

The following Scripture passages are offered to aid beginning fellowships. The readings and commentary for this week are more in line with what has become usual; for the following will most likely be familiar observations. The concept behind this Sabbath's selection is the Feast of Trumpets.

Sabbath Reading

For the Feast of Trumpets, September 29, 2011

The person conducting the High Sabbath service should open services with two or three hymns, or psalms, followed by an opening prayer acknowledging that two or three (or more) are gathered together in Christ Jesus' name, and inviting the Lord to be with them.

And the LORD spoke to Moses, saying, "Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation." (Lev 23:23–25)

1.

Three seasons a year, male Israelites were to appear before the Lord:

Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed. Every man shall give as he is able, according to the blessing of the LORD your God that he has given you. (Deut 16:16–17 — also Ex 23:14–17 & 34:23)

Angels are to appear before the Lord on specific times:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. (Job 1:6)

Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. (Job 2:1)

The Feast of Trumpets is not specifically listed as a time when circumcised males were to appear before the Lord, but is included under "the Feast of Ingathering," the Feast celebrating the conclusion of the harvest, the revolution

of the year, not when a new year begins, but when the planting for the spring barley harvest shall begin. For with the Last Great Day, the conclusion of the harvest of God occurs, with the Last Great Day representing the great White Throne Judgment that follows the Thousand Years of the Son of Man's rule over humankind ... in Scripture, barley is planted in the year before it is harvested. Those holy ones who have truly been born anew as sons of God—as sons born out of season—live to their majority, and often live most of their lives fully in a world that is not theirs; live in this age that is under the dominion of the prince of this world. The turning of the yearly calendar on the 1st of *Aviv* is not noted or celebrated (is not a High Sabbath); for the spiritual birth of the holy ones in fleshly bodies that remain ruled by sin and death is a small thing in this world although not a small thing in heaven. Rather, it is the Passover that's celebrated for the Passover commemorates the liberation of the circumcised Israelite from bondage, with this physical liberation of Israel from slavery in Egypt forming the lifeless shadow and type of the liberation of the holy ones from indwelling sin and death at the Second Passover.

The Apostle John used the linguistic icon translated as the *Passover* to reference the 15th day of *Aviv* (see John 12:1), and the expression translated as *the Passover was at hand* to reference the entire period when circumcised males were in Jerusalem (see John 6:4 & John 11:55); thus the icon *Passover* is context-specific and can generally be substituted for the celebration of the Feast of Unleavened Bread, with the Feast of Unleavened Bread being narrowly descriptive of the 15th day through the 22nd day of *Aviv* and broadly descriptive of the period extending from before the paschal lamb is selected on the 10th day of *Aviv* to after the last high Sabbath of the Feast of Unleavened Bread. And John's use of the expression, *the Passover was at hand*, was probably representative of Galilean usage; for a male Israelite living outside of Judea would, most likely, travel by foot for several days before arriving in Jerusalem to appear before the Lord during the Feast of Unleavened Bread. Certainly travel time as well as the Feast of Unleavened Bread itself would be time spent away from home, with a single linguistic icon used to represent this entire period.

The anticipatory time a male Israelite spent going to Jerusalem [the return trip is of much less significance] symbolically represents the Christian life lived in this present era, with the spiritual birth of the son of God being an outwardly unremarkable event in this world ... do a person's neighbors really care that a person is drawn from this world by the Father (John 6:44) and given the earnest of eternal life through receipt of a second breath of life? The person has grown to his or her majority as a son of disobedience (Eph 2:1–2), consigned to disobedience (Rom 11:32), and has usually run to riot with friends and acquaintances, who don't understand outward changes of behavior when a person begins to walk as Jesus walked, using the Law lawfully as a roadmap leading the person into the presence of God. The neighbors simply think the person has become kooky, but this person will now become part of the harvest of firstfruits—represented by the barley harvest of Judean hillsides—with *the Passover being at hand* broadly representing the duration of this Christian's walk in Christ's footsteps, and the First Unleavened [the 14th of *Aviv*] narrowly

representing the period between when the spirit was given on the 18th day of *Aviv* 31 CE (John 20:22) until the Second Passover liberation of Israel.

In this world, the *revolution of the year* does not mark the beginning of a new year, but the end of the two grain harvests of Judean hillsides ... the beginning of the new year must wait until spring, shortly before the barley is ready to harvest. For human beings can live their entire lives in this present evil age without being called by God—a person can spend a lifetime as a son of disobedience. There is no promise that God will call a person to be one of the firstfruits. Rather, the promise of judgment comes on the Last Great Day for the majority of humanity, with this judgment day coming in the following “year” from when a person humanly lived; coming at the end of the Thousand Years that are described as *the Millennium*.

This present evil world is represented by *one year*, and the following year is represented as Christ Jesus’ millennial reign when every person will be humanly born filled-with and empowered by the breath of God. Hence, the beginning of the following year is a time of celebration—but the *following year* is never *this year*. And as disciples, Christians presently are and will for a while continue to be humanly born in this year, then born anew in the spring of the *following year*. For as long as human beings are born consigned to disobedience, they are born in *this year*, the old year; they are born before the new year, the *following year* begins.

Every person glorified when Christ Jesus returns as the Messiah is numbered among the firstfruits; i.e., a person *planted* in the previous year but harvested in the *new year*, or *following year*. The revolution of the year begins with judgment coming upon the person, upon the firstfruits prior to the coming of the Messiah, and upon the remainder of humanity on the Last Great Day, the great White Throne Judgment.

The above is easy to understand once the person is born of God as a son: spiritually, a year isn’t defined by calendar days, but by who rules over the person. For as long as the present prince of this world rules over the person, the person lives in *this year*, the old year, but when Christ Jesus rules over the person, the person lives under judgment in the *new year*, or following year. And the turning of the year is not an event to be celebrated in this world where the celebration would attract the Adversary’s attention and cause Christ Jesus to remember His crucifixion: there would be no turning of the year if it were not for Calvary.

The practice of Pharisees in the past and of rabbinical Judaism today to begin the year on the 1st day of Tishri—the Feast of Trumpets—comes from Judaism’s rejection of Christ Jesus as the Messiah, a rejection that predates Jesus’ human birth and a rejection that goes back at least to the period when Judaism began to kill the *Azazel*. Hence, genuine disciples will **never** use Judaism’s calendar to establish when High Sabbaths occur. Only false disciples use rabbinical Judaism’s calculated calendar.

The new year begins with the first sighted new moon crescent observed after the spring equinox, regardless of which hemisphere the Christian lives. Hence, in the southern hemisphere, the new year begins, with the First Unleavened to occur the evening before the full moon and the Feast of Unleavened Bread to begin with

the full moon. And in numbering the year, which is of slight importance—the world's common numbering of the years works satisfactory—the southern hemisphere will be six months behind the northern hemisphere in which Christ was crucified.

Christ is not a respecter of persons: disciples in the southern hemisphere will cover their transgressions by drinking from the Cup on the First Unleavened this year, with the First Unleavened to occur before the Last Great Day occurs in the northern hemisphere ... the disciple who will not afflict his soul by fasting on *Yom Kipporim* in the northern hemisphere and by eating the bread of affliction in the southern hemisphere cuts him or herself off from Christ Jesus. Yes, this will have disciples out of sync with each other, a situation that is remedied in the *following year* when, according to the prophet Ezekiel, the same offerings are made during the Feast of Unleavened Bread as are made during the Feast of Tabernacles:

In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten. On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. And on the seven days of the festival he shall provide as a burnt offering to the LORD seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering. And he shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah. In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil. (Ezek 45:21–25)

The setting of Ezekiel's vision is the Millennium. Animal sacrifices will have resumed; for Christ Jesus will no longer be bearing the sins of Israel as the reality of the *Azazel*. And the 1st day of the first month shall be celebrated:

Thus says the Lord GOD: In the first month, on the first day of the month, you shall take a bull from the herd without blemish, and purify the sanctuary. The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. You shall do the same on the seventh day of the month for anyone who has sinned through error or ignorance; so you shall make atonement for the temple. (Ezek 45:18–20)

Note: the making of atonement that presently occurs on the 10th day of the seventh month [Tishri] shall be represented in the spring of the year on the 1st day and the 7th day of the first month [Aviv] ... *Yom Kipporim* represents the compression of the Passover season into a single day, with the sacrifice of the bull for the high priest representing the *death* of the Logos when He entered His creation, not as Himself, but as His only Son, Jesus the Nazarene, and with the two goats that represent Israel's sin offering representing the death of Jesus at Calvary [the goat sacrificed on the altar] and the glorified Jesus bearing the sins of Israel in heaven [the *Azazel*]. Today, Christians as the Body of Christ are the temple: the temple represents Christ, Head and Body. Thus, in the Millennium the temple will continue to represent Christ and must be kept pure, which is why

anyone who sins through error or ignorance pollutes the temple so atonement must be made for the temple.

When the Passover season is compressed into a single day, and when in the Millennium sacrifice will be made on the 1st day of the first month, the Ingathering season when circumcised males were to appear before the Lord becomes inclusive of the 1st day of the seventh month as well as the 10th day of the seventh month.

The 10th day of the month (every month) has been the day of selection: once the Millennium begins, there will no longer be a selection of Israelites. All of the world will have been baptized in spirit [the breath of God] and will be one with the Father and the Son. Thus, the 10th day loses significance and the 1st day and 7th day of the first month gain significance; for sons are to be circumcised on the eighth day (Gen 17:12), the physical representation of the day following when hearts are cleansed by faith ... hearts are symbolically cleansed by faith on the 7th day of the first month, with the 1st day of the first month representing when the disciple is born of God as a son [when the disciple receives the Holy Spirit].

All of the world is baptized in the breath of God on the doubled day 1260 of the seven endtime years of tribulation; the world is baptized in spirit and born anew *before* the Millennium begins, with the Feast of Trumpets marking/denoting when the Millennium begins. Therefore, for humankind the 1st day of the first month of the *following year* occurs before the Millennium begins; occurs when dominion over the single kingdom of this world is taken from the Adversary and his ruling hierarchy and given to the Son of Man (see Dan 7:9–14; Rev 11:15–18). The Adversary and his angels are, at this time, cast to the earth [cast into the creation] where they are doomed to die. But again, because God is not a respecter of person and because sons of God must overcome the Adversary (which genuine disciples in this era have been about doing since being born of God, with some overcoming the Adversary and some failing to do so), the third portion of humankind (from Zech 13:9) that is born of God as sons when the world is baptized in spirit must, for 1260 days, overcome the Adversary, the reason why the Millennium cannot begin when the kingdom is given to the Son of Man. Then after a thousand years, those human beings born during the Millennium must also overcome the adversary when he is loosed for a short while (another 1260 days) before the great White Throne Judgment occurs.

In the Millennium, every person will be born filled-with and empowered by the spirit/breath of God; hence, the 1st day of the first month shall be a time of remembrance, of sacrifice. It is not today a time of public remembrance for too often genuine disciples don't even know when they were initially born of God as a son—a human child doesn't remember the day of his or her birth, and neither do sons of God. What they remember is when they began the journey of faith through which they cleansed their hearts so that their hearts could be circumcised.

However, everyone alive will remember when the Millennium begins/began, with this event commemorated by the blowing of trumpets.

2.

The question is, today, are Christians also to appear before the Lord at appointed times? Are Christians to appear before the Lord on three seasons: Passover, Pentecost, and Tabernacles? And if Christians are to appear these three times a year, where are they to appear?

Paul wrote, “These went on ahead and were waiting for us at Troas, but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days” (Acts 20:5–6) ... Paul kept the days of Unleavened Bread, the first of the three times a year when Israel was to appear before the Lord, but he kept the Feast at Philippi, not at Jerusalem. And it is in Paul not going to Jerusalem as he would have done as a Pharisee that endtime disciples see the realization that they are the present temple of God (1 Cor 3:16–17; 2 Cor 6:16). They need to go nowhere to appear before the Lord; for Jesus told His disciples,

Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them. (Matt 18:18–20)

Can Jesus’ disciples loose the requirement that Israelites appear before the Lord three times a year? Can His disciples change the day on which the Sabbath occurs? Can His disciples enter into the Lord’s presence on the day after the Sabbath? And exactly who are Jesus’ disciples, *the many* that took offense when Jesus said that His disciples must eat His body and drink His blood (see John 6:60)? Are these *many* able to bind and loose things on earth and in heaven?

It wasn’t antagonistic Pharisees that took offense when Jesus said,

I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day. (John 6:35–40)

The crowd that followed Jesus were disciples—and the crowd grumbled because He said, “I am the bread that came down from heaven” (John 6:41), and this crowd were all *disciples*.

If I, as a Christian, give someone authority to speak in my name, I expect this someone to faithfully represent me, doing my will and my bidding. I would not expect this someone to change everything I represent. For if this someone began to undo what I have done and have said, I’m going to quickly remove his or her authority to speak for me ... Christ Jesus removed Christendom’s authority to speak for Him by allowing His spiritual Body to die as His physical body had died—

Christian orthodoxy has no more authority to speak for Christ than the Adversary has to speak for Christ.

To shorten what could become a long message, Christians born of God as sons that walk as their elder brother Christ Jesus walked will appear this day, the Feast of Trumpets, 2011, before God. They will fast on *Yom Kipporim*, and they will keep Tabernacles [the Feast of Ingathering] wherever two or three are gathered together in Jesus' name. Then, they will keep the Last Great Day, expecting nothing, expecting everything.

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*The person conducting the Sabbath service should
close services with two hymns, or psalms,
followed by a prayer asking God's dismissal.*

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