

THE APPOINTED TIME OF

TABERNACLES

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1. Introduction

I first wrote this article in 2018. So much has happened on this earth since that time. The coronavirus has taken center stage in the lives of every human being on the planet. At the same time, those that profess to be Christians continue to be at odds and ends over just what Christianity truly means.

This update is being written out of necessity because of the personal growth that continues. And while this update certainly could never repair all of the breaches that may exist, my profession is that I continue to grow spiritually, as I hope and pray that all who shall read this article are so doing. And as I now proceed, this update is being completed as this year's fall Biblical Appointed Times (Trumpets, Atonement, and Tabernacles) are almost upon us.

Of course, realizing that those Christians that continue to believe that days such as Sunday, Christmas, and Easter are Biblical may not understand, nor accept what is presented here, truth prevails. What I call truth stands on the fact that what shall be presented in these pages was actually written by the apostles and prophets of YAHWEH and YAHSHUA (known in the world of modernity as Jesus Christ).

This update obviously focuses on its title, the Appointed Time of Tabernacles, called by most the Feast of Tabernacles. I realize that many Christians are unfamiliar with this concept, but you are invited to read the scriptures that are presented and pray about what you are reading versus what you may have been taught. For those who know about this concept, I invite you to read along with humble and open minds to prayerfully recognize what you are reading versus what you may have been previously taught as well. After all, our desire is to grow in "all truth", right?

In fact, I continue to be concerned about the spiritual growth of "called-out ones" in today's modernity about the appointed times in the WORD of ELOHIM (WOE), commonly called the Bible.

The WOE also refers to these as the church, the “ekklesia”, and the saints.

- Rev 14:12 Here is the patience of the saints: **here are they that keep the commandments of ELOHIM, and the faith of YAHSHUA.**

These commandments of ELOHIM can only consist of whatever is written in the WOE. Thus, Christians must step back to humble themselves to trust in the WOE and to accept ONLY what they can read there. Yes, this will take humility over vain pride. It will take the following for us all.

- Mat 18:2 And **YAHSHUA called a little child unto him, and set him in the midst of them,** Mat 18:3 And said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.** Mat 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

There is no interpretation needed to these words spoken to YAHSHUA’s disciples by YAHSHUA HIMSELF. However, all who claim to be Christians MUST realize that these words were spoken to us as well. If we do not become converted (to YAHSHUA) and become as little children, we shall not enter into the Kingdom of Heaven. Does that just about sum up HIS words?

So, let us humble ourselves to read what this Appointed Time of Tabernacles is all about, because, whether you have been taught of it or not, it shall affect each and every one of us. And, it is vitally important that we all must recognize and accept that the commandments given to the MOST HIGH’s only known family, the Children of Yisrael (COY), were given for a purpose far greater than simply being applicable only to that family.

This fact, and the need for additional clarity on this subject, were the incentives to first write this article several years ago, after my wife and I had returned from attending what is commonly called the Feast of Tabernacles and hearing some things that could not be found in the WOE. And yet, it was at this great Feast that I first learned the concept of the “appointed times”, which led me to write the three-part article on “The Appointed Times of YAHWEH” some years ago.

Now, this article will include terminology such as Yisrael instead of Israel, ELOHIM for God, etc., which reflect my continued growth in the etymology of Biblical names and words as I continually study the WOE, such as the following:

- Gen 1:26 And **God said, Let us make man in our image, after our likeness:** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The Hebrew word translated God here is ELOHIM. It is a plural word meaning more than one deity, which is why it reads “let US make man in OUR image”. These words represent the thoughts of a family of BEINGS that were involved in the creation of the heavens, the earth, and mankind (who were created in THEIR image). As we continue our reading, of necessity, an emphasis shall be placed on one of these BEINGS because of the following:

- Gen 2:4 These *are* the generations of the heavens and of the earth when they were created, in the day that **the LORD God made the earth and the heavens,** Gen 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for **the LORD God** had not caused it to rain upon the earth, and *there was* not a man to till the ground.

- Gen 2:6 But there went up a mist from the earth, and watered the whole face of the ground. Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

In verse 4 we find that it was “the LORD God” that “made the heavens and the earth”. The word God continues to be ELOHIM. However, in the King James Version (KJV) the word “LORD” is a translation of the Hebrew tetragrammaton YHWH, historically pronounced as YAHWEH or YAHAWAH. So, YAHWEH ELOHIM was the member of this FAMILY of BEINGS that actually created the heavens and the earth, every plant of the field (verse 5), and formed man of the dust of the ground (verse 7). In fact, as one reads through the written words of the Old Covenant, one discovers that it was YAHWEH ELOHIM that communicated the thoughts and commandments of the family of ELOHIM to the COY.

This is a WOE fact that all Christians should know, understand, and simply accept. And, it is vital to our growth and understanding of YAHWEH’s “appointed times”, because we shall learn that the one consistent message in them all is that they all point towards one person essential to the salvation of the world, YAHWEH.

Now let’s notice what else the WOE has to say about this creation of man. When YAHWEH formed man, HE breathed into the man’s “nostrils the breath of life and the man became a living soul”. I often hear people say that man has a soul inside of him, not realizing that the sum total of a man is that he is “a living soul”. And this is central to the basis of the subject of this article, “The Appointed Time of Tabernacles”. This theme becomes clearer when the man is joined by a companion made specifically for him.

- Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. Gen 2:21 And YAHWEH ELOHIM caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Gen 2:22 And the rib, which YAHWEH ELOHIM had taken from man, made he a woman, and brought her unto the man. Gen 2:23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

In verse 21 we discover that the man Adam was made of flesh, from whence his “help meet for him”, the woman, was made out of his ribs. These verses inform us that both the man and the woman are made of flesh, for the purpose of becoming “one flesh”. Oh, how mankind has messed up this purpose, which is just the first phase of their purpose.

In today’s modernity, mankind is allowed to determine whether or not one is a man or a woman; regardless of the sex they were born. However, this is not our purpose in this article, even though it has relevance to mankind’s existence in a manner that betrays the original purpose for which they were created.

As I stated in my opening statement, I am quite concerned about the spiritual growth of those who are referred to as “called-out ones”. “Called-out ones” include those who have been drawn and called to the wonderful knowledge of the “appointed times” of YAHWEH provided to the COY in the 23rd chapter of the Book of Leviticus. As previously stated, the typical Christian of modernity is unaware of these “appointed times”.

There are those who have heard of them that yet believe they were given only to the COY, and as such, are not required under the New Testament (Covenant). “Called-out ones” have been called to an understanding that teaches them that these “appointed times” or “feasts”, actually present the foundation of ELOHIM’s plan of salvation for all mankind, HIS prized creation. The understanding of these “appointed times” comes from ELOHIM and not man. They were first given to the COY. And although the truer spiritual nature of these “appointed times” was developed under the New Covenant, we must first grasp how these “appointed times” were first presented to the COY in the WOE.

- Lev 23:2 Speak unto the children of Yisrael, and say unto them, *Concerning **the feasts of YAHWEH, which ye shall proclaim to be holy convocations, even these are my Feasts.***

In this scripture, we see the Feasts of YAHWEH, being proclaimed to the COY. YAHWEH did not say that these were the COY’s feasts. It is critically important that all Christians note that YAHWEH said **these were HIS feasts.** Yet, notice what the WOE further informs us about YAHWEH’s feasts. This word feasts, is the Hebrew word “moed”, the same word we see in Genesis 1:14 translated as seasons.

- Gen 1:14 And ELOHIM said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **seasons**, and for days, and years:

This Hebrew word “moed” actually means “appointed times”. In Leviticus, YAHWEH is proclaiming to the COY, and to all that seek ELOHIM’s truth, the “appointed times” for which the foundation had already been established during the week of creation. This alone informs us that these feasts/appointed times were established for a far greater applicability than simply to the COY.

The COY were established to become a prototype of mankind's potential, which was and is based on our obedience to YAHWEH, as our creator ELOHIM. Note these words to the COY.

- Exo 19:5 Now therefore, **if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:** Exo 19:6 **And ye shall be unto me a kingdom of priests, and an holy nation.** These are the words which thou shalt speak unto the children of Yisrael.

The entire earth is YAHWEH's. And yet, had the COY simply obeyed YAHWEH, it had the potential to be a peculiar treasure, a kingdom of priests, and a holy nation, above all others. As YAHWEH proclaimed that "all the earth is" HIS, this should underscore the fact that what HE gave to the COY has a much greater application than just to the COY alone. Note what YAHWEH said to the COY about this.

- Deu 4:6 **Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.**

This verse verifies how that the COY were established to be a prototype for the nations of the world. It is a fundamental necessity to understand that keeping and doing YAHWEH's statutes and judgements was the COY's "wisdom" and "understanding in the sight of the nations", which would hear of all these statutes, and see and say that the COY was a "great nation", "a wise and understanding people". They were given ELOHIM's oracles for mankind to showcase to the world the rich blessings that ELOHIM was and is prepared to give all mankind willing to obey HIS commandments.

However, even though amongst the “called-out ones” there is an understanding that these commandments were meant for all, there continues to exist vast differences that at times separate us from fulfilling our commission of oneness. This brings us to the duality of mankind’s purpose or commission. It began with ELOHIM’s plan for man and woman to become one flesh, phase one. However, the second phase of this commission or purpose was and is for mankind to become something far greater. Notice these important words by HE whom so many call their Savior.

- Joh 17:20 **Neither pray I for these alone, but for them also which shall believe on me through their word;** Joh 17:21 **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.** Joh 17:22 **And the glory which thou gavest me I have given them; that they may be one, even as we are one:** Joh 17:23 **I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

This prayer by YAHSHUA came just prior to HIS death. It provided a guide towards the second phase of mankind’s purpose; to become as one spiritually with HE and HIS FATHER, and one another. The entire nation of the COY was expected to become as one in its obedience to YAHWEH. Likewise, all “called-out ones” are expected **to become one in YAHSHUA by believing in HIM through the word of those who we know to be HIS apostles.** And this is vital to our knowledge and understanding of the WOE.

According to YAHSHUA HIMSELF, **the only way towards our becoming one with HE and the FATHER is to come to believe on HIM through these disciples/apostles’ word.**

With that, let me clear up another vital name you are reading, YAHSHUA. The world of modernity refers to the name of the MESSIAH as Jesus. However, the result of my research led me to conclude that this could not be the name given in the WOE to FATHER ELOHIM's SON. I won't go into the details of this research because I am not judging others' use of the name Jesus, particularly those who have an understanding of HIS relationship to the COY. I am however explaining that my research compelled me to change my thinking to what appears to be the more accurate Hebrew name, YAHSHUA. There are some who call HIM "Yeshua". However, notice something quite interesting in the WOE.

- Gen 49:18 I have waited for thy salvation, O YAHWEH.

This verse is the first use of the word salvation in the WOE. It is the translation of the Hebrew word "yeshua", which simply means deliverance, help or salvation. Note one other use of this word in the WOE.

- Exo 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of YAHWEH, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.

Here Moses proclaims the escape of the COY from the pursuing Egyptians as YAHWEH's salvation, HIS "yeshua", which was physical. This is consistent throughout the Old Covenant. It is not a name. Now, while I am not attempting to debate YAHSHUA's name, I am attempting to clear up a significant difference that exists amongst my fellow believers regarding a name that is dear to all of us.

Now, as mentioned earlier, this article was first written following our having attended the Appointed Time of Tabernacles. And here is what my concern about our failure to grow in the WOE is all about.

During several of the sermons given during that “appointed time”, I consistently heard a theme that I know is misleading to fellow believers. Now, while I do not consider this misleading to negatively impact the “called-out ones” ultimate spiritual salvation, we have been admonished to become one, as well as do the following:

- 2Ti 2:15 **Study to shew thyself approved unto ELOHIM**, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Dividing the word of truth through study is a vital part of the “called-out one’s” commission. And here is where I found fault in what I heard during this “appointed time”, as well as during sermons by others during the year. It is the teaching by many that the Feast of Tabernacles is a seven-day Feast, which is in fact true. Yet, according to this teaching, the eighth day is not Tabernacles. In fact, the eighth day is taught to be a separate feast, a day in which flesh and blood shall no longer exist. It is also the teaching by many that the “seven-day Feast” represents the Kingdom of Heaven.

As I emphasize my newfound use of the MESSIAH’s Hebrew name YAHSHUA, which has a fundamental implication of spiritual salvation, the Appointed Time of Tabernacles is the culmination of the concept of salvation to all mankind. My issue is in how this concept is being presented. As “called-out ones” are being called out to learn how to teach and reign, it is important that we remember a fundamental Biblical concept that sets the tone for our study and growth in the WOE.

- Isa 28:13 But **the word of YAHWEH was unto them precept upon precept**, precept upon precept; line upon line, line upon line; **here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.**

Prophetically, this establishes that as “called-out ones”, we must be humble and willing to allow the Spirit of Truth to take us “precept upon precept”, “line upon line”, “here a little”, and “there a little”, so that we may “go and fall backward and be broken, snared and taken”. This is how we study and rightly divide “the word of truth”. It requires a humble mindset to allow ourselves to be broken by the Spirit of Truth. This is how we become one. We must accept that there is always more to learn and be corrected on.

At the previously referred to Appointed Time of Tabernacles, the eighth day was referred to by one of the speakers as an “eternal day”. I have heard other pastors refer to this as a time of the FATHER’s Kingdom, without end, when all flesh shall have been abolished. I.e., both groups appear to be teaching the same thing. Those in attendance at the location where we fellowshiped that year tended to relate this day as the day focusing on the second resurrection. Others, simply see this as the FATHER’s Kingdom.

The first group teaches that the first seven days represents CHRIST’s Kingdom, the 1,000-year millennium period. Another group teaches that the first seven days represent the seven thousand years of mankind existing in tabernacles of flesh, with the seventh year implicitly representing CHRIST’s 1,000-year Kingdom on the earth.

In this article I will elaborate on these theories in more detail. There may be other theories, however these seem to represent the mainstream teachings of most Sabbath-keeping groups I have been associated with.

What we sometimes forget is that the concept presented in Isaiah 28:13 should follow us throughout our spiritual walks in this life. We have to constantly step back, empty out, and refresh ourselves in the WOE. We all first came into the knowledge of the “appointed times” through the teachings of this or that group or person.

However, **our calling is to continue to study for ourselves.**

With that background, are the first seven days of the “Feast of Tabernacles” and the eighth day two separate appointed times, that sum up the conclusion of the salvation of mankind, as has been taught to most of us by the leaders and founders of our particular spiritual organizations? Does the seven-day Feast represent the Kingdom? Does the eighth day represent eternity?

Regarding the separateness of the eighth day, I recall seeing a Brother I hadn’t seen in a while at my favorite vegan restaurant, who spoke of his disagreements with a pastor we both had fellowshiped with. The eighth day was one of these disagreements he spoke of. I stated that at that time I was in agreement with the pastor, that the eighth day was a separate feast day, and not Tabernacles. Of course, at that time I had not yet learned of the concept of “appointed times”.

However, when I got home, I couldn’t stop hearing this brother’s words. He said, “how can it be separate if it is the eighth day?” This resonated over and over in my thoughts. The question became to me, what was it the eighth day of? It was then that I knew this must be studied with a much more open mind than I had previously done.

That being said, this article challenges this theory through the WOE. As we proceed in this article, it is assumed that the reader has at least heard of this most vital fact taught by the WOE.

- Psa 90:4 For **a thousand years in thy sight are but as yesterday when it is past,** and *as* a watch in the night.
- 2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

- 2Pe 3:8 But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day.**

If not, now you have read it for yourselves. These scriptures, from both the Old and New Covenants, testify that a day to YAHWEH is as a thousand years. A thousand years is as one day. This is vital to Biblical understanding and will loom large as this study proceeds.

In this article, I hope to share some Biblical insight I pray the readers will approach with a humble and open mind towards understanding the knowledge of the truth, that great part we have been given by FATHER ELOHIM in HIS WORD.

I will present the fact that the Appointed Time of Tabernacles is an established four-part conclusion to the plan of ELOHIM. In the end, I will present and expound upon how my growing understanding and knowledge of the Passover has guided my understanding of its importance to ELOHIM's plan of salvation, and coincides perfectly with the Appointed Time of Tabernacles.

With this backdrop, let's again first explore the first seven days of the Appointed Time of Tabernacles in the WOE, to gain a conclusive understanding of what they picture in ELOHIM's plan of salvation for HIS prized creation, mankind.

Do the first seven days of the Appointed Time of Tabernacles picture the Kingdom of Heaven? Does the WOE define specifically what these first seven days represent? And, why do I refer these days as the first seven days of Tabernacles?

2. The First Seven Days

When we look at how ELOHIM set up HIS plan of salvation, we must always remember the metaphorical nature of how HE presents the lessons HE desires to HIS prized creation, mankind, to grow in, and to understand. “Called-out ones” should also be aware that knowledge is to be increased “in the time of the end” as prophesied by the Prophet Daniel (Daniel 12:4). However, the key to this set-up was the giving of the plan to HIS ONLY “called-out” nation, the COY, through Moses. They were given it, but not the spiritual understanding of it.

Now, keep in mind that the two primary groups I mentioned earlier appear to eliminate the seventh-day Sabbath in the plan and count the Passover as the first “Feast”, and Tabernacles, and the eighth day as the sixth and seventh feasts of the plan of salvation. So, let’s repeat what we quoted in the introduction in further context.

- Lev 23:2 **Speak unto the children of Israel**, and say unto them, **Concerning the feasts of YAHWEH, which ye shall proclaim to be holy convocations, even these are my feasts.**

Now knowing that these specific instances of the word “feasts” are the Hebrew word “moed”, meaning “appointed times”, this verse represents the foundation for what is to follow. And, whatever follows represent YAHWEH’s “appointed times”. So, let’s see what follows.

- Lev 23:3 Six days shall work be done: but **the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of YAHWEH in all your dwellings.**

So, there is an “appointed time” that occurs on the seventh day of each week; the first “appointed time”. And yet, there are others.

- Lev 23:4 **These are the feasts of YAHWEH, even holy convocations, which ye shall proclaim in their seasons.**

YAHWEH now commands Moses to proclaim to the COY HIS other “feasts” that occur “in their seasons”. In this verse, both words, feasts and seasons, are also “moed”, or “appointed times”. The “appointed time” for the Sabbath was every seventh day of the week. The verses that follow verse 4 establish other “appointed times”, which are all annual appointments, rather than weekly like the seventh-day Sabbath.

It began with the seventh day of the week (Leviticus 23:3) as ELOHIM’s first “appointed time”, followed by the Passover (Leviticus 23:5) as the second overall “appointed time”, Unleavened Bread (Leviticus 23:6-8) as the third overall “appointed time”, Weeks (Leviticus 23:9-22) as the fourth overall “appointed time”, Trumpets (Leviticus 23:24-25) as the fifth overall “appointed time”, Atonement (Leviticus 23:27-32) as the sixth overall “appointed time”, and what study has now led me to accept, Tabernacles (Leviticus 23:34-43) as the seventh and last “appointed time”. So, seven “appointed times” in the plan of salvation were given to the COY by YAHWEH through Moses. Is that completeness? Well, let’s continue our study.

A divide amongst us, may be in thinking that the weekly Sabbath is not considered in the plan of salvation. However, based on my studies, it actually establishes the foundation upon which the annual “appointed times” stand, which is why it is listed first amongst all of the “appointed times” proclaimed to the COY. Very importantly, it was also the first commanded “holy convocation” and sets the tone for the annual commanded holy convocations.

Most “called-out ones” know that this alone has been a great source of confusion amongst “Sunday-keepers” as they are deceived about the only sign YAHSHUA gave the Pharisees; the “three days and three nights” (Mathew 12:40). This sign can only be understood by grasping the difference and the relationship between the weekly Sabbath and the annual Sabbaths, which will be further clarified as we conclude on this study.

However, our primary focus in this article obviously is on the Appointed Time of Tabernacles. It began as follows:

- Lev 23:33 And YAHWEH spake unto Moses, saying, Lev 23:34 Speak unto the children of Yisrael, saying, **The fifteenth day of this seventh month shall be the Feast of tabernacles for seven days unto YAHWEH.** Lev 23:35 On the first day shall be an holy convocation: ye shall do no servile work therein.

Here beginning with the 33rd verse of the 23rd chapter of Leviticus we have the beginning of the commandment to the COY concerning the Appointed Time of Tabernacles. As we read through these scriptures there can be no doubt that **the first seven days are clearly defined by YAHWEH as the Feast of Tabernacles.** To some “called-out ones” way of thinking, we may as well just stop and conclude right here that only the first seven days are the “Feast” of Tabernacles, and the eighth day is an entirely separate “feast”.

However, bear with me as we will read the entire story. In verse 34, the Hebrew word for “feast” is not “moed”, it is “chag”. These first seven days are a different type of feast, but not the entirety of the “appointed time”. Let’s continue and notice a vital addition.

- Lev 23:36 **Seven days ye shall offer an offering made by fire unto YAHWEH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YAHWEH: it is a solemn assembly; and ye shall do no servile work therein.**

There is a commanded offering made by fire unto YAHWEH for those first seven days, which we will discuss later. However, verse 6 continues the discussion of these first seven days by also introducing that there is an eighth day that immediately follows those seven days. Now, just to wet your taste buds, consider the following points.

Notice that this eighth day has no other or additional name. Also, is this day the eighth day of the month, or of the year? What is this the eighth day of? Well, not to worry, we will discuss this eighth day in much more detail a little later.

- Lev 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a Feast unto YAHWEH seven days: **on the first day shall be a sabbath, and on the eighth day shall be a sabbath.**

Verses 36 and 39 establish the framework for the eight days of the Appointed Time of Tabernacles. Here in verse 39, we see again that while a feast (chag) was to be kept for seven days, there is a commanded “holy convocation” with a prohibition against any servile work on both the first and the eighth days, and thus verse 39 says both the first and eighth day are Sabbath days. This is very important to our overall understanding of how this “appointed time” flows in ELOHIM’s plan of salvation. Remember, the tone was established with the commandment of the weekly Sabbath, which was the first “appointed time”, but not the first “chag” feast.

Verse 39 introduces yet another concept to this “appointed time”; the gathering in the fruit of the land. Remember, ELOHIM chose to present HIS plan of salvation with the use of metaphors throughout HIS WORD. Here, HE uses the metaphor of gathering in the fruit of the land, which once understood, indeed carries a very important reality. This metaphor and yet another relevance to consider is brought to life through other scriptural references to this “chag” “feast”.

- Exo 23:14 Three times thou shalt keep a feast unto me in the year.

This word “feast” is the Hebrew word “chagag”, meaning a celebratory festival/feast, which is to be kept three times in the year.

As we grow in the WOE, we must also grow with the WOE. Earlier, we learned that all of the holy convocations of Leviticus 23 are “appointed times”. Now, we learn that within the umbrella of the concept of YAHWEH’s “appointed times”, are a different group also translated feasts.

- Exo 23:15 **Thou shalt keep the Feast of unleavened bread:** (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) Exo 23:16 And **the Feast of harvest, the first fruits of thy labours, which thou hast sown in the field:** and **the Feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.**

The word “feast” in verses 15 and 16 is the Hebrew word “chag”, also a feast/festival. While both words are associated with the concept of a festival or feast, not all “chags” are celebratory. However, these three “chags” are so. Let’s explain further.

There are four “chag” feasts in the WOE; the Passover (Exodus 34:25), and the three mentioned above (Unleavened Bread, Harvest/Weeks and Ingathering/Tabernacles/Booths). All “chags” involve some form of food. However, only the “chagags” involve a celebration with music, and even possibly spiritual dancing, etc. And these “chagags” are Unleavened Bread, Harvest/Weeks and Ingathering/Tabernacles/Booths. Called-out ones know, or should know, that while both unleavened bread and wine is eaten and drank on the Passover, respectively, it is definitely not celebratory. And yet, as we shall see, it is vitally linked to the “chagags”.

Perhaps these verses are the basis for some groups teaching that the first seven days, the Feast of Tabernacles, pictures the 1,000-year reign of YAHSHUA, HIS Kingdom on earth.

Here in Exodus 23:15 & 16 we have scriptural references to ELOHIM's three celebratory "feasts"; Unleavened Bread, Harvest (Weeks), and the Ingathering (Tabernacles). So, why is Tabernacles also called the Feast of the Ingathering?

- Deu 16:16 Three times in a year shall all thy males appear before YAHWEH thy ELOHIM in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YAHWEH empty:

A similar command refers to the Feast of Ingathering as the Feast ("chag") of Tabernacles. We read Leviticus 23:34 earlier that teaches us that it is the first seven days of the Appointed Time of Tabernacles that is the Feast of Tabernacles/Ingathering.

It is the time of the latter harvest each year when the COY has gathered its fruit of the land. This is why the scripture begins with "in the end of the year when thou hast gathered in thy labors from the field". Yet, we must remember that there is always duality and metaphors in everything that was taught to the COY. There is the "first fruits" in the spring and the latter harvest gathered "at the end of the year" in the fall.

And so, we see how this Feast of Tabernacles/Ingathering is to be kept "when thou hast gathered in thy labors out of the field". Now to the COY, this was all about the crops of the lands in which they farmed and harvested.

I believe it is safe to say that the COY never quite grasp the amazing dual spiritual meanings presented to them through ELOHIM's "appointed times". To them it was primarily all about the physical sustenance of the physical tabernacles in which they dwelt.

They had a spring and fall harvest of crops, of which both are captured in the words of Exodus 23:16, referred to as the Feast of Harvest and of course the other, the Ingathering. This scripture is profound to our understanding of the truer meanings of our subject.

Actually, calling the first seven days the Ingathering is pretty simple to understand. What happens each year during the seven-day Feast of Tabernacles? Those “called-out ones”, who continue to endure each year until this time of the “latter harvest”, gather all over the world at different locations to celebrate and keep this great Feast while still living in these bodies of flesh; the last “chagag”. These metaphorically represent the labors “out of the field”, the world.

The plan of ELOHIM is perfect. This is why HE culminates HIS “appointed times” with the Appointed Time of Tabernacles, which is a translation of the Hebrew word “Sukkah”, also meaning booths or tents. It is a time of reflection on the past, the current and the future; the tabernacles we have lived in, the tabernacles we currently live in, and naturally, the tabernacles we have the potential to live in.

With this understanding, let us now allow the WOE to establish what should be beyond doubt, why we meet and ingather for these seven days of the Feast of Tabernacles each year.

- Lev 23:40 And **ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before YAHWEH your ELOHIM seven days.**

This verse amplifies the fact that the first seven days, the Feast of Tabernacles, is a “chagag”, or celebratory feast/festival. It is a time of rejoicing. The question is, why are we rejoicing as we keep this festival? YAHWEH provided to Moses the following reasons.

- Lev 23:41 And **ye shall keep it a Feast unto YAHWEH seven days in the year.** *It shall be* a statute forever in your generations: **ye shall celebrate it in the seventh month.** Lev 23:42 **Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:**

Thus far all we have learned is that the COY were commanded to celebrate and dwell in these succoths/tabernacles/booths/dwelling places, for seven days. Now comes the main reason for this.

- Lev 23:43 **That your generations may know that I made the children of Yisrael to dwell in booths, when I brought them out of the land of Egypt: I am YAHWEH your ELOHIM.**

All that were Yisraelite born were commanded to do this. With these verses, we have now been provided the basis for the first seven days which Leviticus chapter 23, verse 34 calls the Feast of Tabernacles or “Sukkah”, meaning booths, on the 15th day of this 7th month.

Notice in verse 42 that the COY were to dwell in these temporary booths for only seven days. The first reason for the first seven days is stated in verse 43. It was to remind the descendants of the COY that they had been made to dwell in booths “**when**” they were “**brought**” “**out of the land of Egypt**”, i.e., when they were “called-out” of the land of Egypt.

Before we continue, we must revisit another reason to celebrate the deliverance of the COY from Egypt.

- Deu 16:1 **Observe the month of Abib, and keep the Passover unto YAHWEH thy ELOHIM: for in the month of Abib YAHWEH thy ELOHIM brought thee forth out of Egypt by night.**

- Deu 16:2 **Thou shalt therefore sacrifice the Passover unto YAHWEH thy ELOHIM, of the flock and the herd, in the place which YAHWEH shall choose to place his name there.**

We should now clearly see that the Passover was associated with the COY being brought forth out of Egypt. And verse 3 says that no leavened bread shall be eaten with the Passover. “Called-out ones” know that immediately following the Passover is the seven days of the Feast of Unleavened Bread. Now notice an interesting coincidence to this seven-day Feast and that of the seven-day Feast of Tabernacles.

- Deu 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even **the bread of affliction**; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Prayerfully, we are all seeing the major relevance of these words as one. The COY were to eat unleavened bread for seven days to “**remember the day when**” they “**camest forth out of the land of Egypt all the days of**” their lives. What day was that? It was the day of their deliverance, the Passover. Isn’t the day that YAHSHUA became our PASSOVER LAMB, also the day of the deliverance for all members of the Household of Faith?

As “called-out ones”, we continue to remind ourselves that Yisrael was the prototype for the Church of ELOHIM (Acts 20:28). The true understanding of the Feast of Tabernacles lies within the meaning of the name itself, Tabernacles or Booths, which describes a type of dwelling, a tent or cottage. The COY were to dwell in these dwellings for seven days to remember **when** YAHWEH brought them out of Egypt. At the same time, the COY were to eat unleavened bread (“the bread of affliction”) for seven days, to remember **the day when they came forth out from Egypt.**

We now have two seven-day celebratory festivals, both centered around **the day when** the COY were brought forth out from, i.e., their deliverance from, the land of Egypt. Shortly, the apostles of YAHSHUA will teach us that these dwellings were not only for these seven days, but also for the fleshly bodies we currently exist in.

We must understand the relevance of what we have just read. Earlier I mentioned that all of YAHWEH's "appointed times" point to YAHWEH. Well, who is YAHWEH? YAHWEH taught us the following about HIMSELF by the mouth of the Prophet Zechariah.

- Zec 12:10 And **I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him,** as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

This is YAHWEH ELOHIM prophesying through the Prophet how that HE would be pierced. But please notice how YAHWEH presented this. HE said "**they shall look upon me whom they have pierced**". So, it was YAHWEH who would be pierced, right? And then HE said "and **they shall mourn for him,** as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn". Who is this HIM that HE speaks of?

- Rev 1:5 And from YAHSHUA Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**
- Rev 1:7 **Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him;** and all kindreds of the earth shall wail because of him. Even so, Amen.

All Christians should know that the one they call Jesus Christ was pierced in the side during HIS crucifixion. What all may not recognize is that it was YAHWEH ELOHIM that became Jesus Christ, or YAHSHUA. The COY were brought forth out from Egypt on the same day in which the Passover Lamb was killed. As such, both the seven days of Unleavened Bread and the seven days of the Feast of Tabernacles were celebrations of this great event, the day of the Passover. For “called-out ones” of the New Covenant, note what the Apostle Paul wrote about the Passover.

- 1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ our Passover is sacrificed for us:**

Thus, the killing of the Passover lamb commanded to the COY was simply a metaphor for YAHSHUA’s becoming the PASSOVER LAMB of the Household of Faith. The Household of Faith knows that the Passover represents the time of deliverance. YAHSHUA said this about HIS blood.

- Joh 6:55 For **my flesh is meat indeed, and my blood is drink indeed.** Joh 6:56 **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.** Joh 6:57 As the living Father hath sent me, and I live by the Father: so **he that eateth me,** even **he shall live by me.** Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: **he that eateth of this bread shall live forever.**

“Called-out ones” know the importance of eating YAHSHUA’s flesh and drinking YAHSHUA’s blood at the beginning of each year. The Passover is the spiritual essence of why we celebrate twice a year, once we are drawn, called-out, decide to walk in YAHSHUA, and are elected. It is a one-way trip for us for the remainder of our lives in these physical bodies.

This eating and drinking has nothing to do with what many call communion service. Trust in YAHSHUA's Apostle as he taught us all that YAHSHUA is our PASSOVER. When we eat the unleavened bread for seven days each year, and live in the booths for seven days each year, this is what we remember and celebrate. The COY ate, and we in modernity do eat the Bread of Affliction for seven days to remember our deliverance from the afflictions of Egypt and this world, respectively. When we live in booths for seven days, it is first to remember when we were delivered; when YAHSHUA shed HIS body and blood in order for us to partake of HIM. Once we partake of HIM, on the day commanded, we become a part of HIM throughout our existence in our current booths.

However, the dual meaning has far greater consequences to mankind as a whole. To the COY these dwellings were a reminder of their dwelling in the land of Egypt in bondage, even as they were delivered to also live in temporary dwellings in their new found freedom.

What about all those who are "called-out" under the New Covenant? The COY did not grasp the truer and prophetic understanding of this "Feast". However, YAHSHUA's apostles did, just as the prophecies told us they would. First note this prophecy about them.

- Isa 8:16 Bind up the testimony, seal the law among my disciples.

YAHWEH tells the Prophet Isaiah to bind up the testimony and seal the law amongst HIS disciples. The Church of ELOHIM should recognize that here YAHWEH is establishing that it will be HIS disciples that have the key to the testimony and the law. YAHWEH declares the following:

- Isa 8:20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

YAHWEH's disciples are prophesied to have the testimony and the law bound and sealed amongst them, respectively. And allow me another assumption about you, the reader. Now, we all have the Biblical knowledge that it was YAHWEH of ELOHIM, the ELOHIM of Yisrael, who came in the flesh as YAHSHUA. That should now be clear to us all.

With that background, let us allow HIS disciples/apostles to open our minds to the beauty of ELOHIM's Feast of Tabernacles.

- 2Pe 1:13 Yea, I think it meet, **as long as I am in this tabernacle**, to stir you up by putting *you* in remembrance; 2Pe 1:14 **Knowing that shortly I must put off *this* my tabernacle**, even as our Lord YAHSHUA Christ hath shewed me. 2Pe 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

The Apostle Peter obviously understood what tabernacles truly implied. If we see it, his words teach us about the booths pictured during the first seven days of the Appointed Time of Tabernacles, the Feast. These booths are the temporary tabernacles, his body of flesh, that will be shortly put off as he was about to die the first death.

The COY were commanded to dwell in these temporary tabernacles for seven days. They were also commanded to celebrate for these seven days while dwelling in those booths. Somehow, some groups have taught that these seven days of living in temporary booths and celebrating, represent the 1,000-year reign of CHRIST.

Now, let us reason together. As "called-out ones", we know that during the 1,000-year reign, those who are YAHSHUA's saints will be raised during what is called the first resurrection to spiritual bodies to reign with YAHSHUA a thousand years.

Knowing what will happen to those who are in CHRIST upon HIS return and throughout HIS 1,000-year reign, please answer this question for yourselves. How does the commandment for YAHWEH's chosen people to dwell in temporary booths/tabernacles of flesh for seven days, represent those events that are to occur for 1,000 years or a day, when YAHSHUA returns to reign with HIS saints? If we are honest with ourselves and with each other, we must acknowledge that it simply does not add up.

Now, here is where as "called-out ones" we must put away anything that veils the potential knowledge available to us. First, we know that YAHSHUA's primary focus during HIS ministry on the earth was to HIS disciples. Second, we know that the apostles of YAHSHUA wrote only to members of the New Covenant Church of ELOHIM. Yet, we need to recognize another vital point.

- Amo 3:1 **Hear this word that YAHWEH hath spoken against you, O children of Israel,** against the whole family which I brought up from the land of Egypt, saying, Amo 3:2 **You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.**

The commandments of YAHWEH's "appointed times" were given to this nation, Yisrael, the only nation or family YAHWEH knew. Notice what else this family represented.

- Isa 5:4 **What could have been done more to my vineyard,** that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Here, YAHWEH informs us of HIS vineyard, with which HE was not pleased.

And we know that HE put some tremendous effort into the development of HIS plan, beginning with the replenishment started by Noah, to the establishment of the covenant passed from Abraham to Isaac to Jacob (Yacob), which includes a little feat HE accomplished at the Red Sea.

- Isa 5:5 And now go to; **I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:** Isa 5:6 And **I will lay it waste: it shall not be pruned, nor digged;** but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

As a result of HIS displeasure, YAHWEH declares something so often overlooked. This vineyard was to be trodden down, laid waste, **not pruned**, and would receive no rain (i.e., it will not bear fruit). HE will now remove the hedge, HIS protection HE had provided to it.

Now, we must remember this concept of not pruning HIS vineyard mentioned in verse 6 as we grow in ELOHIM's plan a little later. HE then declares the following:

- Isa 5:7 For **the vineyard of YAHWEH of hosts is the house of Israel, and the men of Judah his pleasant plant:** and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

So, we now clearly see that the COY were YAHWEH's vineyard. Yet, we saw that YAHWEH was not pleased with HIS vineyard, and as a result, as verse 6 tells us, it would not be pruned nor digged, which implies that this vineyard will not be harvested. Would this change the plan of salvation we should all now know was established through these "appointed times" of creation week and codified to the COY?

We read in the Introduction how that the COY were established by YAHWEH as a prototype of what ELOHIM desired of all the families on the earth. Again, we know that duality exists here. The COY had the opportunity to see the promises inherent in the “appointed times” of ELOHIM to their fruition. We earlier read in Exodus 19:5 and 6 of the potential as the result of obedience for the only family on the earth known unto YAHWEH ELOHIM. And yet, as we also just read, they failed and would not be pruned. This is why ELOHIM’s plan required a New Covenant.

And with the New Covenant came also a new family type of men and women given an updated and better opportunity than what had been given to the COY.

- Luk 20:13 **Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.**

We know that the Lord of the vineyard was FATHER ELOHIM. We know that HIS beloved SON was YAHSHUA. We also know that the original vineyard was the COY.

- Luk 20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. Luk 20:15 So **they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?** Luk 20:16 **He shall come and destroy these husbandmen, and shall give the vineyard to others.** And when they heard *it*, they said, God forbid. Luk 20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Luk 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

In verse 16 we see where the vineyard will be given to others because in verse 17, we see that the COY (the original vineyard) rejected the corner stone, YAHSHUA. You see, Brothers and Sisters, we cannot half step the scriptures. There have been changes made to the original design of the vineyard because of its sin and rejection of YAHWEH. As a result, it was given to others, including those of whom we read were not previously called by HIS name; i.e., those “called-out ones” of the nations.

YAHSHUA told HIS disciples that those who follow HIM must “endure until the end”. The apostles spoke of those who endured.

- 1Pe 2:5 **Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to ELOHIM by YAHSHUA HAMASHIAC.** 1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 1Pe 2:7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1Pe 2:8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. 1Pe 2:9 **But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:** 1Pe 2:10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

Does the language in verse 9 sound familiar? Of course, it does. It is the same language given to the COY in Exodus 19:5 and 6. These represent the “others” who have become the new vineyard.

Now, under the New Covenant, a new group has been given this tremendous privilege, yet based on a better promise. This group is called the Church of ELOHIM, made up of individuals “called-out” to YAHSHUA; i.e., “called-out ones”. It is these to whom the vineyard was, are and will be given, who represent a very special group to which the Appointed Time of Tabernacles has a special meaning.

All “called-out ones” should be familiar with the “faith chapter” of the WOE; Hebrews 11.

- Heb 11:1 Now **faith is the substance of things hoped for, the evidence of things not seen**. Heb 11:2 For by it the elders obtained a good report. Heb 11:3 Through faith we understand that the worlds were framed by the word of ELOHIM, so that things which are seen were not made of things which do appear.

This most important chapter of the WOE bridges the gap between those who endured prior to New Covenant times and those who are enduring during New Covenant times. It is appropriate that it begins with the Biblical definition of faith, “the substance of things hoped for, the evidence of things not seen”. This is the very essence of the first seven days of the Appointed Time of Tabernacles, the Feast.

Leviticus 23:40 says that these seven days are to be a celebration. And then, Leviticus 23:42 says that the COY were to dwell in booths for these seven days. Why else? Well remember, this Feast is also called the Feast of the Ingathering, first, of those who choose to walk in faith in YAHWEH throughout their existence in these temporary tabernacles. Remember, the COY were the prototype. They failed as a vineyard. It was given to others.

The Book of Hebrews details those from Abel to Rehab, and reminds us of others, who endured until their end in these temporary booths/tabernacles.

However, it concludes with another reason why the “called-out ones” are to celebrate in these booths for seven days.

- Heb 11:39 And **these all, having obtained a good report through faith, received not the promise:** Heb 11:40 **ELOHIM having provided some better thing for us, that they without us should not be made perfect.**

Their celebration is to evidence their faith, their obtaining a good report, as well as the promises of the covenant they made with YAHSUA. The “faith chapter” reminds us that the New Covenant promise has not yet been received by anyone, the COY, nor the “called-out ones” of YAHSUA.

Each year there is an “Ingathering” of those who have also been identified by another important name and concept. Earlier, we read of three of ELOHIM’s appointed times; Unleavened Bread, Weeks and Ingathering in in Exodus 23:14-16.

Unleavened Bread pictures the commanded efforts by “called-out ones” to purge out the old leaven after their annual deliverance by their partaking in the Passover at the beginning of each year. Weeks pictures the first harvest of the year and the first harvest of “called-out ones” unto YAHSUA; the first fruits. The Ingathering pictures the gathering in of crops in the seventh month, representing all those that have continued their period of endurance in faith during their wilderness walk between the Feasts of Weeks and Tabernacles. The New Covenant reminds us of how these “appointed times” all come together to present a time of promise to all who have and shall “endure until the end”.

Remember, the “faith chapter” teaches us that although many have received a good report, they have yet to receive the promise. In fact, no one has received the promise yet.

However, through our faith in ELOHIM, we believe in the promise. We yet live in our temporary booths, and celebrate the opportunity yet to be received, given to us on the day of our deliverance from spiritual Egypt; our annual acceptance of the body and blood of our PASSOVER LAMB. This is also why “called-out ones” gather together each year at the Feast of Tabernacles for seven days. Like the COY, the “called-out ones” are reminded of the fact that they continue to dwell in their temporary booths, the natural bodies, for seven days, celebrating the day of their deliverance while also eating unleavened bread (the elimination of sin in these bodies of flesh). What is this unleavened bread that these “called-out” ones continue to eat for seven days?

- Joh 6:35 And **YAHSHUA said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

YAHSHUA, the PASSOVER LAMB, is the “bread of life” of whom we eat and drink of HIS body and blood every Passover during our life in these temporary tabernacles. We then continue to eat the unleavened bread, the bread of affliction (Deuteronomy 16:3), during these seven days of dwelling in this flesh. We celebrate our endurance of eating this Bread of Life together as one, as we ingather during the end of the year, each year of our tabernacling in the flesh.

Isn't this just cause for our celebrating as we metaphorically dwell in these booths for seven days? Halleluyah!!

Now, the other group that I mentioned earlier believes that these first seven days also pictures mankind living in physical bodies for six thousand years. They inherently teach that the seventh year represents the 1,000-year reign of CHRIST.

Well, we have a clearer understanding that **the commandment**, to both the COY and ultimately to the “called-out ones”, **is to emphasize the temporary booths for seven days**. Isn't that what the scripture says?

As such, neither the seven days nor the seventh day can represent the 1,000-year reign of YAHSHUA when those that are “in CHRIST” shall receive their spiritual bodies, because the focus of **the entire first seven days is on the temporary booths**; not just the first six days. Also, we should know that the 1,000-year reign is a Sabbath day. It is a type of the seventh day Sabbath, but it is not the seventh day. The Appointed Time of Tabernacles commandment is that the first and eighth days are “high” Sabbaths, not the seventh day.

However, the reasoning of this group is not all together farfetched. If we accept what has been commanded of us for the first seven days of the Appointed Time of Tabernacles, the Feast, our concentration is on the time of endurance for all that are “in Christ”, to endure in these temporary tabernacles for seven days. Living in booths for seven days is also a prophesy of “called-out ones” being in our current physical tabernacles for seven days.

We know that prophetically, a day to YAHWEH is 1,000 years. Thus, this seven-day Feast reminds “called-out ones” throughout history of the fact that they as a group will dwell in these temporary dwellings as mortals for seven days, the prophetic 7,000 years, until YAHSHUA returns.

And most importantly, as “called-out ones” are reminded during these 7,000 years of our mortality, we celebrate, as commanded, for the blessing and the opportunity of endurance provided to us by the sacrifice of our PASSOVER LAMB, for that time of our existence during these 7,000 years, while also looking forward to the promise of the new “tabernacle yet to come”.

Earlier, we read John (Yochanon) 6:55 – 58 where we learned about eating and drinking YAHSHUA’s flesh and blood, respectively, and that in so doing we dwell in HIM and HE in us. Well, these verses were preceded by the following:

- Joh 6:54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

As we celebrate for seven days, twice a year, in our fleshly endurance by remembering the day when we were delivered, YAHSHUA promised to raise us up “at the last day”. Again, HE did not promise to raise us up during the first seven days of our endurance in the temporary booths. It shall be “at the last day”.

Now exactly what does the WOE teach us of that day? Remember, to ELOHIM a day is 1,000 years. As such, it is Biblically impossible for seven days of the Feast of Tabernacles to picture one day, the Kingdom of YAHSHUA. And remember, each day represents 1,000 years of the physical endurance of all of YAHSHUA’s saints, beginning from the days of Abel, Enoch and Noah, until the return of YAHSHUA. This “last day” shall follow the 7 days (7,000 years) of the saint’s existence in these bodies of flesh/tabernacles.

As we celebrate our endurance in these temporary tabernacles by ingathering each year of our “called-out” walk, we also look forward in the hope of a new day, a new 1,000 years when the “called-out ones” in CHRIST, and all those that were before them “in faith”, will finally receive the promise of perfection written of in Hebrews chapter 11, verses 39 and 40.

And so, New Covenant “called-out ones”, when we come together during the seven-day Feast of Tabernacles, we are to celebrate by remembering when we were delivered from “spiritual Egypt” (the world).

We were delivered on the day we began to eat of the “Bread of Life”, and to drink the blood of our PASSOVER LAMB. We continue to celebrate this each year for seven days as we “ingather” with fellow “called-out ones” during this wonderful seven-day Feast.

However, as the Apostle Peter taught us of these physical tabernacles/booths that we now inhabit, and as a total group of “called-out ones” from both the Old and New Covenants, we all look for the promise of a new tabernacle; one made of spirit and not flesh. This one shall be eternal, and not temporary.

So, when shall this be?

3. The Eighth Day

We have now concentrated on what was commanded throughout the first seven days of the Appointed Time of Tabernacles to the COY, as well as to those who are now ELOHIM's new vineyard, the "called-out ones" of the New Covenant. That was the Feast of Tabernacles/Ingathering. Now, earlier I posed a question, particularly to those who have been taught and believe that the commanded eighth day is a separate "Appointed Time" other than Tabernacles. First, let's repeat the two scriptures that define the question(s).

- Lev 23:36 **Seven days ye shall offer an offering made by fire unto YAHWEH: on the eighth day shall be an holy convocation unto you;** and ye shall offer an offering made by fire unto YAHWEH: *it is a solemn assembly; and ye shall do no servile work therein.*
- Lev 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, **ye shall keep a Feast unto YAHWEH seven days: on the first day shall be a sabbath,** and **on the eighth day shall be a sabbath.**

This verse describes two "high" Sabbaths. On the first day of the seven-day Feast of Tabernacles is a Sabbath. And then, we clearly read how that on the eighth day is another Sabbath. On the eighth day of what? It has to be the eighth day of something, right? Again, is it the eighth day of a month, or of the year? Verse 39 clearly states that the Appointed Day of Tabernacles begins on the fifteenth day of the seventh month of ELOHIM's year. It then commands the Feast "unto YAHWEH seven days". However, again, we must reason together. Based on what is written, if the eighth day was a separate "appointed time", wouldn't it read, "on the twenty-third day of the seventh month shall be a Sabbath", a Feast unto YAHWEH? Yet, it states only that "on the eighth day shall be a Sabbath".

If you are thinking, why am I saying this, well, every other “appointed time” YAHWEH commanded is based on a specific day of either the week, or of either the first or the seventh month. For example:

- Lev 23:3 Six days shall work be done: but **the seventh day is the sabbath of rest**, an holy convocation; ye shall do no work *therein*: it is the sabbath of YAHWEH in all your dwellings.

This as we now know is the first “appointed time” of YAHWEH, on the seventh day of the week.

- Lev 23:5 **In the fourteenth day of the first month at even is YAHWEH’s Passover**.

This we now know is the second “appointed time” of YAHWEH, which is also the first annual “appointed time” of YAHWEH. It is on the fourteenth day of the first month of the year.

- Lev 23:6 And on the fifteenth day of the same month is the Feast of unleavened bread unto YAHWEH: seven days ye must eat unleavened bread.

This we now know is the third “appointed time” of YAHWEH, which is also the second annual “appointed time” of YAHWEH. It is on the fifteenth day of the first month of the year.

- Lev 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

This we now know is the fifth “appointed time” of YAHWEH, which is also the fourth annual “appointed time” of YAHWEH. It is on the first day of the seventh month of the year.

- Lev 23:27 Also **on the tenth day of this seventh month there shall be a day of atonement**: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto YAHWEH.

This we now know is the sixth “appointed time” of YAHWEH, which is also the fifth annual appointed time of YAHWEH. It is on the tenth day of the seventh month of the year.

Are we getting the picture? We clearly know that there is the Appointed Time of Tabernacles, the seventh “appointed time”, which begins on the fifteenth day of the seventh month with a Sabbath day. And then we have this “eighth day”; not the eighth day of the week or of the first or seventh month, as are these other “appointed times”.

While the scripture in Leviticus does not explicitly state it, by context, it is implicit that this “eighth day” can only be the “eighth day” of Tabernacles. Why? Because the WOE does provide the Biblical proof, explicitly stating it elsewhere. YAHWEH, as YAHSHUA, said HE would raise up those who partake of HIM “at the last day”, right? Well, what is this the “last day” of?

- Joh 7:37 **In the last day, that great day of the Feast**, YAHSHUA stood and cried, saying, If any man thirst, let him come unto me, and drink. Joh 7:38 **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water**.

YAHSHUA adds a very important and yet dual message to our understanding of this day. Now, if we have our thinking caps on, we will first notice that YAHSHUA refers to this day as “in the last day, that great day of the Feast”, or “Appointed Time”. What Appointed Time do you think HE is talking about?

Well, like most things in the WOE, we don't need to interpret or add our own thoughts to make a point or a doctrine, if we have the faith and trust that the WOE is true. Let's study the context.

- Joh 7:1 After these things YAHSHUA walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Joh 7:2 **Now the Jews' feast of tabernacles was at hand.**

Just as the prophets inform us of the context of their prophecies, we see that the entire context of the 7th chapter of Yochanan was the Appointed Time of Tabernacles. This authoritative statement, given by YAHSHUA HIMSELF, should end any doubt as to whether the "eighth day" is a separate appointed time. It is not. It is the "last day, that great day of the Appointed Time of Tabernacles". **The seven-day Feast of Tabernacles is simply the first seven days of the Appointed Time of Tabernacles.** And just so we are all walking together, the seventh day of "the Feast of Tabernacles" is not a Sabbath; nor has YAHWEH given it any special status on its own. It is simply a part of the first seven days which we discussed in the previous chapter of this article.

So, on this the "great day" YAHSHUA says, "if any man thirst, let him come unto me, and drink". This drinking process is a two-fold, dual invitation inherent in the plan for mankind that both YAHSHUA ELOHIM the SON and YAHSHUA ELOHIM the FATHER put in place, "in the beginning". The first stage of this invitation is applicable only to those we read about in Hebrews 11:39 and 40.

Each year, as "called-out ones" hold their holy convocation on this eighth day, we are drinking of YAHSHUA, knowing that it pictures when we and all of those mentioned there will actually receive the promise. I believe we have been shown that the commanded activities during the first seven days are clearly representative of the physical tabernacles of mankind, and not the future spiritual tabernacles.

During this time, we are remembering when we were delivered from spiritual Egypt; the world. As we remember our deliverance and then hold our holy convocations on the eighth day each year, our thirst for our MESSIAH is at its greatest high, as we begin to look forward to the day when we will have the opportunity to be with HIM in HIS Kingdom; that is, if we endure until the end. In this, we have the hope of a new body, yet to come. This is the first stage that this day represents. The Apostle Paul provided us a greater perspective.

- 2Co 5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of ELOHIM, an house not made with hands, eternal in the heavens. 2Co 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

“Called-out ones” must exist in these temporary earthly houses, which the “law” (the Old Covenant/Testament) refers to as tabernacles/booths, for the duration of their existence on this earth, until these are dissolved and they shall then “be clothed upon with our house which is from heaven”.

- 1Co 15:20 But now is Christ risen from the dead, and become the first fruits of them that slept. 1Co 15:21 For since by man *came* death, by man *came* also the resurrection of the dead. 1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive. 1Co 15:23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

These are some of the most powerful words spoken by the Apostle Paul in the WOE. They teach us of the fulfillment of the wave-sheaf commandment given to the COY. They teach us of the fulfillment of the “first fruits” metaphor. They also teach us more about the fulfillment of the tabernacles/booths metaphor. Yet, there is more.

Amongst “called-out ones” in modernity, most tend to believe in the doctrines of the leadership through which we began our spiritual walks, once we learned about YAHWEH’s Sabbath. Accepting that these leaderships might be wrong on any doctrinal matter can be a rather hard pill to swallow.

Recently, a disturbing truism about some of my fellow “called-out ones” began to surface as the Household of Faith prepared to celebrate the Feast of Weeks/Harvest, which the world calls Pentecost. This truism downplayed the resurrection of YAHSHUA from consideration in the count to the fiftieth day called the Feast of Weeks/Harvest, as required by YAHWEH’s commandment to the COY.

Let us humbly remember that ALL “appointed times” point to YAHWEH/YAHSHUA. We have just read where YAHSHUA rose from the dead and became “the first fruits of them that slept”. Call me a simpleton, but **I am reading here that YAHSHUA only became the first fruits of them that slept by HIS resurrection.** How was this metaphorically pictured by the Prophet Moses to the COY?

- Lev 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, **then ye shall bring a sheaf of the first fruits of your harvest unto the priest:** Lev 23:11 And he shall wave the sheaf before YAHWEH, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

“Called-out ones” know, or should know, that this “sheaf of the first fruits” is a metaphor for YAHSHUA’s presenting HIMSELF before HIS FATHER, **after HIS death and resurrection.** If YAHSHUA is the fulfillment of the “sheaf of the first fruits” metaphor, should “called-out ones” continue to seek guidance to how to count the fifty days to the Feast of Weeks/Harvest by the words of Moses?

We should all recall how that when YAHSHUA fulfilled this commandment, HE said the following to Mary after HIS resurrection from the dead.

- Joh 20:17 YAHSHUA saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my ELOHIM, and your ELOHIM.

HE was referring to HIS presentation before the FATHER as the first of the first fruits spoken of by the Apostle Paul, representing that same “sheaf of the first fruits” the COY had presented/waived year after year at the “appointed time”.

The recent teaching also taught that the COY could offer a “sheaf of the first fruits” from the harvest of any country before YAHWEH. Well, verse 10 clearly states that “ye shall bring a sheaf of the first fruits of your harvest unto the priest”. This sheaf of the first fruits was commanded to be a first fruits of the harvest of the COY. Isn't this the whole foundation of the first fruits in the first place?

Notice what the WOE teaches us about the descendancy of YAHSHUA, “the first fruits of them that slept, as well being the “first of the first fruits”.

- Joh 1:11 He came unto his own, and his own received him not.

Who were “HIS own”? Weren't they the COY? And just as they did in Old Covenant times, they “received HIM not” when HE came in the flesh unto them.

The first chapter of the Book of Mathew and the third chapter of Luke teach us how that YAHSHUA was born into a Yisraelite family through Mary and Yoseph.

Being born a Yisraelite, YAHSHUA became the sheaf that was waived before HIS FATHER, after HIS resurrection.

And even as we read the original commandment, the very first mention of first fruits in the WOE actually sets the tone.

- Exo 23:16 And **the feast of harvest, the first fruits of thy labours, which thou hast sown in the field:** and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

You see, **this first fruits had to be of the COY's labor, which they themselves had sown in the field.** This same principle applies to each of us individually.

- Jer 17:10 **I YAHWEH search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.**

Our judgement shall be according to our fruit of our very own **doings**, which we ourselves have sown. So, the sheaf of the first fruits had to come from the COY's labors and sowing. We read earlier in Leviticus 23:10 where the sheaf was to be "**a sheaf of the first fruits of your harvest**". It had to be of the COY's harvest.

Finally, YAHWEH gave us the vital clue of just what and who is this sheaf.

- Lev 23:12 And **ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YAHWEH.**

This “he lamb without blemish of the first year for a burnt offering” was a metaphor for our PASSOVER LAMB itself, YAHSHUA. HE was born to the COY in the flesh. HE died on the “appointed time” of the Passover to become our PASSOVER. And then, it was not until HIS resurrection, three days and three nights after the Passover, that HE became “the FIRST FRUITS of them that slept”. This is when HE officially became the “SHEAF of the FIRST FRUITS”.

For those of us that shall endure in these temporary tabernacles to what the WOE calls the “first resurrection”, **we shall follow YAHSHUA to become the second group of the first fruits of them that slept, only, by our very own resurrections from the dead.**

These events represent parts one and two of the four-part conclusion to the Appointed Time of Tabernacles I mentioned earlier; YAHSHUA the FIRST FRUITS, risen from the dead to HIS spiritual tabernacle, and the enduring saints who shall be raised to their spiritual tabernacles on the eighth day, “the last day”.

The Apostle Paul was commissioned to provide “called-out ones” with the details of this transition from the “temporary booths” that the first fruits of YAHSHUA must exist in for seven days in total, until their new tabernacles are given to them. First however, CHRIST, the “FIRST FRUITS” had to be resurrected back and waived before the FATHER.

And, I want to make a bold assumption here without presenting the details, which you can easily study for yourselves. I believe we all know that the apostles of YAHSHUA wrote all of their epistles to one group, and one group only. They wrote only to the “called-out ones”, the Church of ELOHIM. The plan of ELOHIM is for those members of the Church of ELOHIM, that “endured until the end”, to receive the promise first, after the seven days. Notice the Apostle James’ (Yacob) words.

- Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Jas 1:18 **Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.**

These are the first fruits of YAHSHUA. We read of the Appointed Time, or the Feast of Weeks/Harvest, which represents the first fruits of the labors of mankind, all those that endure in faith from Adam until the first resurrection. We shall soon connect the dots of the Feast of Weeks/Harvest and “the last day” of Tabernacles.

Here the Apostle Yacob teaches us that, beginning with YAHSHUA’s apostles, all that the FATHER has begat with the word of truth are representative of another kind of first fruits. These are referred to by the Apostle Paul as “those who are CHRIST’s at HIS coming”. The Apostle Paul continues in his details for our edification of the transition in tabernacles.

- 1Co 15:42 **So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:** 1Co 15:43 **It is sown in dishonour; it is raised in glory:** it is sown in weakness; it is raised in power: 1Co 15:44 **It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.**

Here is a clear distinction for “called-out ones” of what the first seven days’ emphasis, versus what the eighth “last day” means to them. The first seven days emphasizes their existence in their physical tabernacles after their deliverance once they covenanted with their PASSOVER, YAHSHUA.

- 1Co 15:49 And **as we have borne the image of the earthy, we shall also bear the image of the heavenly.**

This 15th chapter of the Apostle's first letter to the "called-out ones" at Corinth describes in detail what will happen to this group, which the WOE also calls "saints", members of HIS church who "endure until the end". Here is where these shall receive spiritual bodies, transformed from their natural and earthly bodies.

Now look at what happens when these receive their "new tabernacles".

- 1Th 4:14 For if we believe that YAHSHUA died and rose again, even so them also which sleep in YAHSHUA will ELOHIM bring with him. 1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. 1Th 4:16 **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of ELOHIM: and the dead in Christ shall rise first:** 1Th 4:17 **Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

Here, the Apostle informs us of that future time when YAHSHUA shall return to claim HIS throne. As HE descends from heaven with the voice of the archangel and the trump of ELOHIM, the dead in CHRIST shall rise first. Then those who are alive at that time in CHRIST will also rise. Together, they will meet YAHSHUA in the air and shall ever be with HIM.

Now, we realize that in this chapter we are discussing the "eighth day". We have read of this great resurrection of the first fruits of YAHSHUA to occur at HIS coming, when they will be ever with HIM. Let's begin to truly put this great event, which, although it is truly worthy of a celebration, is most humbling, in its proper perspective.

This day was not commanded to be a “chagag”, a celebratory feast. We shall see why shortly. Let’s learn more about the events to occur on this day from the prophets.

- Zec 14:1 Behold, **the day of YAHWEH cometh**, and thy spoil shall be divided in the midst of thee.

So now we have something called “the Day of YAHWEH”. What has this to do with “the eighth day”? Well first of all, it is a day.

- Zec 14:2 For **I will gather all nations against Jerusalem to battle**; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Zec 14:3 **Then shall YAHWEH go forth, and fight against those nations**, as when he fought in the day of battle. Zec 14:4 **And his feet shall stand in that day upon the mount of Olives**, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

This is the “day” when YAHWEH returns to stand upon the Mount of Olives. All “called-out ones” should remember the following New Covenant event.

- Act 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

- Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same YAHSHUA, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.** Act 1:12 **Then returned they unto Jerusalem from the mount called Olivet,** which is from Jerusalem a sabbath day's journey.

The angels informed YAHSHUA's disciples that YAHSHUA would come again as HE left, to the Mount of Olives. "Called-out ones" know that as YAHWEH is described as HIS feet standing "in that day upon the mount of Olives", it is also talking about YAHSHUA. Notice the continuing events of this day.

- Zec 14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: **and YAHWEH thy ELOHIM shall come, and all the saints with thee.**

Verse 5 describes to us that when YAHWEH/YAHSHUA comes back to the Mount of Olives, HE will have "all the saints with" HIM. So, these are the continuing events that will occur, when the last trump sounds and the dead in CHRIST are raised along with those that were alive, to ever be with CHRIST. And we notice that this is all a part of "the day of YAHWEH".

- Zec 14:6 **And it shall come to pass in that day,** *that* the light shall not be clear, *nor* dark: Zec 14:7 **But it shall be one day which shall be known to YAHWEH,** not day, nor night: but it shall come to pass, *that* at evening time it shall be light. Zec 14:8 **And it shall be in that day, that living waters shall go out from Jerusalem;** half of them toward the former sea, and half of them **toward the hinder sea: in summer and in winter shall it be.**

- Zec 14:9 **And YAHWEH shall be king over all the earth: in that day shall there be one YAHWEH, and his name one.**

These verses continue to describe these as events that will occur “in that day” (verse 6). **This is the “day” when “YAHWEH shall be KING over all the earth”.** There is another description of this day that is vital to this article and to our understanding of the eighth day of the Appointed Time of Tabernacles.

- Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years.** Rev 20:5 **But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.** Rev 20:6 **Blessed and holy is he that hath part in the first resurrection:** on such the second death hath no power, but **they shall be priests of ELOHIM and of Christ, and shall reign with him a thousand years.**

It is on this “last day”, this “great day”, represented by the “eighth day of the Appointed Time of Tabernacles”, that these will be resurrected and reign with CHRIST a thousand years. We already know that a thousand years is a day to YAHWEH, who is also CHRIST.

During this day, these resurrected saints (“called-out ones” who “endured until the end”), will reign with YAHSHUA throughout this “great day”. This is the day when they will put on their new tabernacles. It shall indeed be a “great day”.

Notice another version of this great event.

- 1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of ELOHIM: therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, now are we the sons of ELOHIM, and **it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.** 1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

It is at the beginning of this “great day” that these saints will finally get to see the glory that Moses requested to see of YAHWEH. Now the saints will see HIM as HE is, because they “shall be like HIM”. This is why this eighth day is also a Sabbath. These resurrected saints are now able to rest from all their enduring work.

Now, an obvious question might be, how do I know that these events happen particularly on “the eighth day”? And let me offer right up front that I understand there might be this question.

What I have learned is that the signs of this are throughout the WOE, if we listen, if we hear, if we study, and, if we are not too puffed up. One of my favorite pastors offered this glimpse, even though he himself could not see the thought or process through to its logical conclusion.

- Gen 17:10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; **Every man child among you shall be circumcised.** Gen 17:11 And ye shall circumcise the flesh of your foreskin; and **it shall be a token of the covenant betwixt me and you.** Gen 17:12 And **he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.**

- Gen 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. Gen 17:14 And **the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.**

As a token of the covenant between YAHWEH and Abraham, which required Abraham to walk and be perfect in order for the land to be given to his seed (Genesis 17:8), **physical circumcision was now required of all males eight days old.** Later, it was presented as follows:

- Lev 12:2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. Lev 12:3 And **in the eighth day the flesh of his foreskin shall be circumcised.**

It was in the eighth day that the “flesh of his foreskin shall be circumcised”, or removed. This particular pastor first offered the concept of this covenant representing a metaphor for the removal of all mankind’s flesh to become spirit beings, on the eighth day. In his teaching, this represents when the FATHER comes down to the earth when there shall no longer be any flesh on the earth.

This presented a worthy metaphorical possibility towards the plan of ELOHIM. However, this teaching fails to account for the three-fold phases of mankind’s removal of our tabernacles of flesh.

First, there was YAHSHUA, the FIRST FRUITS from those that slept. Second, there shall be the “called-out ones” who shall endure, to be circumcised of their flesh at the first resurrection.

And finally, third, there shall be those whose names shall be in the LAMB's Book of Life after the Great White Throne judgement, approximately one thousand years or a prophetic day, after the resurrection of YAHSHUA's saints, the "called-out ones.

- Rev 20:11 And **I saw a great white throne, and him that sat on it**, from whose face the earth and the heaven fled away; and there was found no place for them. Rev 20:12 And **I saw the dead, small and great, stand before ELOHIM**; and **the books were opened: and another book was opened, which is the book of life**: and **the dead were judged out of those things which were written in the books, according to their works**. Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and **they were judged every man according to their works**. Rev 20:14 And death and hell were cast into the lake of fire. This is the second death. Rev 20:15 And **whosoever was not found written in the book of life was cast into the lake of fire**.

Knowing these facts, the saints of YAHSHUA shall have their bodies of flesh removed for at least one thousand years, one prophetic day, prior to this third wave. However, just as important, the concept offered by this pastor is still quite relevant. Let's allow the WOE to teach us how the plan of ELOHIM comes together. Notice the following:

- Lev 23:15 And ye shall count unto you from the morrow after the sabbath, **from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete**: Lev 23:16 Even **unto the morrow after the seventh sabbath shall ye number fifty days**; and ye shall offer a new meat offering unto YAHWEH.

Here we read of the seven Sabbaths required to get to the Feast of Weeks/Harvest, which to the COY was the first fruits of the wheat harvest (Exodus 34:22). This count begins with what was simply a metaphor of YAHSHUA, the FIRST FRUITS of those who later shall be resurrected from the dead into their spiritual bodies. Now notice another count involving seven Sabbaths.

- Lev 25:8 And **thou shalt number seven sabbaths of years unto thee, seven times seven years;** and the space of the seven sabbaths of years shall be unto thee forty and nine years. Lev 25:9 **Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.** Lev 25:10 **And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.** Lev 25:11 **A jubile shall that fiftieth year be unto you:** ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. Lev 25:12 For **it is the jubile; it shall be holy unto you:** ye shall eat the increase thereof out of the field. Lev 25:13 In the year of this jubile ye shall return every man unto his possession.

Here we see the jubilee, which pictures amongst other things freedom and returning. Like the Feast of Weeks, amazing things occur on the fiftieth year. However, there is another amazing fact about both of these appointed times. The Feast of Weeks takes seven weekly Sabbaths to arrive at the day after the seventh Sabbath, **the fiftieth day.**

Jubilee takes seven yearly Sabbaths to arrive at the day after the seventh Sabbath year, **the fiftieth year.**

I ask the question, what does this fiftieth day and year represent, by also asking the following: How many Sabbaths are involved in the count to the Feast of Weeks/Harvest?

Most will answer seven. What most forget to consider is that although there are seven weekly Sabbaths in the count, the fiftieth day is also a Sabbath. As such, **this “high day” Sabbath is the eighth Sabbath day in the overall count to the Feast of Weeks/Harvest.** Likewise, **the context of the Jubilee pictures an eighth Sabbath year following the seven Sabbath years.** Now consider what shall occur when these two eighth Sabbaths are fulfilled, respectively.

The saints of YAHSHUA shall become first fruits of they that slept at the first resurrection; just as YAHSHUA HIMSELF became the FIRST FRUITS at HIS resurrection from the dead. Brothers and Sisters, shouldn't it be obvious now to all “called-out ones” that YAHSHUA HIMSELF jumpstarted the count to the Feast of Weeks/Harvest by HIS death and resurrection? What else happened on this fiftieth day, the Feast of Weeks/Harvest?

- Lev 23:17 **Ye shall bring out of your habitations two wave loaves** of two tenth deals: they shall be of fine flour; they shall be baked with leaven; **they are the first fruits unto YAHWEH.**

These two wave loaves were the “first fruits unto YAHWEH”. Why two wave loaves. This involves duality. First, we note the following:

- Jer 2:3 **Israel was holiness unto YAHWEH, and the first fruits of his increase:** all that devour him shall offend; evil shall come upon them, saith YAHWEH.

The COY was the first fruits of YAHWEH's increase. And remember, **the COY consisted of the two Houses;** Judah (Yehudah) and Yisrael.

Thus, initially, these two loaves represented the two Houses of the COY. However, as we shall learn more about the vineyard a little later in this article, the final two loaves represent the “called-out ones” which is now made up of members of both the COY and the nations drawn, called-out and elected of ELOHIM (also called the saints of YAHSHUA).

So, these two loaves shall become the first fruits on this fiftieth day, which is also the eighth Sabbath. As such, the saints of YAHSHUA shall be circumcised of their fleshly tabernacles on this, the eighth Sabbath Feast of Weeks/Harvest. Note now the following about the “appointed times” of YAHWEH.

These begin with the weekly Sabbath (1 Sabbath). After this is the first and the seventh days of the Feast of Unleavened Bread (Sabbaths no. 2 and 3). Next is the Feast of Weeks/Harvest (Sabbath no. 4). Then there is the Memorial of the Blowing of Trumpets (Sabbath no. 5). Next is the Day of Atonement (Sabbath no. 6). And finally, there is the first and the eighth days of the Appointed Time of Tabernacles (Sabbaths no. 7 and 8).

The eighth day of the Appointed Time of Tabernacles is also the eighth Sabbath of YAHWEH’s “appointed times”. It pictures another Sabbath of rest, the 1,000 years of the reign of YAHSHUA and HIS saints. This is also the fulfillment of the eighth Sabbath of the Feast of Weeks/Harvest. What about the Jubilee Sabbath?

In addition to this being the eighth day circumcision of the fleshly tabernacles of the saints of YAHSHUA, it also shall be the recovery of the remnant of the COY from the nations to which they have been scattered by YAHWEH. This is part three of the four-part conclusion to the Appointed Time of Tabernacles; the ingathering of the COY back to their land on this day.

Notice how that the Jubilee shall also occur on the Day of Atonement, when the trumpet shall sound. The prophets teach us a thing or two about this Sabbath. During this day, this one-thousand-year day, those who survive the chaos and destruction leading up to this period **will now exist during this period in their same physical tabernacles.** These are the same physical tabernacles that saints will have dwelt in for seven thousand years. Notice these prophecies about this day.

- Isa 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith YAHWEH.
- Zec 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YAHWEH of hosts, and to keep the Feast of tabernacles. Zec 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YAHWEH of hosts, even upon them shall be no rain.

During this day of one thousand years, the remnant of the COY and the nations that remain in the flesh on the earth must observe the weekly Sabbath and the Feast of Tabernacles. Now consider this.

If the first seven days represented the Kingdom of Heaven, as some teach, why would flesh and blood mankind, existing during the reign of YAHSHUA and HIS saints on the earth, be required to also keep the Feast of Tabernacles? We shall shortly see this significance.

Well, so much has been mistaught to us that needs clarity. Many teach that the COY have already been brought back to the land. This suggests to me these have not studied the prophets of the COY.

We note these scriptures.

- Isa 11:10 And **in that day** there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isa 11:11 And **it shall come to pass in that day, that YAHWEH shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.** Isa 11:12 And he shall set up an ensign for the nations, **and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.**

The Prophet Isaiah details beautifully how the Jubilee shall occur for the COY of that day. The COY exist today as outcasts, scattered away from their land. Yet, “in that day” they shall be recovered, when YAHSHUA returns, just as the Prophet Isaiah has taught us. However, it shall not be because of their desire, because one thing the COY were and remain to be good at is playing the harlot with the nations. It loved and continues to love bowing to the gods of the nations. Yet, YAHWEH was clear how they would return to their land by force.

- Eze 20:33 As I live, saith ADONAI ELOHIM, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: Eze 20:34 And **I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.** Eze 20:35 And **I will bring you into the wilderness of the people, and there will I plead with you face to face.** Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith ADONAI ELOHIM. Eze 20:37 And **I will cause you to pass under the rod, and I will bring you into the bond of the covenant:**

- Eze 20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* YAHWEH.

The return of the remnant of the COY shall only occur by a tough hand by YAHWEH. HE shall fulfill HIS promise not for their sakes, but for HIS glory.

- Isa 60:21 Thy people also *shall be* all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

When the COY shall be recovered to their land in the Jubilee, the Prophet Ezekiel is quite detailed in describing the manner in which this shall happen and how it shall play out throughout the Jubilee.

- Eze 20:40 For in mine holy mountain, in the mountain of the height of Israel, saith ADONAI ELOHIM, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. Eze 20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

All of these prophecies regarding the future return of the COY will occur at the beginning of that “great day” of the Appointed Time of Tabernacles. If one performs a word study of the phrase “in that day” in the WOE, so many misunderstood teachings about ELOHIM’s “church in the wilderness”, the COY, would become so much clearer.

When the COY return to their land, the following prophecies must and shall exist.

- Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: Isa 11:2 And the spirit of YAHWEH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YAHWEH; Isa 11:3 And shall make him of quick understanding in the fear of YAHWEH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. Isa 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. Isa 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YAHWEH, as the waters cover the sea.

If these signs do not exist today, the COY remain in captivity amongst the nations wherein they were sent by YAHWEH for their disobedience. They will not return to their land until YAHSHUA and HIS saints are in the land. This shall be the fulfillment of the Jubilee Sabbath year, also to occur on this eighth year Sabbath.

We saw earlier how that those of the COY and the other nations must keep the weekly Sabbath and the Feast of Tabernacles during this one-thousand-year period. Other important understandings are taught by the Prophet Ezekiel from the 40th through 46th chapters. The physical sacrifices shall again be required of the COY when they return.

- Eze 45:21 In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. Eze 45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. Eze 45:23 And seven days of the feast he shall prepare a burnt offering to YAHWEH, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

Along with the Sabbath and the Feast of Tabernacles, the physical sacrifices, and the physical circumcision (Ezekiel 44:9), a type of the Old Covenant Passover and Feast of Unleavened Bread, must be observed by the flesh and blood individuals “in that day”; the day when YAHSUA and HIS saints shall rule.

Why? Remember, the New Covenant is for those who have placed themselves under the “blood of YAHSUA” by continuously eating HIS flesh and drinking HIS blood annually at the beginning of each year. HE is **their LAMB**. HE is **their sacrifice**. Those COY and the remaining flesh mankind of the nations failed to eat YAHSUA’s flesh and drink HIS blood, while there was yet opportunity prior to their death in the flesh and/or the first resurrection.

Beginning with the Prophet Isaiah, twelve prophets wrote of the time the WOE refers to as “in that day”. It is “in that day” when the COY that survive all of the destruction caused by YAHSUA’s return to the earth, shall be returned to their land of Yisrael.

These Yisraelites shall be returned to their land in the form of a physical salvation. Now, these and the other flesh not under YAHSHUA's blood, will return to a form of the blood sacrifices the COY were commanded to offer under the Old Covenant. Notice how Ezekiel describes the Feast of Tabernacles in the 45th chapter.

- Eze 45:25 **In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering,** and according to the oil.

There is no mention of an eighth day, only the first seven days. Why? The eighth day represents two forms of ingathering different than the seven-day Feast of Tabernacles.

First, most of the Old Covenant references to “in that day”, are about the ingathering of the remnant of the COY that shall be dwelling throughout the nations of the world at the beginning of the millennial reign of YAHSHUA, which shall be a physical deliverance. The second ingathering at the beginning of the time called “in that day” is that of YAHSHUA's saints hearing the shout of the archangel, rising from the earth to meet YAHSHUA and forever being with HIM to reign for one thousand years, a day. This shall be the fulfillment of the annual ingathering at the Feast of Tabernacles each year.

As a result, at that time, the eighth day shall have been fulfilled because **it is this one-thousand-year period known as “the Last Great Day”**. It shall be “the eighth day”. In fact, **the Appointed Times of Weeks (Pentecost), Trumpets, and Atonement also will no longer be observed during this eighth day Sabbath of 1,000 years. Why? It is because these too shall have been fulfilled at the beginning of this day through the resurrection of the saints of YAHSHUA, to which each of these “appointed times” are applicable.**

Some have questioned the Prophet's teaching that the physical sacrifices shall return during the 1,000 years because the WOE is clear about YAHSHUA's blood being required for salvation. What they fail to grasp or ask themselves is why this remnant of the COY and of the nations, shall dwell in their physical tabernacles for this 1,000-year period, while at the same time, the saints shall dwell in their new spiritual bodies. We remember this scripture.

- Heb 9:24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb 9:28 **So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

Other than YAHSHUA's saints, who in this world is looking for YAHSHUA's second appearance? How many of modernity's Christians have placed themselves under the precious blood of YAHSHUA as required by ELOHIM? Most of these are not looking for HIM to appear a second time. They believe they shall join HIM in death in heaven. Again, YAHSHUA is the PASSOVER LAMB that must be eaten and drank as commanded, in order to accomplish this.

The Christians of modernity worship a day they call Easter. It takes only a small amount of sincere study to understand that Easter is factually the goddess of fertility, of the nations.

The blood of the LAMB of ELOHIM was shed only once. There will be no more lamb's blood required for salvation.

Yet, the following remains applicable to these who continue in tabernacles of flesh.

- Heb 9:22 And **almost all things are by the law purged with blood**; and **without shedding of blood is no remission**.

During this eighth day, the offerings required shall be the blood of unblemished bullocks, not lambs, for sin offerings. Why, because everyone must eventually come under the blood of the LAMB of YAHSHUA ELOHIM. While this is the eighth day for YAHSHUA's saints, it is not so for these living in these bodies of flesh during this day.

And this represents an interesting question. If the saints are required to remain in their temporary tabernacles for 7,000 years, until the eighth day of the Appointed Time of Tabernacles, what about those who are not saints? I admit that this may be a perplexing, yet worthy question. As I was updating this article, a thought came to me that might offer an answer. First note the following:

At the end of the 1,000-year reign of YAHSHUA and those "called-out ones" who endured and reigned with HIM, the following takes place.

- Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,
- Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Verse 7 reminds us of what verses 1 to 3 teach us; that Satan is put away at the beginning of the “last great day” of the Appointed Time of Tabernacles. This is another reason why this day is a Sabbath. The saints are at rest from their labors. Those that shall remain in their tabernacles of flesh during this period are at rest from Satan’s lies and influence. The entire earth is at rest from the evil antics of Satan and his demon followers.

At the end of this day, he is released for a short time to once again deceive many before he is finally destroyed. It is at the end of this day that those not under the blood of YAHSHUA will get the opportunity to have their names entered into the Book of Life, when the Books, the WOE, are finally opened to their understanding.

And while there is much about this final process that we do not know, we do know that it shall occur, and that it shall occur at the end of the eighth day of the rule of YAHSHUA and HIS saints. We know that these will be “judged according to their works” by the things written in the Books. This is the second stage of YAHSHUA’s invitation for this “last great day of the Appointed Time” of Tabernacles.

It is also part four of the four-part conclusion to the Appointed Time of Tabernacles. It is also apparent that these events shall occur approximately 1,000 years after the resurrection of the saints to the eighth-day circumcision of their fleshly tabernacles. So, doesn’t the eighth day circumcision rule apply also to those who are not saints?

It must. And yet, how? Well, remember **that outside of the saints ruling for 1,000 years as spirit beings** with YAHSHUA, **the focus of the prophets is on the COY returning to their land** during this 1,000-year reign of YAHSHUA with HIS saints called “in that day”. This provides the vital clue to what might answer our question.

You see, YAHWEH was so angry with mankind that except for Noah and his family, all flesh was killed during the flood. Once the flood ended, Noah and his sons were given the following commission.

- Gen 9:1 And **ELOHIM blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.**

Noah and his sons were to be fruitful, multiply, and replenish the earth. However, Adam had been given a similar commission.

- Gen 1:27 So ELOHIM created man in his *own* image, in the image of ELOHIM created he him; male and female created he them. Gen 1:28 And **ELOHIM blessed them, and ELOHIM said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:** and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

This word replenish is the Hebrew word “male”, which can mean to fill, fulfill, replenish, etc. As we reason together, there had been no man prior to Adam, and so it would appear that the correct translation in Genesis 1:28 should be “to fill the earth” with mankind. Now the word “replenish”, in Genesis 9:1, is also the Hebrew word “male”. However, Noah was commissioned to regenerate mankind on the earth. Thus, replenish was the appropriate translation. What does this mean to our discussion?

The faith chapter lists only Abel, Enoch, and Noah, from Adam’s lineage. Of these three, **Noah was commissioned to reset the population of mankind on the earth.** Because of this, **consider that Noah and the flood represent the beginning of the 7,000-year count of the saints whose flesh shall be circumcised on the eighth day of the Appointed Time of Tabernacles.** So, what about others?

I and others have compiled the dates of births and deaths from Adam to Yacob. From the time of the flood until the death of Yacob is approximately 600 years. We should remember this prophecy of the COY.

- Exo 12:40 Now **the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.** Exo 12:41 And it came to pass **at the end of the four hundred and thirty years,** even the selfsame day it came to pass, **that all the hosts of YAHWEH went out from the land of Egypt.**

This is the day the COY were to remember during their celebrations of both the Feasts of Unleavened Bread and Tabernacles, which occurred after the deaths of both Yacob and his son Yoseph. If we add these 430 years to the 600 years mentioned earlier, we have the end of the COY's bondage in Egypt, and the time of their covenant made with YAHWEH; occurring approximately 1,000 years after Noah and the flood. Accepting that this primarily emphasizes the COY, the seven-day existence of the COY and the those of the nations who are not saints, began with the covenant between the COY and YAHWEH, approximately 1,000 years after Noah's reset commission.

As we read Revelations 20:11-15 earlier about the books being opened along with the Book of Life, we saw what is typically called the second resurrection. We read that the Lake of Fire is the second death in which "**whosoever was not found written in the book of life was cast into the lake of fire**". Conversely, it is implicit that there shall be others whose names are written in the Book of Life, who shall not be cast into the Lake of Fire. **It is at this time, approximately 1,000 years after the saints of YAHSHUA had their flesh circumcised/removed, that those in this second resurrection,** whose names shall be found written in the Book of Life, **shall then have their flesh circumcised/removed to become spirit beings.**

Considering that the existence of those who shall remain in their fleshly tabernacles during the 1,000-year reign of YAHSHUA and HIS saints also emphasizes the COY, **the great white throne judgement of the COY and those of the nations who were not saints, represents the metaphoric eighth day for those whose names shall be found in the Book of Life at that time.**

Once this day is completed, the events described in the 21st and 22nd chapters of the Book of Revelations commence. There is no day that can describe these events, when the FATHER comes to the earth with the new Yerushalaim, which are to be infinite. The promised “in that day” describes the day of deliverance for both the saints and the COY; one spiritual and one physical.

Praise be to ELOHIM for this day of salvation! However, it shall be the remnants of the COY and the nations who exist with a different timetable, approximately 1,000 years following that of the saints of YAHWEH/YAHSHUA. The saints began with Noah. 1,000 years later, the 7,000 years of tabernacling for the COY and the nations in the flesh began with YAHWEH’s covenant with the COY.

So, what are we learning here? There is no Feast of Weeks/Harvest during this day, the eighth day of the Appointed Time of Tabernacles. Why? This Feast is applicable only to the first fruits, the saints of YAHWEH, who received their reward at the beginning of this day.

There is no Memorial of the Blowing of Trumpets. Why? Remember, the Apostle Paul taught this.

- 1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for **the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

The last trumpet is that same trumpet that shall blow on some future Day of Atonement, the Jubilee. It also is that future time when the saints of YAHWEH shall receive their reward.

There is no Day of Atonement. Why? Once the last trumpet shall blow on the Day of Atonement, the saints shall be at-one-ment with YAHSHUA. They shall receive their reward. This also is why the eighth day is not a “chagag” feast.

It shall occur on the Day of Atonement when saints shall be fasting and remembering the true offering of YAHSHUA and HIS resurrection in order for them to become at-one-ment with both HE and FATHER ELOHIM.

And finally, there is no eighth day. Why? The beginning of this day brought together the Feast of Weeks/Harvest, the Memorial of the Blowing of Trumpets, the Day of Atonement and the eighth day of the Appointed Time of Tabernacles. Each of these “appointed times” are applicable only to the saints of YAHWEH receiving their reward, the circumcision of their flesh to become spirit beings with YAHSHUA, 1,000 years before those who chose not to eat of the body and drink the blood of YAHSHUA shall have an opportunity to repent and so partake.

We read a little earlier the words of the Apostle Yochanon about how that “now are we the sons of ELOHIM, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is”.

Doesn't this teach us a great lesson about this eighth day. This day is a part of the Appointed Time of Tabernacles also because two distinct forms of tabernacles shall be present during this day; the spirit bodies of the resurrected saints, and the fleshly bodies of the remnants of the COY and the nations.

Because this latter group who were alive during this period were not enduring saints and were not under the blood of YAHSHUA, there shall of necessity be the need for a type of their return to a form of the Old Covenant Passover during this period. Their physical redemption must require a blood sacrifice.

The Prophets Ezekiel and Zechariah were called-out to describe how those living in the flesh during the millennial shall in fact remain and live in their temporary booths.

And yet, for the COY, it also represents a return to freedom, the Jubilee of their deliverance from their bondage of being scattered throughout the nations of the world. Others living in different forms of bondage shall be freed to return to their own nations and homes. It shall be the physical component of the rest to come.

However, for the “called-out ones”, this rest represents a far, far greater promise.

- Heb 4:1 **Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.** Heb 4:2 **For unto us was the gospel preached, as well as unto them:** but the word preached did not profit them, not being mixed with faith in them that heard *it*. Heb 4:3 **For we which have believed do enter into rest,** as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. Heb 4:4 For **he spake in a certain place of the seventh day on this wise,** And **ELOHIM did rest the seventh day from all his works.**

The seventh day Sabbath of creation was the prototype of the “high” Sabbath to come. And, although it refers to only the creation Sabbath as the seventh day, there is another seventh day yet to come.

- Heb 4:5 And in this *place* again, If they shall enter into my rest. Heb 4:6 **Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:** Heb 4:7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. Heb 4:8 For if YAHSHUA had given them rest, then would he not afterward have spoken of another day. Heb 4:9 **There remaineth therefore a rest to the people of ELOHIM.** Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as ELOHIM *did* from his. Heb 4:11 **Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

“Called-out ones” generally know that the word rest in verse 9 is “sabbatismos”, meaning Sabbath rest. “Called-out ones” generally know that seven of the eight Sabbaths of YAHWEH’s “appointed times” are also known as “high” sabbaths as taught by the Apostle Yochanon (Yochanon 19:31).

Most Christians of modernity have been taught and do believe that the day after the death of YAHSHUA was in fact Saturday, the only day they have been taught to be a Sabbath day. However, the Apostle identifies that day as a “high day”, which “called-out ones” know beyond a doubt is the first day of the Feast of Unleavened Bread.

And, depending on the year, it could occur on any week day of the Julian/Gregorian calendar. It should be prophetically reasonable, knowing what we know about the fulfillment of the Feast of Weeks/Harvest, Trumpets, and Atonement, that the Sabbath rest we look forward to in Hebrews 4:9-10 shall also be a “high” Sabbath. Later we shall show that this Sabbath is also the seventh day after creation Sabbath.

For the “called-out ones”, this labor consists of the enduring work that continues throughout the first seven days of the saints’ existence in their physical tabernacles, a prophetic period of seven thousand years. It is on the future “high” day Sabbath, the “last great day of the Appointed Time” of Tabernacles, that they receive a new tabernacle, a spiritual tabernacle, when they can finally rest from their labors. They shall have then endured to enter into this rest.

Earlier we learned how that while this eighth day of the Appointed Time” of Tabernacles is the eighth Sabbath of all of YAHWEH’s “appointed times”, it is however the seventh “high” Sabbath. We shall later see in a chart that the seventh “high” Sabbath is also the seventh day following creation week, and as such, it shall be that rest that remaineth for the people of ELOHIM we read of in Hebrews 4:9-11.

This was the first stage of YAHSHUA’s invitation we read about in Yochanon 7:37-39. And we earlier discussed the second stage in this invitation.

What we have seen is that the first seven days of the Appointed Time of Tabernacles is all about temporary dwellings and celebrations of the “called-out ones” (the first fruits of YAHSHUA), for their deliverance from spiritual Egypt (the world). However, perhaps a key missing link in the teachings of these groups that believe that the first seven days picture the 1,000-year reign of YAHSHUA, is the purpose for the commanded celebration during the seven days.

Perhaps it is thought that the celebration commanded is **for the receipt** of the promised new tabernacles during the first seven days, rather than **for remembrance of the day of deliverance from “spiritual Egypt”**. In fact, these must dwell in these temporary booths for the seven days, seven thousand years, while looking forward to **the promise of the day yet to come.**

Then, on the day following those seven days they will finally be with YAHWEH/YAHSHUA in their new booths, new tabernacles, spiritual tabernacles, a thousand years.

Also, what we see commanded for the “eighth day” is a Sabbath, a holy convocation, a solemn assembly, in which no servile work is to be done. This servile work is completely attributable to the first fruits of YAHWEH/YAHSHUA. As we read all throughout the WOE, we should be eating solid food to recognize that both the Old and New Covenants targeted specific groups. We read in the Introduction, how that the Old Covenant targeted a physical group, a physical nation, which was given the opportunity to “become a peculiar treasure above all people, a kingdom of priests, a holy nation”, a priestly nation before YAHWEH. This nation broke that covenant.

The New Covenant targeted a different group, a spiritually-led group of individuals drawn and “called-out” to YAHSHUA. These individuals were spoken of by YAHSHUA as HE prayed to HIS FATHER just prior to HIS atoning death.

- Joh 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Joh 17:7 Now they have known that all things whatsoever thou hast given me are of thee. Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. Joh 17:9 **I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.**

The words of this prayer are for those we know of as HIS twelve disciples who were to become HIS apostles, the foundation of the New Covenant Church of ELOHIM. Verse 9 specifically says that HE prayed “not for the world”. Later HE would include other individuals in verses 20 and 21, which we read in the Introduction, who would together with these twelve populate HIS New Covenant Church, the Household of Faith.

This group, which began with twelve members of the nation YAHWEH called-out under the Old Covenant, **would soon be made up of members of all the nations of the world.** This group grew in the knowledge and understanding of the upgraded protocols YAHSHUA, taught through HIS disciples regarding all of the Appointed Times of ELOHIM.

So, now, under the New Covenant, we have this group of individuals “called-out” to a new potential; that YAHSHUA also made it plain by HIS prayer HIS desire for them to become one, as HE was in the FATHER and the FATHER was in HIM. The message of YAHSHUA’s apostles underscored HIS desires for this New Covenant church.

- 1Pe 2:2 **As newborn babes, desire the sincere milk of the word, that ye may grow thereby:** 1Pe 2:3 If so be ye have tasted that the Lord *is* gracious. 1Pe 2:4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of ELOHIM, *and* precious,

This new group no longer was required to offer up the physical sacrifices of the first group. We read in verse five earlier how that its sacrifices are on a strictly metaphorically spiritual basis with the opportunity to become “an holy priesthood” in the family of ELOHIM, rather than a physical bodily priesthood.

Also, as we read earlier in verses six through ten, this group represents the new “vineyard” and heirs to the spiritual promises to be received on that “great day of the Appointed Time” of Tabernacles. And all these understand that in order for these things spoken by the Apostle Peter to become a reality, they must bear witness through their spiritual works of YAHSHUA’s own words.

- Mat 10:22 And ye shall be hated of all *men* for my name's sake: but **he that endureth to the end shall be saved.**

This is the seven-thousand-year endurance, which we will share some other insights on later. Their end shall come in the form of what the WOE describes as the “first resurrection”. These were all under the blood of YAHSHUA.

- Eph 2:13 **But now in Christ YAHSHUA ye who sometimes were far off are made nigh by the blood of Christ.** Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; Eph 2:16 And **that he might reconcile both unto ELOHIM in one body by the cross,** having slain the enmity thereby:

Understanding now the focus of the WOE on these two primary groups, we are left with the fact that those who make up this second spiritual group of saints that are “under the blood” of YAHSHUA represent only “the few” that YAHSHUA spoke of.

- Mat 7:13 **Enter ye in at the strait gate:** for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

- Mat 7:14 **Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**

“In that day” these precious few shall exist in their new spiritual tabernacles, which is why it shall be a “great day” for them. However, knowing all of this, the second stage of this day underscores those who are not under the blood of YAHSHUA.

These shall remain in their physical tabernacles throughout this eighth day, “the last great day” of the Appointed Time of Tabernacles. Why, because they shall be on the COY’s timetable, and not Noah’s. Even though many walked in ignorance, they still chose to walk with the nations rather than ELOHIM. For the COY, the eighth day of the Appointed Time of Tabernacles shall also be a great day, albeit a physical great day, as they shall be delivered from their captivity of being scattered throughout the nations.

However, they must wait another 1,000 years to hopefully join the saints of YAHSHUA to see YAHSHUA as HE is.

Let us praise ELOHIM who through YAHWEH ELOHIM, now YAHSHUA, has provided the grace inherent in this plan of salvation to the world. And, hopefully, for those to whom this salvational plan that began with YAHWEH’s weekly Sabbath and ends with YAHWEH’s “last great day” of the Appointed Time of Tabernacles is so new to, you have learned more of the hope of what the WOE has provided to us.

For “called-out ones” who have been taught a basic knowledge of this wonderful plan, hopefully you have obtained a greater clarity to this wonderful plan. And while it is an absolutely wonderful plan, I want to now highlight how this plan is based on the foundation of the Passover, the Sabbath, along with the Appointed Time of Tabernacles.

4. ELOHIM's Plan of Salvation

Prayerfully, we are now in agreement that the Appointed Time of Tabernacles is truly a wonderful eight-day plan for ELOHIM's prize creation, mankind, which will culminate with the events that will occur near the end, or shortly after the end, of the eighth day known as "the Last Great Day".

If you think about it, the title of this prophetic day given by ELOHIM is so appropriate, for this is truly the last day of mankind, as a whole, existing on this planet earth in the flesh. And, it is a "great day". In fact, I earlier mentioned that twelve prophets wrote of this day under the Biblical phrase "in that day". I was blessed to teach a Bible study on this and have now written an article on this titled "In That Day, the Return of Yisrael". Fascinating events will occur "in that day", the eighth day. Shortly after the events of this day have concluded, mankind as we know it shall no longer exist. There will only be spirit beings.

That being said, I want to present another element of Biblical study that has taken me years to grasp what I was hearing and seeing about ELOHIM's plan for mankind. I have read and heard several teachers present their insights on ELOHIM's plan of salvation. Whenever I hear a creditable theory on this subject, I respectfully take a step backwards to try and understand what is being presented.

What I have come to recognize is that any theory must "put on the whole armor of ELOHIM" in order for it to stand as Biblical truth. Because the theories I previously heard and read seem to always leave out, or perhaps interpreted, crucial Biblical scriptures, none met that standard for me.

This research began in part as the following scripture was highlighted during a discussion with someone who fellowshipped at a congregation I once attended.

- Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life **of the Lamb slain from the foundation of the world.**

This seemed to endorse the thought that ELOHIM's plan of salvation was somehow designed around, "the Lamb slain from the foundation of the world". As I pondered this verse, the possibility of ELOHIM's plan being designed based on a fourteen-day foundation began to figure prominently into my thoughts. I had heard a minister present what he thought was a twelve-day plan, based primarily on the twelve tribes of the COY, the twelve apostles of YAHSHUA and the following scripture:

- Deu 32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, **he set the bounds of the people according to the number of the children of Israel.** Deu 32:9 For YAHWEH's portion *is* his people; Jacob *is* the lot of his inheritance.

This teaching certainly was eye-catching. This number twelve as taught raised a serious consideration towards the plan of ELOHIM. However, as I studied that theory, the numbers simply did not add up. And, as I considered that teaching, there are historical actualities that this minister did not consider.

However, Revelations 13:8 perplexed me for years because in reality, the Lamb was not slain "from the foundation of the world". And yet, it opened a school of thought about the significance of the Passover commandment to ELOHIM's plan of salvation that never wavered in my mind. Ultimately, I discovered that the King James version may have mistranslated this verse. Notice the NASB translation.

- Rev 13:8 (NASB) All who dwell on the earth will worship him, *everyone* **whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.**

Over the time-span of my spiritual walk, the NASB become my favorite translation, although it like King James is not perfect. This is why we must continue to search and reason together. We know that YAHSHUA was not actually slain before the foundation of the world. In this instance, the NASB appears to present a more accurate understanding of what actually happened.

If one studies the concept Biblically, the foundation of the world consists of the first seven days of creation. Earlier in this article, as we discussed Chapter 2, The First Seven Days, we read Hebrews 11:3 that said that “Through faith we understand that the worlds were framed by the word of ELOHIM”.

Through our faith we believe that the events written in the first two chapters of Genesis are real. The first chapter ends with mankind's creation. Chapter two begins with the concept of the weekly Sabbath, the completion of creation week. This week represents the foundation of the world, framed by the WORD of ELOHIM.

Let's provide more clarity to the issue of what happened from the foundation of the world. And the WOE is faithful to provide the clarity if we seek it as little children.

- Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Here in the Book of Revelations, as we read about the beast, we find the clarity we need. From the foundation of the world, there have been names of members of mankind “written in the Book of Life”.

From Adam to Noah there were 12 generations of man. We read in Hebrews 11:4 – 7 three men (Abel, Enoch and Noah) listed as having obtained a good report. I.e., it is only these three whose names were written in the Book of Life from the foundation of the world up until the time of Noah and the flood. We will speak more of Noah's role shortly.

However, while the Lamb was not slain before the foundation of the world, the plan of salvation was developed by ELOHIM before the foundation of the world. And that plan, was developed with the LAMB as the centerpiece of salvation, both physically and spiritually. With that being said, the Passover, representing the slain LAMB of ELOHIM, is the most cherished gift given to mankind from ELOHIM as a ransom for sinful man.

Now, after having obtained a better understanding of the entire eight days of ELOHIM's Appointed Time of Tabernacles, there are some other considerations that we all might find quite relevant and interesting. We saw earlier that the Passover will be honored throughout this “last great day” of the Appointed Time of Tabernacles. I want to present something to supplement what I believe all “called-out ones” already know about.

“Called-out ones” generally accept that all of the “appointed times” present important pieces of ELOHIM's plan of salvation. Where we disagree is in how these pieces are presented and what each piece represents. For instance, while this article is all about Tabernacles, some teach that the Appointed Time of Atonement highlights the putting away of Satan.

My article, The Symbolism of the Atonement, challenges that theory through scripture alone. This article is not to debate all of our differences. Yet, something I have personally learned about in recent years, is the importance to this plan of the very first annual “appointed time”, the Passover.

Have you ever wondered why ELOHIM commanded this to be honored on the 14th day of the first month of ELOHIM's year? I have. What I have learned over the years is that for “called-out ones”, the Passover is no doubt the most important of all the annual “appointed times”. YAHSHUA is our PASSOVER. This is why it was in the first month of the year. It represents a beginning for “called-out ones” to annually be spiritually cleansed and prepared for their annual walks while remaining in our bodies (tabernacles) of flesh. This is why YAHSHUA implemented the New Covenant Passover symbolism that linked it to the water baptism (washing) of all “called-out ones”.

Let's look at what other metaphors the WOE teaches us about HIS “appointed times”.

- Num 28:9 And **on the sabbath day two lambs of the first year without spot**, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: Num 28:10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

On the first appointed time, the weekly Sabbath, the COY were to offer 2 unblemished lambs.

- Exo 12:2 **This month shall be unto you the beginning of months**: it *shall be* the first month of the year to you.

- Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: Exo 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: Exo 12:6 And **ye shall keep it up until the fourteenth day of the same month:** and the whole assembly of the congregation of Israel shall kill it in the evening.
- Exo 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is YAHWEH's Passover.**

We know that on the Passover, only one unblemished lamb was killed for each house. We all should also know that it was a metaphor for YAHSHUA.

- Num 28:17 And **in the fifteenth day of this month is the Feast: seven days shall unleavened bread be eaten.** Num 28:18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*: Num 28:19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto YAHWEH; two young bullocks, and one ram, **and seven lambs of the first year: they shall be unto you without blemish:**
- Num 28:24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto YAHWEH: it shall be offered beside the continual burnt offering, and his drink offering. Num 28:25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

On the 15th day of the 1st month of the year, which begins the 7-day Feast of Unleavened Bread, **7 unblemished lambs were to be offered daily**. Verse 24 confirms that this pattern was continued for each of the seven commanded days of this Feast.

- Num 28:26 Also **in the day of the first fruits**, when ye bring a new meat offering unto YAHWEH, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: Num 28:27 But ye shall offer the burnt offering for a sweet savour unto YAHWEH; two young bullocks, one ram, **seven lambs of the first year**;
- Num 28:31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

At the Feast of Weeks or Harvest (Pentecost), **7 unblemished lambs were to be offered**.

- Num 29:1 And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: **it is a day of blowing the trumpets unto you**. Num 29:2 And ye shall offer a burnt offering for a sweet savour unto YAHWEH; one young bullock, one ram, *and* **seven lambs of the first year without blemish**:

On the 1st day of the 7th month, at the Appointed Time of the Blowing of Trumpets, **7 unblemished lambs were to be offered**.

- Num 29:7 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

- Num 29:8 But ye shall offer a burnt offering unto YAHWEH *for* a sweet savour; one young bullock, one ram, *and* **seven lambs of the first year; they shall be unto you without blemish:**

So, on the 10th day of the 7th month, at the Appointed Time of Atonement, **7 unblemished lambs were to be offered.**

Now, we come to the Feast of the Ingathering/Tabernacles, where we will see a different commandment for these first seven days.

- Num 29:12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a Appointed Time unto YAHWEH seven days: Num 29:13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YAHWEH; thirteen young bullocks, two rams, *and* **fourteen lambs of the first year; they shall be without blemish:**
- Num 29:17 And on the second day ye shall offer twelve young bullocks, two rams, **fourteen lambs of the first year without spot:**
- Num 29:20 And on the third day eleven bullocks, two rams, **fourteen lambs of the first year without blemish;**
- Num 29:23 And on the fourth day ten bullocks, two rams, *and* **fourteen lambs of the first year without blemish:**
- Num 29:26 And on the fifth day nine bullocks, two rams, *and* **fourteen lambs of the first year without spot:**
- Num 29:29 And on the sixth day eight bullocks, two rams, *and* **fourteen lambs of the first year without blemish:**
- Num 29:32 And on the seventh day seven bullocks, two rams, *and* **fourteen lambs of the first year without blemish:**

And so now, for each of the first seven days of Tabernacles, the Feast, 14 unblemished lambs were commanded.

Why is there an increase from 7 during the other appointed times, to 14 for these first seven days of Ingathering, Tabernacles or Booths? Well, notice how that on the eighth day of the Appointed Time of Tabernacles there was another change.

- Num 29:35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*: Num 29:36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, **seven lambs of the first year without blemish**:

On the 8th day of the Appointed Time of Tabernacles, only 7 unblemished lambs were to be offered.

Let's summarize what we have learned so far about the number of unblemished lambs commanded for these appointed times. There were two lambs for the weekly Sabbath; one lamb for YAHWEH's Passover; seven lambs for each day of Unleavened Bread, Weeks, Trumpets and Atonement; fourteen lambs for each of the first seven days of Tabernacles; and, seven lambs for the eighth day of Tabernacles.

What do the different number of lambs commanded for these "appointed times" tell us?

First, I emphasize only the lambs because we know that the symbolism of the WOE is all about YAHSHUA being the LAMB of ELOHIM, who died for all. Second, let's remember that during that future time called "in that day" (the one-thousand-year reign of YAHSHUA and HIS saints), the Appointed Times of Weeks, Trumpets, Atonement, and the eighth day of Tabernacles will not be observed (Ezekiel 45:20-25).

Why? Because, they will have been fulfilled by the resurrection of the saints at the beginning of the eighth day. As such these will not be applicable “in that day”.

We now know that for each day observed during these four “appointed times”, seven unblemished lambs were commanded. Again, these appointed times are all about the first fruits, the “called-out ones” of YAHSUA, the heirs to spiritual salvation. They existed in their fleshly tabernacles seven prophetic days (7,000 years). On the eighth day these saints will inherit their spiritual tabernacles, to then see YAHSUA as HE is, and to be like HIM as immortals. As such, there will be no reason to observe the eighth day, when the actual eighth day will be actually occurring, or the Appointed Times of Weeks, Trumpets, and Atonement. This is why there were seven lambs offered on those four “appointed times”; representative of their being under the blood of the LAMB of ELOHIM for seven days.

Yet, we see that the weekly Sabbath, the Passover, Unleavened Bread, and the first seven days of Tabernacles will continually be observed “in that day”, the eighth day. The answer to the question of why the different requirement for the number of lambs for the appointed times is totally dependent on why these specific days will be observed during the millennial reign of YAHSUA and HIS saints “in that day”.

We see also that except for the Sabbath and Passover, 7 unblemished lambs had to be offered for Unleavened Bread and the seven days of Tabernacles. This is important to understand.

First, we have the weekly Sabbath, which we just read about. There were two unblemished lambs commanded. One represented the original Sabbath of creation week. The second represented the Sabbath yet to come; the eighth day of the Appointed Time of Tabernacles. We read of the second Sabbath in the fourth chapter of Hebrews earlier.

This Sabbath will not be fulfilled until after the 1,000 years are completed. Shortly after the events of this Sabbath conclude, there will be no more flesh and blood man on the earth. These two Sabbaths create the whole of what is pictured by the Appointed Time of Tabernacles, which begins with one Sabbath (representing the reset of mankind through Noah and his sons), and ends with a second Sabbath (representing the end of mankind in the flesh, and the beginning of the new spiritual man).

Yet, there are the 14 days of Passover, which is all about the remission of mankind's sins, which will not conclude until after the eighth day of the Appointed Time of Tabernacles. Thus, it may be that the 14 lambs to be offered for each of the first seven days of Tabernacles could represent both the seven days applicable to the saints of YAHSHUA, and the seven days applicable to the COY and others not under the blood of YAHSHUA.

However, there is another possibility. ELOHIM obviously developed the plan of salvation before the beginning of the worlds, as we know them. Let us remember what the offering of YAHSHUA accomplished.

- Joh 1:29 The next day John seeth YAHSHUA coming unto him, and saith, Behold **the Lamb of ELOHIM, which taketh away the sin of the world.**

YAHSHUA was the LAMB of ELOHIM that “taketh away the sin of the world”, not just mankind.

- Joh 3:16 For **ELOHIM so loved the world, that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. Joh 3:17 For **ELOHIM sent not his Son into the world to condemn the world; but that the world through him might be saved.**

ELOHIM so loved the world, HE sent HIS SON into the world to save the world, not just mankind. And finally, we read the following:

- 1Pe 1:18 Forasmuch as ye know that **ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;** 1Pe 1:19 **But with the precious blood of Christ, as of a lamb without blemish and without spot;** 1Pe 1:20 **Who verily was foreordained before the foundation of the world,** but was manifest in these last times for you,

First, YAHSHUA, as a lamb without blemish, represented in various dimensions by all of the “appointed times”, was foreordained before the foundation of the world. This was the plan of ELOHIM. And when was the foundation of the world, as we know it?

- Gen 1:1 In the beginning ELOHIM created the heaven and the earth. Gen 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of ELOHIM moved upon the face of the waters. Gen 1:3 And ELOHIM said, Let there be light: and there was light. Gen 1:4 And ELOHIM saw the light, that *it was* good: and ELOHIM divided the light from the darkness. Gen 1:5 And ELOHIM called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

This was the first day of the world as we have known it. The first two chapters of Genesis describe the creation of the first seven days of creation of this world. Remember, we also know beyond a shadow of doubt that to ELOHIM, a day is as one thousand years, and one thousand years is as one day. As such, I will now present a timeline that will picture the entirety of this period of how the Passover portrays this love for the world by ELOHIM.

ELOHIM established this relationship with the creation week, the Sabbath, the Passover and the Appointed Time of Tabernacles. The following timeline details ELOHIM's fourteen-day plan of salvation.

The 14 Days of Passover	The 7 Days of Creation	The 8 Days of Tabernacles	Daily Timeline
1	1		Day and night
2	2		The Firmament
3	3		Dry earth, seas, grass, seed bearing herb, and trees yielding fruit
4	4		Two great lights to rule the day and the night
5	5		Moving creatures in the waters and fowls in the open firmament of heaven
6	6		Living creatures, cattle, creeping things, and beasts, after their kind; The first man, Adam, created and commanded to fill the earth
7	7	1	1st Sabbath rest ; year of the flood (1,661 years after Adam's birth); all but Noah and his family were destroyed; the earth is replenished by Noah and his sons (the reset of a 7,000-year plan of endurance in temporary tabernacles for the heirs of salvation); day 1 of Tabernacles because of Noah
8	1	2	Day 2 of the replenishment of mankind; day 2 of Tabernacles and the calling out of YAHWEH's/YAHSHUA's saints
9	2	3	Day 3 of the replenishment of mankind; day 3 of Tabernacles and the calling out of YAHWEH's/YAHSHUA's saints
10	3	4	Day 4 of the replenishment of mankind; day 4 of Tabernacles and the calling out of YAHWEH's/YAHSHUA's saints
11	4	5	Day 5 of the replenishment of mankind; day 5 of Tabernacles and the calling out of YAHWEH's/YAHSHUA's saints
12	5	6	Day 6 of the replenishment of mankind; day 6 of Tabernacles and the calling out of YAHWEH's/YAHSHUA's saints
13	6	7	Day 7 of the replenishment of mankind; day 7 of Tabernacles and the calling out of YAHWEH's/YAHSHUA's saints
14	7	8	The final Sabbath rest ; Day 8 of the replenishment of mankind; day 8 of Tabernacles; the 1,000-year reign of YAHSHUA and HIS saints; followed by the 2 nd resurrection and final ingathering.

Once we release our old thoughts taught to us by many who lacked the vision and the desire to be broken and snared, the true theme of ELOHIM's plan, HIS WORD, is clear. From the beginning of HIS creation to HIS new heaven and earth, the plan of ELOHIM was planned around HIS "appointed times", primarily HIS Sabbath and the Passover. The Sabbath is a time of rest and completion. The Passover is a period of cleansing lasting 14 days, not only for mankind, but also for the world, which shall conclude at the end of the second Sabbath yet to come.

This timeline shows two weeks: 1) creation week which ended with creation Sabbath and began the first day of Tabernacles, and 2) salvation week, which shall end with the Last Great Day of this great plan, the Appointed Time of Tabernacles.

We now know that the Appointed Time of Tabernacles is the final "appointed time" of this great plan. We also know beyond a shadow of doubt that to ELOHIM, a day is as one thousand years, and one thousand years is as one day. During the week of creation, ELOHIM used each day to metaphorically create something different. I say metaphorically because this is how ELOHIM chose to present HIS WORD to us, in metaphorical terms.

Notice the first seven days of creation. Metaphorically, each of these first seven days of creation lasted a thousand years. During the first seven thousand years of creation, man was created on the 6th day of this week.

The seven days of creation week were part one of the foundation of the world. Each day represents a different creation that helps make up the world. This phase of the creation ended on a Sabbath. We now understand that the first seven days of Tabernacles, which began on the Sabbath of creation week, represents the seven-year habitation of ELOHIM's saints in their physical tabernacles.

These physical tabernacles shall end at the beginning of the eighth day of Tabernacles, when they inherit their spiritual tabernacles, which is the second and final Sabbath of redemption. However, we still have the Passover, Unleavened Bread and the first seven days of Tabernacles, each to be observed during this second Sabbath. Notice what the prophets also taught us about this second Sabbath.

- Isa 66:15 For, behold, YAHWEH will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. Isa 66:16 **For by fire and by his sword will YAHWEH plead with all flesh: and the slain of YAHWEH shall be many.**
- Isa 66:21 And **I will also take of them for priests and for Levites, saith YAHWEH.** Isa 66:22 **For as the new heavens and the new earth, which I will make, shall remain before me, saith YAHWEH, so shall your seed and your name remain.** Isa 66:23 And **it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith YAHWEH.**

During this “high” Sabbath, all flesh shall bow before YAHWEH “from one new moon to another, and from one Sabbath to another”.

Knowing what we now know about the Sabbath commandment for the remnant of mankind during these 1,000 years, why is there the need for Passover during the eighth day? The Prophet Isaiah's teaches that all flesh must observe the new moons. Well, the Prophet Ezekiel says the following about the new moons during this second Sabbath.

- Eze 45:18 Thus saith ADONAI ELOHIM; **In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:**

- Eze 45:19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

We see that there remains for those in the flesh in those days the need for sin offerings, beginning with the new moons. We read the following earlier about the Passover and Unleavened Bread to be observed during this second Sabbath, the eighth day of Tabernacles.

- Eze 45:21 In the first *month*, **in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten.** Eze 45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. Eze 45:23 And seven days of the feast he shall prepare a burnt offering to YAHWEH, **seven bullocks and seven rams without blemish daily the seven days;** and a kid of the goats daily *for* a sin offering. Eze 45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

For each day of Unleavened Bread during this day, seven unblemished bullocks and rams must be offered. Sin will remain a part of mankind during the millennial reign of YAHSHUA and HIS saints, in spite of Satan having been put away. And remember, under the Old Covenant there was YAHWEH's Passover. Then there is the New Covenant Passover for those covered by YAHSHUA's sacrifice and resurrection. The flesh mankind existing during the millennial reign will not be under the New Covenant, but a covenant of peace.

This is why there shall be a need for Unleavened Bread to remain applicable, along with the Passover. Seems as though ELOHIM thought of it all, doesn't it?

We read in Zechariah 14:16-19 how that the remnant of “all the nations which came against Jerusalem shall even go up from year to year to worship the King, YAHWEH of hosts, and to keep the feast of tabernacles” (the first seven days only).

We also read in the 11th chapter of Isaiah earlier of how those that remain in their physical tabernacles will exist “in that day”. The entire eighth chapter of Zechariah further provides vital details of life during this time for those who remain in the physical tabernacles. We read earlier how that the Ezekiel 45:25 explains the sin offering and the burnt offering that shall occur during the seven-day Feast of Tabernacles during this second Sabbath.

A similar sin offering as that for Unleavened Bread must be offered for the seven days required for Tabernacles. As said earlier, we see there will no longer be an eighth day observed during the reign of YAHSUA and HIS saints, because this day represents the salvation of YAHSUA's saints (those washed in the blood of the LAMB) and HIS reign on the earth.

This is crucial to our understanding. Under the Old Covenant, an unblemished lamb was sacrificed at Passover. That lamb pictured the sacrifice of the LAMB of ELOHIM, YAHSUA. The LAMB was only offered once. This is why those “appointed times” observed during these times will reactivate the Old Covenant protocols of blood sacrifices and the physical circumcision, yet, with bullocks and rams and not lambs.

During the eighth day, there will be no lamb sacrificed on the Passover. Yet, we know that as long as there is flesh, blood is required for redemption.

Because mankind shall remain on the earth in their physical tabernacles, there must be a mechanism that will allow their sins to be passed over in a manner that will allow a temporary form of redemption until the second resurrection. As a result, **the Passover cannot be fulfilled until the completion of the eighth day.**

However, there exists a major consideration that must be understood. According to the timetable, the seven years of tabernacles began on the Sabbath of creation week. Yet, we all know that Adam and his wife were created on the sixth day of creation week, not the Sabbath day. As such, it would seem reasonable that the seven-year period of tabernacles in the flesh would begin with Adam on the sixth day.

Some ministers assert that the seven-thousand-year existence of mankind in the flesh should begin with Adam on the sixth day, which would result in a twelve-day plan. However, there are a few considerations that must be presented. Adam's commission, read earlier in Genesis 1:28, was to "fill" the earth with mankind, not to replenish as some Bible versions have translated it.

In the chart of the first seven days of creation, I note that between Adam's birth and the flood is 1,661 years (my computation), based on the timetables for Adam's lineage provided to us by ELOHIM. Well, why was the flood necessary in the first place?

- Gen 6:5 And ELOHIM saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Gen 6:6 And it repented YAHWEH that he had made man on the earth, and it grieved him at his heart. Gen 6:7 And YAHWEH said, **I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.**

ELOHIM saw the wickedness of HIS prize creation. In fact, the extent of that wickedness led YAHWEH to say that HE would destroy man from the face of the earth. This had to be some serious wickedness. And, this is the key to understanding the seven-year plan for the saints. With the flood, man was destroyed, except for one man and his family.

- Gen 6:8 But **Noah found grace in the eyes of YAHWEH.**

Noah and his family, along with the other species he was commanded to carry into the ark, were spared the destruction of the flood. After the flood, we read how that Noah was commissioned to replenish the earth in Genesis 9:1. As such we know that ELOHIM decided to reestablish, or reset HIS plan with a new line of mankind, beginning with Noah.

Had Adam and his initial lineage walked in obedience to ELOHIM's commandments, the seven-year plan of salvation would have started with Adam. There had been no mankind prior to Adam, which is why I earlier concluded that "fill" was probably a more accurate translation where Adam was concerned. Because of the wickedness and ultimate destruction of Adam's lineage, ELOHIM reset the plan to "replenish" the earth with Noah and his family.

What does this have to do with Appointed Time of Tabernacles you're probably asking yourself? Well remember, the first seven days of Tabernacles represents the "called-out ones" from Noah until the first resurrection existing in physical booths, physical tabernacles, enduring until their end. This endurance period began on the Sabbath of creation with Noah, after the flood. The first seven days of the Appointed Time of Tabernacles pictures those who are drawn, called, and chosen of CHRIST, living in physical tabernacles for seven days, or seven thousand years, beginning with creation Sabbath.

All that exist in modernity are from the lineage of Noah. “Called-out ones” are required to endure until the end, right. Well, this too is metaphoric and dual in nature.

The Apostle Paul informed us in 1 Corinthians 14:22 that “in Adam all die”, yet all shall “be made alive”. This is metaphoric in that not all share the same hope timetable. Verse 23 taught us that all made alive has an order; i.e., “every man in his own order”.

The plan begins with CHRIST, the FIRST FRUITS of the resurrection of man from a natural body (tabernacle of flesh) to a “spiritual body” (heavenly tabernacle), to be followed by “they that are CHRIST’s at HIS coming”. And this is the duality of those “that are CHRIST’s, the “end” that occurs “at HIS coming”.

The Book of Hebrews shares additional light to this dual plan of salvation.

- Heb 9:27 And as it is appointed unto men once to die, but after this the judgment: Heb 9:28 So **Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

The plan is metaphoric in that not “all” are made alive simultaneously, “at HIS coming”. The eighth day of Tabernacles is the day that CHRIST “shall he appear the second time without sin unto salvation” to those that are HIS. All mankind will die and be judged, but not at the same time. For those that are CHRIST’s, the judgement is now.

- 1Pe 4:17 **For the time is come that judgement must begin at the house of ELOHIM:** and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of ELOHIM?

If they endure until the end, the first death, at the first resurrection they shall inherit their salvation at CHRIST's second appearance. As we read earlier, all others must wait to see CHRIST, as HE is, after this day, this one thousand years of peace without the influence of Satan (Revelations 20:7-8).

The fact that Satan shall be released at the end of the one thousand years is just another reason why I do not understand how so many have somehow associated him being put away prior to this time with the Appointed Time of Atonement.

The Atonement is a time of reconciliation between "the first fruits" of mankind to their ELOHIM. Now, he is released to once again tempt those that remain in the flesh at this point in time, before he is sent to the Lake of Fire.

And then, we also read in Revelation 20:12-15 of the events representing "the end" for all those that existed from the foundation of the world who were not "CHRIST's. They were not under HIS blood and were not partakers of HIS Passover, which is why during the one thousand years, the Old Covenant Passover and blood sacrifices will once again be observed.

This is why the blood of seven bullocks shall be required during seven days of Unleavened Bread and Tabernacles during the eighth day. The timetable for these began with the covenant with the COY. Their seven-day tabernacling in physical booths shall end with the conclusion of the eighth day Sabbath of the Appointed Time of Tabernacles, along with the remnant of the COY. This also is why there are 14 days of creation, and why the period of Passover continues throughout the eighth day. The creation transition for all mankind will not be fulfilled until the end of this 14-day, or 14,000-year period.

Earlier I presented the first seven years of creation, ending with the Sabbath on which ELOHIM rested from HIS works. The plan of salvation is a two-part plan based on the fourteen days of Passover. The first part of the plan, the seven days of creation, overlaps with the second part with the Sabbath of creation week representing the first day of the Appointed Time of Tabernacles, a Sabbath. The second part is an eight-day plan which begins with the Sabbath, the seventh day of creation week, part one of the plan. This part two coincides with the eight days of Tabernacles, which begins with the Sabbath of creation week and ends with the eighth-day Sabbath of Tabernacles; the Last Great Day.

This is why fourteen lambs were sacrificed on each of the first seven days of the Appointed Time of Tabernacles, the Feast.

This also represents the seven days, or seven thousand years that the first fruits of YAHWEH/YAHSHUA would dwell in the flesh. The final days of this “appointed time” concludes with the final Sabbath, the eighth day. Notice the consistency of the WOE.

This eighth day Sabbath rest, when the first fruits receive their crowns as YAHSHUA returns, coincides with another “appointed time”, which we read of earlier, the Jubilee. We read in Leviticus 25:9 how that “Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, **in the day of atonement shall ye make the trumpet sound throughout all your land**”.

In Leviticus 25:10 we read “And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you”.

In the Year of Jubilee, on the Day of Atonement, the trumpet shall sound with the return of YAHSHUA to establish HIS Kingdom.

This will be the ultimate Jubilee, when not only the first fruits pictured by the Feast of Weeks, but those whose names were entered into the Book of Life prior to Noah, will receive their reward. Let's understand something else.

For the first fruits of YAHWEH/YAHSHUA, they will dwell in the flesh for seven days. On the eighth day they shall be changed into their spiritual bodies.

However, all who were not entered into the Book of Life prior to the eighth day will finally get their opportunity to be entered into the Book of Life, shortly after the end of the eighth day.

What a glorious and complete plan of salvation ELOHIM created for HIS prized creation. I pray that you are truly beginning to see it.

This is the 1,000-year reign of YAHSHUA and HIS saints. The entire physical realm of mankind living during this period must keep the seven-day Feast of Tabernacles.

However, there will be a difference. We previously read how the Prophet Ezekiel wrote that the eighth day is not observed during this time. And, unlike the original Feast of Tabernacles, when fourteen unblemished lambs were offered, during this future time, only seven unblemished bullocks are to be offered each day. Why?

This is because repentance and endurance during this eighth day of the Appointed Time of Tabernacles shall be all about the salvation of the remnant of mankind that were not washed by the blood of the LAMB prior to the first resurrection, which will occur at the very beginning of this day. This remnant will now have to offer the same number of lambs that the COY were required to offer for Unleavened Bread, Weeks, Trumpets, Atonement, and the eighth day.

They shall offer their seven bullocks right up until their judgement as they shall appear before that great white throne.

In my chart, notice that

ELOHIM is all-loving to this world, and in particular to THEIR prize creation. This plan evidences that love, allowing for all to come to the knowledge of the truth and have the opportunity to live forever in THEIR final Kingdom, the Kingdom of ELOHIM.

5. Conclusion

My Brothers and Sisters, isn't the ELOHIM of Yisrael truly omnipotent. Isn't HE gracious and merciful to allow us to see this great and awesome plan of salvation? Why would anyone want to discredit it by changing it?

Even though YAHSHUA will then be reigning with HIS saints, flesh and blood mankind will exist on the earth "in that day". However, the plan of salvation ends with the second resurrection, when all these still dwelling in the flesh, along with everyone who did not rise in the first resurrection, will finally have the Books opened to them. This will occur as the 14-day period of Passover comes to its conclusion.

Let's now look at the events that follow YAHSHUA's 1,000-year reign.

- Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from ELOHIM out of heaven, prepared as a bride adorned for her husband. Rev 21:3 And I heard a great voice out of heaven saying, **Behold, the tabernacle of ELOHIM is with men, and he will dwell with them, and they shall be his people, and ELOHIM himself shall be with them, and be their ELOHIM.** Rev 21:4 And ELOHIM shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. Rev 21:7 He that overcometh shall inherit all things; and I will be his ELOHIM, and he shall be my son.

Well, to begin with, when we discuss the plan of salvation, we typically speak of it only as it applies to what we see as ELOHIM's prized creation, mankind. Yet, we fail to see that while mankind has been given the greater potential, he is only a part of ELOHIM's plan. HIS plan is for all of the earth. We read in 1Peter 1:19-20 earlier as the Apostle taught us how that "called-out ones" have been redeemed by the "precious blood of CHRIST". We know that HE was "as a LAMB without blemish". Yet, HE was "foreordained before the foundation of the world", meaning HE was foreknown.

When was the foundation of the world? Was it not at the beginning of what we know to be the week of creation, according to the WOE?

As such, it was YAHWEH's role as CHRIST, the "LAMB without blemish", that was foreknown from the very beginning. ELOHIM's plan of salvation for this world was conceived founded upon the redemptive blood of the LAMB of ELOHIM. We read the words of probably the most quoted verse of the New Covenant; Yochanon 3:16 and 17, that it was not only ELOHIM's plan that HIS SON should save mankind. It was also that "the world through HIM might be saved". If we take a step backwards and revisit several other scriptures in their context, we should see these thoughts about the world richly amplified.

- Joh 6:33 For the bread of ELOHIM is he which cometh down from heaven, and giveth life unto the world. Act 15:18 Known unto ELOHIM are all his works from the beginning of the world.

CHRIST came down from heaven to give life to the world, not just man. Do we ever really fully grasp the following words by YAHSHUA?

- Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Mat 24:35 Heaven and earth shall pass away, but my words shall not pass away.

What is the world? Is it not both the heavens and earth? As such, the plan of salvation would also be all about the restoration of the world, the heavens and the earth, as well as mankind.

There is much more to learn about this plan of salvation. I tried to provide to you some of the basics. I pray we continue to grow in our knowledge and understanding of it while working together each and every day to become the unblemished church that will rise to meet HIM when HE comes.

So, let us pray that as we grow in our knowledge, we continue in our hope for the entire world.

Remember, this plan of salvation is a lesson in basic Biblical arithmetic of 14,000 years, which represents two prophetic weeks, pictured on the fourteenth day of each year by YAHWEH/YAHSHUA's Passover, which shall be fulfilled shortly after the "last great day", the eighth-day Sabbath of the Appointed Time of Tabernacles.

Those who will humble themselves will see!

SHALOM!