

An Inexhaustible Theme –

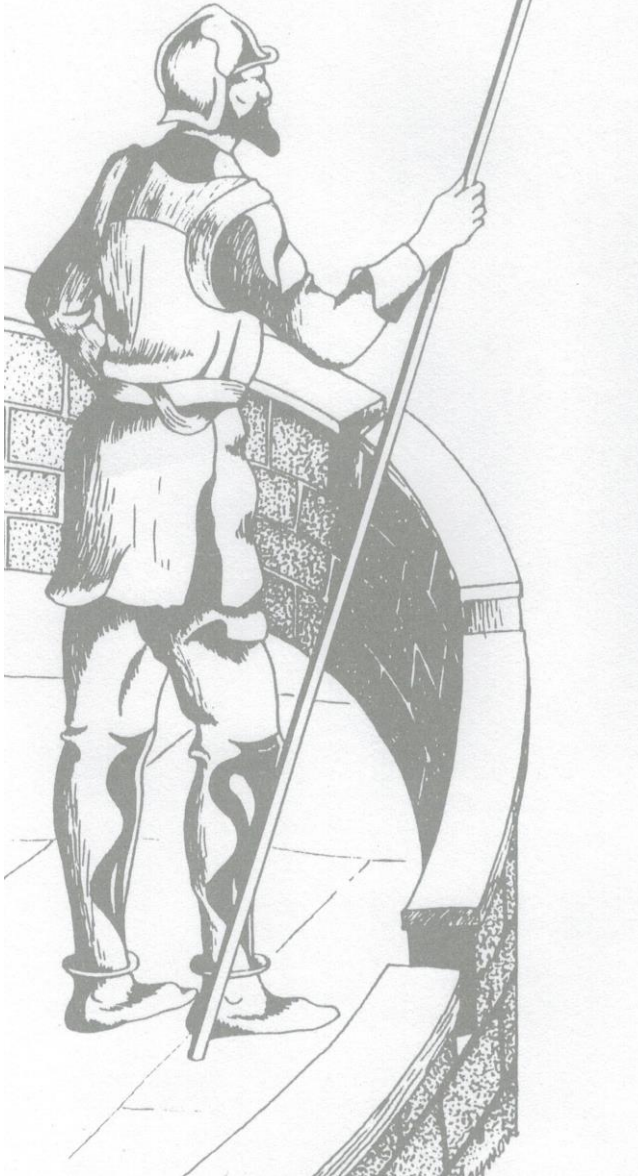
# The Feasts Pt. 1

Pg. 2

*“Watchman,  
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,  
the hour and the end!”*

Eze. 7:6 (Moffatt)



## *Editor's Preface*

This issue will serve as an introductory Bible study on the Feasts. And the first fundamental that we must realise is: **the Feasts**, and its included command for the shedding of the “*blood of goats and calves*” (Heb. 9:12), are a part of the Types **mediatorial** Covenant. The “*first*” the “*old*” that decayed, waxed old and vanished away (See Heb. 8:13) with the sacrifice of Christ on Calvary. Its the specific Feast of Passover – through an “*example and shadow*”.

The concept of a **mediatorial** covenant is little perceived. (The connection between Passover and the mediatorial covenant was – the blood on the door posts. The Blood stood as the mediator between the angel of death on the outside and the people on the inside. Similarly, the Blood of Christ – the real Passover Lamb presents His Blood as the basis of the New Mediatorial Covenant on Calvary.) For those of our readers who wish to review this fact about the Feasts in the Old Testament more closely, the references are: Exo. 23, 34; Lev. 23; Num. 28.

In this edition, our main focus will centre on the importance of how the Feasts [types] relate to the “*Man clothed in linen's*” past – present – and yet coming antitypical fulfilment as Great High Priest.

A thought question to keep in mind, and is followed by the answer:

❖ Do the Feasts actually relate to the “*two immutable things*” in Heb. 6:18 of the “*necessity*” & “*necessary*”?

Keep in mind, God did say these “*two immutable things*” are the “*decree*” (Ps. 2:7) and the “*oath*” (110:4) of Heb. 5:5-6:

It is written, for what He replaced – “*So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, (decree) to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec (oath).” (Ps. 2:7; 110:4; Heb. 5:5-6; 7:28)*

Biblical fact #1 – remains constant: the decreed aspect of the “Son” relates to the “*once for all*” sacrifice He made on the Cross, therefore the “*necessity*”, He being verily the Son of God, and the Son of man – our Passover Lamb.

Biblical fact #2— Following Calvary, the *“Priest”* aspect however, has two phases (as per the type), and it relates to an antitypical Ministration of a Mediatorial Covenant that was both **pre-**and **post-**Daniel 8:14. Otherwise, Heb. 9:23 (‘cleansing’) is not true.

The pre-phase was the antitypical *“daily”* (i.e. Christ’s Resurrection, and then to the fulfilment, of Daniel 8:14). This means, Christ was as High Priest, ministering in the Heavenly Sanctuary—**prior to** the fulfilment of the 2300 years of Dan. 8:14.

Biblical fact #3— The post-phase, is the antitypical ‘yearly’ ministration, the Yom Kippur—the Final Atonement. This commenced **after** the 2300 years of Dan 8:14. This antitypical ‘yearly’ Ministration, with Christ as Great High Priest. It ratifies the *“daily”* Ministration (as per the type in Lev. 4 & 16). Otherwise, Heb. 8:5 has no meaning. It is worthy to note, the type ‘daily’ mediatorial service vanished because it was an ineffectual system. (Heb. 9:8-16)

This ‘yearly’ Ministration Paul said involves a *cleansing* καθαρίζω-katharizo [purification] of the Heavenly *“sanctuary and of the true tabernacle”*, *“not made with hands”* (Heb. 9:23, Heb. 8:2; 9:11). A cleansing to be *“of heavenly things”* (8:5), and importantly it is a mediatorial covenant (Heb. 7:25; Rom. 5:10) and cleansing of a people. (c.f. Zech. 3; Rev. 19:8; 14:12; Rom. 8:19).

This is what Paul powerfully affirms—was absolutely a *“necessary”* (9:23) doctrine. It was the Apostles’ Doctrine of Acts 2:42. In fact, through the *“example and shadow”* the type testified to this *“necessary”* service of cleansing in its earthly Sanctuary typical service. It was of profound importance to reveal the Heavenly Sanctuary Service. (Compare Heb. 8:5; 9:23)

Therefore, according to Scripture, God presents a simple illustration of salvation in the context of the all-conquering sacrifice of the Cross. God is saying – *‘Look, here is the type and notice the transition to its anti-typical application. This must include the mediation of Christ. This is the entire point of Heb. 8 and the Everlasting Gospel.’* Sons and Daughters of God can say, *‘thankfully it is easy to understand and accept with childlike faith, a faith in the Mediatorial Covenant spoken by Christ.’*

The structure of the Feasts had two components. The spring and fall type feasts. There are seven in all.

The types had **‘spring Feasts’** (Lev. 23:4-16). They relate to the first *“immutable thing”* concerning the Son and the *“once for all”* sacrifice of *“necessity”*.

The **‘fall Feasts’** (Lev. 23:22-34) relate to the second *“immutable thing”* concerning His High Priestly Ministration, with the announcement (Trumpets) of the coming **‘yearly’** Ministration, (Day of Atonements cleansing) which is *“necessary”*, and the final Feast (Tabernacles). (Please see the diagram on p. 7)

*“We must therefore pay closer attention to what we have heard, in case we drift away.”* (Heb. 2:1, Moffatt)

## The Feasts Pt. 1

*“It’s the glory of God to conceal a thing; but the honour of kings is to search out a matter”* Prov. 25:2

The Feasts are set below in diagram format. Noting that the Feasts are an *“example and shadow”* through the *“Everlasting Gospel”*, they reveal *“two immutable things”*:



The reason why the spring and fall Feasts changed from a literal observance – is because the antitypical observance/focus, must all be centred on **‘considering’** (Heb. 3:1) what our Great High Priest has done and is doing for us now. Christ *“finished”* (Jn. 19:30) on Calvary the literal keeping of the Feasts.

He fulfils all the Feasts antitypically. Through a series of Divine prophetic appointments. First on earth – and then later in the Heavenly Sanctuary.

In the Book, *“The Sanctuary Service”* by the late M. L. Andreasen; there is an outline of the *“Sacrifices of the Sanctuary Service”* with all the Bible texts listed. [The Sanctuary Service p. 122] Being originally developed by Merwin R. Thurber. See:

<http://dewsberry.com/content/es/content/mlandreason/SanctuaryService.pdf>

This reference is being shared because when you survey the outline of the Feasts in type and how each Feast was kept—**it could only be kept**—by its accompanying animal sacrifice. It is apparent to conclude that they both went together hand in hand.

Each could not be kept as a Feast of the Lord without the Divine requirement of the prescribed offering. Rather to do so was considered as disobedience; because the command was “*ye shall*” (e.g. Exo. 23:25).

This is what makes the following statement all the more wrongly assumed; which was an attempt to correct a perceived “Wrong Assumption”. The assumption was closer to truth than its subsequent corrective position.

Observe:

“**A Wrong Assumption.** A fourth surprise was to discover that I was wrong in assuming that the annual Feasts came to an end with the sacrifice of Christ, simply because they were connected with the sacrificial system of the Temple.” [God’s Festivals Part I: The Spring Festivals by Samuele Bacchiocchi, p. 9-10.]

However, in view of this theological position, the following brief outline provides the **Bible’s own evidence** of why God had ordered—instructed—and required that each Feast be kept with an accompanying animal sacrifice, without any evidence, whatsoever—at that time or in succeeding times—of the Feasts themselves to ever be separated from their accompanying sacrifices of bulls and of goats. And in some cases, their accompanying meal offerings.

Observe the fundamental sacrificial premise [Credits to Merwin R. Thurber - *ibid.*]:

**PASSOVER**— Offering: Paschal lamb or kid. Exo. 12:5; Lev. 23:5; Num. 9:1-14; 28:16; Deut. 16:1-7.

**FEAST OF UNLEAVENED BREAD**— Offerings: Four burnt offerings, daily, two bullocks, one ram, seven lambs, with appropriate meal offerings; and one kid for a sin offering. Exo. 12:15-20; 13:5-9; Lev. 23:6-8; Num. 28:17-25; Deut. 16:8.

**OFFERING OF FIRSTFRUITS**— Offerings: Wave sheaf or omer of barley, waved before the Lord; yearling lamb and its appropriate meal offering. Lev. 23:10-14.

**PENTECOST**— Offerings: two loaves to be waved; and 1. For the day, two bullocks, one ram, seven lambs, for a burnt offering, with appropriate meal offerings; one kid for a sin offering. 2. For the bread, one bullock, two rams, seven lambs, for a burnt offering, with appropriate meal offering; one kid for a sin offering; two lambs for a peace offering. Lev. 23:15-21; Num. 28:26-31; Deut. 16:9-11.

**Feast of Trumpets**— Offerings: One bullock, one ram, seven lambs, for a burnt offering, with appropriate meal offering; one kid for a sin offering.

**Day of Atonement**— Offerings: Daily burnt offering; bullock for a sin offering and a ram for a burnt offering for the priest; two goats for a sin offering and a ram for a burnt offering for the people; and for the day, one bullock, one ram, seven lambs, for a burnt offering, and one kid for a sin offering. Lev. 16; 23:27-32; Num. 29:7-11 Ex. 30:10.

**Feast of Tabernacles**— Offerings: First day, thirteen bullocks, two rams, fourteen lambs, for a burnt offering, and one kid for a sin offering. Each day thereafter, the number of bullocks is reduced by one, until on the last day the offering is seven bullocks, two rams, fourteen lambs for a burnt offering, and one kid for a sin offering. Lev. 23:34-43; Num. 29:12-34; Deut. 16:13-15.

Now, as one reads the Festal requirements, you cannot help but see God’s conclusive point. That for ancient type Feasts—there were both animal; and on certain Feasts, meal offerings required in the very keeping of each Feast. There is no way around this Bible fact. – Anything else is extra-Biblical.

What was being illustrated?

God was illustrating the literal sacrifice of the Passover lamb was the type, pointing towards the Real Application—the antitype— “*Christ our passover is sacrificed for us*” (1 Cor. 5:7).

Herein is the **KEY** to appreciating the Feasts.

Paul provided the conclusion of the type. In fact, there are to be no further sacrifices of bulls and of goats which could not “*make the comers thereunto perfect*” (Heb. 10:1; c.f. 6:1) “*as pertaining to the conscience*” (9:9).

Why? “*seeing the “offering of the body of Jesus Christ once for all” (10:10) was all that was “necessary” for the “heavenly things themselves” to be “cleansed” (9:23) and also a people. (See 1 Jn. 1:7)*

Verily, Christ’s “*once for all*” “*sacrifice*” and “*offering*” (10:10, 12, 14), “*finished*” (Jn. :30) the sacrifices of bulls and of goats, and we can by faith place our full weight upon and look **only** to the Great Antitype—our Great High Priest after the order of Melchisedec. God is so clear. The sacrificial system of animals **was finished**.

Dare it be said - blindness conjures up the notion the Ten Commandments were finished.

In fact, we are to “look up...for [our] redemption draweth nigh” (Lk. 21:28). Look up to what? To our Great High Priest. Why? He fulfils all the Feasts antitypically. Is this true? What relationship then has Christ to the Feasts and their fulfilment?

Paul directs our attention to “consider” Christ and His High Priestly Ministration. For it is He alone who fulfils and is fulfilling all the type Feasts. (See Heb. 3:1; 9:23-26)

For, in contrast today, there is the emphasis and popular teaching of ‘Feast keeping’, and yet, many say righteousness is by faith alone; and it is. But to keep the Feasts is to place one’s hopes in the works of keeping the law of Feasts; which has to include the sacrifice of animals. Paul stated about this point – it will only result in a “*dead works*” (Heb. 9:14) program. Rather than by faith “*serv[ing] the living God*” [ibid.].

If we draw the natural conclusion, and choose to keep the Feast of Passover along with the type Feasts that followed it, then according to the Divine Dictum of the Sanctuary Services and their connection to the annual Feasts, we need to offer a Passover lamb, on a continual basis.

But the fact is, in so doing – it blasphemes Christ and denies His “*once for all*” “*sacrifice*” of “*necessity*” (10:10, 12; 8:3) by “*Christ our passover*”. Worse this feast keeping belief fulfils Matt. 12:31, because it’s a denial of the fact of what the Holy Spirit said in Heb. 9:8-10. There is absolutely no way around this sobering fact.

And on this point: The Feasts are to be observed and remembered according to the important key text in Malachi 4:4. And this is an end-time prophecy. The remembrance of Malachi 4 can only be in the setting of an antitypical scenario. We could very well end this thought paper, because of what the Bible – namely what God is saying to us now.

The abounding Biblical evidence sets the precedent that the type Feasts were given as a type. Unchallengeable is the fact that Christ is the anti-type, the “*figure of Him that was to come.*” (Rom. 5:14) The fulfillment came as “*Christ our passover*” on Calvary in 31 A.D.

Some ask, ‘*Since Christ fulfilled Passover, Unleavened Bread, Firstfruits and Pentecost, why not keep those Feasts that are not yet fulfilled?*’ Meaning the fall Feasts: Trumpets, the Day of Atonement, and Tabernacles.

If this could be possible, one still has the dilemma of the unbreakable relationship by a Divine command. The Feasts were ordained by God to be kept in association with the sacrifices of bulls and goats. The antitypical Feasts were ordained by God to be kept in association with Christ. That is to say, Christ is the entire point in each of the antitypical Feasts because of His sacrifice. 1 Cor. 5:7 establishes this principle. That is to say, that since this figure applies to one Feast, it must also apply to all the antitypical Feasts. In other words, it will be shown how the seven Feasts all focus in an antitypical manner unto Christ.

For example, Christ [*The Wonderful Numberer – Daniel. 8:13*] gave clear instruction when the cleansing of the Heavenly Sanctuary was to commence. (8:14) Because, the Feast of the Day of Atonement in the type had to have its corresponding antitypical fulfillment. Jesus is saying the antitypical would commence under His Ministration when Dan. 8:14 was fulfilled. In the classification of the seven Feasts, the Day of Atonement was grouped in the fall metaphor.

As has been shown, God has overwhelmingly stated the Feasts themselves are types – which transition from a type to an anti-type – from a literal observation of the Feasts, to a spiritual observation of the Feasts by faith.

Christ’s work – has two major components. First, His Earthly Ministry. Second, His High Priestly Ministration in Heaven. These two components represent the spring and fall Feasts. There is a transition from the earthly to the Heavenly. And this is set forth in Heb. 8:5. Otherwise, the Divine Dictum of the Heavenly Sanctuary not built by hands that Paul gave, is not true.

How are the Feasts in antitype another illustration of salvation? The question then is, ‘how does the Man in linen require an end of the ages understanding of the Feasts?’

This would entail a true – sincerer – thoughtful – and faithful “*consideration*” (Heb. 3:1) of our Great High Priest after the order of Melchizedek. This is essential for how men are saved through Christ’s Mediatorial New Covenant.

## Let’s begin... type and anti-type.

Herein we are going to be dealing with certain things that may be hard for some to follow – as it was for me at the first. And that is understanding the Feasts in relation to type and anti-type.

Allow me to illustrate. Having originally planned this thought paper for the June issue, I needed to review the Parables of Christ, getting a better understanding of the whole concept of *type and anti-type* and how the same

principle applies to the Feasts from the old Mediatorial Covenant point of view.

Applying the principle of the Parables, [See WWN July-Sept (17)] it was shown how Jesus used earthly illustrations [metaphors] to convey a Divine viewpoint or truth. This methodology will be applied to the interpretation of the Feasts because of the law of first use.

What is the truth of the matter of the Feasts? Allow Paul to sum it up succinctly: *"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."* (1 Cor. 5:8)

Now, as an example, is God saying that there is an earthly illustration of the Feasts with a Divine antitypical viewpoint?

The Divine Truth concerning the Everlasting Gospel as set out in Heb. 8:5 lays down the cornerstone of truth for the type, because it said the *"priests...serv(ed) unto the example and shadow of heavenly things..."* It also says there is a Heavenly application because the type was the shadow. We have long talked about the *"daily"* and the 'yearly'. But it should also be noted the priests *serv(ed)* in the ministration of the seven Feasts.

**The Seven Annual Feasts** were given by God to Moses from Mt. Sinai as part of that prophetic application of the Mediatorial Covenant. This is well stated as *"the law of Moses my servant"* (Mal. 4:4).

It should be noted the context of Malachi is an end time scenario that you will see accommodates the fulfillment of the antitypical fall Feasts. Remember ye the law of Moses my servant is a spiritual consideration of what Christ is doing in the fulfillment of the spring and importantly the fall Feasts.

The fundamental point is this:

Ancient Israel's Feasts reconcile Christ's antitypical High Priestly Ministration. They correspond to the *"two immutable things"* and God cannot lie. (See chart pg. 2.)

The Immutability that God cannot lie, is based on the fact the *"necessity"* & *"necessary"* are the very reasons why He became a *"Son"* by *"decree"* and our antitypical Passover Lamb. And He was also decreed to be our *"Great High Priest"* *"after the order of Melchisedec"* by an *"oath"*. The Man in linen ministering the antitypical Day of Atonement.

As we live now *"in the end of the world"* (Heb. 9:26), a question arises. What bearing does this have with the *"Everlasting Gospel"*? And just who is telling the truth!

## Metaphors and anti-typical reality

**We will consider now two feasts:**

1. **Passover** was a **SPRING** Feast, the beginning part of the year.
2. **Day of Atonement** was a **FALL** Feast, this was towards the end of the year.

They are metaphors for:

- The Atonement of *forgiveness* was the *"necessity"* for Christ's Passover sacrifice in 31 A.D. This was in the spring.
- And the Day of Atonement was the *"necessary"* cleansing that occurred in the fall. A metaphor corresponding to the putting away of sin *"by the sacrifice of Himself"* *"in the end of the world"* (Heb. 9:26) for a **cleansing** that will be so complete, Zechariah said it was to make *"men* (i.e. Men, Women and children) *wondered at"*. (Zech. 3:8, ea.)

The metaphors of the Feasts describe both Atonements. These two points do not fluctuate typically or anti-typically at any point in time.

The erstwhile religious communities of today actually merge the fulfillment of the **fall** Feast (the Day of Atonement) with the **spring** Feast (Passover) as one event. This is NOT Bible!

Actually, this is serious because this incorrect concept damages the Biblical Feast types and blasphemes the Holy Spirit as noted in Hebrews. 9:8. Exponents of this teaching are numerous; whose interpretations are untrustworthy, because it goes against the laws of Biblical interpretation.

Fact is, New Testament writers themselves provided all the evidence and clues in the passages cited below. You will see they are establishing a clear connection between the Old Testament types and the New Testament antitypes. The following New Testament verses are types because they explicitly employ the word *type* (*tupos*) or *antitype* (*antitupon*) to describe the New Testament's interpretation of the Old Testament types. (See Rom. 5:14; 1 Corinthians 10:6, 11; 1 Peter 3:21; **Hebrews 8:5**; and 9:24.

## Having trouble sharing the “*Everlasting Gospel*”?

The following is how you can share the Bible and the Bible only and explain to any person who wants to know—plainly and simply the matter of Hebrews 9:23 in relation to the “*Everlasting Gospel*” and how this relates to what Jesus said in John 4:22.

Central to the “*Everlasting Gospel*” is Sanctuary Service. Ask them— ‘how are you atoned?’ Then ask ‘when is sin cleansed?’ Then they say ‘On the cross!’ But as you have found, there is the Immutability of the two Atonements—the Atonement at the Cross and the Ministration of the ‘yearly’ Day of Atonement. The next point is to refer them to the Bible reference to the feast days, namely the Spring and Fall metaphors. Because these metaphors confirm both Atonements that relate to the type and antitype of the “*age-long Gospel*”.

The hearer of this message, cannot deny the Bible evidence. Simply because there are two vital aspects concerning the “*age-long Gospel*”. Then, in relation to Rev. 14:6 ask them this question: ‘is this not the most important reason to worship He who made?’

The example is as follows. For, the fact is, Jesus went before the Father, and it was then that the Holy Spirit was poured out. This is the Spring Feast and the metaphor for Pentecost. For the additional reason, this is why there is a difference between the Spring and Fall Feast. The unchallengeable evidence does not permit the merging of an Atonement and cleansing in the Spring of 31 A.D. In other words, many have a lot of Bible study to do!

It is to be emphasised, all seven Feasts have anti-typical fulfillment. Jesus said so in Matt. 5:17. You now have the complete package, the “*Glad Tidings*” of the “*Everlasting Gospel*”. The Sanctuary Message can be brought into its proper perspective for some really “*Good News*” for thirsty and hungry souls who think they know the Sanctuary Doctrine and for those who dabble in literal Feast keeping!

Many today have given no consideration to the spiritual dimension of Christ represented in the spring and fall Feasts. You can see from the evidence the problems of an incorrect application of the spring and fall Feasts. It is incomprehensible why errors are accepted. Yet good folk say they believe the Bible! Actually, stark as it is, Jesus said the phenomenon is known as the ‘*tradition of the elders*.’ (See Mat 15; Mark 7) Further, as to literal Feast keeping, Paul makes it clear in Col. 2:16-17 concerning what was a shadow. His emphasis was “*of Christ*”.

## A brief review:

The Passover type met its anti-type with the death of Christ our Passover Lamb on the Cross with deliverance from the bondage of sin—by condemning sin in the flesh. (See 1 Cor. 5:7; Rom. 8:3)

Christ fulfilled **Unleavened Bread** through His burial—His body would not decay in the grave. Because He condemned sin (leaven) in the flesh (Rom. 8:3-4) the grave could not hold Him to corruption. (c.f. Ps. 16:10)

Christ fulfilled **Firstfruits** through His resurrection, being the “*the firstborn from the dead; that in all things he might have the preeminence.*” (Col. 1:18)

Christ fulfilled **Pentecost** through His Spirit—the “*another comforter*” (Jn. 14:16). He appeared unto the Disciples with “*cloven tongues like as of fire*” (Acts 2:3), sitting upon each of them. And being filled with the Holy Spirit they “*began to speak with other tongues, as the Spirit gave them utterance.*” (v. 4) This resulted in a spiritual harvest of “*about three thousand souls*” (v. 41) to the “*new and living way*” (Heb. 10:20).

All of this relates to the spring Feasts being the first “*immutable*” thing through His “*once for all*” “*sacrifice*” of “*necessity*”. (Heb. 10:10, 12; 8:3) And must include a Dual Atonement!

## The obvious conclusion:

God confirms: “*In that he saith, A new covenant, he hath made the **first old**. Now that which decayeth and waxeth old is ready to vanish away. Then verily the **first covenant** had also **ordinances of divine service, and a worldly sanctuary.**” (Heb. 8:13-9:1)*

The first or old Covenant = the “*ordinances of divine service, and a worldly sanctuary*”. The Book of Hebrews confirms the first was not the Ten Commandment Covenant. Which means, it was the “*ordinances of divine service, and (includes the Feasts of) a worldly sanctuary*” that *decayed...waxed old and vanished away*.

The New Covenant includes Christ’s High Priestly Ministration. Is it not time to “*consider*” (3:1) our Great High Priest and what His High Priestly work in the Heavenly Sanctuary entails?

Is this a hard question when the evidence of the Sanctuary Services and Feasts foreshadowed a Dual Atonement and a High Priestly Ministration from the New Testament?

It cannot be said enough – Christ fulfilled these first four Feasts in the beginning of the Gospel age – in 31 A.D. with the spring **Feast of Passover** – He being the true and final Passover Lamb of “*necessity*” – “*Christ our passover... sacrificed for us*” (1 Cor. 5:7).

In summary, through His burial, resurrection and outpouring of His Holy Spirit, He fulfilled the Feasts of **Unleavened Bread**; being the True Unleavened Bread in the Garden Tomb, and the **First Fruits**, being the Firstfruits in coming forth from the grave “*that in all things he might have the preeminence.*” (Col. 1:18); and **Pentecost**; He sent His Holy Spirit – “*another Comforter*” (Jn. 14:16).

First Fruits being a type of Christ’s triumphant resurrection and waving of the first fruits of them which slept and arose after His resurrection.

Observe: “*And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*” (Matt. 27:52-53) Thus type met antitype.

The seven annual Feasts were given as an “*example and shadow of heavenly things*” of the “*Everlasting Gospel*” to ancient Israel.

The first four (Passover, Unleavened Bread, Firstfruits and Pentecost) have met their fulfillment antypically through the “*necessity*” (8:3) of Christ’s sacrifice. This was the first “*immutable*”.

What may be new for our readers to hear, is that the fifth Feast (Trumpets) has already met its antitypical fulfillment. Its fulfillment ushered in the “*necessary*” (9:23) Final Atonement Ministration in the Heavenly Sanctuary. (c.f. Dan. 8:14) Just as its fulfillment was an alerting call by trumpets in the type to prepare for the Day of Atonements. Even so in the anti-type. Amen!

The event that signalled its fulfillment on earth coincided with the ‘Great Awakening’ of the early 1800s and was well characterised by Wm. Miller and then the “*Seventh Month Movement*” who were studying Dan. 8:14. The ensuing “*Great Disappointment*” missed the fact the Heavenly Sanctuary was what was to be *cleansed*. So, how do you have a Great Disappointment without a Trumpeting of a significant prophetic event?

Many harp over this disappointment as a pointer to error. But, Truth is progressive. Present Truth will not contradict Scripture at any time. Truth alone remedies the errors of past times.

In fact, the reality remains – God raised a movement to give the message, likened to the “*loud*” call of a trumpet. See Rev. 14:6-7. Conversely, the Feast of Trumpets preceded Dan. 8:14 as a call to prepare a people for the antitypical Day of Atonements.

This antitypical fall Feasts of Trumpets, the antitypical Feast of Day of Atonement and the Feast of Tabernacles all relate to the second “*immutable*” thing.

The crucial antitypical fall Feast – the Day of Atonements commenced just as the “*Man clothed in linen*” said it would when the 2300 years were fulfilled. God was saying we had reached the prophetic time as stated “*in the end of the world*” (Heb. 9:26). Keep in mind the important fact – this was **NOT** in the spring of 31 A.D.

**The sixth Feast:** The Day of Atonement remains to be fulfilled.

**The seventh Feast:** (unfulfilled), the Feast of Tabernacles is nigh on the horizon, when the “*tabernacle of God*” will be “*with men*” (Rev. 21:3). When the “*saints [possess] the kingdom.*” (Dan. 7:22) In the very sequence of ancient Israel’s Feasts, we can now know the agendas of the Heavenly Sanctuary and their antitypical application. To know where we are in prophetic time.

It should be noted that through Christ’s **antitypical High Priestly Ministry** encompasses the (yearly type) second aspect of the types Dual Atonement Ministration. This means our full spiritual attention should be directed upward to the Ministry of the Man in linen. Said Jesus – “*...look up, and lift up your heads; for your redemption draweth nigh.*” (Lk. 21:28) Upward to the Heavenly “*Sanctuary and of the true tabernacle*” “*not made with hands*” (Heb. 8:2; 9:11), where Christ as our “*Great High Priest*” is ministering that last act of the Final Atonements.

Hebrews 8:5 is the **key** to establishing the type and antitype link between the metaphorical application of the Feasts and the Mediatorial Covenant.

## **Conclusion –**

Anyone asking you to join their feast keeping church routine – tell them it’s blasphemous to consider and now high time to look to and “*consider*” Christ – to “*look up*”!

## Stop the Press – “Behold...the cry” (Jer. 8:19)

### Luther - the 500-year anniversary

World News Daily (WND) recently posted an article which is an important read as it is advocating less tradition and greater emphasis on Scripture. Amen.

<http://www.wnd.com/2017/10/time-for-a-new-reformation/>

A call to reform and returning to a more Israel-centric view of the Bible.

— Is it required? — Is it possible? — What is the Bible answer?

The call is to Scriptural Reform...is commended, but the essential aspect is missing. Some important aspects exist:

Mainline denominations have been infiltrated by secular humanists...gutting the churches of the biblical Gospel (sic). False doctrines and heresies have neutralised the Christian Church. Passivism and antinomianism which we have discussed in prior thought papers. Their main focus is the ‘gospel of the kingdom’ which is emphasised as the basis of the new reformation. There is one prominent denomination that specialises in this Gospel of the Kingdom. That is not what is missing.

What is missing? Missing is Christ’s High Priestly Ministry, the essential feature of a real reformation in context of the **“Everlasting Gospel”** for our day and age. The Day of Atonement. The first video spoke of Israel being the olive tree, and later that Israel was cut off from the olive tree. But what is this rich tapestry of imagery from the Book of Remans?

The olive tree *“as concerning the gospel”* (Rom. 11:28) is the **“Everlasting Gospel”** that was given to ancient Israel through the Sanctuary Services, wherein ancient Israel was cut off from the *“root and fatness of the olive tree”* (v. 17) as to the **“Everlasting Gospel”** with the fulfillment of the *“seventy weeks”* (Dan. 9:24). Christ alone is the basis of a true Reformation.

Why so? Jesus said *“salvation is [ek ton] of the Jews”* (Jn. 4:22). Friends, it means to *“consider”* your Great High Priest and His High Priestly Ministration. The very *“salvation”* the Jews saw regularly displayed in the *services* of priests who *“serve[d] unto the example and shadow of heavenly things”* (Heb. 8:5). Mainline Christianity today misses this point! Jesus emphasised this house as follows:

*“Behold, your house is left unto you desolate.”* (Matt. 23:38)

Luther and Calvin ensured ‘desolation’ remained ... see

<http://www.wnd.com/2017/10/the-dark-side-of-the-reformation/>

Friends - Why return to that which is *“desolate”*? What truth (Jn. 4:22) concerning this household ought to be fully considered as the basis of Reformation today?

Paul has made the answer abundantly clear in the Book of Hebrews and Romans 11! A true *consideration* (Heb. 9:23; 3:1) and *“worship Him that made”*! (Rev. 14:7) Which forms the basis of the immutable aspect concerning the **“Everlasting Gospel”** (Rev. 14:6). The Man in linen provides a reform within! (See Heb. chapter 4 & 10) The deception is a focus elsewhere!

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Email: [maninlinen@protonmail.com](mailto:maninlinen@protonmail.com)

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Man in Linen videos – [here](#)

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