  - Fruit planting
  - Wheat harvest (took about 4 months to grow)
  - Shavuot
  - Yom Teruah (Trumpets)
  - Yom Kippur (Atonement)
  - Fruit harvest
  - Sukkot
  - Former rain prepares the ground for planting
  - Barley and wheat planting
  - Latter rain
  - Cycle continues to Vernal equinox again
- And so regardless of how many months it took to make one cycle, the beginning of each cycle was the combination of the greening of the harvest and the new moon. This meant that each new year was not determined by the number of months or some future calculation of what years needed an additional month, but was likely tied simply to the observance of the greening of the crops that were to be presented before the Lord in the wave sheaf, or first fruits, offering to be covered later. If that meant there were 12 or 13 months in that previous year it didn't matter as much as when the crops were ready for the offering and if so, when the first sighting of the new moon was.
- With these fundamental points in mind, let's look at the spring moedim.

## Pesach (Passover)

- **Exodus 7:1-6** - "And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, [and] my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I [am] the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the LORD commanded them, so did they."
- This first appointed time was inaugurated in the Exodus over 3,500 years ago. It came at the end of the plagues God sent on Egypt through Moses and Aaron that would lead to the escape of Israel from captivity in Egypt. But the story begins several days before their escape as they prepared for what God was about to do.
- **Exodus 12:1-13** - "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.** Speak ye unto all the congregation of Israel, saying, **In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:** And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. **Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it.** Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. **And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover.** For I will pass through the land of Egypt this night, and will smite 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. And the blood shall be to you for a token upon the

**houses where ye [are]: and when I see the blood, I will pass over you**, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt."

○ **10 Abib**

- "In the tenth day of this month they shall take to them every man a lamb, **according to the house of their fathers, a lamb for an house.**
- "Your **lamb shall be without blemish**, a male of the first year: ye shall take it out from the sheep, or from the goats"

○ **14 Abib** - Passover sacrifice was for food and the blood was to be placed on the door. They were instructed to be ready to leave, eat the meal but leave nothing in morning

- "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening**. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."
- "And they shall eat the flesh in that night, roast with fire, **and unleavened bread**; and with bitter herbs they shall eat it."
  - As we will see, because unleavened bread was part of Passover as well, the Passover and 7 days of unleavened bread were often lumped together.
- "And thus shall ye eat it; **with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste**: it is the LORD'S passover."
  - This denotes an expectation of leaving quickly. They were to have everything in order to eat and leave at daylight.
- "For **I will pass through the land of Egypt this night**, and will smite 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. And **the blood shall be to you for a token upon the houses where ye are**: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."
  - **Exodus 11:4-7** - "About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die"
  - Note that since the 14th began at dusk, killing and eating the Passover lamb was the first thing they did on the 14th. Throughout the remainder of that night and daylight until dusk again was the 14th of Abib. God told Moses that it would be at midnight when the firstborn of the beast and man would die. So if dusk this time of year was around 7 pm, they would have 5 hours to have the blood on the door before the angel of death passed them over.
- **Exodus 12:29-37, 51** - "And it came to pass, that **at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle.** And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead. And **he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.** Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men]. **And the people took their dough before it was leavened**, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and **they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians.** And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children. ... And **it came to pass the selfsame day, [that] the LORD did bring the children of Israel out of the land of Egypt by their armies.**"
  - "he (Pharaoh) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said."
    - ◆ So it was after midnight on the 14th of Abib before dawn when he called them.
  - "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men]. ... And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and

raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians."

- ◆ The night continued and in the early hours before dawn and throughout the daylight of the 14th as Israel took spoil of the Egyptians in preparation to leave from Rameses to Succoth.
- "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children."
- "And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies."
  - ◆ Israel was prepared to go on that very night of the 14th after the firstborn were killed and they had the whole early morning and rest of the day to gather spoil from the Egyptians as they pushed them out of the land as quickly as possible for fear of the God of Israel. The day of the Passover, Israel was delivered from bondage and free to go into the wilderness.
- **Numbers 33:2-4** - "And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these [are] their journeys according to their goings out. And **they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all [their] firstborn, which the LORD had smitten among them:** upon their gods also the LORD executed judgments."
  - It was the day after Passover they left by night, during the day on the 14th the Egyptians were burying their dead and giving spoil to Israel out of fear of God. At 600,000 on foot that were just men, it must have taken some time to actually get out of Rameses.
  - This also means that the killing of the lamb would not have happened toward the end of daylight on the 14th, because that evening would be the 15th day. And it would have been when Israel was leaving Egypt with their spoil. So this tells us the first Passover happened in the middle of the night on the 14th, which began at dusk, and during that day Israel took spoil and prepared to leave, beginning probably just before dusk on the 14th and traveling on the 15th to Succoth.
- **Numbers 9:1-5** - "And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, **Let the children of Israel also keep the passover at his appointed season [H4150 - moed - appointed times]**. In the fourteenth day of this month, at even, ye shall keep it in his appointed season **[H4150 - moed - appointed times]**: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And **they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai:** according to all that the LORD commanded Moses, so did the children of Israel."
- **Numbers 9:6-14** - "And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And those men said unto him, **We [are] defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?** And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you. And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, **If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover unto the LORD. The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs]**. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. But the man that [is] clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land."
  - This is called Pesach Sheni, which may be relevant in relation to prophecy in the future that will be covered in a the [70th Week Chart Review](#) study. Interestingly, God added the caveat of a person journeying far off to the unclean that touched a dead body regarding keeping this second Passover.
- **Deuteronomy 16:1-8** - "Observe the month of Abib, and keep the passover unto the LORD thy God: for in

**the month of Abib the LORD thy God brought thee forth out of Egypt by night.** Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [even] the bread of affliction; for **thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.** And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there [any thing] of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. **Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.** And thou shalt roast and eat [it] in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day [shall be] a solemn assembly to the LORD thy God: thou shalt do no work [therein]."

- This passage also makes a point culturally going forward that Passover and Unleavened bread are intertwined very closely. It was technically on Passover that eating unleavened bread started with the Passover lamb, and continued through Abib 15-21, the actual feast of unleavened bread.
- "Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee" will become relevant in the fulfillment of this foreshadow.
- **Leviticus 23:4-5** - "These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons. In the fourteenth [day] of the first month **at even (ereb - sunset/dusk)** [is] the LORD'S passover."
- **Numbers 28:16** - "And in the fourteenth day of the first month [is] the passover of the LORD."
- So Pesach, or Passover, is a memorial tied to the event of the last plague of Egypt when God delivered the people of Israel out of the land of captivity into the wilderness. As dusk fell, the 13th of Abib became the 14th and Israel killed the Pascal lamb and placed the blood of it on the door posts, ate the lamb, and were prepared to leave that very day. As soon as Pharaoh gave the command while it was still dark, the Israelites began to leave, taking spoil of the Egyptians, who feared their God and wanted them to leave quickly. By dusk as the 14th turned to the 15th, Israel was leaving Egypt by night and traveled to Succoth, where Jacob had first built his sukkot for his cattle over 430 years before.
- While this is an appointed time unto its own, it is intricately tied to the next two appointed times that follow it. In addition, like the week following it, unleavened bread was to be eaten. Because of this, it was naturally viewed with the other two as one time where over eight days certain commands were given to keep these times.

### HaMatzot (Unleavened bread)

- **Exodus 12:34-39** - "And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children. And a mixed multitude went up also with them; and flocks, and herds, [even] very much cattle. **And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry,** neither had they prepared for themselves any victual."
- Here we see the origin of the unleavened bread in the flight from Egypt. The rush to leave quickly and not able to leaven the bread became part of the memorial remembrance of this time and used for parables later.
- **Exodus 12:14-20** - "And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. **Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.** And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. **In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.**

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

- **15-21 Abib** - During the time Israel was heading into the wilderness from Egypt
  - "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."
  - "in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."
  - "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."
    - The day after Passover then is the beginning of the Feast of Unleavened Bread. However, on the 14th they were also to eat unleavened bread so these feast days are very intertwined and treated as a singular time even though they were Biblically distinct when established.
- **Leviticus 23:6-8** - "And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. **In the first day ye shall have an holy convocation: ye shall do no servile work therein.** But ye shall offer an offering made by fire unto the LORD seven days: **in the seventh day [is] an holy convocation: ye shall do no servile work [therein].**"
- **Numbers 28:17-25** - "And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten. **In the first day [shall be] an holy convocation; ye shall do no manner of servile work [therein]:** But ye shall offer a sacrifice made by fire [for] a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And their meat offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat [for] a sin offering, to make an atonement for you. Ye shall **offer these beside the burnt offering in the morning, which [is] for a continual burnt offering.** After this manner **ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire,** of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. And **on the seventh day ye shall have an holy convocation; ye shall do no servile work.**"
- **Deuteronomy 16:3-4, 8** - "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [even] the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there [any thing] of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. ... Six days thou shalt eat unleavened bread: and on the seventh day [shall be] a solemn assembly to the LORD thy God: thou shalt do no work [therein]."
- So Ha Matzot, or unleavened bread, began at dusk on the 15th of Abib, just after Passover, and lasted for 7 days until the 21st. It was made an appointed time so that in addition to remembering the angel of death passing over them on Passover, they would remember how quickly they left Egypt when God freed them from bondage.
  - Both the 1st day on the 15th of Abib and the 7th day on the 21st of Abib, were "holy convocations" where no servile work could be done. This is why the first day, Passover, on 14th was also called preparation day after the Exodus since they could not prepare everything on the 15th.
  - Added later, there were sacrifices to be made during the seven days of unleavened bread. This was in addition to the daily sacrifice.

### Wave Sheaf (Firstfruits)

- There are several other places in scripture where the priests were to wave parts of the animal sacrifices before the Lord as depicted in the various wave offerings in **Exodus 29:22-28**, **Leviticus 7:28-34**, **Leviticus 8:22-29**, **Leviticus 9:18-21**, and elsewhere. However, the one wave offering mentioned that was not related to the animal sacrifice was the wave sheaf offering of the firstfruits of the grain harvest from the land in spring.
- **Leviticus 23:10-14** - "Speak unto the children of Israel, and say unto them, **When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.** And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof

[shall be] of wine, the fourth [part] of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings."

- Timing of the wave sheaf offering
  - First and foremost, this is the only appointed time that defines the entire timing of the religious lunar calendar against the solar calendar. Recall that Abib means "month of ear-forming, of greening of crop, of growing green Abib, young barley ears." The crops are tied to the solar cycle and the stable vernal equinox around our modern March 20 marks the beginning of spring, and it just so happens that the first of grain crops are greening around this time.
  - The firstfruits of the spring harvest by definition has to be the first harvest of the first crop. Since this appointed time took place on the Sunday within the 7 days of Unleavened Bread, the beginning of that month over 15 days earlier was determined by the ripeness of the crop for harvest.
  - Because there are about 11 days more in the solar calendar as compared to the lunar calendar, the variations had to be accounted for determining the beginning of the month according to how near the harvest of the crops would be.
  - And so this appointed time was the determining factor in deciding the month in which the rest of the spring feasts, and therefore the fall feasts, would take place that year. This is also why some years would have 12 months and some 13 months. The number of months in the year were not as relevant as following the statutes of God regarding the appointed times so it was likely that originally there wasn't the emphasis we have today in having a neat number of 12 months in a year. The emphasis was on offering the firstfruits of the harvest to God as soon as the first harvest was ready and thereby timing that year's religious lunar calendar.
- Which Sabbath is the appointed time?
  - As pointed out before, there are two types of Sabbath that are relevant when looking at the appointed times. There is the weekly Sabbath locked to each Saturday of the week, and the high day Sabbath which was tied to the lunar calendar and therefore could occur on any day of the week.
  - The Pharisees believed the wave sheaf to be after the high day Sabbath, the first day of Unleavened Bread, so firstfruits would always follow on the 16th of Abib. This meant that it could be on various days of the week.
  - The Sadducees believed it to be after the weekly Sabbath, thus having firstfruits fall on the same day of the week each year, but different days of the lunar month within the 7 days of Unleavened Bread.
  - As we will see, **Exodus 34:21-22** connects the weekly Sabbath to firstfruits and **Numbers 28:26** states the day of firstfruits would be "after your weeks," meaning weekly Sabbath. So I believe the answer to this comes in the final of the spring feast days.
- After the first fruits of the harvest were offered, the full harvest of the various grain crops could take place in the land.

## Shavuot (Feast of Weeks)

- **Leviticus 23:15-22** - "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering unto the LORD, with their meat offering, and their drink offerings, [even] an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God."
- This appointed time expounds on the wave sheaf, stating it was on a Sunday, the day after the weekly Sabbath on Saturday.
- The way it is worded is somewhat confusing, but from that Sabbath before the Wave Sheaf offering, they

were to count 7 Sabbaths, which is 49 days. We know this because Shavuot is the day after the 49 days are complete, the 50th day.

- This is a proof that the Wave Sheaf offering was always on Sunday after the weekly Sabbath because there are no high Sabbath rests 7 weeks after the first 3 appointed times except for the weekly Sabbath. So the only way this could be kept having Shavuot on a day after the Sabbath was if the Wave Sheaf offering occurred after a weekly Sabbath, on a Sunday or the first day of the week.
- Note that the full harvest was not the last of the harvest. God told them to leave the corners of the field for the poor and stranger to harvest the gleanings of the crops. This has an interesting connection touched on in the [First Resurrection](#) study.
- **Numbers 28:26-31** - "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, **after your weeks [be out], ye shall have an holy convocation; ye shall do no servile work:** But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, A several tenth deal unto one lamb, throughout the seven lambs; [And] one kid of the goats, to make an atonement for you. Ye shall offer [them] beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."
- **Deuteronomy 16:9-12** - "**Seven weeks shalt thou number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand,** which thou shalt give [unto the LORD thy God], according as the LORD thy God hath blessed thee: And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that [is] within thy gates, and the stranger, and the fatherless, and the widow, that [are] among you, in the place which the LORD thy God hath chosen to place his name there. And **thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.**"
  - In Deuteronomy we see the same seven weeks from when the corn is beginning to be harvested with a command to rejoice before the Lord and remember their bondage in Egypt and deliverance from that bondage.
- **Exodus 34:21-22** - "**Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest,** and the feast of ingathering at the year's end."
  - Notice how this first mention of firstfruits ties it to the Sabbath rest.
  - This is why the month of Abib/Nisan started when the first crops were young and green, the earing time, because the firstfruits of the harvest some 15+ days later would be offered. Then, after the weeks were out, 7 weeks later, the grain harvest would be completing around Shavuot.
  - The feast of ingathering at the year's end will be covered in the fall feasts, it is sukkot, or tabernacles. This was the ingathering of the fruit harvest at the end of summer heading into autumn.
    - Just as the religious calendar began at the vernal equinox, the civil calendar began around the autumnal equinox 6 lunar months later in the year. What was the middle of the religious year was the civil new year.
    - What is also interesting is that the translation "year's end" can be, and is, taken two different ways. It could be considered either the end of the religious calendar in March/April or of the civil calendar in September/October. Digging into the original Hebrew and Greek Septuagint, it seems there is another possibility.
    - In the Masoretic Text Exodus 34:22 ends with תְּקִיפַת הַשָּׁנָה or in the most basic English "end H8622 year H8141."
      - [H8622](#) is tek-oo-faw' and defined as coming round, circuit of time or space, a turning, or circuit.
    - In the Septuagint Exodus 34:22 ends with μεσοῦντος τοῦ ἐνιαυτοῦ or in the most basic English "middle G3322 the G3588 year G1763."
      - [G3322](#) is mes-o'-o from [G3319](#); to form the middle, i.e. (in point of time), to be half-way over:—be about the midst.
    - As you can see, the Septuagint plainly interprets what we see as "end" instead as "middle." This same idea is presented in the Hebrew from the Masoretic text though, in the idea of a year cycle being a circuit, like the circuit the earth takes around the sun each year, and it is at the middle of the year that this circuit turns around back toward the beginning again. The NASB and LSB use this idea, translating

- it as "the turn of the year."
- The idea of the middle of the year makes more sense than the end of the year given that in the focus of the religious lunar calendar, these fall in the 7th lunar month at the turn, or middle, of the year.
  - It also fits with the idea that the lunar calendar is not in sync with the solar calendar. While from the first to the seventh month will always be 6 lunar months apart, from the seventh month to the first month, by necessity, vary between 6 and 7 lunar months so that the first month always falls in line with the agricultural season tied to the solar year around the vernal equinox for the keeping of the wave sheaf offering.
- In Jewish tradition, it is on Shavuot that the giving of the Torah at Sinai is celebrated. So Shavuot would represent the covenant between God and His chosen people and God verbally giving the ten commandments and through Moses the others.
    - **Exodus 19:1-2** - "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai. For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount."
      - It was in the 3rd month they came to the wilderness of Sinai and camped at Mount Sinai.
      - 7 weeks + 1 day is 50 days after the middle of the 1st month. Assuming 30-day months, they would have made camp around the beginning of the 3rd month.
    - **Exodus 19:3-9** - "And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And **all the people answered together, and said, All that the LORD hath spoken we will do.** And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD."
      - How soon after arriving Israel agreed to this covenant with God is not clear. It appears it would be right when they got there, and maybe it was for the leadership. I imagine with that many people there would be days of settling in.
    - **Exodus 19:10-11** - "And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai."
      - We see the idea of the sanctification of the people in order to be in the presence of God. This ritual cleansing and purification for the purpose of sanctification was also what the animal sacrifices were all about at the temple.
      - **Hebrews 10:1-4** - "For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those [sacrifices there is] a remembrance again [made] of sins every year. **For [it is] not possible that the blood of bulls and of goats should take away sins.**"
      - So after 3 days of preparation, the Lord descended on Sinai and in **Exodus 20:1-19** God spoke to Israel and gave them the commandments at the center of the covenant they agreed to.
    - **Exodus 24:3-8** - "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, **All the words which the LORD hath said will we do.** And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put [it] in basons; and half of the blood he sprinkled on the altar. And **he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.** And Moses took the blood, and sprinkled [it] on the people, and said, **Behold the blood of the covenant, which the LORD hath made with you concerning all these words.**"

- So in **Exodus 19:7-8** and **Exodus 24:1-4** after hearing all the commandments, the people answered they would do them.
- Understanding Shavuot as the sealing of the covenant with God and the children of Israel at Sinai provides a valid reason this appointed time would be remembered by the children of Israel. And it has new meaning when understanding that spiritual, eternal Israel is not tied to a genetic heritage sealed with a blood covenant at Sinai, but to a spiritual heritage of Abraham, who believed God and it was counted to Him for righteousness. The ultimate fulfillment was sealed with an eternal blood covenant between Yeshua and all those who would accept His sacrifice and obey Him.
- Just as Passover and Unleavened Bread are tied together by time and function, so too are the Firstfruits and Shavuot appointed times tied together.
  - Timing
    - Passover is the day before the 7 days of Unleavened Bread and is tied together in this way for timing.
    - Firstfruits is explicitly linked to Shavuot by a period of 7 weeks, both landing on a Sunday.
  - Function
    - Unleavened bread is central to the connection of Passover and Unleavened Bread celebration
    - Both Wave Sheaf and Shavuot are tied to the grain harvest in spring. Barley, wheat, and others grow at different rates and are harvested at different times. The firstfruits of the harvest are given to God during the Sunday that falls within the 7 days of Unleavened Bread while Shavuot is 7 weeks later during the wheat harvest.

## National Feasts

- First a quick mention that God had additional statutes regarding the appointed times when Israel is in the Promised Land. When wandering the wilderness, all of Israel was with God at His tabernacle already. As they settled in the land, they would be disbursed in the land and need to travel three times a year to meet with Him.
- **Exodus 23:14-17** - "**Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread:** (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) **And the feast of harvest, the firstfruits of thy labours,** which thou hast sown in the field: **and the feast of ingathering,** [which is] in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD."
- **Exodus 34:22-24** - "**And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.** For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year."
- So there were three appointed times that all men were to appear before God in Jerusalem, unleavened bread and Shavuot in the spring and Sukkot in the fall. This effectively brought families back together in Jerusalem before God during these appointed spring and fall feasts once they were established in the land.
- This also played into several stories in scripture.
  - At the birth of Yeshua there was no room at the inn and so they stayed in what is commonly known as a manger. The reason there was no room at the inn and why they stayed in a manger was likely tied to their arrival in Bethlehem during Sukkot. The temporary dwellings that were part of this appointed time meant to remind them of their wilderness wandering were named after the temporary dwellings Jacob built in his sojourning to keep his animals. It would also be considerably busier during this time of year as this appointed time was bringing Jews from all around to Jerusalem to appear before the Lord at His tabernacle.
  - There are 3 Passovers explicitly stated where Yeshua went to Jerusalem and taught, the last of which being His crucifixion. At each of these, Hebrews from around the world would make a pilgrimage to Jerusalem for the appointed time and hear His teachings, taking these things back with them to their homes.
  - Similarly, at Shavuot, Pentecost, the Holy Spirit filled the followers of Christ and people from all parts of the world heard in their own languages. These people were there for one of the appointed times all Hebrews were to present themselves before God at the temple. This resulted in the Gospel being spread out from that time as those people went back to their homes across the world after the appointed time after what they experienced there.

## Review and start the [chart buildout](#)

- As the days of Abib are reviewed, display a chart of the spring moedim that starts out blank and fills in just the

markings of the high Sabbaths, the moedim, and the Hebrew days of the month. The rest of this chart will be filled in with the prophetic piece laid out.

- 10 Abib - Lamb without blemish selected for house
- 14 Abib - Lamb killed and eaten - Preparation day
- 15 Abib - Unleavened bread - **High Sabbath**
- 16 Abib - Unleavened bread
- 17 Abib - Unleavened bread
- 18 Abib - Unleavened bread
- At some point after the 15, which would vary by year, the day after the weekly Sabbath would mark the wave sheaf offering. This marked the starting point of the 7 weeks from weekly Sabbath before to the following Sunday, Shavuot.
- 19 Abib - Unleavened bread
- 20 Abib - Unleavened bread
- 21 Abib - Unleavened bread - **High Sabbath**
- 7th weekly Sabbath from that before the wave sheaf, which would vary year to year
- Sunday after - Shavuot - Pentecost

## Prophetic and Foreshadow Fulfillments

- Understanding the origins of the spring feasts and their meaning to the children of Israel, now let's examine the second dimension revealed in the amazing prophecies they foreshadowed.
  - **Colossians 2:16-17** - "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ."
  - **Hebrews 10:1** - "For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."
  - **Revelation 19:10** - "...worship God: for the testimony of Jesus is the spirit of prophecy."
  - **1 Corinthians 5:7-8** - "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth."
- Dating Christ's Ministry
  - An important element in understanding the scope of fulfillment is to know what year the Passover of Christ's crucifixion and resurrection took place. I've heard varying years from 27-33 AD, but as part of the results of this study I think we can come to a pretty solid conclusion.
  - In the interest of not getting lost in the details here, I will present my conclusions with reference to the details of [\[#\] Dating Christ's Ministry](#). In this document I have provided the details behind the reasoning for these dates and I highly recommend you take up this study yourself and see if the conclusions I arrived at make sense to you as well. Even amongst the various articles presented that make most of the case, I found myself varying on certain points, yet coming to the conclusion I present here.
  - **Luke 3:21-23** - "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. **And Jesus himself began to be about thirty years of age**, being (as was supposed) the son of Joseph, which was [the son] of Heli,"
    - **Genesis 41:46** - "And Joseph [was] thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt."
    - **Numbers 4:1-3** - "And the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, **From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.**"
      - "The famous 12th century commentator Rashbam explains that at age 30 one is 'worthy of leadership.'" | [9] [Turning 30](#) aish.com
      - Interestingly, this may point to the symbology of Yeshua being the Branch, that is a sprout, bud, growth, as His ministry lasted less than 3 years before His death and resurrection.

- The conclusion I have arrived at is that Yeshua turned 30 years old in the fall of 27 AD, which means His birth was in the fall of 4 BC, likely during Sukkot. And so, it would have been that summer of 27 AD, before Yeshua's 30th birthday, when He was baptized and for the next 40 days and 40 nights was tempted by the Devil in the wilderness before beginning to teach in the Synagogues in Galilee.
- Year of Christ's Birth
  - A very good documentary by Rick Larson called [The Star of Bethlehem](#) reveals what the magi from the East may have seen that compelled them to travel to Jerusalem and fits within the timetable of Christ's birth, the Magi visiting, Herod's slaughter of the innocents, and his death soon after a lunar eclipse.
    - ◆ Since God created the heavens to run like a clock, I feel this is the most solid way to firm down dates from the historical record since there are many different views on dating of regnal years across cultures and no real common calendar that easily translates to our modern one.
    - ◆ A quick timeline of events as I've come to see them
      - ◆ October 6, 4 BC - Yeshua is born, likely during Sukkot, in Bethlehem in an animal stall, or manger.
      - ◆ September, 3 BC - As viewed from Babylon, Jupiter crowns Regulus in Leo followed by Virgo rising with the sun and the moon at her feet on Yom Teruah, the Jewish civil new year.
      - ◆ June, 2 BC - 9 months later the king planet meets the mother planet becoming the brightest star in the skies over Jerusalem as it sets as viewed from Babylon. The magi begin their journey
      - ◆ November, 2 BC - The magi arrive in Jerusalem and tell Herod they've seen the star in the east asking where the baby king is. Herod points them to Bethlehem.
      - ◆ December 25, 2 BC - Jupiter stops as it goes in retrograde to the south as viewed from Jerusalem. The magi find the toddler Yeshua living in Bethlehem and present the gifts. Joseph and Mary flee to Egypt and the magi leave without telling Herod about Yeshua. Herod orders all male children 2 and younger in Bethlehem to be killed, assuming 2 years previous in December of 4 BC would be sufficient to eliminate the threat to his power.
      - ◆ January 10, 1 BC - Lunar eclipse [#] [The Lunar Eclipse of Josephus](#)
      - ◆ January 28, 1 BC - Herod the Great dies
  - There are other views on the precision of Christ's birth and beginning of His ministry, a very similar view being of fall of 26 AD. I'm not knowledgeable enough to be dogmatic, but I've learned enough to know that the debates will go on as there are different views on dating across the whole spectrum that are within 1 year of each other.
- Season of Christ's birth
  - [Luke 1:5-9, 24-27, 36](#) - Birth of John the Baptist
    - Zechariah's priestly functions were carried out during the course of Abia, which was June/July so John would have been born 9 months later around March/April. [#] [Luke 1:5 Division of Abijah](#)
    - Mary was visited by the angel Gabriel 6 months into Elizabeth's pregnancy around December/January so Yeshua would have been conceived around that time and born 9 months later in September/October. October 6, 4 BC (Julian) was the first day of Sukkot.
  - [Luke 2:21-24](#) - "And **when eight days were accomplished for the circumcising of the child, his name was called JESUS**, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, **they brought him to Jerusalem, to present [him] to the Lord**; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons."
    - Leviticus speaks to what one must do when they issue or discharge fluid from the body, such as in the case of a woman having given birth.
      - ◆ [Leviticus 15:28-30](#) - "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And **on the eighth day she shall take unto her two turtles, or two young pigeons**, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness."

- As covered already, there are 3 times each year, Unleavened Bread, Pentecost, and Tabernacles. The latter is an 8-day appointed time
- **Leviticus 23:34-36** - "Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]."
- If Mary's birth of Yeshua started an 8-day purification period, and Yeshua's circumcision had to be 8 days after His birth, it may have been that Yeshua was born on Tishri 15, the first day of Sukkot, and Mary's offering, Yeshua's circumcision and presenting to the Father at the temple all fell on Tishri 22, the final day of Sukkot.
- **Deuteronomy 16:13-15** - "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And **thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that [are] within thy gates.** Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, **therefore thou shalt surely rejoice.**"
- Truly at this time there was reason to rejoice, although very few knew it yet. The Son was presented to the Father, being circumcised into the family of Abraham, to accomplish His design of the salvation of mankind. The lowly shepherds in the field were honored with this knowledge and even the heavenly host rejoiced.
- **Luke 2:8-14** - "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this [shall be] a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."
  - ◇ This also highlights another reason that agrees the season this happened in was the fall. "Abiding in the field" is [G63](#) - ag-row-leh'-o. This only occurs in this verse and is translated "to ,in the fields, be under the open sky, even at night." Fall, at the end of the harvest, would be when the flocks would be out in the field, even at night, as winter would be too cold.
- Time of Tiberius Caesar, Pontius Pilate, Herod Antipas, Herod Philip, Lysanias, Annas and Caiaphas
  - **Luke 3:1-3** gives us a group of 6 various leaders that must all have been in the positions Luke states at that time John the Baptist began his ministry. This would have been just before Yeshua's baptism, temptations, and reading from Isaiah in Nazareth.
  - The one definitive anchor in the dating is that this was the fifteenth year of the reign of Tiberius Caesar. The commonly accepted date is 14 AD, after the death of Augustus Caesar, but he was actually co-precepts with Caesar Augustus starting in the fall of 12 AD, and had coins minted for 12-14 AD and 14-37 AD. From the Jewish perspective, his reign would have therefore begun in Tishri 12 AD, and the 15th year of his reign would have been from Tishri 26 to 27 AD. This would place the ministry of John the Baptist likely in the Spring/Summer of 27 AD with Christ's baptism that same year.
  - This coincides with the other rulers mentioned who were in those positions at this time.
- First Year of Christ's Ministry, First Passover, and the Age of the Temple
  - With the above timeline of Christ's ministry beginning in the fall of 27 AD when He was 30 years old, we come to the first Passover in **John 2:11-21**, where the Jews ask for a sign and He responds that if they destroy this temple He would raise it up again in 3 days. In their response, they give a method for the timing of this Passover, "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"
  - Herod the Great's reign began in 37 BC and in the 18th year of his reign work began in 19 BC, the

"temple had been a building 46 years" is as of the spring of 28 AD, it was during the 47th year of the project from fall 27 - 28 AD. This is in agreement with His ministry beginning about 6 months previous in the fall of 27 AD.

- This is also used in the view of 26 AD since that was during the 46th year of Herod's project from Fall of 26-27 AD.

- Daniel's 69 Weeks, 483 Years

- Daniel, in exile in Babylon, understood the prophecy in Jeremiah to be up and the 70 years of captivity to be complete and petitioned God for understanding of the future of Israel and Jerusalem. He got a very short and extremely precise answer over 550 years before being partially fulfilled.
- **Daniel 9:25** - "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks [69 weeks]"
  - Cyrus, Darius and Artaxerxes all made or confirmed decrees regarding Israel's approval to rebuild the temple and city of Jerusalem, however it wasn't until Ezra returned from Babylon to teach Israel the statutes and judgements forgotten in captivity so they could be properly followed, that the clock began to tick on the 70 weeks of years, or 490 years, appointed to Israel and Jerusalem. It was also during this time that the streets and walls were rebuilt amidst the turmoil of Israel's neighbors protests.
  - **Ezra 7:8-10** - "And he came to Jerusalem in the fifth month, which [was] in the seventh year of the king. For upon the first [day] of the first month [Abib] began he to go up from Babylon, and on the first [day] of the fifth month [Av] came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the LORD, and to do [it], and to teach in Israel statutes and judgments."
    - ◆ Accounting for time to teach the statutes, it may be expected that around the time of the fall moedim in the middle of the year, the day of atonement when they were to afflict their souls and offer the covering sacrifice for the people, that Israel would return to temple ministry according to the statutes of God given them at Sinai.
    - ◆ According to the regnal counting of years for non-Jewish kings, Artaxerxes seventh year began in Tishri of 458 BC. This means Ezra departed on 1 Abib/Nisan of 457 BC and arrived to Jerusalem on 1 Av 457 BC.
    - ◆ Adding 483 years to 457 BC for the first 69 weeks, and accounting for no year 0, comes to 27 AD. So the Messiah had to come around that time in 27 AD to fulfill Daniel's 70 weeks prophecy. I suspect that if the clock began on a particular day in Tishri 457 BC, that Yeshua's ministry likely began on that same day in Tishri 27 AD.
      - ◇ 1 Tishri, or Yom Teruah, was on September 20, 27 AD [Julian], which happened to fall on the weekly Sabbath that year. 10 Tishri, or Yom Kippur fell on Monday, September 29, 27 AD [Julian].
    - ◆ Yeshua's ministry lasted for 2.5 years from fall of 27 AD to spring of 30 AD. This fits with the only 3 stated Passovers in the Gospels. However, this isn't solid proof of the timing as a Passover could have been left unmentioned in the Gospels, however it does agree with the 2.5 years nonetheless.
      - ◇ 1st Passover (Spring 28 AD) from John 2:13 (just after the turning water to wine at the marriage just after His ministry started)
      - ◇ 2nd Passover (Spring 29 AD) from John 6:4
      - ◇ 3rd Passover/Crucifixion (Spring 30 AD) from John 11:55; 12:1; 13:1; 18:28,39; 19:14
- So the ministry of Yeshua begins after the first 69 weeks are complete and He is cut off not for Himself after the 69th week and before the 70th week, fulfilling the prophecy with great precision.
- This also coincides with the completion of the first 69 weeks of Daniel, 483 years, which will be covered in greater detail in the [Daniel's 70 Weeks](#) study. This counts from summer/fall of 457 BC when Ezra arrived to Jerusalem to teach the statutes to fall of 27 AD the Messiah the Prince.
- The 26 AD view holds a date from 458 BC to 26 AD. Regardless which one is held to, they both fall in line with the Messiah's appearance after the 69 weeks in their respective views of either 458/7 BC and 26/7 AD, which is the statement of this prophecy.
- Beside the determination of the start of His ministry, the date of His crucifixion is confirmed from the

prophecy given to Daniel regarding the Messiah being cut off, but not for Himself, 69 weeks after the order to restore and rebuild Jerusalem.

- **Chart update**
  - Add the 26-36 AD grouping of dates
  - Given what we know about the high Sabbath tied to the day of the lunar month and not the day of the week, the 3 days and 3 nights in the earth, and the tomb empty on Sunday, we should expect 14 Abib to fall on a Wednesday in order to have a Sunday resurrection. Within the possible times that Pontius Pilate would have washed his hands of Yeshua's crucifixion, only 27 and 30 AD fit with this possibility.
  - A 27 AD crucifixion would mean a 24 or 23 AD ministry start and 7 or 8 BC birth, which falls out of scope for many aspects from Christ's birth to Daniel's 70 weeks and the historical records of these.
  - These would seem to confirm Christ's ministry began in the fall of 27 AD and lasted until His crucifixion on 14 Abib in 30 AD, matching with the three recorded Passovers of His ministry, the last being the crucifixion.
  - This means that it was after the first 69 weeks were completed that the Messiah the Prince arrived. In fact, given that Ezra arrived in the 5th month and required teaching of the statutes, it may be that the 69 weeks was fulfilled to the very day from Ezra reinstating proper temple ministry to the anointing of Yeshua at His baptism that began His ministry around the fall moedim!
- **30 AD: Triumphal Entry**
  - Having established the year of Yeshua's last Passover as 30 AD, we can begin to examine the appointed times on the dates and days they fell on that year.
  - **Chart Update** - reveal events section of the chart.
  - 10 Nisan: Saturday, April 1, 30 AD (Julian)
    - **Exodus 12:1-3** - "In the tenth day of this month they shall take to them **every man a lamb, according to the house of their fathers, a lamb for an house**"
      - Recall that it was on the 10th of Abib that each man in the house, according to the house of their fathers, was to get a lamb for a house. This lamb was to be without blemish or broken bones. After acquiring the lamb, they had to keep it for 3 days after and during that time inspect it to ensure it remained unblemished and unharmed prior to the killing of it.
    - The triumphal entry - **Matthew 21:1-11** | **Mark 11:1-11** | **Luke 19:28-44** | **John 12:12-19** all depict the triumphal entry where Yeshua rides on a donkey to Jerusalem and then enters the temple.
      - **Zechariah 9:9** - "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."
    - Yeshua pronounces blindness and destruction - **Luke 19:41-44** | **Matthew 23:37-39**
    - Yeshua cleanses the temple - **Matthew 21:12-16** | **Luke 19:45-48**
    - For the account of Matthew, on 10 Abib/Nisan, when the Passover lambs were being selected, Yeshua presented Himself to His Father's house, the temple, as a Lamb for the house of His Father for the coming Passover. **Exodus 12:3**
  - 11 Abib/Nisan: Sunday, April 2, 30 AD (Julian) - Confronting/Confounding Leadership
    - **Mark 11:15-18** - Yeshua drives the money changers from the temple and taught
    - **Matthew 21:23-27** | **Luke 21:1-8** - Who gave Yeshua His authority?
    - **Matthew 21:28-32** - Parable of two sons
    - **Matthew 21:33-46** | **Luke 20:9-18** - Parable of the landowner
    - **Matthew 22:1-14** - Parable of the marriage feast
    - **Matthew 22:15-22** | **Luke 20:19-26** - Tribute to Caesar
    - **Matthew 22:23-33** | **Luke 20:27-40** - Whose wife of seven men at the resurrection will she be
    - **Matthew 22:34-40** - Which is the greatest commandment
    - **Matthew 22:41-46** | **Luke 20:41-44** - Whose son is the Christ
    - **Matthew 23:1-39** | **Luke 20:45-47** - Pride and hypocrisy of the Scribes and Pharisees
    - **Matthew 24:1-25:46** | **Luke 21:5-38** - That evening on the Mount of Olives Yeshua gives the signs of His coming
    - **Matthew 26:1-5** - "Ye know that after two days is [the feast of] the Passover, and the Son of man is betrayed to be crucified."
      - The Olivet Discourse must have taken place on the evening of 11 Abib/Nisan. Noting that each day starts at dusk and counting back from the evening of 13 Abib/Nisan, we end up at the

evening of 11 Abib/Nisan at which time Yeshua said after two days is the feast of Passover and the Son of man is betrayed to be crucified. I also think it's entirely possible that the Olivet Discourse was told to the disciples multiple times given Luke's divergent account that will be covered in greater detail in the [Olivet Discourse: Vision of the Future](#) study.

- 12 Abib/Nisan: Monday, April 3, 30 AD (Julian)
  - **Mark 11:27-33 | Luke 21:1-8** - Who gave Yeshua His authority?
  - **Mark 12:1-12 | Luke 20:9-18** - Parable of the land owner
  - **Mark 12:13-17 | Luke 20:19-26** - Tribute to Caesar
  - **Mark 12:18-27 | Luke 20:27-40** - Whose wife of seven men at the resurrection will she be
  - **Mark 12:28-34** - Which is the greatest commandment
  - **Mark 12:35-37 | Luke 20:41-44** - Whose son is the Christ
  - **Mark 12:38-40 | Luke 20:45-47** - Pride and hypocrisy of the Scribes
  - **Mark 12:41-44 | Luke 21:1-4** - The Widow's Mite
  - **Mark 13:1-37 | Luke 21:5-38** - That evening on the Mount of Olives Yeshua gives the signs of His coming
- The days following the triumphal entry leading to Passover, just as the Passover lamb was checked for any blemishes by the leaders of each house, the Scribes, Pharisees and Sadducees tried to find fault in the Lamb of God and were unable to find any blemish. And even the Gentiles were unable to find fault in Him. And like the Passover lamb, He would be killed.

★ • Pesach (Passover)

- 14 Abib/Nisan: Wednesday, April 5, 30 AD (Julian)
- Just after dusk around 7 pm in Jerusalem, 13 Abib/Nisan turned to 14 Abib/Nisan and the disciples killed the Passover Lamb and Yeshua and the disciples had the "last supper."
  - **Exodus 12:6-8, 12-13** - "And **ye shall keep it up until the fourteenth day of the same month**: and the whole assembly of the congregation of Israel shall **kill it in the evening**. And they shall take of the blood, and strike [it] on the two side posts and on the upper **door post of the houses, wherein they shall eat it**. And **they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it**. ... For **I will pass through the land of Egypt this night, and will smite 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. And the blood shall be to you for a token upon the houses where ye [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt."
    - The Passover lamb was to be kept up until the 14th day and killed in the evening. Remember that each day started at dusk so the evening of the 14th is the very beginning of that day, not the end of it as we are accustomed to. So just after dark Yeshua and the disciples were eating the Passover lamb at the last supper with unleavened bread and wine.
  - **Matthew 26:26-28** - "And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."
    - **John 6:32-66** - Yeshua is the bread of life and it is this symbolic expression of breaking the unleavened bread at the last supper where we are told to do it in remembrance of Him. He didn't have the leaven of the Pharisees, which is hypocrisy. Yeshua spoke the truth and revealed the spiritual fulfillment of the law in loving God and others selflessly, demonstrating how we are to strive to live. When walking in the Spirit of God, we are filled and never spiritually hungry.
    - Wine is also commonly used symbolically to denote blood, **Revelation 17:1-6 | Isaiah 63:1-6 | Revelation 14:17-20**, and it is only by the shedding of blood that there is forgiveness of sins and freedom from bondage. **Hebrews 9:1-28** So too in the start of Passover was the blood of a lamb placed on the door of the house so that death would not take the first born. Yeshua is the door through which we must pass to be saved from the judgment, the second death. **John 10:1-18**
    - And so just after the time the Passover lamb was being slaughtered across Judea, Yeshua began the memorial communion with His disciples symbolizing the eating of the Passover Lamb and remembering the sacrifice to be made in blood to cover our sins and redeem us to God.
  - Later that night, following the Passover meal, He went with disciples to Garden of Gethsemane where

Yeshua prayed in anguish as the disciples fell asleep, unaware of the anguish of the Messiah at what was to come. **Matthew 26:36-46** | **Mark 14:32-42** | **Luke 22:39-46**

- This would have been the time at the Exodus when the last plague took the life of the firstborn of Egypt, and Yeshua then made the choice to follow through and sacrifice Himself, the firstborn and one and only of the Father, for the sake of you and I. For the remainder of His time to His death, He went as a lamb to the slaughter.
- It was this night of 14 Abib/Nisan that Judas brought the soldiers to arrest Yeshua. **Matthew 26:47-56** | **Mark 14:43-50** | **Luke 22:47-53** | **John 18:1-11**
- Later that night, Yeshua is brought before Annas and then Caiaphas, the high priest and the Sanhedrin. **Matthew 26:57-68** | **Mark 14:53-65** | **Luke 22:54;66-71** | **John 18:12-14; 19-24** This was also the time of Peter's denial three times. **Matthew 26:69-75** | **Mark 14:66-72** | **Luke 22:55-62** | **John 18:15-18;25-27**
  - **John 18:28** - "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover."
    - ◆ This has caused confusion because if Yeshua was crucified on Passover during the day, this account would have been just before it. So why were the priests going to eat Passover after? They had been scheming all night to capture and convict Yeshua so they had not had the Passover during the night of the 14th, the first half of the day. It was still early (night) in the day, so rather than going into the judgement hall, they would eat the Passover before dawn as it could not be eaten after dawn as none of it was to remain in the morning.
  - That morning, Yeshua goes before Pilate and Herod. **Matthew 27:11-26** | **Mark 15:1-15** | **Luke 23:1-25** | **John 18:28-40**
  - During this time Yeshua is beaten, mocked and given the crown of thorns. **Matthew 27:27-32** | **Mark 15:16-21** | **Luke 23:26-32** | **John 19:1-15**
- Yeshua is crucified at Golgotha (place of the skull) and what was intended for mocking, was true in what Pilate had written on His cross, "Yeshua of Nazareth, king of the Jews." When He gave up His spirit in the 9th hour (3 pm), there is a great earthquake, the rocks rent in two, and the temple veil was ripped in two. **Matthew 27:33-56** | **Mark 15:22-41** | **Luke 23:33-49** | **John 19:16-37**
  - Darkening of the Sun - from the 6th hour (12 pm) to the 9th hour (3 pm)
    - Matthew 27:45-53
    - Mark 15:33-38
    - Luke 23:44-46
    - [11] [Historical Basis for Believing Jesus was Crucified in AD 30](#), by Jim Liles
      - "The historians Phlegon, Thallus, Africanus and Tertullian all mention this three hour period of darkness that does not have a scientific explanation. It was neither a lunar or solar eclipse for many reasons. Eclipses do not last three hours and cannot happen during the full moon of Passover. Julius Africanus, writing about the historian Thallus states: 'Upon the whole world there came a most fearful darkness. Many rocks were split in two by an earthquake, and many places in Judea and other districts were thrown down.'
      - "It seems very unreasonable to me that Thallus, in the third book of his histories, would try to explain away this darkness as an eclipse of the sun. For the Jews celebrate their Passover on the 14th day according to the moon, and the death of our Saviour falls on the day before the Passover. But an eclipse of the sun can only take place when the moon comes under the sun, how then could an eclipse have occurred when the moon is directly opposite the sun? (Scientifically it is impossible to have a full moon on the same day that there is an eclipse of the sun.)
      - "The Roman historian Phlegon is mentioned by Origen who describes a darkening of the sun in the eighteenth year of Tiberius on Nisan 14-Passover which would be 30 AD. A few people have used this Roman history report stating the year of the Crucifixion is 33 AD. They mistakenly start Tiberius' reign in 14 AD after the death of Augustus instead of the start of his joint reign in 11 AD."
    - If the 15th year of Tiberias was the time John the Baptist was called from the wilderness to

prepare the way for the Lord, by Roman inclusive reckoning in summer of 27 AD, then 3 years later would have seen the Passover of Christ's crucifixion land in 30 AD.

- Because the next day was the first day of unleavened bread, a high holy day where no work could be done, He had to be buried before dusk at around 7 pm that time of year in Jerusalem.
- At the first Passover, the blood of the lamb was placed on the door so that the firstborn of the house would not die. At the fulfillment Yeshua, the Son of God, became sin for us and the firstborn and only Son of God died and shed His blood so that we might live, reversing the curse of eternal death and bringing in eternal life through Him.

○ YAHWEH

- **Exodus 3:13-14** - I AM (יְהוָה - haw-yaw - Heh [behold!], Yod [hand/arm/strength], Heh [behold!] - To be, existence) God tells Moses to introduce Him to Israel by this.
  - **Isaiah 51:9-11** - "Awake, awake, **put on strength, O arm of the LORD**; awake, as in the ancient days, in the generations of old. [Art] thou not it that hath cut Rahab, [and] wounded the dragon? [Art] thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy [shall be] upon their head: they shall obtain gladness and joy; [and] sorrow and mourning shall flee away."
  - **Isaiah 62:6-9** - "I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. **The LORD hath sworn by his right hand, and by the arm of his strength**, Surely I will no more give thy corn [to be] meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness."
    - ◆ Acts 2:32-36 - Yeshua seated at the right hand of God
  - Luke 1:46-55 - Mary glorifying God, points to the strength of His arm.
- [12] [Hebrew Alphabet Meaning](#) - Each pictographic Hebrew letter has a meaning in itself.
  - Heh - behold! Lo!
  - Yod - denotes the arm or hand, typically not as outstretched, but rather as holding something or being a fist. The word is synonymous with power or might; to fall in one's hands.
  - Vav - hook or peg, and is strictly reserved for the hooks/ pegs that kept the curtains of the tabernacle in place.
- **Exodus 26:31-34** - "And thou shalt make a vail [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim [wood] overlaid with gold: their **hooks(vav)** [shall be of] gold, upon the four sockets of silver. **And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy [place] and the most holy.** And thou shalt put the mercy seat upon the ark of the testimony in the most holy [place]."
  - Vav (hooks) describe hooks of gold connecting to the sockets of silver holding up the tabernacle and veil separating the holy of holies. This was the most holy where the presence of God sat on His throne amidst the people of Israel.
  - Only the high priest once a year could enter the holy of holies under strict guidelines of ritual consecration for purity under a cloud of incense.
  - Blood from the Yom Kippur sacrifice would be sprinkled on the mercy seat of the Ark of the Covenant and other temple objects and altar.
- **John 10:7-11** - "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. **I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly. **I am the good shepherd: the good shepherd giveth his life for the sheep.**"

○ YAHWEH (יְהוָה - yeh-ho-vaw - Yod [hand/arm/strength], Heh [behold!], Vav [hook/peg], Heh [behold!])

- Yeshua was pierced in His wrists, the joint of the hand and arm and held up on a tree by a peg.
  - **Galatians 3:13-14** - "Christ hath redeemed us from the curse of the law, being made a curse for

us: for it is written, **Cursed [is] every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ;** that we might receive the promise of the Spirit through faith."

- At the crucifixion, when men saw weakness as Yeshua hung dying on the cross, the LORD was showing His strength in dying for us that we could live with Him.
    - **John 10:15-18** - "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And **other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.** Therefore doth my Father love me, because **I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father."
  - When Yeshua gave up His Spirit, the veil that was the door separating the presence of God from the people was ripped in two from top to bottom and Yeshua became that door through which we gain entrance to the presence of God by His sacrifice. Just as the veil was held up by the pegs in the temple, our door hung on pegs on the cross fulfilling the symbology of the door to God for the sheep, us.
  - Now we gain the Holy Spirit, but in eternity through the death and resurrection of Christ we will see Him face to face and live with Him in New Jerusalem in our immortal and uncorrupted bodies where we can experience heaven outside the confines of what we know.
    - **Isaiah 64:4** - "For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, [what] he hath prepared for him that waiteth for him."
    - **1 Corinthians 2:19** - "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."
  - **Zechariah 14:1-11, 16-17** - "But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. ... And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. ... And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."
    - We know that Yeshua will be ruling the world with a rod of iron during the Messianic Kingdom for 1,000 years. Here we see the name of God, literally defining Christ on the cross throughout the Old Testament, declared as Yeshua. The God of Abraham, Isaac, and Jacob is Yeshua the pre-incarnate Christ.
  - As Israel learned who their God was after being saved out of Egypt, the name by which the God of Abraham, Isaac, and Jacob was called pointed to the eternal salvation that would come at the hands, or through the wrists, of a merciful God who laid down His life for His friends over 1,300 years later.
    - Every time you see LORD in all caps in many Bibles, that is YHWH.
  - **Exodus 6:2-3, 6-7** - "Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and **I will redeem you with a stretched out arm,** and with great judgments:"
  - **Revelation 12:14-16 | Revelation 11:8** - As Israel flees to the wilderness out of what is spiritually called Egypt, Jerusalem where the Lord was crucified, He will once again woo them in the wilderness to Himself.
    - **Hosea 2:14-23** - "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. ... And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. ... And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to [them which were] not my people, Thou [art] my people; and they shall say, [Thou art] my God."
- Yeshua's Burial
- **Numbers 33:3-4** - "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. **For the Egyptians buried all [their] firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.**"
    - It was as Israel was leaving on the 15th that Egypt had buried their firstborn, implying it was

during the day to evening of the 14th that the firstborn that were killed by God. In like manner God freely gave His life and as the firstborn was buried at the transition from the 14th to the 15th.

- **Deuteronomy 21:22-23** - "And if a man have committed a sin worthy of death, and he be to be put to death, and **thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day;** (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance."
  - **Galatians 3:13** - "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:"
- **Matthew 27:57-61** - "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."
- **Mark 15:42-47** - "And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling [unto him] the centurion, he asked him whether he had been any while dead. And when he knew [it] of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary [the mother] of Joses beheld where he was laid."
- **Luke 23:50-56** - "And, behold, [there was] a man named Joseph, a counsellor; [and he was] a good man, and a just: (The same had not consented to the counsel and deed of them;) [he was] of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This [man] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. **And that day was the preparation, and the sabbath drew on.** And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and **rested the sabbath day according to the commandment.**"
  - What commandment was always the day after Passover?
  - **Exodus 12:14-16** "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."
- **John 19:14-15, 31-33, 38-42** - "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. ... **The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)** besought Pilate that their legs might be broken, and [that] they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: ... And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave [him] leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight]. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. **There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulchre was nigh at hand.**"
  - Not understanding that the term Sabbath referred not to just the weekly Sabbath, but also high days, or appointed times, is one of the main reasons Christianity has placed the crucifixion on a Friday, assuming that Saturday being the Sabbath, it must have been on a Friday. There's no real way to get 3 days and 3 nights in the grave that way.

- The answer lies in understanding that the first day of the Feast of Unleavened Bread (15 Abib/Nisan) is a high Sabbath regardless what day of the week it falls on. And the previous day, Passover (14 Abib/Nisan), was also called preparation day. This doesn't lock it to a Friday as it does when assuming the Sabbath is referring to the weekly Sabbath.
  - Remember that both the weekly Sabbath and appointed times were holy convocations wherein no work could be done. It was for this reason there was a "preparation" day before the high day, which was the first day of Unleavened Bread, Abib/Nisan 15.
  - For this reason Yeshua was taken off the cross before dusk, on 14 Abib/Nisan, and placed in the tomb.
- The moedim coming from the first occurrence at the Exodus placed the Lord's Passover, the day He was crucified, the day before a high Sabbath, which was the first day of unleavened bread. Being tied to a day of the month determined by the lunar calendar, this was unrelated to a day of the week. Not only can the 14th fall on different days of the week each year, as we will see it is not logically possible to make a Friday death and Sunday resurrection 3 days and 3 nights.
- Pesach was not a day in which no work could be done, in fact it was a day in which preparations *had* to be done for the next day that was a high Sabbath day, regardless of day of the week. And because of this, sometimes a high day would fall next to a weekly Sabbath, requiring preparation for two days.
- Modern Jewish celebration [\[#13\] Israeli professors unveil the secrets of the Passover seder!](#) One For Israel YouTube
  - In traditional seder, three maztas are placed in a special bag with separators making 3 pockets for the matza.
  - In the central part of the Pesach Seder, the middle matza is taken out and broken in half and half is put back in the middle pocket. The other half, the afikoman (Greek meaning "that which comes after" or "dessert"), is placed in another separate bag and hidden. After the meal, the children need to find it and whoever finds it gets a reward.
  - That found matza is then broken further and distributed to the participants. Before eating it they say it is in remembrance of the Passover sacrifice and is then eaten with the third cup of wine. The following step is praise and the last step is called accepted.
    - **Luke 22:17-20** - "And he took the cup, and gave thanks, and said, Take this, and divide [it] among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you."
    - This is called the bread of affliction, and the first historical mention of this is in the New Testament at the last supper. Professor Israel J. Yuval of Hebrew University, [\[#14\] The Haggadah of Passover and Easter](#) says that Mark was read as the Haggadah for the Messianic Jews and the oral Law tradition is a reaction for the New Testament.
  - The Passover meal proceeds by the order of the cups
  - **Mark 14:26** - "And when they had sung an hymn, they went out into the mount of Olives."
    - Modern tradition is to sing the "Hallel," from where we get "Hallelu Yah" (praise the Lord), is **Psalm 113-118**. This would be the last Psalm on Yeshua's lips before He goes to Golgotha.
    - **Psalm 118:22-29** - "The stone [which] the builders refused is become the head [stone] of the corner. This is the LORD'S doing; it [is] marvellous in our eyes. This [is] the day [which] the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed [be] he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God [is] the LORD, which hath shewed us light: bind the sacrifice with cords, [even] unto the horns of the altar. Thou [art] my God, and I will praise thee: [thou art] my God, I will exalt thee. O give thanks unto the LORD; for [he is] good: for his mercy [endureth] for ever."
  - Luke 22:8 - go prepare the passover that we may eat it
    - Sop on the table to dip into.
    - Seder is an order, a ceremony. Luke mentions the cup before and after. There were preparations getting ready for the ceremonial meal.
    - 1 Corinthians 5:7-8 Paul talks about getting rid of the leaven.

- The lamb had to be slain for the seder meal
  - **Isaiah 53:5-7** - But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: **he is brought as a lamb[H7716 she - young lamb of a flock] to the slaughter**, and as a sheep before her shearers is dumb, so he openeth not his mouth.
    - This is the same word used when Abraham told Isaac the Lord would provide Himself a lamb. It's the same word used in **Exodus 12** regarding the 10th of Abib/Nisan when every man would get a lamb according to the house of his fathers, a lamb for a house, and of course all the other sacrifices dictated to Israel to perform.
  - **2 Corinthians 3:12-15** - "Seeing then that we have such hope, we use great plainness of speech: And not as Moses, [which] put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which [veil] is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."
- ★ • Matzot (Unleavened Bread)
  - God told the children of Israel that they were to remove all leaven from their houses to the extent of being cut off from Israel, stranger or native, if not observed.
    - **Matthew 13:33, Luke 13:20-21** - how the kingdom of heaven grows
      - See also **Daniel 2:34-35, 43-45** - "a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. ... and the stone that smote the image became a great mountain, and filled the whole earth. ... And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (More on this in the [Visions of Daniel and John](#) study)
    - **Matthew 16:5-12, Luke 12:1** - Leaven of the Pharisees and Sadducees, which is hypocrisy.
    - **1 Corinthians 5:1-8** - Associated with leaving behind the old sin as not to corrupt the new life
  - **15 Abib/Nisan: Thursday, April 6, 30 AD (Julian)**
  - In the context of the crucifixion, over the next 3 evenings and mornings of unleavened bread, Yeshua remained in the tomb.
    - **Matthew 12:38-42** - "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.** The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here."
 

**Matthew 27:62-66** - "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days I will rise again. Command therefore that the sepulchre be made sure until the third day**, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, *make [it] as sure as ye can.* So they went, and **made the sepulchre sure, sealing the stone, and setting a watch.**"
  - What is important is sticking with the Hebrew dusk to dusk "days" and tracking the days of Abib. The first day of Unleavened Bread was 15 Abib. A 72-hour period would end sometime before dusk on 17 Abib as Yeshua was placed in the tomb before dusk so it wouldn't fall on Sabbath. Three full nights and days would mean a resurrection either at the very end of 17 Abib or just after dusk on 18 Abib. **Regardless of the details of this time, scripture snaps the day of the week to our counting of the days of the month.**
  - The Feast of Unleavened bread only specifies the first and seventh day as Sabbaths, which would correlate to 15 and 21 Abib respectively. Yeshua was resurrected sometime in the transition from 17 to 18 Abib and

the Bible tells us that Mary Magdalene, the other Mary and some other women discover the empty tomb just before dawn on the day after Sabbath, on the first day of the week, which would mean it was Sunday. Now we can take that information and count back the days of Abib to know the following:

- 10 Abib/Nisan - Saturday (Weekly Sabbath) (Acquire the lamb)
- 11 Abib/Nisan - Sunday
- 12 Abib/Nisan - Monday
- 13 Abib/Nisan - Tuesday
- 14 Abib/Nisan - Wednesday Passover (Preparation Day) Sentencing & Crucifixion
- 15 Abib/Nisan - Thursday (High Sabbath) (Unleavened Bread) **1st Day in Tomb**
- 16 Abib/Nisan - Friday (Unleavened Bread) **2nd Day in Tomb**
- 17 Abib/Nisan - Saturday (Weekly Sabbath) (Unleavened Bread) **3rd Day in Tomb**
- 18 Abib/Nisan - Sunday (Unleavened Bread & **Firstfruits**)
- 19 Abib/Nisan - Monday (Unleavened Bread)
- 20 Abib/Nisan - Tuesday (Unleavened Bread)
- 21 Abib/Nisan - Wednesday (High Sabbath) (Unleavened Bread)
- **Chart Update**
  - Accepting scripture placing the empty tomb on a Sunday and 3 days and nights in the grave, as well as looking at the year that fits with the 70 weeks of Daniel prophecy and the 15th year of Tiberius, we can see what days and solar calendar dates occurred in 30 AD. Abib 14 was a Wednesday, so Thursday, Friday, and Saturday would have been the 3 days and nights that Yeshua was in the heart of the earth, buried in the tomb.
- We then count back 3 days and nights from the beginning of Sunday and we end up at before dusk on Wednesday of the week.
  - Now that we know the days of the Hebrew month matched to the days of the week according to scripture, we can take the piece that will help us determine what year this could have occurred in by rolling back the heavenly clock and find what years between 26 and 34 AD only two years match the days of the week from scripture, and that is 27 AD and 30 AD.
  - 27 AD would mean a ministry starting either in 24 or 25 AD and a birth either 6 or 7 BC, which doesn't have any support.
  - 30 AD is the only year that fits perfectly with the known timeframes for Christ's birth and ministry and fits the requirements of 3 days and 3 nights in the earth after the first 69 weeks of years are complete.
- ★ • Wave Sheaf (Firstfruits)
  - Recall that Abib refers to the month of ear-forming, of greening of crop. It was before the harvest that the firstfruits of the yet young and green crop was to be brought to the Lord as the firstfruits offering.
    - **Isaiah 53:2** - "For he shall grow up before him as a tender(young) plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."
      - Indeed there was nothing the majority of the Jews in 30 AD found desirous of Yeshua. *Their* Messiah would conquer their enemies, this man was meek and lowly.
      - He did not come to conquer Israel's physical enemies. He came to conquer mankind's spiritual enemy, death, and eternal separation from God.
      - He was also 32 1/2 years old when He died, only 2 1/2 years past the age considered ready to become a leader and teacher and when He started His ministry.
  - The nature of firstfruits is that it is tied to a specific day of the week, the day after the weekly Sabbath, while Pesach and HaMatzot are tied to the lunar calendar. So each year it happens on different days of the month of Abib, within the seven days of HaMatzot.
    - The Sadducees view of it being observed after the weekly Sabbath would have it fall on Sunday the 18th of Abib. This fits perfectly with the Shavuot of seven Sabbaths and 50 days.
      - Ironically, The Sadducees did not believe in the resurrection and it was on the observance they held to that the resurrection was proven and that the tomb was found empty!
  - 18 Abib/Nisan: Sunday, April 9, 30 AD (Julian)
  - That morning, Mary and the other women discovered the empty tomb and told everyone.
    - **Matthew 28:1** - "In the end of the sabbath, as it **began to dawn toward the first [day] of the week**, came Mary Magdalene and the other Mary to see the sepulchre."

- **Mark 16:1-2** - "And **when the sabbath was past**, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. And **very early in the morning the first [day] of the week**, they came unto the sepulchre **at the rising of the sun.**"
    - **Luke 24:1-3** - "Now **upon the first [day] of the week, very early in the morning**, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."
    - **John 20:1-2** - "**The first [day] of the week cometh Mary Magdalene early, when it was yet dark**, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."
  - The first day of the week after the weekly Sabbath was Sunday, this was the same Sunday that Yeshua was resurrected and the tomb was found empty.
    - Yeshua was the firstfruits offering just as the annual firstfruits of the harvest were being offered, the tender young plant and root out of a dry ground. This plays heavily into the agricultural parables He used and Paul in Romans 11 speaking of the union of Jews and Gentiles in Christ as eternal spiritual Israel covered in the last study.
    - **1 Corinthians 15:20-26** - "**But now is Christ risen from the dead, [and] become the firstfruits of them that slept.** For since by man [came] death, by man [came] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: **Christ the firstfruits**; afterward they that are Christ's at his coming. Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy [that] shall be destroyed [is] death."
      - This passage both ties beautifully to the fulfillment of the wave sheaf offering (firstfruits), but also plays a part in defining the first resurrection, which will be covered more in the [First Resurrection](#) and [Harpazo: The Blessed Hope](#) studies.
  - In **Numbers 19**, the ashes of the red heifer are required for purification of the unclean, including those to minister in the temple. Also, whoever touches the dead body shall be unclean 7 days. He shall purify himself on the 3rd day, and on the 7th day he shall be clean.
    - "The Red Heifer sacrifice was not directly for the atonement of sins in the way sacrifices were typically understood in other contexts, such as the Day of Atonement (Yom Kippur). Instead, the Red Heifer sacrifice was a unique and complex ritual meant for purification, specifically to address the ritual impurity associated with death. So, while the Red Heifer sacrifice was not about atoning for sins in the moral or ethical sense, it played a crucial role in the religious and communal life of ancient Israel by addressing the profound concept of purity and impurity, especially as it related to the inevitability of death and the need for a community to be ritually prepared to approach the divine." [15] [RED HEIFER CONFERENCE IN HISTORIC SHILOH!](#) (Israel MyChannel) 3/28/24
    - An interesting possible correlation comes from something Yeshua said to Mary just after the resurrection.
      - **Numbers 19:11-13** - "He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness [is] yet upon him."
        - ◆ Interestingly, the ashes of the red heifer were meant to ritually purify those who had touched a dead body and they were to do this purification on the 3<sup>rd</sup> day, after this he would be clean on the 7<sup>th</sup> day.
        - ◆ Yeshua was the first case where this rule would apply to the dead person themselves.
      - **John 20:14-18** - "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She

turned herself, and saith unto him, Rabboni; which is to say, Master. **Jesus saith unto her, Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her."

- ◆ After the resurrection, on the 3<sup>rd</sup> day of 7 days of Unleavened Bread in 30 AD, Yeshua spoke to Mary Magdalene and told her not to touch Him because He wasn't ascended to the Father.
- **John 20:24-29** - "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. **And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing.** And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed."
  - ◆ Thomas doubted the resurrection and said that except he touch Christ's wounds he would not believe. It was 8 days later when he got that chance, a full 5 days after unleavened bread was over, and 5 days after the purification period of seven days touching a dead body.
  - Yeshua died just before dusk on the first day of Unleavened bread, a 7-day feast. He was resurrected on the 3<sup>rd</sup> day. Having been a dead body, do we see this same pattern tied to death and waiting until the end of Unleavened Bread to be clean after resurrection on the 3<sup>rd</sup> day? Did He have to wait the remaining 4 days after He was purified with His resurrected immortal body to be ritually pure so that He could be touched without making them ritually impure?
- Over the next 40 days Yeshua appeared to hundreds of people with the marks of crucifixion as proof who He was, appearing to hundreds of people.
- **[#16] Jewish Passover Bread Connection to Jesus** - Play this video, speaks to Jewish tradition on Pesach and how this points to Yeshua.
- Exodus and Resurrection Connection?
  - Recall that before the Exodus, Moses was trying to get Israel out of the land three days into the wilderness to sacrifice to the Lord.
  - **Exodus 3:11-14, 18** - "And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now **let us go, we beseech thee, three days' journey into the wilderness,** that we may sacrifice to the LORD our God."
    - **Exodus 5:3** - Moses and Aaron go to Pharaoh requesting to go three days into the wilderness to sacrifice to the Lord and Pharaoh increases their labor, making them gather straw for the brick making.
    - **Exodus 8:25-32** - Moses and Aaron go to Pharaoh again during the plague of flies and Pharaoh says they can sacrifice in the land, but cattle were sacred to the Egyptians and Moses pointed out they would be stoned for sacrificing them to their God amongst the Egyptians because of that.
  - It was on Pesach they were granted leave and on the 15<sup>th</sup> they departed Egypt into the wilderness.
  - **Numbers 33:1-8** says, "Moses wrote their goings out according to their journeys by the commandment of the LORD"
    - 1) Departed from Rameses on 15<sup>th</sup> of first month, the day after Passover as the Egyptians were burying their firstborn. They pitched in Succoth
      - a) This is where Jacob had pitched his sukkot, temporary dwellings for his animals, which will be covered in the fall feasts later.
    - 2) They went from Succoth to Etham on the edge of the wilderness
    - 3) They went from Etham to Pihahiroth

- 4) They went from Pihahiroth through the Red Sea.
- **Exodus 13:17-22** says, "the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."
  - This would seem to indicate that they travelled day and night, stopping only shortly at each of the places they pitched. Indeed, they feared Egypt would change their mind and were led by the pillar of fire and smoke continually.
  - If this is the case, then we see the day after Passover, 15 through 17 Abib, traveling through the wilderness until they arrive at the Red Sea. Then on 18 Abib, God parts the Red Sea and they pass through the waters out the other side, saved from certain death at the hands of the Egyptians.
  - For 15-17 Abib, Yeshua was buried in the heart of the earth after dying as the Passover Lamb. Then on 18 Abib, He rose from the dead and saved those who believe from certain death.
- Shroud of Turin and Sudarium of Oviedo
- **Matthew 27:59-60** - "And **when Joseph had taken the body, he wrapped it in a clean linen cloth**, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."
  - **Mark 15:45-46** - "And when he knew [it] of the centurion, he gave the body to Joseph. And **he bought fine linen, and took him down, and wrapped him in the linen**, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."
  - **Luke 23:53-54** - "And **he took it down, and wrapped it in linen**, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on."
  - **John 19:40-42** - "**Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury**. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulchre was nigh at hand."
  - **Luke 24:10-12** - "It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and **ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves**, and departed, wondering in himself at that which was come to pass."
  - **John 20:3-8** - "Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And **he stooping down, [and looking in], saw the linen clothes lying; yet went he not in**. Then cometh Simon Peter following him, and went into the sepulchre, and **seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself**. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed."
  - I would highly recommend watching some of the more recent videos on the Shroud of Turin and visit the [17] <https://shroudencounter.com/> website. The amount of evidence that these are more than fake artifacts is growing greater the more it's examined. You probably heard about carbon dating debunking the authenticity, but have you heard where and how the samples were taken and the history of the linen?
  - **1 Corinthians 15:12-17** - "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith [is] vain; ye are yet in your sins."
  - This may give us clues about how we will be resurrected and changed in similar fashion, and provides physical evidence that science is having a hard time explaining, yet conceptually can determine to be caused by an extremely powerful and short burst of radiation from within the body to discolor just the top several fibers of the linen. I challenge you to examine the evidence for yourself and not grow in faith of the power of our awesome God.

★ • Shavuot (Pentecost)

- Tied to the wave sheaf offering is Shavuot, what Christians call Pentecost based on scripture from Greek pentecostē, “50th day.” This was the same 50th day from the Sunday of the resurrection, 7 Sabbaths apart from firstfruits.
- As the disciples were gathered together in one accord to celebrate Shavuot 10 days after Christ ascended, the Holy Spirit, the Comforter came upon all those and they were a witness to those traveling to Jerusalem on this feast day speaking the Gospel in languages of those from out of town. This is one of the appointed times all males must present themselves before God at the temple.
  - **John 16:5-15** - "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for **if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew [it] unto you."**
  - **Acts 2:1-4** - "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And **there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost,** and began to speak with other tongues, as the Spirit gave them utterance."
    - ◆ **Exodus 19:18** - "And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."
- Holy Spirit
  - **John 12:35-36** - "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: **for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them."
  - **2 Peter 1:19-21** - "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: **Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost."**
  - **Psalms 119:104-105** - "Through thy precepts I get understanding: therefore I hate every false way. **NUN. Thy word [is] a lamp unto my feet, and a light unto my path."**
  - **Revelation 1:12-13, 20** - "And I turned to see the voice that spake with me. And being turned, **I saw seven golden candlesticks;** And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ... The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and **the seven candlesticks which thou sawest are the seven churches."**
  - **Leviticus 24:1-4** - "And the LORD spake unto Moses, saying, Command the children of Israel, that **they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.** Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [it shall be] a statute for ever in your generations. **He shall order the lamps upon the pure candlestick before the LORD continually."**
  - **Luke 11:33-36** - "No man, when he hath lighted a candle, putteth [it] in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. **The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light;** but when [thine eye] is evil, thy body also [is] full of darkness. Take heed therefore that the light which is in thee be not darkness. **If thy whole body therefore [be] full of light, having no part dark, the whole shall be full of**

**light, as when the bright shining of a candle doth give thee light."**

- We are anointed with the Holy Spirit when we walk in obedience. Yeshua pointed to the Father who sent Him and Yeshua has sent us out to point to Him as the way to the Father. If we live by the Spirit, we will be a light in this dark world as Yeshua was, anointed with the Holy Spirit at the start of His ministry. Let us not hide our light, and show God's selfless love in a dark world full of cold hearts.
- And so just as Israel sealed the covenant with God at Sinai by a blood sacrifice, Yeshua's blood sacrifice, the new covenant, was sealed to His people after His ascension with the arrival of the Holy Spirit.
  - **Ephesians 1:10-14** - "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.**"
    - ◆ Earnest, noun: Something given, or a part paid beforehand, as a pledge; pledge; handsel; a token of what is to come.
  - In our sealing, the Law of God is written in our hearts and not tablets of stone. For those of natural Israel, some accepted Yeshua and were filled with the Spirit of God, but for the rest that were blinded at that time, the ultimate fulfillment will come in the future fulfilling Jeremiah's and Ezekiel's prophecies. There are many of natural Israel who continue to be drawn to the Messiah the rest of their family cannot yet see.
    - ◆ **Jeremiah 31:33-34** - "But **this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."
    - ◆ **Ezekiel 11:17-21** - "Therefore say, Thus saith the Lord GOD; **I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.** And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And **I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:** That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But [as for them] whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD."
    - ◆ **Ezekiel 36:22-32** - "Therefore say unto the house of Israel, Thus saith the Lord GOD; **I do not [this] for your sakes, O house of Israel, but for mine holy name's sake,** which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I [am] the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For **I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them].** And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that [were] not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I [this], saith the Lord GOD, be it known unto

you: be ashamed and confounded for your own ways, O house of Israel."

- Foreshadows Fulfilled

- Without shedding of blood there is no remission of sin. The annual atonement sacrifices were only reminders of sin, never covered them. The blood of bulls and goats was never able to take away sin. Only the spotless lamb without blemish was sufficient.
- On 10 Nisan at the triumphal entry, Yeshua presented Himself to His Father's house as the Passover Lamb without blemish
- Over the next several days, Yeshua debated with the Scribes and Pharisees, proving Himself to be without spot or blemish
- The blood of the Passover Lamb was originally spread on the doorposts. Yeshua is the door for the sheep and the only way to the Father. By His blood, we enter through the door to eternal life, not of our own works, but by His. In this, death passes over us as we gain eternal life.
- The veil of the temple that separated the presence of God from His people was ripped in two when Yeshua died, symbolizing the separation between God and man had been resolved.
- For 40 years after 30 AD, things did not proceed as normal in the temple. These things were brought to my attention by the Messiah 2030 series, which I will cover my thoughts on in the [Messiah 2030](#) study.
  - **Matthew 23:37-39** - "O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! **Behold, your house is left unto you desolate.** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord."
  - **Luke 19:41-44** - "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, **And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.**"
  - Yeshua prophesied the desolation of the temple at the triumphal entry just before His crucifixion. For the next 40 years until the destruction of the temple in 70 AD, strange events would make it clear that something changed with God's presence in the temple in 30 AD after the veil was rent in two.
    - ◆ "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). [The Temple was destroyed in 70 C.E.]
    - ◆ "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). [The Temple was destroyed in 70 C.E.]
    - ◆ Lot for the Lord
      - ◇ "The practice on the day of Atonement in which a random choosing of the lot would determine which of the two goats would be for God and which goat would be the Azazel, or scapegoat. The lot was practiced by selecting a white stone or a black stone. Statistically that would result in equal chance for each stone, and of course that was the historical result. However, beginning in 30 C.E. for 40 years, the high priest always selected a black stone. The odds of this happening are just over 1 in 1 trillion. (1 in 1,099,511,627,776) The only thing that they knew was that something was seriously different in the Day of Atonement sacrifice. Something very profound happened in 30 C.E." | Messiah 2030
    - ◆ Crimson-colored strap wasn't white
      - ◇ "and it has further been taught: 'For forty years before the destruction of the Temple the thread of scarlet never turned white but it remained red.'" (Bavli Rosh Hashanah 31b).
      - ◇ "This 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 Day of Atonement was acceptable to the Lord. This annual event happened until 30 C.E. when the cloth then

remained crimson each year till the time of the temple's destruction. This undoubtedly caused much stir and dismay among the Jews. This traditional practice is linked to Israel confessing its sins and ceremonial placing this nations 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, the color of blood. The cloth remained crimson, that is, Israel's sins were not being pardoned and made white. As God told Israel through Isaiah the prophet," Isaiah 1:18 - Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. | Messiah 2030

- ◆ Western most light went out
  - ◇ The next miracle was that the most important lamp of the seven candlestick 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 lampstand, the menorah, went out of its own accord, no matter what attempts and precautions the priests tried to safeguard against this event. "In fact, we are told in the Talmud that at dusk the lamps that were unlit in the daytime (the middle four lamps remained unlit, while the two eastern lamps normally stayed lit during the day) were to be re-lit from the flames of the western lamp (which was a lamp that was supposed to stay lit all the time - it was the 'eternal' flame that we see today in some national monuments). This 'western lamp' was to be kept lit at all times. For that reason, the priests kept extra reservoirs of olive oil and other implements in ready supply to make sure that the 'western lamp' (under all circumstances) would stay lit. But what happened in the forty years from the very year Messiah said the physical Temple would be destroyed? Every night for forty years the western lamp went out, and this in spite of the priests each evening preparing in a special way the western lamp so that it would remain constantly burning all night!" (The Significance of the Year CE 30, Earnest Martin, Research Update, April 1994, p.4). | Messiah 2030
- ◆ Doors to the temple would open by themselves
  - ◇ The next miracle, which the ancient Jewish authorities acknowledged, was that the Temple doors swung open every night of their own accord. For 40 years this was the case, beginning in 30 C.E. The leading Jewish authority of that time, Yohanan Ben Zakkai, declared that this was a sign of impending doom. 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). Yohanan Ben Zakkai was the leader of the Jewish community during the time following the destruction of the Temple in 70 C.E., when the Jewish government was transferred to Jamnia some 30 miles west of Jerusalem. | Messiah 2030
- ◆ These strange occurrences after Yeshua's death and resurrection until the destruction of Jerusalem and the temple 40 years later would seem to indicate a desolation, or absence of God's presence in the midst of Israel.
- ◆ **Luke 11:47-51** - "the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."
- Prophecy fulfilled
  - Destruction of Jerusalem and the temple in 70 AD
    - **Matthew 23:33-24:2, Luke 13:32-35, Mark 13:1-2** - Your house is left to you desolate and you will not see Him until you say blessed is he that comes in the name of the Lord
    - **Luke 19:41-44** - Enemies will siege you and kill you and your children and destroy the city and temple because you didn't know the hour of His visitation.
      - **Luke 21** diverges from telling the future of the end to the immediate future of those in Israel, paralleling the fleeing of those in Judea to escape the destruction of 70 AD with that of the unparalleled time of Jacob's trouble. This will be covered in greater detail in the [Olivet Discourse: Vision of the Future](#) study.

- In seeming confirmation of a 30 AD crucifixion, the writings of the 40 years of odd happenings up until the destruction in 70 AD would also place the crucifixion in 30 AD.

## Fall Moedim

- **The Two Parousia**
  - Parousia is used 24 times in 24 verses in the New Testament and is defined as presence, arrival, advent, or coming. It's mostly associated with Christ's second coming, but there is an understanding that can be gleaned from the past about the future from this idea.
  - Recall when Yeshua read from the scroll of Isaiah at the beginning of His ministry. This was His first coming as the suffering servant. It should be noted that this wasn't a one-day event, but a revealing and continued presence for the duration of His ministry. He stated His purpose, but stopped reading partway through the second verse, leaving out the following.
    - Isaiah 61:2b-3 - "... and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."
  - As we have seen, Yeshua fulfilled the four spring moedim at His first coming, but the remainder of Isaiah's prophecy is yet unfulfilled. As we will cover in greater detail in the [Day of the Lord](#) study, the day of vengeance of our God is yet to come. And just as the original symbology held meaning in the ultimate fulfillment, there are still three fall moedim that remain detached from any clear fulfillment by Christ.
  - Therefore, since the appointed times in the spring were fulfilled at His first coming we should expect that the appointed times in the fall will find their ultimate fulfillment in the events surrounding His second arrival and continued presence.
- So let us look at the fall moedim, appointed times, and some of those traditions that have been built over time around them.

## 40 Days of Teshuvah

- Rosh Chodesh means "head of the new [moon]," and Rosh Chodesh Elul begins a period of 40 days that include all of the month of Elul through to Yom Kippur, the 10th day of Tishri.
- [18] [40 Days of T'shuvah](#) by Rabbi Jeffrey Goldwasser
  - "The month of Elul is regarded in Jewish tradition as the beginning of the process of t'shuvah, the repentance that we strive to achieve as we approach the High Holy Days of Rosh Hashanah and Yom Kippur."
  - "Medieval rabbis observed that the letters that spell Elul ( אלול ) stand for the Hebrew phrase "Ani l'dodi v'dodi li," "I am my beloved and my beloved is mine." The phrase is a quote from the biblical book Song of Songs (chapter 6, verse 3) and is understood in Jewish tradition as a statement about the relationship between God and the Jewish people."
  - "The rabbis also noted that the last letter of the word Elul in Hebrew is lamed, which has the numerical value of forty. From this, they stated that during the forty days that begin with Rosh Chodesh Elul and end with Yom Kippur, people should "bring their hearts near to their beloved God in t'shuvah knowing that God, in return, will accept their t'shuvah with love" (Mishnah Berurah 581)."
- **Matthew 23:37-39** - "O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, **Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.**"
  - Israel was blinded just before Yeshua died on the cross in 30 AD, and according to that blindness pronounced by Yeshua, it will remain until they repent and say blessed is he that comes in the name of the Lord.
- **Romans 11:25** - "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**"
  - When is it the fulness of the Gentiles will be come in?
- **Matthew 24:27, 29-31** - "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ... Immediately after the tribulation of those days shall **the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory.** And he

shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

- The tribulation of those days is specifically speaking to that time after the abomination of desolation, for those in Judea, Jacob's trouble, appointed to Israel and from which she will be saved out of when it is cut short. There is a lot of detail in what is generally described in most prophecy teachings. (REF: For more see the great tribulation study)
- **Revelation 12:13-17** - "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child]. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."
  - The dragon has a short time and is only given 3.5 years. However, that's exactly how long Israel is explicitly protected from the dragon. Daniel 12:11 helps clarify and tells us that this unparalleled tribulation for Jacob in Judea is actually only 30 days long. Israel being saved out of it, cuts short that specific first phase of the great tribulation. After that the dragon goes after her remnant outside of Judea and those holding the testimony of Christ. (REF: For more on this, see the exact-day prophecies study)
- **Matthew 24:36-39** - "But of that day and hour knoweth (present tense in 30 AD) no [man], no, not the angels of heaven, but my Father only. But as the days of Noe [were], so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."
- **1 Thessalonians 5:1-6** - "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. **But ye, brethren, are not in darkness, that that day should overtake you as a thief.** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as [do] others; but let us watch and be sober."
  - His coming will be sudden and unexpected for the world, but we are not in darkness.
  - His coming will be as lightning from east to west and every eye will see Him. It is not possible after the sixth seal and the sign of the Son of Man is seen for it to be anymore sudden and unexpected.
  - So when is a day and hour no man knows?
- Yeshua's Ministry Begins
  - **Isaiah 61:1-2a** - "The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; To proclaim the acceptable year of the LORD, ..."
    - At the start of Yeshua's ministry, after the temptations following His 40 days and nights of fasting, He went teaching in the Synagogues in Galilee and eventually to the Synagogue in Nazareth and read from the first 1 1/2 verses of Isaiah 61. As we will see, He was stating His arrival and the beginning of the mission of His first coming as the suffering servant who would take away the sins of the world, freeing us from the bondage of sin.
      - Interestingly, the 51st weekly reading (Nitzavim) of the portion of the Torah is **Deuteronomy 29:9-30:20** and of the prophets, **Isaiah 61:10-63:9** are traditionally read today. It is generally read in September or, rarely, late August or early October, on the Sabbath immediately before Yom Teruah (Rosh Hashanah).
        - ◆ **Deuteronomy 29:9-30:20** speaks to the covenant God made with Israel in the land of Moab in addition to that at Horeb, to establish them as His people. It is a warning not to go after the idols and false gods or receive the curses they agreed to in obeying what God said for them to do. It is also a promise of restoration after they do go after other Gods, that when they remember the blessings and curses and turn back to God, He will be faithful to them and restore them.

- ◆ **Deuteronomy 30:19** - "I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:"
- ◆ **Isaiah 61:10-63:9** is the promise of the everlasting covenant with Israel and the Gentiles recognition of her as God's people. It also has an interesting phrase that speaks to Yeshua's relationship with His redeemed. It is the promise of the Messianic Kingdom for which they have waited and the promise of the protection and salvation of God for His people.
- ◆ **Isaiah 61:10** - "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.**"
- **Luke 4:16-21** - "And he came to Nazareth, where he had been brought up: and, as his custom was, **he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias.** And when he had opened the book, he found the place where it was written, The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **This day is this scripture fulfilled in your ears.**"
  - Recall that toward the end of summer, Yeshua was baptized and anointed by the Holy Spirit to preach the good news to the meek and lowly of heart of mankind's freedom from the bondage of sin and death. This was before His 40 days and nights in the wilderness, after which He was tempted.
  - And as we will see in the fall moedim, the jubilee year would fall on Yom Kippur every 50th year, where freedom is proclaimed throughout the land. In His death and resurrection several years later, His mission would be fulfilled and our redemption assured. So from His declaration of the start of His ministry on a Sabbath in the fall to His death and resurrection and ascension defined the time of His first coming.
  - This was the first public declaration of the start of Yeshua's ministry, quoting a prophecy of Isaiah that He fulfilled in their hearing it.
  - He then went on to give examples of the time of Elijah and Elisha being sent to places other than Israel and that a prophet is not accepted in his own country. At this they were angry and attempted to throw him from a hill for these comments.
    - ◆ Interestingly, God's severe punishment for blasphemy meant to keep His people pure and focused on Him led to this kind of severe reaction. Their lack of understanding the truth of God's Word being fulfilled was precisely why the Gospel went to the Gentiles and why the Jews persecuted Christians in the beginning. It also resulted in the very crucifixion and death that would ultimately save mankind.
    - ◆ **1 Corinthians 2:6-8** - "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory."
    - ◆ It is an example to us that we should never be so proud as to close our ears to recognizing our errors in understanding. The foundation of our understanding should take into account the whole council of God. It does not contradict itself and where some think there are contradictions, truth is uncovered with some digging.
    - ◆ **2 Timothy 3:16-17** - "**All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:** That the man of God may be perfect, throughly furnished unto all good works."
    - ◆ **Acts 17:10-12** - "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming [thither] went into the synagogue of the Jews. **These were more noble**

than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."

## Yom Teruah (Day of Trumpets, warning blast)

- With the four spring appointed times, they were initiated, kept through time, and foreshadowed prophetic events that would happen on the Earth. Likewise we should expect that the three fall appointed times were initiated, kept through time, and foreshadow prophetic events that will happen on the Earth.
- **Leviticus 23:23-25, Numbers 29:1-6** - "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial **"of blowing of trumpets"** (H8643 "teruah"), an holy convocation. Ye shall do no servile work therein"
  - These are the two places where this first fall appointed time were dictated. "Blowing of trumpets" or "blowing the trumpets" in these two passages is translated as Teruah ([H8643](#)), which occurs 36 times in 33 verses and is defined in Strongs as being from [H7321](#); clamor, i.e. acclamation of joy or a battle-cry; especially clangor of trumpets, as an alarm:—alarm, blow(-ing) (of, the) (trumpets), joy, jubile, loud noise, rejoicing, shout(-ing), (high, joyful) sound(-ing).
    - As will be covered in the next moedim, **Leviticus 25:1-22** and **Deuteronomy 15:1-11** use the same word teruah regarding the trumpet of jubilee sounding on Yom Kippur every 49 years for the year of jubilee.
    - It is interesting that teruah denotes two seemingly opposing possibilities, shouts of joy, jubilee, or rejoicing, contrasted with a battle cry or alarm.
  - In Joshua 6, the conquest of Jericho uses a similar phrases, "blow with the trumpets" or "blowing with the trumpets," that is tâqa' shôwphâr, or blowing the shofar in **Joshua 6:4, 9, 13**. Here we see some seemingly relevant elements of symbolism.
    - There are 7 priests going before the Ark of the Covenant with 7 shofar, or ram's horns.
    - For 6 days they were to march once around Jericho in silence, led by the armed men, followed by the 7 priests blowing their shofar, and followed by the Ark of the Covenant.
    - Then on the 7<sup>th</sup> day they were to walk around the city 7 times and the 7 priests would blow the 7 shofar. Then, when the priests make a long blast with the shofar, and when the people heard the sound of the trumpet, they were to shout with a great shout, a battle-cry.
    - **Joshua 4:19** - "And the people came up out of Jordan on the tenth [day] of the first month, and encamped in Gilgal, in the east border of Jericho."
      - This is interesting because that is lamb selection day, and it was after Passover they took Jericho that spring.
    - **Joshua 5:10** - "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho."
  - We also see the idea of both shouting and the shofar again in connection with the Ark of the Covenant.
    - **2 Samuel 6:15** - "So David and all the house of Israel brought up the ark of the LORD with shouting([H8643](#) - teruah), and with the sound of the trumpet([H7782](#) - shofar)."
  - Again both shouting and trumpets are seen in Psalm 47 regarding the Lord being king over all the earth.
    - **Psalm 47:5** - "God is gone up with a shout([H8643](#) - teruah), the LORD with the sound of a trumpet([H7782](#) - shofar)."
  - Again regarding the desolation of Judah because they do evil and don't know how to do good.
    - **Jeremiah 4:19-22** - "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet([H7782](#) - shofar), the alarm([H8643](#) - teruah) of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, [and] my curtains in a moment. How long shall I see the standard, [and] hear the sound of the trumpet([H7782](#) - shofar)? For my people [is] foolish, they have not known me; they [are] sottish children, and they have none understanding: they [are] wise to do evil, but to do good they have no knowledge."
  - Some believe it will be silver trumpets and not shofar, or ram's horns. In my view it doesn't really matter what kind of trumpet is because we're told it's the trump of God. We're not really told what kind of trumpet that is and it's not really relevant in my opinion. What is relevant is that Yom Teruah is wrapped up in the idea of:
    - Blowing of trumpets
    - Shout of joy or rejoicing

- Clamor or alarm
  - Battle cry
  - Jubilee
- This is the only moedim tied to the beginning of a month. As each month was determined by two witnesses observing the transition from a new moon to the first sliver of light, indicating the first day of the month. It had to be observed and so this transition had to happen when the moon was in the sky over Judea, first able to be seen at dawn, through the day, and until dusk, as the new moon coincides with the moon being between the sun and the earth. Because of this, the Jews celebrate Yom Teruah over two days because it is the idiomatic day and hour nobody knows. This is the only appointed time where this is the case, since every other one is either in the middle of the month where evenings and mornings determine the day and hour of the appointed time, or in the case of Wave Sheaf it's determined by the Sunday within the middle of the month and Shavuot is seven weeks after Wave Sheaf.
- Biblically there is no description of how trumpets should be blown, shouts made, or alarms rung. Traditionally it consists of a series of shofar blasts culminating in the Tekiah Gedolah: (tuh-KEE-ah geh-DOLE-ah) One long tekiah gedolah (or "great tekiah") which is similar to, but much longer than, the standard tekiah. This would be the last trumpet blown at the end of the appointed time.
  - **Exodus 19:4-9; 16-20** - "Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. Now therefore, **if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of priests, and an holy nation.** These [are] the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, **Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.** And Moses told the words of the people unto the LORD. ... And it came to pass **on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled.** And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And **when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.** And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up."
    - This speaks to a similar situation when Moses was called up to Sinai after Israel agreed to all the Lord had proposed in the Mosaic Covenant. This was when God revealed Himself to Israel gathered at Mount Sinai and in the next chapters God both speaks to Israel directly from the mountain, giving them the ten commandments verbally, but also gives Moses the statutes for Israel to follow.
    - This is clearly not the same time of year as Yom Teruah, but it's a time when God arrived to meet His people at Sinai with the trump of God, a long, earth-shaking, supernatural trumpet that will be a blast of alarm for those on the earth who have not accepted Christ and a blast of joy for those whose redemption has finally come.
- Fulfillment in Prophecy: Parousia - Presence, the coming of Christ
  - As we saw, Yeshua fulfilled the four spring moedim successively in one year after a short ministry. Establishing that standard, should we expect the same from the three fall moedim yet unfulfilled?
  - Christ's first coming for His ministry lasted 2.5 or 3.5 years, an extended period of presence in which He fulfilled His mission of teaching and ultimately accomplishing our redemption. He gathered His chosen disciples to continue what He had begun in planting the seed of the kingdom of God in the world. The stone cut without hands has become a mountain filling the whole earth. **Daniel 2** The harvest is just about ready.
  - The coming of Christ is not a flash in the pan, it is a sudden arrival and sustained presence to carry out judgement of the earth for 3.5 years.
    - **Revelation 14:17-20** - After the harvest to the Lord's storehouse, another angel comes out of the temple in heaven and is told to reap the clusters of grapes from the vine of the earth and cast them into the great winepress of the wrath of God.
      - Tied to the Moedim, in the fall was the fruit harvest. Yeshua fulfilled the firstfruits of the grain

harvest in His first coming and it would seem to make sense that He will fulfill the fall harvest of the grapes of wrath at His second coming.

- **Psalm 110** - The Lord shall rule in the midst of His enemies with the rod of strength (iron). The Lord at the Father's right hand will strike through kings in the day of His wrath, judge among the heathens, fill the places with dead bodies, wound the heads over many countries.
  - **Matthew 22:37-46** - in His being checked for spot or blemish Yeshua used this Psalm to speak of His divinity as the Son of God.
- **Revelation 19:11-16** - Yeshua returns in glory toward the end of the 70th week of Daniel with clothes already dipped in blood followed by the bride. This is at Armageddon, but He has not fought the armies gathered yet, the blood is from the beginning of the day of the Lord, the day of His wrath and judgement.
- **Isaiah 63:1-6** - "Who [is] this that cometh from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. **For the day of vengeance [is] in mine heart, and the year of my redeemed is come.** And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore **mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.**"
  - And as will be covered more in the [Day of the Lord](#) study, Yeshua is returning not only because it is the year of His redeemed, but the day of vengeance and the wrath of God, where He is returning to fight against the enemies of God and judge the earth. At His first coming He came to set the captives free and as He started His ministry He stopped reading Isaiah 61 halfway through verse 2, leaving the vengeance for later.
- **Zephaniah 1:14-18** - "The great day of the LORD [is] near, [it is] near, and hasteth greatly, [even] the voice of the day of the LORD: the mighty man shall cry there bitterly. That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the **trumpet**([H7782](#) - shofar) and **alarm**([H8643](#) - teruah) against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."
- Connecting back to Shavuot, the previous appointed time covered, the arrival of the presence of God at Sinai coincided with a great trumpet sounding long while getting louder and louder and smoke and fire and an earthquake. When Yeshua returns in glory He will reveal Himself to the whole earth as He comes in power and great glory with the sound of a great trumpet, shaking not only the earth, but also the heavens.
  - **Matthew 24:29-31** - "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."
  - **Revelation 6:12-17** - "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood...hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"
    - Yeshua is the only one worthy to break the seven seals on the scroll, which once all are broken bring about the righteous judgments of the wrath of God on the whole earth. This is covered in greater detail in the [Seals, Trumpets, Bowls](#) study.
- Coming of Christ also redemption (Day of Christ vs. Day of the Lord)
  - **Revelation 14:14-16** - Yeshua thrusts His sickle into the earth and reaps.

- **Matthew 13:24-30, 36-43** seems to be speaking to this very thing. The tares are sown by the enemy among the wheat, which is a spring harvest completed by Shavuot. The wheat is gathered into barn reminiscent of **Isaiah 26:19-21** and what will be happening at Christ's return.
- The day of the Lord is the time of sudden destruction like Noah and Lot. Everyone was living life as normal and for the world this will be a time of terror for what is coming. We saw the harvest of the grapes to the winepress of the wrath of God symbolizing this time of sudden destruction they will not escape.
- Interestingly there are several passages about the day of Christ, who is the Lord, and which I think are synonymous with the day of the Lord, but are distinctly Christian in perspective.
  - **Philippians 1:9-10** - "That ye may approve things that are excellent; **that ye may be sincere and without offence till the day of Christ;**"
  - **Philippians 2:14-16** - "Holding forth the word of life; that **I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.**"
  - **2 Thessalonians 2:1-12** - "Now we beseech you, brethren, **by the coming of our Lord Jesus Christ, and [by] our gathering together unto him,** That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ is at hand. ...**"
  - **1 Corinthians 1:4-9** - "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: **Who shall also confirm you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ.**"
  - There is a distinct note that all these references to the day of Christ point to coming to the end of our race, the fulness of the Gentiles, and the redemption to glory promised for all who believe, Jew and Gentile.
- **1 Thessalonians 5:1-11** - The world is in darkness and asleep, but we are not in darkness and are awake and watching. We are also not appointed to wrath, but salvation by our Lord Yeshua. This is covered in greater detail in the [Harpazo: The Blessed Hope](#) study.
- In the same way Joshua, in Hebrew Yeshua, was told to have the priests to make a long blast with the shofar and then the people to let out a great shout, we see the Lord at His return descending with a shout and the trump of God.
  - **1 Thessalonians 4:16-17** - "For **the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:** and the dead in Christ shall rise first: Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."
  - **Matthew 24:31** - "And he shall send his angels **with a great sound of a trumpet,** and they shall gather together his elect from the four winds, from one end of heaven to the other."
  - **1 Corinthians 15:51-55** - "We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, **at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**"
    - ◆ "In his book, "Festivals of the Jewish Year" in the chapter on Rosh Hashanah, the Orthodox Jewish author (not a believer in Yeshua/Jesus as Messiah) will tell you that an idiom for Rosh Hashanah is the last trump. Therefore because the Last Trump is a Jewish idiom for Rosh Hashanah, the Apostle Paul, when referring to the resurrection of the dead happening at the "last trump," was using a Jewish idiom for the feast of Rosh Hashanah and indicating that the resurrection of the dead and the catching away of believers will take place on Rosh Hashanah." | Eddie Chumney, [The Last Trump vs. The Great Trump](#)
- **Luke 21:25-28** - "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."
- The relationship to this fall appointed time would seem to fit both Christ's return to resurrect and gather His redeemed from the earth and to enter battle against the children of disobedience in the whole world. We see both the day of Christ as a shout with the trump of God and the sudden destruction of the day of the Lord associated with a trumpet and alarm. I feel this is a pretty solid basis to expect the fulfillment of Yom Teruah to be at Christ's return in glory, and in keeping with not knowing the day or hour of His return, this still holds true with His return on Yom Teruah. This theme of not being appointed to the wrath of God will be covered more in the [Harpazo: The Blessed Hope](#) study.

- As stated in Romans 11:25, Israel would be blinded until the fulness of the Gentiles is brought in. The nature of the fulness of the Gentiles is their catching up to heaven before the wrath of God is poured out on the Earth. As the bride of Christ, the church, is no longer present on the Earth from this time forward, we should expect the final two fall appointed times to be focused on those that are left on the Earth, specifically the faithful of the children of Israel whom God is going to bring back to Him in the wilderness.

### Days of Repentance (Days of Awe)

- The 10 days from 1 Tishri to 10 Tishri are called the days of repentance or the days of awe. This is a solemn time leading up to Yom Kippur.
- This is the final 10 days of the 40 days of repentance begun on 1 Elul.
- **Fast of Gedalia** (3 Tishri): "Rabbis have said that its aim is to establish that the death of the righteous is likened to the burning of the house of our God. Just as they ordained a fast upon the destruction of the Sanctuary, likewise did they ordain a fast upon the death of Gedaliah."
- **Shabbat Shuvah** "Sabbath of Return": Weekly Sabbath between Yom Teruah and Yom Kippur where **Hosea 14** is read. Some communities add **Joel 2:11–27** and/or **Micah 7:18–20**, and literally means "Return!" (See also **Hosea 2:14-23**)
  - **Hosea 14:1-9** - "O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive [us] graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, [Ye are] our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive [as] the corn, and grow as the vine: the scent thereof [shall be] as the wine of Lebanon. Ephraim [shall say], What have I to do any more with idols? I have heard [him], and observed him: I [am] like a green fir tree. From me is thy fruit found. Who [is] wise, and he shall understand these [things]? prudent, and he shall know them? for the ways of the LORD [are] right, and the just shall walk in them: but the transgressors shall fall therein."
  - **Joel 2:11-19** - "And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it? Therefore also now, saith the LORD, turn ye [even] to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he [is] gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth [if] he will return and repent, and leave a blessing behind him; [even] a meat offering and a drink offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where [is] their God? Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:"
  - **Micah 7:18-20** - "Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth [in] mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, [and] the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."
  - **Revelation 12:14** - "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."
  - **Hosea 2:14-17** - "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, [that] thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be

remembered by their name."

- Imagine Israel is about a week past Yom Teruah. The signs of the sixth seal have coincided with faithful Israel fleeing Judea during the time of Jacob's trouble and they have seen Yeshua come with great power and glory and save them from sure destruction by the dragon and his followers. The church in Judea will have surely seen this time coming and helped coordinate and warn of the impending trouble and escape from Judea and will have been caught up along with the resurrected dead in Christ. I believe this will be the time of provoking to jealousy and unblinding of Israel as they are taken into the wilderness and 144,000 sealed. I think this Sabbath during the days of repentance will be a defining moment for the faithful of Israel in turning back to God corporately accepting the Messiah, and saying "blessed is he who comes in the name of the Lord." As we will see Yom Kippur is the dividing line God has drawn in the sand, a time of afflicting of the soul and cutting off from the people.

## Yom Kippur (Day of Atonement)

- **Leviticus 16:29-34** - "And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. It [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, [even] the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And **this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.** And he did as the LORD commanded Moses."
- **Leviticus 23:26-32** - "And the LORD spake unto Moses, saying, Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings. It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath."
- **Numbers 29:7-11** - "And ye shall have on the tenth [day] of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work [therein]: But ye shall offer a burnt offering unto the LORD [for] a sweet savour; one young bullock, one ram, [and] seven lambs of the first year; they shall be unto you without blemish: And their meat offering [shall be of] flour mingled with oil, three tenth deals to a bullock, [and] two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings."
- **Exodus 30:1, 7-10** - "And thou shalt make an altar to burn incense upon: [of] shittim wood shalt thou make it. ... And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And **Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD.**"
- Holy convocation where they were to afflict their souls. Any who did not were cut off from the people.
  - In the event of a false christ claiming to be the Jewish Messiah, covered in greater detail in the [Man of Sin: False Christ](#) study, those who have followed this false messiah would be responsible for the culling of those who rejected him in the name of their false god. They see this time as the glorious arrival of their messiah and are likely fervently doing his bidding in cleaning out His city for him to reign from. Their souls would not be afflicted and in the vein of **Romans 11**, the natural branches would be cut off of the root and die. They won't die immediately, but the root bears them and in their adultery going after another god, they will die the second death in apostasy.
  - The dragon eliminates those who do not worship him. Yeshua will require certain things of those who do not

accept Him, but will let them remain until the end of the Messianic Kingdom when they will attack Him. That is the cutoff point for the eternal kingdom where only those who have accepted Yeshua will remain with Him and the rest will be separated from God's presence for eternity.

- Seems the most clear time for the start of the judgments of the scroll whose seven seals were broken earlier.
  - If the 5th seal, the souls under the altar, correlates with this time of Jacob's trouble then it represents the time just after the abomination of desolation and before the signs of the sixth seal.
  - If the 6th seal, signs in the heavens, correlates to the coming of the Lord in great power and glory, then the various scriptures of the trumpets corresponding to the resurrection and catching away, the coming of the Lord, and Yom Teruah, which is on a day and hour nobody knows, would seem to fit.
- High priest was to make a sin offering for the people on this day. Israel were to afflict their souls, and offer an offering made by fire unto the LORD. **Leviticus 23:26-32**
  - Yeshua is the king and high priest who is the only one worthy to open the scroll and execute judgment, just as only the high priest performed the offering made by fire on Yom Kippur for the people. **Revelation 5:1-5** | **Revelation 6:10**
  - **Leviticus 16:1-2, 12-19** - On Yom Kippur "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."
  - **Revelation 15:5-8** - There's something familiar about this we see in the presentation of the final seven bowls of God's wrath.
    - The high priest, on Yom Kippur, was in the earthly temple with incense burning in a censer with fire from the altar to atone for the congregation of Israel, and no man could be in the tabernacle until he came out.
    - So too do we see God's glory fill the temple in heaven with smoke for the duration of the bowls, or censers, of the seven last plagues of righteous judgement and no man was able to enter the temple until it was finished.
  - He will bring judgment by fire upon the earth. **Malachi 4:1** | **2 Peter 3:3-9**
- For Israel, Yom Kippur is the cut off time between redemption and judgement.
  - Those who fled Judea because of the persecution and killing of those who refused to accept the false christ will have proven their rejection of lies in a desire for relationship with the God of Israel. These will be going through great tribulation and afflicting their souls greatly. Their King and High Priest will atone for their sins and drop the scales from their eyes that they might see and repent. They will be refined through the fire of the wrath of God, protected in the wilderness having escaped spiritual Egypt, which is Jerusalem.
  - Those in Jerusalem who believe the false christ is their Messiah and are living under his new covenant will not be afflicting their souls, they have just spent the last month purging Judea of all those who blaspheme against their false christ. They will be reveling in the false messianic kingdom being established and for them the day of the Lord is about to cast the branches broken off in unbelief into the fire of the wrath of God.
- **Chart** showing how the 1st and 7th months of the moedim line up, exactly 6 months apart.
- Always on 10 Tishri, recall six months earlier each year on 10 Abib was the selection of the Passover lamb. Recall at the start of His ministry He read from Isaiah 61 and stopped part way through verse 2.
  - Bind the brokenhearted, proclaim liberty to the captives, opening the prison to them bound, and proclaiming the acceptable year of the Lord.
    - Abib 10, 30 AD was also the day that Yeshua presented Himself to His Father's house at the temple when He rode in on a donkey at His first coming.
  - and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.
    - Tishri 10 in the future would then line up with when Yeshua once again presents Himself as both our salvation from God's wrath in the day of Christ and the beginning of the wrath of God on the day of the Lord. The day of Christ and day of the Lord are two sides of the same coin. If you look up how those are used in scripture there's a distinct difference between our blessed hope and the day of vengeance of our God respectively. They both start at His second coming, seen from different perspectives.
    - Furthermore, it will be the time that He rescues faithful Israel from the time of Jacob's trouble to take

them into the wilderness protected from the dragon for 3.5 years. As we will see, this would line up with Sukkot, or Tabernacles. There they will be refined through fire, protected from the wrath of God, and come to accept their Messiah Yeshua. This all just following the unparalleled time of Jacob's trouble where the ashes, mourning, and spirit of heaviness of their loss will be turned into beauty, joy, and praise in their salvation. From that time forward they will no longer follow after other gods and God will be glorified in His people.

- Follows 10 days after Yom Teruah, the awakening blast and the days between the two moedim are called the days of repentance and the days of awe.
  - From faithful Israel's perspective, they would have just been saved out of the time of Jacob's trouble and seen the coming of the Son of Man in great power and glory and the gathering of the elect to heaven. The days leading up to this would seem to be a period of time not only calling for repentance through history, but specifically this time coming to a place where they recognize Yeshua as the Messiah and say blessed is He who comes in the name of the Lord
  - From the dragon's perspective, the focus of his wrath has just been taken from his grasp and so he and his minions look globally to enforce his worship, smoking out those who love God more than their lives, the hour of temptation. The rest of the world will probably cave in this hour of temptation and worship the beast and take his mark. For those who do worship him, this period of time will likely feel like utopia. They won't be the target of the dragon because he's already effectively destroyed them in his deception. For his short time on earth, they are his willing minions who worship him.
- Year of Jubilee
  - **Leviticus 25:8-17** - Seven Sabbath years to be counted, 49 years, and on the 50th year on Yom Kippur the trumpet of jubilee will be sounded and liberty proclaimed throughout the land.
  - It would seem fitting that the beginning of the day of the Lord, following the redemption of believers up to that point into the eternal state, would happen on a Jubilee year.
- Fulfillment in Prophecy: Day of the Lord
  - **Luke 4:17-21** - After Yeshua's temptation, He reads from Isaiah while in Nazareth.
    - **Isaiah 61:1-2** - Yeshua stopped before completing the prophecy with "and the day of vengeance of our God"
      - ◆ Preach good tidings to the meek
      - ◆ Bind up the brokenhearted
      - ◆ Proclaim liberty to the captives
      - ◆ Opening the prison to them that are bound
      - ◆ Proclaim the acceptable year of the LORD
    - Jubilee connection - **Leviticus 25:8-14** - 7 sabbaths of years (49 years) 50th Jubilee year begins on Yom Kippur
      - ◆ Proclaim liberty throughout all the land to the inhabitants
      - ◆ Return every man his possession
      - ◆ Return every man to his family
      - ◆ Don't sow or reap, sell or buy
      - ◆ Don't oppress each other
    - Tracking of the Jubilee may have been lost through time, but it seems like the perfect time to begin His ministry, on a Jubilee year! It also seems like the perfect time for His second coming where His bride is redeemed and enters the promised redemption in glory.
  - **Psalm 90:4** - "For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night."
  - **2 Peter 3:8-10** - "But, beloved, **be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But **the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**"
  - We are clearly told that time works differently for God and to the Lord a day is as 1,000 years. And so for the Lord's day, or the day of the Lord, we should expect that to be about 1,000 years. We see very clearly in Revelation 20, after Yeshua returns to establish His earthly kingdom, that there is a period of 1,000 years in

which several things will happen.

- The Dragon will be locked up for 1,000 years
- Those who died during the hour of temptation will be resurrected to rule with Christ in His kingdom
- When he is released after 1,000 years he will gather Gog and Magog to attack Yeshua at Jerusalem and be utterly defeated and cast into the lake of fire where the false prophet and false christ were cast at His coming.
- the great white throne judgement of all the dead
- Death and hell are cast into the lake of fire
- The destruction of the current heavens and earth for the creation of the new heavens and earth
- So the day of the Lord encapsulates at least the time of His coming to establish His kingdom to the destruction of the heavens and earth. This fits exactly with what 2 Peter 3:8-10 states, with the exception that the 1,000 years are begun when that day begins like a thief in the night.
- **Amos 5:18-20** - "Woe unto you that desire the day of the LORD! to what end [is] it for you? the day of the LORD [is] darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. [Shall] not the day of the LORD [be] darkness, and not light? even very dark, and no brightness in it?"
- We are also told that the day of the Lord is darkness, yet we also see the Messianic Kingdom last through this time, which is not darkness. Therefore, all scripture being true, we see that the day of the Lord begins with darkness as the wrath of God is poured out at the beginning of His day, and around 3 1/2 years after that start, He returns and establishes His kingdom either for the remainder of that time or for an additional 1,000 years.
  - I'm not too dogmatic on an additional 3.5 years, but it doesn't seem the 1,000 years are meant to be an absolute precise Tishri 10 to Tishri 10 period. We know this because the Dragon is bound for 1,000 years, but still needs time to deceive the nations to attack Yeshua at Jerusalem and presumably He is still ruling this whole time. So while the general perspective of 1,000 years is valid, the precision of exactly 1,000 years, no more, no less, is not my view.
- To that end, as will be covered in greater detail in the [Seals, Trumpets, Bowls, Great Tribulation, Harpazo: The Blessed Hope](#), and [Day of the Lord](#) studies, the day of the Lord begins with the wrath of God to which His bride is not appointed. This is just after the sixth seal and Christ's return in glory, when His bride is caught up to the throne and the faithful of Israel are taken to the wilderness to be protected from the Dragon for the remainder of the 70th week of Daniel as depicted in Revelation 7. For the next 3.5 years the wrath of God is poured out on the Dragon's people while the Dragon pours out his wrath on the remnant of God's people who only woke up after His coming and resist worshipping the false christ. The day of the Lord continues through the defeat of the false christ and prophet, the Messianic Kingdom and through to the end of the current heavens and earth.
- It seems that Yom Kippur, following the season of repentance for Israel during the time of Jacob's trouble is the line in the sand where God has saved faithful Israel from unfaithful Israel following the Dragon, and His righteous judgement begins with His people protected either in the wilderness or in heaven. Those who refuse to afflict their souls are cut off from the people and those who mourn as one who mourns for an only child escape spiritual Egypt into the wilderness where they are protected from the Dragon.

## Sukkot (Feast of Tabernacles)

- In contrast to Yom Kippur, Sukkot is a time to rejoice before the Lord, especially the eighth day.
- **Leviticus 23:33-44** - "And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. ... Also **in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.** And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and **ye shall rejoice before the LORD your God seven days.** And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month. **Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land**

of Egypt: I [am] the LORD your God."

- Note that it is by the 15th of the seventh month that they have been expected to have gathered the fruit of the land. So it is that time leading up to Sukkot, excluding the high Sabbath days of course, that the harvest would be happening.
- **Revelation 14** is part of an interlude between the seventh trumpet in **Revelation 11** and the seven bowls in **Revelation 15-16** that introduces more detail into the faithful woman (**Revelation 12**), the antichrist (revealed at the abomination of desolation) and false prophet (**Revelation 13**), and the 144,000 (**Revelation 7**).
  - John sees the Gospel preached by an angel to the world.
  - John sees a warning to the world not to take the image of the beast, and a blessing to those who die in the Lord from then on.
  - John sees the Son of Man on a white cloud with a sickle who is told to reap
  - John sees another angel with the power over fire and is told to gather the clusters of the grape of the vine of the earth for her grapes are fully ripe. They are then cast into the great winepress of the wrath of God where they are trodden.
- The literal harvest of the fruits is accomplished before Sukkot, typically in the month of September/October annually up to Yom Kippur. Spiritually in the vision, the confluence of events in **Revelation 14** would seem to place the redeemed 144,000 who were sealed before the wrath of God started, along with a warning not to take the mark of the beast, and blessing for those who die in the Lord from then on.
- All this points to the harvest at the end of the age at the same timeframe of Israel's salvation into the wilderness on the two wings of a great eagle and sealing of the 144,000 and the great multitude standing in heaven before the throne before the wrath of God begins in Revelation 7.
  - We will get into this more in the [Harpazo: The Blessed Hope](#) and [Hour of Temptation: Left Behind](#) studies.
- **Matthew 13:24-30, 36-43** speaks of the wheat and the tares, a different harvest time of year, but the same idea depicted in **Revelation 14** where two harvests take place, one to God and the second harvest cast into the fire and great winepress of the wrath of God.
- Recall also that Yeshua's garment when He returns at Armageddon with His wife is already stained with blood. Christ's coming, or Parousia, is an arrival and presence and it is He who breaks the seals on the scroll and carries out the wrath of God, trodding the winepress alone.
- So Israel is now protected and provided for in the wilderness while the winepress of the wrath of God will be happening on the earth.
- **Numbers 29:12-40** - "And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: ... On the eighth day ye shall have a solemn assembly: ye shall do no servile work [therein]: ... These [things] ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings."
  - There are very detailed daily sacrifices to be performed throughout this 8 days described here. Notice the significance of flour, oil, and wine in both these and many others of the sacrificial system. I think this may be hinting at the third seal, which is commonly referred to as a time of famine. This will be covered in the *Seals, Trumpets, and Bowls study*.
- **Deuteronomy 16:13-17** - "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that [are] within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: **because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.** Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man [shall give] as he is able, according to the blessing of the LORD thy God which he hath given thee."
- Centuries before, Jacob built a house and booths for his cattle at Succoth **Genesis 33:19**
- The first stop after escaping Egypt was Succoth, a reminder of Jacob building booths and leading to their time in the wilderness being led by the Lord.
- Almost a mirror of Unleavened Bread, Sukkot is a feast starting on 15 Tishri, exactly 6 months on the lunar

calendar after 15 Abib when Unleavened Bread began. It is similar to Unleavened bread, except it was for 8 days with a high holy day on the first and eighth day. I believe the fact that these spring and fall moedim are six months apart is significant when looking at the exact-day prophecies which will be covered in the *exact-day prophecies study*.

- Fulfillment in Prophecy: Israel Protected from the Dragon
  - Israel was to live in booths in the wilderness to celebrate this feast.
    - **Revelation 12:14-16 | Revelation 7:4-8 - Israel will be protected in the wilderness from the dragon for 3 1/2 years.** The wrath of God is held back until 12,000 of each of the 12 tribes are sealed.
      - **Exodus 19:3-6** - "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."
      - Just as Israel was taken on wings of an eagle into the wilderness to save Israel from Pharaoh by the sea swallowing them up, so too will the remnant faithful Israel be protected from the dragon by the earth swallowing the dragon's people up.
    - **Hosea 2:14-23 - God will allure her and bring her into the wilderness and speak comfortably to her.** He will give her vineyards there and a door of hope and she will sing as when she came out of Egypt. At that day she will call Him husband and not master and they won't remember their whoredoms. **He will betroth her to Him forever** in righteousness, judgement, loving kindness, mercies, and faithfulness and they will know He's the Lord. He will show mercy on her that had not obtained mercy and say to them which were not His people that they are His people and they will say He is their God.
    - **Isaiah 35:1-10** - The wilderness and solitary place will be glad for them and the desert shall rejoice and blossom abundantly. Strengthen the weak hands and confirm the feeble knees. Say to those fearful to be strong and fear not, your God will come with vengeance and recompense to come and save you. Then will the eyes of the blind be opened, and the ears of the deaf unstopped and the lame leap and tongue of the dumb sing, for the wilderness shall break out waters and streams in the desert and the parched ground a pool and the thirsty land springs of water in the habitation of dragons, where each lay, shall be grass with reeds and rushes. There will be a highway there called the way of holiness where unclean shall not pass over it. No lion will be there or ravenous beast found there, but the redeemed shall walk there and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away.
    - **Isaiah 54:1-10** - There are more children of the desolate than children of the married wife. (Israel is the wife) Enlarge your tents, your seed will inherit the Gentiles. (Gentiles grafted on) Do not be ashamed or confounded, you will forget the shame of your youth and not remember the reproach of your widowhood. (adultery and crucifixion) Your Maker is your husband, the Lord of hosts, the Redeemer, the Holy One of Israel, the God of the whole earth. God has called you as a forsaken woman grieved in spirit and wife of youth when you were refused. (blindness) For a small moment God forsook you, but with great mercies He will gather you. With a little wrath He hid His face for a moment, but with everlasting kindness the Lord your Redeemer will have mercy on you. This promise is as the flood of Noah, God has sworn it would never again go over the earth, so He has sworn He will not be wroth with you or rebuke you. The mountains will depart and hills be removed, neither the covenant of His peace says the Lord who has mercy on you. Your children will be taught of the Lord and the peace of your children will be great. Whoever will gather against you will fall for your sake. No weapon formed against you will prosper and every tongue raised against you in judgment will be condemned by you. This is the heritage of the servants of the Lord, and their righteousness is of the Lord.
    - **Jeremiah 31:1-4** - thematic element of "The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest."
    - **Zechariah 13:8-9** - And it shall come to pass, [that] in all the land, saith the LORD, two parts therein shall be cut off [and] die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It [is] my people: and they shall say, The LORD [is] my God.
      - God's wrath is coming by fire, and the 144,000 of the 12 tribes of Israel are sealed to be protected from it.
      - We will get more into **Romans 11** and the potential significance of that to **Zechariah 13:8-9** in

the [Natural Israel and Spiritual Israel](#) study

- **Malachi 3:1-5** - Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he [is] like a refiner's fire, and like fullers' soap: And he shall sit [as] a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in [his] wages, the widow, and the fatherless, and that turn aside the stranger [from his right], and fear not me, saith the LORD of hosts.
- **Revelation 11:8** - "And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."
  - This is speaking of the two witnesses during the 70th week of Daniel. Note that Jerusalem is called Sodom and Egypt at this time. Just as Israel was saved out of Egypt on eagle's wings, so too are the faithful of Israel taken on two wings of a great eagle into the wilderness where God will allure her back to Himself. **Hosea 2:15b**, "she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

### The Sign of the Prophet Jonah

- God commissioned Jonah as a prophet to warn Nineveh of their need for repentance and pending judgement if they did not. But Jonah refused.
  - **Jonah 1:1-3** - "Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD."
- Jonas was a foreshadow of Yeshua. We saw the symbology of Jonah being in the whale's belly tied to Yeshua being dead in the heart of the earth for the same time, 3 days and nights. While Jonah resisted God to end up in the belly, Yeshua willingly offered Himself and in His death and resurrection gave a sign of the prophet Jonah.
  - **Matthew 12:38-41** - "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here."
- While in the belly, Jonah prayed.
  - **Jonah 2:2-9** - "And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, [and] thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, [even] to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars [was] about me for ever: yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay [that] that I have vowed. Salvation [is] of the LORD."
  - Yeshua means "salvation." Yeshua is the only path to salvation (**Hebrews 5:9; Acts 4:12**)
  - **Acts 13:34-39** (ref. **Psalms 16:8-10**) - "And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified

- from all things, from which ye could not be justified by the law of Moses."
- Nineveh repented, Israel did not at Christ's first coming, and for the next 40 years, Ezekiel's 40 days for years toward the siege of Jerusalem for the House of Judah led to Yeshua's prophesied destruction of the temple in 70 AD. **Ezekiel 4:1-8**
    - [19] See part 2 of [Messiah 2030](#) called [The Years of Punishment Prophecy](#).
    - **Leviticus 26:18-25** - "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy."
    - Every passing period of judgment that the House of Judah does not repent multiplies that judgement. At some time in the future we know from prophecy that the faithful of Israel will repent.
    - **Luke 13:34-35** - "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord."
  - This sign of the prophet Jonah was fulfilled partially in the death and resurrection of Christ at His first coming. The repentance of the faithful nation of Israel, mirroring the repentance of Nineveh, did not happen. The fulfillment of that is prophesied elsewhere to happen during a time of great tribulation for Israel in Judea unparalleled in all of history. This will be covered in greater detail in the [Great Tribulation](#) study.
  - It is interesting that when Jonah warned Nineveh and they repented, he was angry they were not being judged and waited for judgement.
    - **Jonah 4:4-5** - "Then said the LORD, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth([H5521](#) - Suka - temporary shelter), and sat under it in the shadow, till he might see what would become of the city."
    - This is the same word used in **Genesis 33:17** that Jacob built for his cattle.
    - This is the same word used in **Leviticus 23:34-43** that God commanded Israel to keep the appointed time of Sukkot, or tabernacles.
    - This is the same appointed time that will follow the beginning of the wrath of God, preceded by the season of 40 Days of Teshuvah, or repentance.
  - Could the sign of the prophet Jonah speak to both the first and second coming of Christ? The first represented in His death and resurrection, and the second in both judgment for unfaithful Israel and the world in addition to salvation of the faithful of Israel who repents?
    - Unfaithful Israel will suffer the wrath of God with the rest of the world
    - Repentant faithful Israel will be saved out of unparalleled tribulation that starts 30 days before Christ returns during the season of repentance and culminates in Yom Kippur, the day of atonement. This will be covered in greater detail in the [Framework of the End](#) study.
      - While studying this I was watching a video of Alex O'Connor speaking with William Lane Craig and Alex, an atheist, recounted a dream in which a plane crash caused him to say a prayer. This idea of foxhole conversion first coined in WWII speaks of how in the time of crisis people will turn to God. I thought this was a timely mention as I was meditating on the Word of God related to this.
      - The confluence of the false christ declaring himself god and killing all those who do not accept him during a traditional time of introspection and reflection on repentance culminating in the Son of Man returning in power and great glory at the end of this time to save faithful Israel who did not worship the beast out of this time on wings of a great eagle into the wilderness just like the first Exodus seems to me the most poignant time to bring a blinded people to repentance.
    - For 10 days the wrath of God will be held back while the bride of Christ is caught up and faithful Israel that repented is protected and the 144,000 sealed in the wilderness. There are no chapter breaks in the original text and Revelation 6-8 flow naturally. It is at the end of Revelation 6 that the celestial signs of the sixth seal

heralding the return of Christ as described in Matthew 24:29-31 are followed by the next chapter. This will be covered in greater detail in the [Seals, Trumpets, Bowls](#), [Day of the Lord](#), and [Framework of the End](#) studies

- **Revelation 7:1-3** - "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."
- **Revelation 7:9** - "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;"
- So having just been unblinded after the bride of Christ is caught up and recognizing Yeshua as the Messiah, faithful Israel will be dwelling in a place prepared for them, in temporary dwelling places in the wilderness, for the duration of the 70th week of Daniel, about 3.5 years. Upon the completion of the week, the remnant of Israel will leave the wilderness and enter the Promised Land where the Messiah is reigning in Jerusalem and the world will begin travelling to Jerusalem to worship the God of Abraham, Isaac, and Jacob in the millennial temple where Yeshua dwells bodily.

## Conclusion

- At a singular point in time, Yeshua fulfilled all four of the spring moedim in His presentation as the Lamb of God without blemish, the Lamb that was slain for the sins of the world, the firstfruits of the resurrection, and the sealing of His bride with the gift of the Holy Spirit. There is an element of the wedding ceremony that plays into this as well, which will be covered more in the [Harpazo: The Blessed Hope](#) Bible study. This too has a connection to the signing of the ketubah, or marriage covenant, with the New Covenant at His first coming. This same marriage promise is fulfilled at His second coming when He comes and gathers His bride to the marriage in heaven.

### **Matthew 25:1-13**

- At a singular point in time, it would seem that Yeshua will fulfill the last three fall moedim in His return in glory suddenly with the resurrection of the dead in Christ and those that are alive and remain, the five wise virgins, the protection and sealing of Israel in the wilderness from the dragon and her unblinding at the fulness of the Gentiles, the beginning of the judgement of God on the earth at the day of the Lord, and Israel's wilderness protection and wooing of her back to Him until the completion of the 70th week of Daniel where she will enter into the Messianic Kingdom and the promises fulfilled in the Promised Land with Yeshua as their King and Priest.
- That the spring and fall feasts are 6 months or 1/2 year apart, may point to them both having further fulfillment or relationship to each other in the dividing of the 70th week of Daniel. For instance, 3 1/2 years before Yom Kippur and the beginning of the day of the Lord, would fall on the spring feasts. Is this a coincidence or could there be events tied to this too, such as the breaking of the first seal and/or the beginning the 70th week of Daniel? For more information on that, see the [Daniel's 70 Weeks](#) study. Would 3 1/2 years after also coincide with the spring feasts? Recall what Yeshua said at the last supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

May God continue to bless you as you remain in Him.

## Associated studies

- [Daniel's 70 Weeks](#)
- [Harpazo: The Blessed Hope](#)
- [Day of the Lord](#)
- [Seals, Trumpets, Bowls](#)

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- [Yom Teruah, Day of Trumpeting – What is it and how is it connected to Rosh Hashanah?](#)

## Associated Dates

- 20 BC, Autumn - Herod's 18th year and construction of temple
- Beginning of Yeshua's ministry - **Luke 4:1-30**
  - 27 AD, September 20 - 1 Tishri, or Yom Teruah, which happened to fall on the weekly Sabbath that year.
  - 27 AD, September 27 - 8 Tishri, or Shabbat Shuvah, Sabbath day during days of repentance, or awe.
  - 27 AD, September 29 - 10 Tishri, or Yom Kippur, every 50th year a jubilee year.

## Tags

- Bible Prophecy, History, Israel

## Search Keywords

- moedim, moed, appointed, feasts, feast, Israel,

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## Script

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