

**THE CORRELATION
BETWEEN
THE HOLY DAYS AND
THE BOOK OF
REVELATION**

**By
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As suggested by its title, this booklet examines the correlation between the holy feast days of the Children of Israel (Leviticus 23) and the visions of the Apostle John on the island of Patmos. Could it be that within the symbology of the ancient feast days lies a key that unlocks some of the hidden secrets of a book that for centuries has successfully baffled the keenest theological minds. If there is a connection, why has it gone unnoticed for so long? Perhaps the answer lies in the fact that the symbolic meaning of the feast days themselves are not widely understood.

Like the Book of Revelation, the Holy Days picture God's great plan of salvation. Although recorded by men, the content and order of both the holy feast days and the visions of the Revelation originated from God himself. Thus it is conceivable and if fact quite probable, (if God is the inspirer of Scripture) that the two are interrelated. This study examines certain similarities between them and offers some suggestions for the interpretation of Revelation based upon the knowledge gained from the study of the Feasts and the relationship of their order to the Apocalypse.

Preface

The concept of a correlation between God's Holy Feast Days and the Book of the Revelation did not come in a sudden burst of inspiration, but began to take shape over a long period of time. My first publication of the correlation was through a series of diagrams with corresponding scripture verses. This prompted the publication of a short 50 page booklet outlining the concept and was quickly compiled from my notes relating to the topic. The booklet merely skimmed the surface of a subject which deserved a more thorough study, but by introducing the concept it was hoped that others would delve deeper and, by further research, understand more fully the hidden truths of God's Word.

I now set out to go slowly over each point, devoting more time for explanation and clarification. I do not attempt to write as a scholar or theologian. Should I claim to draw my knowledge from the writings of learned men and the study of theology I would quickly be exposed as a fraud. I rely on the guidance of the Holy Spirit, which is not to boastfully say that my words are "inspired". I am indebted to the many good reference works that are available today and where these are used, acknowledgments are given. However, the most important text that has been used as a resource is the Bible itself. Therefore the language and content of this dissertation is deliberately set at a level which is easily digestible by laymen like myself.

This book is not an attempt to explain the Book of the Revelation or to interpret the prophesies contained in it. Unfortunately one cannot fully discuss the Apocalypse with any degree of freedom without creating controversy. I therefore do not set out to be completely inoffensive to established beliefs be they Amillennial, Premillennial, Postmillennial or whatever. Should I successfully prove the existence of a correlation between God's holy feast days and the Book of the Revelation then each individual may proceed to reconcile their doctrinal standpoint with the new found truths.

As suggested by its title, this booklet examines the correlation between the holy feast days which were given to the Children of Israel (as listed in Leviticus 23) and the visions of the Apostle John on the island of Patmos. Could it be that within the typology of the ancient feast days lies a key that unlocks some of the hidden secrets of a book that for centuries has successfully baffled the keenest theological minds? If there is a connection, why has it gone unnoticed for so long? Perhaps the answer to that question lies in the fact that the symbolic meanings of the feast days themselves are not widely understood. As we study and discuss each of these feasts, I believe that their bearing on the plan of salvation and the manner of their fulfilment will become self-evident.

Like the Book of Revelation, the Holy Days picture God's great plan to redeem His possession. The overall theme of both the annual feasts and the Revelation of Jesus Christ is that God will be reconciled to His creation.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom 8:19-23 (KJV)

To the glory of the Almighty God, the Holy Spirit revealed and recorded His wonderful promise in many different ways: In the Adamic Covenant in the Garden of Eden, In the rainbow covenant with Noah, in the covenant of promise to Abraham, in the covenant with Israel recorded by Moses at Mt Sinai, in the

specifications of the tabernacle and temple, in the levitical feasts, in the visions of the prophet Daniel, in the promise and advent of the Messiah, in the words of our Saviour and the Apostles, and in the Revelation to the Church recorded by the hand of the Apostle John at Patmos, to name a few.

The content and order of both the holy feast days and the visions of the Revelation originated from God himself. It is conceivable then and in fact quite probable, (if God is the Author and Inspirer of Scripture) that the two are interrelated. This study examines certain similarities between them and offers some suggestions for the interpretation of Revelation based upon the knowledge gained from the study of the Feasts and the relationship of their order to the Apocalypse.

Introduction

The Fulfilment of the Law

The apostle Paul said,

" ... For indeed Christ, our Passover, was sacrificed for us." -- 1 Corinthians 5:7

By this statement Paul identifies Christ's death as the fulfilment of the sacrifice of the Paschal (Passover) lamb. In the words of John the Baptist Jesus Christ is "the Lamb of God who takes away the sin of the world!" (John 1:29)

The writer of the Hebrews also likened the work of the resurrected Christ to the work of the High Priest as he performed the Day of Atonement rituals.

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. -- Hebrews 9:11-12

In Matthew's gospel, Christ clearly stated his intention to fulfil the Old Testament Law.

"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled." -- Matthew 5:17-18

Jesus' reference to his fulfilment of the Law can be interpreted in several ways. But Christ's intention to fulfil the Law clearly includes the fulfilment of those types within the levitical law that pre-figured his incarnation, death and resurrection. Paul and John's confessions confirm that the sacrificial passover lamb was a "type" and that Christ, in dying a sacrificial death, fulfilled this aspect of the Law. This fulfilment was not by coincidence. The law did not evolve independently of God's plan of the salvation for mankind.

The annual rituals of the law were actually a symbolic and divinely choreographed enactment of the redemption of God's people. In fact the existence of the nation of Israel and all the major events in their history made up a huge object lesson for the family of God in the later days. This truth is expressed in Paul's first letter to the Corinthians chapter 10 and verses one to eleven. Note especially verse eleven.

Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. -- 1 Corinthians 10:11

Since these "things" happened for our admonition we should be careful to give them due consideration in our study of the Bible. It is important that we familiarise ourselves with the Old Testament examples of God's dealings with the Children of Israel so that we may learn by them. This study of the Old Testament should include the ancient rituals and ceremonies that may at first seem strange and irrelevant to us, but in reality speak of Christ and his work as our Redeemer.

An Overview of the Levitical Feasts

The three major festivals which are mentioned in Exodus 23 and Deuteronomy 16 are centred around aspects of Israelite life and history.

Festival	Related Event
Passover	Freedom from Egypt (Deut 16:1)
Unleavened Bread	The exodus from Egypt (Deut 16:3)
Pentecost	End of the Barley Harvest
Tabernacles	End of the fruit harvest in memorial of Israel's 40 year sojourn in the desert (Ex 23:16 & Deut 16:13)

To these three major feasts were added three more feasts in Leviticus chapter 23. No study of the feasts can commence without first becoming fully conversant with this important chapter. Rather than reproduce this chapter here it would be advisable at this time to peruse this chapter in your own Bible. From Leviticus 23 we note the ordination of seven feasts.

Feast	Occurrence	Features
Sabbath Day	Each Week	Weekly not annual
Passover	14th day of Nisan/Abib	
Unleavened Bread	15 Nisan/Abib to 21 Nisan/Abib	Sabbaths on the first and seventh days
Firstfruits	the day after the weekly Sabbath during the Feast of Unleavened Bread	always observed on held on the first day of the week *
Feast of Weeks (Pentecost)	The day after the seventh sabbath from firstfruits	sabbath - always observed on held on the first day of the week *
Feast of Trumpets	1st day of Tishri	sabbath
Day of Atonement	10th day of Tishri	sabbath and fast
Feast of Tabernacles (Booths)	15th day of Tishri to 21st day of Tishri	sabbath on the first day of the feast

Eighth Day	22nd day of Tishri	sabbath
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* By Sadducean Reckoning

The Apostle Paul spoke of the levitical feasts in this way:

"So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ." -- Colossians 2:16-17

If the festivals and annual sabbaths are "a shadow of things to come" then their fulfilment must be still future.

Did our Lord Jesus Christ fulfil all the law during his life on earth some 2000 years ago? Certainly Christ fulfilled part of the Law, as we have seen in the fulfilment of the feast of the Passover.

According to His own words the Lord Jesus Christ must fulfil each of the levitical feasts, for they are an integral part of the Law. What then do these feasts represent? What coming events could possibly constitute the fulfilment of these holy festivals of God. Can we speculate or could it be that their fulfilment has been prophesied in the Scriptures? Many commentators have recognised Christ's fulfilment of some of these feasts and some have alluded to His future fulfilment of the feast of Trumpets, The Day of Atonement and the feast of Tabernacles.

Presuming that the Book of Revelation is a book of prophesy relating to future events, it follows that there will be a relationship between the fulfilment of the feasts and the prophesied events of the future. It is to this relationship that we now turn our attention.

Christ the Passover

As a starting point let us again look at Christ as our Passover. The Passover feast is a natural starting point as it is the first feast of the sacred calendar.

The Passover ceremony originated in Egypt where of children of Israel were living in captivity under the cruel hand of the Egyptian taskmaster.

Let's review the record from Exodus 12.

Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, "This month <shall be> your beginning of months; it <shall be> the first month of the year to you. "Speak to all the congregation of Israel, saying: 'On the tenth <day> of this month every man shall take for himself a lamb, according to the house of <his> father, a lamb for a household. 'And if the household is too small for the lamb, let him and his neighbour next to his house take <it> according to the number of the persons; according to each man's need you shall make your count for the lamb. 'Your lamb shall be without blemish, a male of the first year. You may take <it> from the sheep or from the goats. 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 'And they shall take <some> of the blood and put <it> on the two doorposts and on the lintel of the houses where they eat it. 'Then they shall eat the flesh on that night; roasted in fire, with unleavened bread <and> with bitter <herbs> they shall eat it. 'Do not eat it raw, nor boiled at all with water, but roasted in fire; its head with its legs and its entrails.

'You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 'And thus you shall eat it: <with> a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It <is> the Lord's Passover. 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I <am> the LORD. 'Now the blood shall be a sign for you on the houses where you <are>. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy <you> when I strike the land of Egypt. 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 'On the first day <there shall be> a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but <that> which everyone must eat; that only may be prepared by you. 'So you shall observe <the Feast of> Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. 'In the first <month>, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether <he is> a stranger or a native of the land. 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' " Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover <lamb>.

"And you shall take a bunch of hyssop, dip <it> in the blood that <is> in the basin, and strike the lintel and the two doorposts with the blood that <is> in the basin. And none of you shall go out of the door of his house until morning. "For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike <you>. "And you shall observe this thing as an ordinance for you and your sons forever. "It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. "And it shall be, when your children say to you, 'What do you mean by this service?' "that you shall say, 'It <is> the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and worshiped. Then the children of Israel went away and did <so>; just as the LORD had commanded Moses and Aaron, so they did. And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who <was> in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, 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. Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said. "Also take your flocks and your herds, as you have said, and be gone; and bless me also." And the Egyptians urged the people, that they might send them out of the land in haste.

For they said, "We <shall> all <be> dead." So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favour in the sight of the

Egyptians, so that they granted them <what they requested>. Thus they plundered the Egyptians. Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. A mixed multitude went up with them also, and flocks and herds; a great deal of livestock. And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves. Now the sojourn of the children of Israel who lived in Egypt <was> four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years; on that very same day; it came to pass that all the armies of the LORD went out from the land of Egypt. It <is> a night of solemn observance to the LORD for bringing them out of the land of Egypt. This <is> that night of the LORD, a solemn observance for all the children of Israel throughout their generations. And the LORD said to Moses and Aaron, "This <is> the ordinance of the Passover: No foreigner shall eat it. "But every man's servant who is bought for money, when you have circumcised him, then he may eat it. "A sojourner and a hired servant shall not eat it. "In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. "All the congregation of Israel shall keep it. "And when a stranger dwells with you <and wants> to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. "One law shall be for the native-born and for the stranger who dwells among you." Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did. And it came to pass, on that very same day, that the LORD brought the children of Israel out of the land of Egypt according to their armies.

Here we see the Children of Israel trapped in a land of slavery. Moses had failed to convince the reigning Pharaoh to allow the Israelites to leave the land.

Passover

The first of the Annual festivals of God is the Passover. Both the plan of salvation and the Book of Revelation (written by John, circa 90 A.D.) begin with a vision of our Messiah and Redeemer, Jesus Christ. The Apostle Paul says,

"..... For indeed Christ, our Passover, was sacrificed for us. -- 1 Corinthians 5:7

The death of the Lord Jesus Christ had been commemorated by the Passover since the Children of Israel were in bondage in Egypt. (circa 1463 B.C.)

'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. -- Exodus 12:14

"It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. -- Exodus 13:9

According to the instructions given to Moses the Passover lamb was chosen on the 10th day of the month, three days before it was sacrificed. Just as the Feast days start with the Passover so the plan of salvation begins with the death of the Lamb of God. When John the Baptist said,

"Behold! The Lamb of God who takes away the sin of the world! -- John 1:29

he virtually proclaimed Christ as God's sacrificial Lamb some three and a half years before his death. The timing of this announcement corresponds perfectly to the tenth day by the biblical 'day for year' reckoning.

John's gospel is the only gospel which records the words of John the Baptist heralding Christ as the "Lamb of God". Throughout the gospel of John we see several references to Christ's link with the Passover sacrifice. (e.g. John 6:53-56) John's gospel covers the life of Christ from the time of the declaration of Christ as God's Lamb to His sacrificial death and resurrection. As such, the former gospel writings of John complement the later Apocalypse by giving a fuller treatment to Christ's role as the Passover Lamb.

The 7 days of Unleavened Bread

During the Exodus, the blood painted on the lintels of the Israelites houses meant life for the Israelite slaves. Every household under the canopy of the "blood of the lamb" was saved from death; yet they were still slaves of Pharaoh until the night that they marched out of Egypt, led by the mighty hand of Yahweh. In the same way, though justified by the sacrifice of Christ our Passover we are still in bondage to sin until we leave the life of sin symbolised by Egypt.

Every person who is born into spiritual bondage needs to heed Christ's call to come out of slavery to sin. The Israelites heeded the call to leave Egypt. The Days of Unleavened Bread begin after the Passover. Before the days of Unleavened Bread a search is made to rid the home of leaven. Leaven (or yeast) is a type of sin. The seven days without leaven symbolise a complete breaking from the life of sin. A Christian cannot hold on to sinful ways but must actively (in Christ's strength) rid his/her life of those practices which do not please God. Paul says,

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. -- 1 Corinthians 5:7-8

It is important to understand this parallel between the keeping of the feast of Unleavened Bread and the Christian walk with the Lord. Read Ephesians 4:17-32, 5:1-21 which emphasises the need to turn from sin. It is of vital importance to realise that any victory over sin cannot be accomplished except through the Spirit of Christ living within.

Having seen the need to become "truly unleavened" on the personal level it is not surprising to find that Lord Almighty expects the same of his future bride. The Church is the whole company of God's redeemed people. Paul says,

Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. -- Ephesians 5:25-27

The churches of God must strive to overcome all false doctrine, idolatry, sexual immorality, lovelessness, spiritual indifference and compromise. It is not a coincidence that there are seven days of Unleavened Bread and seven letters to seven Revelation Churches each uncovering a little "leaven" within each church and encouraging these churches to endure and overcome?

The Feast of First-fruits

The Wave Sheaf

On the morrow after the sabbath the priest cut the wave sheaf that is a sheaf of the firstfruits of the harvest. What did the wave sheaf symbolise? As strange as it may seem the Israelites who performed this ritual year after year were never told its meaning! Yet now in hindsight we can see clearly. Christ became our Passover Lamb by his death. If his death is pictured in the annual feasts of God surely his resurrection would be symbolised also. The Bible says,

But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. -- 1 Corinthians 15:20

The wave sheaf pictures the firstfruit of the harvest. Which harvest? The coming harvest of the souls of those who have fallen asleep in Christ on that wonderful resurrection day of the Lord. The resurrected Christ was "waved" before the God as the firstfruits of the divine harvest on "the morrow after the sabbath" when he left behind an empty tomb.

For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. -- 1 Corinthians 15:22-23

The wave sheaf is clearly symbolic of Christ, the firstfruits. Jesus himself stated that his resurrection was prophesied in the Old Testament.

Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, -- Luke 24:44-46

Paul was also aware of the Old Testament prophesies concerning the resurrection of Christ.

Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I preach to you is the Christ." -- Acts 17:2-23

Paul stated that Moses prophesied the suffering and resurrection of Christ.

"Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come; that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles." -- Acts 26:22-23

Where did Moses speak of the suffering and resurrection of Christ? Where does the Old Testament mention the Messiah rising on the third day? These questions are answered in the study of the feasts. As the Passover Lamb the Lord Jesus Christ suffered and died, as the wavesheaf he rose victoriously - the firstfruits of the Heavenly harvest! Christ taught it, Paul taught it, and Peter taught it!

Peter preached at Pentecost,

"But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has

thus fulfilled. -- Acts 3:18

"Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. -- Acts 3:24

We cannot ignore the facts of Scripture!

We are made alive by the death of one person that is Jesus Christ. He alone is worthy. He alone could redeem mankind. Whenever a person redeems or buys back a piece of property there will always be a bill of sale. With his own blood the Lamb of God has redeemed mankind. And so in Revelation chapter 5 we see the beautiful picture of the prophet John weeping because no one could be found who could open the scroll. Then the Lamb of God our Redeemer is found worthy. He can loose the seals. He alone can free us from sin and death. Only he has the right to hold the "scroll of redemption", the bill of sale for our freedom.

When Adam sold himself into slavery he forsook all his rights and possessions. Only the kinsman Redeemer can buy back what Adam lost. (Lev 25:47-52)

[For more insight into this wonderful truth read the beautiful story of Ruth]

The firstfruit of the Harvest has been waved before the Lord. Our salvation is nigh!

Seven Sabbaths to Pentecost

From the cutting of the wave sheaf to the completion of the harvest, signified by the day of Pentecost, seven sabbaths must pass. The Israelites were instructed to count seven weeks from the time of the cutting of the wave sheaf. It is necessary at this point of time to mention the manner of reckoning the Holy days. At the time of Christ the way of reckoning the correct day of Pentecost was done by counting as the scripture says,

'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. -- Leviticus 23:15-16

Only one day of the week can be 'the day after the seventh sabbath'. We know that the Sabbath is Saturday. Therefore Pentecost must always fall on Sunday. The date will change, but the day will always be Sunday. Counting is commenced from the day the wave sheaf is cut. The wave sheaf was to be cut on the day after the Sabbath. Seven sabbaths were to be counted so that fifty days were completed from the wave offering to Pentecost. If Pentecost fell on the same date each year then there would be no need to count the days. All other holy days fall on specific dates on the Jewish Calendar, but the day of Pentecost must be calculated.

The Pharisees believed (erroneously) that the day of Pentecost should be calculated from the day after the First Day of Unleavened Bread which is called a holy convocation, in Lev 23, verse 7. However, the morrow after the seventh sabbath must be Sunday, and if there are to be fifty days counted from the cutting of the wave sheaf then the sabbath referred to is not the annual sabbath but a weekly sabbath i.e. Saturday.

Jesus called the Pharisees blind guides and blind leaders of the blind. Their reckonings were incorrect.

The seven sabbaths of the Feast of Weeks (Pentecost) were both a progression in time and the completion of a time period, i.e. seven sevens. It is significant that the period was counted from the cutting of the sheaf and continued through the completion of the grain harvest. As we have discussed, the waving of the firstfruits sheaf, symbolised the resurrection of Christ. The completion of the grain harvest and the day of Pentecost must therefore symbolise the day of the resurrection of his Church.

But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. -- 1 Corinthians 15:20-23

It is not simply another coincidence that in the chronological order of the feasts we have seven sabbaths to complete before Pentecost and in the book of Revelation we have seven seals on the scroll that the Lamb has taken? But that's not all. There is also another link between them.

Firstly, each sabbath, in its progression toward Pentecost can only come in its numerical order. Likewise the seals are opened sequentially. The first seal cannot precede the seventh. This implies a progression in time. But what do the seals mean?

To understand the meaning of the seals we must look to the scriptures, not to human wisdom. And our Lord has not left us ignorant. In Christ's Olivet prophecy recorded in Matt 24 he explains the meaning of the seven seals.

Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?" And Jesus answered and said to them: "Take heed that no one deceives you. "For many will come in My name, saying, 'I am the Christ,' and will deceive many. -- Matthew 24:3-5

The First Seal

And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. -- Revelation 6:2

The white horse represents the conquering False prophets, those great deceivers who, as prophesied, adulterated the pure faith and teachings of Christ. False doctrine is to be introduced in the name of Christ, by someone who has been given authority to do so. Although many interpretations can be applied to who or what this may be, the obvious resemblance to Constantine the Great cannot be ignored. By introducing freedom of religion to the Roman Empire in 312 A.D., Constantine was hailed as the "Saviour of the world" by church leaders. However at the same time he was personally responsible for paganising the formerly persecuted church. The subject is well worth studying.

The Second Seal

Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword. -- Revelation 6:4

The fiery red horse that would bring war and destruction was prophesied by Christ in Matt 24 verse 6.

"And you will hear of wars and rumours of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.

Since the fall of the Roman Empire the world has constantly been at war. During the first and second world wars many thought that the time of the end had come. Likewise many think that a third world war will signify the end. But Jesus assures us here that the second seal does not signify the end. The seals are sequential. The third, fourth, and fifth etc. must follow before the end will come.

The Third and Fourth Seals

When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine." When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth. -- Revelation 6:5-8

Jesus said,

"For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. -- Matthew 24:7

Famine and scarcity always follows in the wake of war. Jesus foretells that when nation rise up against nation and kingdom against kingdom there will be famines, pestilences, and earthquakes in various places. The third horseman heralds famine and the fourth brings death. History records many such events including the great bubonic plague of the Middle Ages and the great epidemics of small pox, typhoid not to mention the threat of the AIDS problem. It is evident that the four horseman have arrived. But again Christ adds,

"All these are the beginning of sorrows. -- Matthew 24:8

The Fifth Seal

When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" -- Revelation 6:9-10

Jesus Christ continues his prophecy with predictions of widespread persecution of God's people.

"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. -- Matthew 24:9-13

He mentions again the presence of false prophets and grandiose deception which implies that the persecution will be religiously orientated. The history books are full of grizzly accounts of large scale persecutions by "false prophets". The inquisitions and pogroms of the Dark Ages are very well documented.

"Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed. -- Revelation 6:11

The fifth seal is opened.

The Sixth Seal

I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. -- Revelation 6:12-14

In his Olivet prophecy, after referring to the times of persecution Jesus said,

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. -- Matthew 24:29

Maybe we can expect to see a literal darkening of the sun and moon in fulfilment of this seal. However, because (in the strictest literal sense of this verse) it is a physical impossibility for stars to fall to the earth, a spiritual fulfilment cannot be ignored.

In the Bible, angels are often referred to as stars. If the stars falling from heaven (Rev. 6:13) refer to angels then this may be a reference (and a chronological clue) to the war in heaven mentioned in Revelation chapter 12 verse 7 where the armies of Satan are cast out of heaven. He was overcome by the faithfulness of the martyrs. (Remember the fifth seal)

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. "Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time." -- Revelation 12:10-12

Compare the difference in the wording of this similar passage from Isaiah.

All the host of heaven shall be dissolved, And the heavens shall be rolled up like a scroll; All their host shall fall down As the leaf falls from the vine, And as fruit falling from a fig tree. -- Isaiah 34:4

The Seventh Seal

The seventh seal is the final sabbath completed. His people no longer suffer.

"..... And God will wipe away every tear from their eyes." -- Rev 7:17

So we see that the seven seals correspond to the seven weeks that precede Pentecost. The harvest is completed.

Two Wave Loaves

On the day of Pentecost two "wave loaves" were waved before the Lord. What is their significance?

The two loaves were the symbolic firstfruits of the Israelite's harvest. At first glance it may appear that this ritual was repetitive of the wave sheaf offering. But there are significant differences.

After the grain is harvested it is threshed. The process of beating the grain separates the seed from the husk. The seed is kept but husk is blown away by the wind. Once the grain is separated from the husk it is ground with a millstone to produce flour. The flour is mixed with water and leaven and kneaded. Finally the dough is moulded into a loaf and then baked so that it retains the moulded shape.

Now notice something startling about the loaves that are offered. They are to be baked with leaven! Regular grain offerings are unleavened. Leaven is a symbol of sin. These loaves cannot symbolise Christ for he was sinless. It is obvious that the loaves, being the produce of the harvest of which Christ is the firstfruits, symbolise the rest of Christ's brethren who are to be resurrected on the last day. (John 6:40) They are to be waved before the Lord as the firstfruits of his harvest.

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. -- James 1:18

If there are two loaves, then two distinct groups must be pictured. The Day of Pentecost fifty days after the resurrection of Christ was chosen by God to be the day on which his church was given the gift of the Holy Spirit. The disciples gathered together on that day and received God's Holy Spirit. In his spirit they were baptised. By his spirit they were sealed.

Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. -- 2 Corinthians 1:21-22

In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, -- Ephesians 1:13

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. -- Ephesians 4:30

From that day of Pentecost onward, the Christian Church was united by the same Spirit into one body. Peter said,

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; -- 1 Peter 2:9

But there is another body of people including all the saints and patriarchs who were united by God's covenants and of whom he said

'And you shall be to Me a kingdom of priests and a holy nation.' -- Exodus 19:6

They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. -- Hebrews 11:37-40

The two loaves are symbolic of two groups. Those who lived by faith before the incarnation of Christ, make up the first group. They are of all the tribes of Israel. Speaking of these righteous Israelites Paul says,

For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. -- Romans 11:16

The second group is composed of all those who since Christ have lived through the tribulation of this world and have overcome.

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. -- James 1:18

So we see both groups appropriately referred to as the "firstfruits". Now referring back to the Book of Revelation chapter 7 we see in John's vision two groups. One is made up of Israelites and the other is made up of all nations tribes peoples and tongues standing before the throne of God. The connection is painfully obvious. These are the wave loaves who are to be waved at the fulfilment of Pentecost.

Some may ask why are the tribes of Dan and Ephraim not mentioned here? The Scriptures tell us that the tribes of Dan and Ephraim became idol worshippers.

Then the children of Dan set up for themselves the carved image; and Jonathan the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan until the day of the captivity of the land. - Judges 18:30

The children of Ephraim, being armed and carrying bows, Turned back in the day of battle. They did not keep the covenant of God; They refused to walk in His law, -- Psalms 78:9-10

For this reason they were cut off from the House of Israel.

"And I will cast you out of My sight, as I have cast out all your brethren; the whole posterity of Ephraim. -- Jeremiah 7:15

"Ephraim is joined to idols, Let him alone. -- Hosea 4:17

When Ephraim spoke, trembling, He exalted himself in Israel; But when he offended through Baal worship, he died. -- Hosea 13:1

According to the Law any family or tribe who turned to idols must be cut off from Israel, and his name blotted out.

"so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; -- Deuteronomy 29:18

"The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven. -- Deuteronomy 29:20

The Feast of Trumpets

The next feast in the Holy Calendar (on the first day of the tenth month) is the Feast of Trumpets. It is surely no coincidence that the next event in the Book of Revelation is the blowing of Seven Trumpets.

The trumpet is used in scripture in conjunction with sounding a warning, the calling of an assembly, announcing a battle, and with the Year of Jubilee.'

Before the people of Israel could possess the land of Canaan God had to destroy seven nations.

"And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. -- Acts 13:19

And Joshua said, "By this you shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites: -- Joshua 3:10

Each of the seven trumpets represent a spiritual battle.

Notice how in some of these battles one third is affected. e.g. One third of the grass is burned (Rev 8:7) One third of the sea is stricken. (Rev 8:8,9)

"And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. -- Revelation 12:3-4

If Satan has an army equal to one third of the power of the armies of God, then it could be that in these battles one third is destroyed as Satan's armies retreat destroying what they can no longer hold.

The period of time over which these battles take place is not stated. If there is one battle trumpet blown on the day of Feast of Trumpets each year then this prophetic period could take seven years to transpire.

I broadly identify these battles as follows:

- 1st Trumpet - The Battle of the Earth
- 2nd Trumpet - The Battle of the Seas
- 3rd Trumpet - The Battle of the Waters
- 4th Trumpet - The Battle of the Heavens
- 5th Trumpet - The Battle of the Spirits of Mankind
- 6th Trumpet - The Battle of the Souls of Mankind
- 7th Trumpet - the Battle of Death

For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. -- 1 Corinthians 15:25-26

Now take particular notice of what the Bible says about the trumpet,

"And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. -- Matthew 24:31

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

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. -- 1 Thessalonians 4:16

Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying: "We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned. The nations were angry, and Your wrath has come, And the time of the dead, that they should be judged, And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great, And should destroy those who destroy the earth." -- Revelation 11:15-18

The Time of Harvest and Ingathering

As much of the Holy Calendar is based on the yearly harvest cycle, it is appropriate to mention the second yearly harvest. The harvest of grapes and the ingathering of fruit was at the end of the year and is distinct from the barley harvest of the seventh month. The Feast of Tabernacles or Ingathering (Exodus 34:22) was celebrated after the ingathering was done. Since the time of the harvest is significant it must be understood that fruit could ripen at the time of the Feast of Trumpets and continue through to the Day of Atonement but completed before the Feast of Tabernacles. A span of just fifteen days. Therefore if this harvest is portrayed in one of the visions in the Book of Revelation it would be correctly placed immediately after the Trumpets. And that it is.

Revelation chapter 14 tells of two harvests, one is a reaping of the righteous to their reward and the other to the great winepress of God's wrath. The harvest of the righteous corresponds with the sounding of the seventh trumpet and the defeat of death. God's people, including those who sleep in Christ, (1 Thess 4:16-17) are gathered together to meet the Lord in the air before the outpouring of God's wrath. They are seen in vision standing on a sea of glass "waved" before God.

The first is the harvest of the righteous.

"Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. -- Matthew 24:30-31

The second harvest corresponds to the great battle of God Almighty described in Rev. ch 19. This is the harvest of the wicked, prophesied by the prophet Joel and referred to in the explanation of the harvest parable by our Lord in Matthew's gospel.

"Assemble and come, all you nations, And gather together all around. Cause Your mighty ones to go down there, O LORD. "Let the nations be wakened, and come up to the Valley of Jehoshaphat; For there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, go down; For the winepress is full, The vats overflow; For their wickedness is great." -- Joel 3:11-13

"The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. "The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. "Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. "The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, "and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear! -- Matthew 13:38-43

"His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire." -- Matthew 3:12

The Day of Atonement

Nine days after the feast of Trumpets on the tenth day of the seventh month is the Day of Atonement. Every fiftieth year the Day of Atonement was especially significant. That Year was the year of Jubilee. Slaves were freed in that year and land and possessions were returned to their original owners.

And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. -- Leviticus 25:8-9

The Israelites were instructed to afflict their souls on the annual Day of Atonement. It was a day of national repentance and remorse.

The next event in the book of Revelation is the pouring out of the seven bowls of God's wrath.

After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed. -- Revelation 15:5-8

It is now no surprise that this scene is reminiscent of the tabernacle ceremonies on the Day of Atonement. After filling the Holy Place with the smoke of incense, the High Priest "sprinkled" the mercy seat seven times to cleanse it.

No man was able to enter the tabernacle whilst the High priest made atonement for the Holy Place. Atonement was necessary because the tabernacle of meeting sat in the midst of an unclean land. It had to be sanctified by the ceremonial sprinkling of blood.

"And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. "He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. "So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. **"There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy Place, until he comes out,** that he may make atonement for himself, for his household, and for all the assembly of Israel. -- Leviticus 16:13-17

In the same way God must cleanse the earth by the outpouring of the seven bowls of his wrath. Atonement must be made for the earth.

The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed. -- Revelation 15:8

But despite the terrible plagues meted out, the people of the earth are not repentant.

They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.
-- Revelation 16:11

Indeed, how could they experience true repentance which only comes by the grace of God through the power of His Spirit whom they have spurned. Notice that during the account of the pouring out of the seven bowls of God's wrath, there is no mention of the people of God. Where are the people of God? They are the wheat that has been harvested and gathered into the "barn" of God's Kingdom.

Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. -- Revelation 16:10

Notice the phrase "the throne of the beast, and his kingdom", implying that Christ has indeed at this time established his eternal throne and glorious Kingdom.

When the seventh bowl is poured out, Babylon is judged.

Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.
-- Revelation 16:17-19

Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on man waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." -- Revelation 17:1-2

"And in her was found the blood of prophets and saints, and of all who were slain on the earth." -- Revelation 18:24

"For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." -- Revelation 19:2

In order to cleanse and make atonement for the Most Holy Place, the Tabernacle of Meeting, and the Altar on the Day of Atonement, some of the blood of the goat selected for the Lord was sprinkled as a sign of cleansing. On the Altar the blood was sprinkled seven times. The blood of the Lord's goat symbolising the sacrifice of Jesus Christ cleanses us from all sin. He tasted death for us, taking the penalty for our sin upon himself so that we will not face judgement.

"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. -- John 5:24

It is important to remember that the regular sin offering was for the atonement of personal sin. (Leviticus 4) The Day of Atonement was for the atonement of Israel's corporate sins committed in ignorance.

But into the second part the high priest went alone once a year, not without blood, which he offered for

himself and for the people's sins committed in ignorance; -- Hebrews 9:7

Christ's sacrifice atones for the sins that we may commit in ignorance. The goat that was killed for the Lord represents that sacrifice, the shedding of his blood for the remission of our sin. The goat that was led away into the desert symbolises the entire removal of the defilement of sin from the tabernacle.

By removing the defilement of sin from the Most Holy Place, the Tabernacle and the Altar, the process of cleansing was completed. Note well, that the ceremony of the goat led away pictured the **removal of the defilement of sin** from the Most Holy Place the Tabernacle of Meeting and the Altar **not the atonement for that sin**.

The believer can rest securely in the promise that our sins, once forgiven are removed from us as far as the east is from the west.

As far as the east is from the west, So far has He removed our transgressions from us. -- Psalms 103:12

The unbelieving and unrepentant however do not enjoy this privilege. They will be judged. Rather than receiving Christ's atonement they are recipients of God's judgement.

The outpouring of the seven bowls of God's wrath literally cleanses and makes atonement for the earth (not the people) defiled by man's sin. The Earth is the true Altar of God. God could not sacrifice his Son on anything but the true Altar of Heavenly Tabernacle. Christ's blood was shed on Calvary and poured out upon the earth. The cleansing of the tabernacle altar was accomplished by the sprinkling of the blood seven times. The number seven signifies the completeness. The cleansing is complete after the seventh sprinkling.

It is clear from this study, that the seven sprinklings of blood which cleansed the brazen altar, correspond to the seven bowls of God's wrath. At the pouring out of the seventh and final bowl of God's wrath the earth is cleansed of Babylon, the deceiver and corrupter of the world. (Rev. 18:23, 19:2)

The outpouring of God's wrath culminates in the battle of that great day of God Almighty. The Lord Jesus, King of Kings appears riding a white horse, treading the winepress of God's wrath outside the city. (Rev 14:20 19:15)

Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Travelling in the greatness of His strength? "I who speak in righteousness, mighty to save." Why is Your apparel red, And Your garments like one who treads in the winepress? "I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes. For the day of vengeance is in My heart, And the year of My redeemed has come. -- Isaiah 63:1-4

This is the great Jubilee year, the day of reckoning for the armies of Satan. The day of justice has come. The Beast and the False Prophet are cast alive into the Lake of Fire. Satan is bound with a great chain and cast into the Bottomless Pit for one thousand years. Sin's defilement is removed from the earth.

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. -- Revelation 20:1-3

The Feast of Tabernacles

"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. -- Leviticus 23:34

'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. -- Leviticus 23:39-40

This feast held a short five days after the Day of Atonement is a wonderful season of rejoicing and celebration to the people of God. The first and last days were sabbath days. (These were not weekly sabbaths)

'You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.' " -- Leviticus 23:42-43

The feast reminded the Israelite people of the temporary dwellings that their forefathers lived in after their exodus from Egypt. Paul referred to his body as a tabernacle or temporary dwelling, and we are reminded that in God's plan of salvation we too live in a temporary dwelling until our resurrection. We are also reminded, that the earth itself is a temporary dwelling-place. Although the kingdom of God is established at Christ's return, we are told of a new heaven and a new earth. Scriptures tells us that after the first resurrection, one thousand years will pass before the formation of this new heaven and new earth.

Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. -- Revelation 20:6

The seven days of rejoicing during the Feast of Tabernacles is a picture of the blessing and the joy of the God's faithful as they live and reign with Christ for one thousand years in his Kingdom.

The Last Great Day

The last great day or the eighth day is part of the Feast of Tabernacles. Yet Leviticus 23:34 says that the feast lasts for seven days not eight.

'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. --
Leviticus 23:34

The eighth day therefore, can be seen as another feast. The Children of Israel lived in tabernacles until they entered the Promised Land, a land flowing with milk and honey. The feast of Tabernacles only required the people of Israel to live in booths for seven days. The eighth day then (a sabbath), can be seen as a memorial of the Children of Israel's entering into the Promised Land. It pictures God's called chosen and faithful entering into their final home, the new heaven and new earth, and the new Jerusalem.

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. -- John 7:37-39

It is no surprise that Christ referred to the river of living water on this most significant day. In his revelation, Christ speaks again of the living water in the prophetic fulfillment of that day.

And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads. There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever. -- Revelation 22:1-5

Conclusion

After examining the many parallels between the Holy Days and the Book of Revelation one cannot deny that a relationship exists between them. More importantly, the glorious plan of salvation can be seen in both the Holy Day Feasts and the Book of Revelation.

In examining this correlation, certain controversial points have deliberately been avoided. This was necessary because of the difficulty in establishing and proving certain points on the basis of the correlation alone. The purpose of this study is to introduce the correlation without becoming entangled in the finer points of biblical interpretation.

The correlation is a launching point for further study on these subjects. It is published in order to provoke further prayerful study, not to tie up all the loose ends. However, by using this study a number of comprehensible themes emerge from the enigmatic writings of the Apostle. Furthermore a logical sequence of events begins to take shape. In this respect the correlation is a useful key which may unlock some of the mysteries of the Revelation and open the understanding to God's wonderful plan for mankind.