

The following article is taken from Chapter 1 of *The Mystery of God*.

GOD'S BLUEPRINT: HOLY DAYS

Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not one dot or one mark will pass from the Law until all be fulfilled.

—Christ (Matt. 5:17, 18)

God made it known by His prophets that there would be a Savior for mankind. Every prophet—from Moses to Malachi—prophesied of the Anointed One: the Son of God. And yet, alongside this crystal-clear declaration of the coming Messiah, God had hidden a mystery. And after Christ rose from the dead, He could reveal the mystery of God—and He did.

Christ's Prophecy

Following His Resurrection, Christ issued this prophecy:

He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me.” (Luke 24:44)

The obvious question is as follows: What must be fulfilled, that is “written in the Law of Moses and in the Prophets and in the Psalms” concerning Christ?

From the Book of Acts to the Book of Revelation, Christ directed His disciples to quote prophecies in “the Law of Moses and in the Prophets and in the Psalms.” By doing so, Christ revealed the mystery of God, and the fulfillment of prophecy—both present tense and future tense.

That said, this book addresses the following:

1. Why did God conceal this mystery?
2. Where in Scripture did God conceal this mystery?
3. Where in Scripture did our Lord reveal this mystery?

This text begins with the apostle Paul.

Paul: First Corinthians

To the apostle Paul, Christ revealed why God had hidden a mystery:

[W]e speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the ages for our glory. None of the rulers of this age knew it. For had they known it, they would not have crucified the Lord of glory. (1 Cor. 2:7, 8)

Here in First Corinthians, Paul revealed the precious nature of the mystery: Had the rulers of spiritual darkness known it, “they would not have crucified the Lord of glory.”

And the question that must be addressed—and frankly should be addressed by every pastor, every priest, and every theologian—is this: What is the mystery of God that Christ revealed to Paul in this letter, First Corinthians?

Fast forward to Chapter 15. Paul wrote:

Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead [in Christ] will be raised imperishable, and we [alive in Christ] shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. (1 Cor. 15:51–53)

“Lo! I tell you a mystery.”

Here, Paul revealed a mystery once hidden in God: At a future time—when the last trumpet sounds—those who died in Christ will be resurrected to receive imperishable bodies, and those who are alive in Christ will be transformed immortal. Christ shall take natural bodies of flesh and blood and transform them into eternal, spiritual, glorified bodies, fashioned in the image of His glorious body. Had the rulers of spiritual darkness known this mystery, “they would not have crucified the Lord of glory.”

God turned the tables on spiritual darkness with a mystery.

God ordained this mystery before the ages for our glory.

“Glory” is our future glorification with Christ.

When Paul issued this prophecy of future glorification, he prophesied that Christ would transform His kingdom at the sound of the last trumpet. By referencing the last trumpet, Paul referenced the foundation of the mystery: the Law of Moses.

How?

Without question, the last trumpet sounds on the fifth holy day in the Law: the Feast of Trumpets.

How do we know unmistakably that Paul's reference to the last trumpet is referring to the Law of Moses and the Feast of Trumpets?

The answer is found in the context of Paul's letter: the holy days.

Paul's letter (First Corinthians) referenced the first four holy days on God's (Hebrew) calendar. Thus, the context of the last trumpet is the next holy day, the fifth holy day: the Feast of Trumpets.

In this letter, Paul revealed that Christ fulfilled the prophecies (the mystery) once hidden in the first four holy days: Christ is our Passover Lamb (that cleanses sin); Christ is our bread of life (divine revelation to transform the mind); Christ is our first fruits from the dead (rescuing us from the power of death); Christ is our baptizer (baptizing us with the Holy Spirit). Paul referenced the first four holy days—the spring holy days—that correspond to our salvation in Christ.

And Paul revealed that Christ will fulfill the next holy day, the fifth holy day—the Feast of Trumpets—with His second appearance. In essence, the Feast of Trumpets foreshadows the coming glorification of Christ's church.

It's the mystery in the Law—revealed.

In his letter, Paul referenced God's blueprint for our salvation and glorification: the first five holy days. And these holy days are seen in the following Scriptures from First Corinthians:

Passover

For Christ, our Passover lamb, has been sacrificed. (1 Cor. 5:7)

Feast of Unleavened Bread

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (1 Cor. 11:26)

Feast of First Fruits

But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. (1 Cor. 15:20–23)

Feast of Weeks (Pentecost)

For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. (1 Cor. 12:13)

Feast of Trumpets

Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. (1 Cor. 15:51, 52)

The first five holy days are found in First Corinthians because together they speak of our complete salvation: salvation by the baptism of the Holy Spirit, and glorification at Christ's appearance.

Why else would Paul speak of the holy days and the mystery of God in a letter to the church unless the holy days applied to the mystery of God and the church?

Paul referred to Old Testament holy days in a letter to Christ's church for one reason: to reveal the mystery of the church once hidden in the Law. The mystery of God—once hidden in the holy days—foreshadowed glory: the creation of Christ's kingdom and the future glorification of His kingdom. Had Satan and the rulers of darkness known this mystery, they never would have crucified the Son of God—and we wouldn't have the perfect sacrifice for sin, nor would we have our hope of glory.

The Mystery: The Law

God concealed the salvation and glorification of Christ's kingdom in the shadow of the Law. This unmistakable revelation of the mystery is also seen in the following Scriptures:

Christ was offered once to bear the sins of many, and He will appear a second time, not to bear sin but to save those who eagerly wait for Him. For the law is a shadow of the good things to come. (Heb. 9:28; 10:1)

Firstly, "Christ was offered once to bear the sins of many." God offered His unblemished Lamb as the perfect sacrifice for sin. Our response is to accept that sacrifice for our sins. God's response is to cleanse us, grant His righteousness, and fill us with the Holy Spirit, bringing forth salvation (Christ in you).

Secondly, "He [Christ] will appear a second time, not to bear sin but to save those who eagerly wait for Him." Those who accept Him are those who eagerly wait for Him; they will receive glorification when He appears (our hope of glory). (To be "saved" in the future is to be glorified.)

Finally, salvation and glorification were once hidden in the Law: "For the law is a shadow of the good things to come."

This shadow in the Law has been unveiled for us. In First Corinthians, Paul revealed the mystery in the holy days. And in Colossians, Paul revealed the glorious riches of the mystery. Paul wrote:

I [Paul] have become [the church's] servant by the commission God gave me to present to you the word of God in its fullness—the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord's people. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory. (Col. 1:25–27)

Paul continued his letter by connecting the mystery to the shadows in the Law. Paul began by beseeching us to receive God's mystery:

[R]eceive all the riches and assurance of full understanding, and knowledge of the mystery of God, both of the Father and of Christ.... Therefore let no one judge you regarding food, or drink, or in respect of a holy day or new moon or sabbath days. These are shadows of things to come, but the substance belongs to Christ. (Col. 2:2,16, 17)

Paul connected the glorious riches of the mystery to the Law—but first, Paul established an important truth: We are not to be judged by the Law. Why? As Christ fulfilled the Old Covenant and the ceremonial devotions of the Law, we are not to be judged by the Law.

Yet, in the same breath, Paul warned against shredding the Law because contained in the Law “are shadows [prophecies] of things to come.” And as Christ is the “substance” of the “shadows,” He will personally fulfill the prophecies of our coming glorification once hidden in the shadows of the Law.

How?

Paul spoke of the new moon.

Paul also spoke of the holy days.

And there is only one holy day that begins with the appearance of the new moon: the Feast of Trumpets. (For this reason, the Feast of Trumpets is also known as the “Feast of the New Moon.”)

The mystery of God— “the word of God in its fullness”—is ours to grasp.

Through Paul, we know the glorious riches of the mystery, and we know the connection to the shadows in the Law: “Christ in you” means salvation in Christ, because “Christ [the Passover Lamb] was offered once to bear the sins of many,” and our “hope of glory” means future glorification, for, “He will appear a second time, not to bear sin but to save those who eagerly wait for Him.”

And when He does appear, the “perishable nature [the dead in Christ]” will put on “the imperishable,” and the “mortal nature [those alive in Christ]” will put

on “immortality.” And all this was once a mystery, hidden in the blast of “the last trumpet,” and hidden in the “shadow” of the “new moon,” and hidden in the next “holy day”: the Feast of the New Moon. “For the law is a shadow of the good things to come.”

Hebrew Language: Holy Days

Looking back in time, we understand that shadows in the holy days projected forward in time. This projection is reflected in the Hebrew language.

Firstly, these holy days are known as “feasts of the Lord” (Lev. 23:2), (not feasts of the Jews). Secondly, a “feast” (Hebrew: *Moed*²) means a festival that has an “appointed time.” It also means a festival that is a “signal” for what is appointed beforehand (by God). In other words, these holy days were not only physical celebrations, but they also foreshadowed (signaled) what Christ would accomplish on the actual holy days.

This book expounds upon all seven holy days by addressing the following: Christ fulfilled the first four holy days (the spring holy days) with His first coming to Israel, and He shall fulfill the final three holy days (the fall holy days) with His second revelation (appearing) for the church and Israel.

The Mystery: Seven Holy Days

Hidden within God was His blueprint to save mankind through the work of His Son. In Revelation, Christ revealed to John the mystery once hidden in God’s mind: Jesus was “the Lamb who was slain from the foundation of the world” (Rev. 13:8). And Paul added this revelation:

This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. (2 Tim. 1:9, 10)

From the founding of the world, our Creator had a vision: Christ’s sacrifice would bring forth a new kingdom—and immortality. The Law of Moses foreshadowed all of this. The holy days not only provide insight on what shall be for Christ’s kingdom, but also for Israel and the world.

The seven holy days and their corresponding prophecies are as follows:

Spring Holy Days

1. Passover: The Lamb of God crucified on Passover
2. Feast of Unleavened Bread: Christ in the Burial Tomb

3. Feast of First Fruits: Christ Resurrected
4. Feast of Weeks (Pentecost): Holy Spirit sent to the Disciples

Fall Holy Days

5. Feast of Trumpets: The Rapture of Christ's Church
6. Day of Atonement: The Apocalypse and Israel's Atonement
7. Feast of Tabernacles: The Millennial Kingdom

The Spring Holy Days

God's plan began with Christ's first coming: His death, burial, Resurrection, and sending the Holy Spirit. These four events correspond to the first four holy days in the Law. With His first coming, Jesus fulfilled them.

Jesus, the "Lamb of God" (John 1:29), was sacrificed on Passover.

Jesus was in the burial tomb on the Feast of Unleavened Bread.

Jesus was resurrected from the dead on the Feast of First Fruits.

Finally, Christ sent the Holy Spirit to His disciples on the Feast of Weeks (Pentecost), which was fifty days after the Resurrection.

These events occurred as appointed by God.

The plan to rescue mankind (through Christ) has a precedent: God's rescue of the Hebrews from Egypt (through Moses). The parallel to the original Passover is unmistakable: Just as the blood of the Passover lambs saved the Hebrews from (physical) death, so the blood of God's Passover Lamb would save Christ's followers from (eternal) death.

Passover

The historical saga began with the children of Israel being slaves to Pharaoh of Egypt, who, despite nine plagues brought upon him and his people, refused to let the Hebrews leave. Thus, God told Moses:

I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the LORD. The blood shall be to you for a sign on the houses where you are. And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you* when I smite the land of Egypt. (Exod. 12:12, 13)

The Hebrews would be spared death if they sprinkled the blood of the sacrificial lambs on the doorposts of their homes. The angel of death would see the blood and pass over their dwellings.

To mark this event for future generations, God gave Moses the first holy day, Passover:

The LORD said to Moses and Aaron in Egypt, “This month is to be for you the first month [*Nisan*], the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight [Hebrew: 3:00 p.m.].” (Exod. 12:1–3, 6)

According to the Law, the sacrificial lamb had to be slain at “twilight,” which is a reference to the exact midpoint between our 12:00 p.m. and 6:00 p.m.—which is 3:00 p.m.³ This is the precise moment Christ “gave up His Spirit” (Matt. 27:50). Herein, Christ fulfilled the Law and the prophecy contained within it.

If Jesus didn’t fulfill the Law, then He wasn’t the Anointed One. There is no doubt that Jesus would fulfill the Law because He is the Christ, our Messiah. As God’s own Lamb, Jesus had to die at the precise moment in time as originally given by God: at 3:00 p.m. on the fourteenth of the first month, *Nisan*.

God had to follow His own Law when He offered His own Lamb.

In First Corinthians, Paul referenced Passover:

Christ, our Passover lamb, has been sacrificed. (1 Cor. 5:7)

Peter also referenced our perfect sacrifice for sin:

You know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. (1 Peter 1:18–20)

John also referenced our perfect Lamb:

You [Christ] are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation. (Rev. 5:9)

Contained in the holy day of Passover, there is history (with the Hebrews)

and there is a prophecy (of Christ's kingdom). From Passover, the nation of Israel would spring from the blood of the lambs shed on the doorposts in Egypt. And, hundreds of years later, a new kingdom would spring—Christ's kingdom—by the blood of the Lamb shed on the Cross in Israel.

In the first century, God offered His Son, the “Lamb of God,” as the perfect sacrifice for sin. Jesus was the Lamb given by God to cleanse sins, yielding righteousness for everyone who believes.

Righteousness comes by faith in the sufficiency of that sacrifice. “For in the gospel, righteousness from God is revealed, a righteousness that is by faith just as it is written: “The righteous will live by faith” (Rom. 1:17).

As Peter declared:

Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses. (Acts 13:38, 39)

As Paul also declared:

God made Him [Christ] who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Cor. 5:21)

As John also declared:

He [Christ] is the atoning sacrifice for our sins, and not for ours only, but also for the sins of the whole world. (1 John 2:2)

As Christ personally fulfilled the prophecy in Passover, He would also fulfill the prophecy once hidden in the next holy day: the Feast of Unleavened Bread.

Feast of Unleavened Bread

The Feast of Unleavened Bread began the next day, the fifteenth of *Nisan*, which began at sunset. (Hebrew days began at sunset.) This holy day foreshadowed the timing of Christ's burial—at sunset.

Since it was the Day of Preparation [Passover], to prevent bodies from remaining on the cross on the Sabbath day (for that Sabbath day was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. (John 19:31)

The first day of the Feast of Unleavened Bread is a High Sabbath, which is the fifteenth of *Nisan*. (It follows the Day of Preparation, Passover). The Hebrew authorities wanted the bodies removed from the crosses before the High Sabbath, so the Romans took them down. Then, faithful Hebrews transported the body of Jesus on the Day of Preparation, the fourteenth, to His burial place. And, as the day drew to a close, Christ's burial was complete.

Then they took the body of Jesus and wrapped it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden was a new tomb in which no one had ever been buried. So because of the Jewish Day of Preparation, and since the tomb was nearby, they buried Jesus there. (John 19:40–42)

The timing of this burial reflected what took place hundreds of years earlier in Egypt: At sunset, the Hebrews participated in the first Feast of Unleavened Bread. The Hebrews ate the unleavened bread and Passover lambs. God commanded Moses: "They shall eat the flesh on that night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs" (Exod. 12:8). (Unleavened bread is bread made without yeast; yeast represents sin. And Jesus, who was sinless, was in the burial tomb on this feast.)

This feast is marked at the fifteenth of *Nisan*, for on that day the angel of death struck down the Egyptians at midnight; the Hebrews left Egypt that same day, the fifteenth. And on that very date in history:

Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast [nothing leavened]." (Exod. 13:3)

The Israelites set out from Rameses on the fifteenth day of the first month, the day after the Passover. They marched out defiantly in full view of all the Egyptians. (Num. 33:3)

God commanded Moses to celebrate this day with a feast:

On the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD. For seven days you must eat unleavened bread. (Lev. 23:6)

This seven-day feast marks the separation from Egyptian life, their gods, and what is sinful (leavened). Today, this holy feast invites the follower of Christ

to separate from the world's ways, feed upon the Word of God, and receive the body of Christ.

Jesus is the "bread of God" (John 6:33).

Jesus is the "bread of life" (John 6:35).

Christ's followers live on His words; that is how we keep the feast today.

Thus, Paul said in First Corinthians:

Therefore purge out the old yeast [sin], that you may be a new batch, since you are unleavened. For even Christ, our Passover, has been sacrificed for us. Therefore let us keep the feast, not with old yeast, nor with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Cor. 5:7, 8)

Today, we keep the feast by purging leaven (sin) and living with sincerity and truth. We are "unleavened" because we are cleansed from sin by our Passover Lamb, born of the perfect Holy Spirit. As Paul said:

[I]f anyone is in Christ [that is, grafted in, joined to Him by faith in Him as Savior], he is a new creature [reborn and renewed by the Holy Spirit]; the old things [the previous moral and spiritual condition] have passed away. Behold, new things have come [because spiritual awakening brings a new life]. (2 Cor. 5:17, *Amplified*)

In remembrance of Christ's sacrifice—that gave us new life—we testify that Jesus is the Christ, the Lamb of God. And we remember this by our memorial, reflecting on His broken body and shed blood.

In First Corinthians, Paul referenced the Feast of Unleavened Bread by speaking of our memorial:

For every time you eat this bread and drink this cup, you are representing and signifying and proclaiming the fact of the Lord's death until He comes [again]. (1 Cor. 11:26, *Amplified, Classic Edition*)

We proclaim the Lord's death because it is His victory over sin. And simultaneously, we declare our hope of glory—when He comes again for His kingdom.

With the Feast of Unleavened Bread fulfilled, God would then raise Jesus from the dead on the next holy day: the Feast of First Fruits.

Feast of First Fruits

God revealed the third feast, the Feast of First Fruits, to Moses:

The LORD said to Moses, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. You shall offer that day when you wave the sheaf a year-old male lamb without blemish for a burnt offering to the LORD.’” (Lev. 23:9–12)

The Feast of First Fruits commenced on a Sunday—the day after the Sabbath (Saturday). God’s command is in the context of the Feast of Unleavened Bread, and thus, the Sunday referred to by God is the first Sunday during the seven-day Feast of Unleavened Bread.

The Feast of First Fruits is a feast of thanksgiving. For God brought the Hebrews out of Egypt to the promised land, and Israel’s response was to give thanks by bringing the first fruits of the harvest back to God. This is seen in God’s directive:

When you have entered the land the LORD your God is giving you as an inheritance and have taken possession of it and settled in it, take some of the firstfruits of all that you produce from the soil of the land the LORD your God is giving you and put them in a basket. Then go to the place the LORD your God will choose as a dwelling for his Name and say to the priest in office at the time, “I declare today to the LORD your God that I have come to the land the LORD swore to our ancestors to give us.” (Deut. 26:1–3)

On this feast day, the priest would declare to God:

The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the firstfruits of the soil that you, LORD, have given me. (Deut. 26:8–10)

God also told Moses, “You shall offer that day when you wave the sheaf a year-old male lamb without blemish for a burnt offering to the LORD” (Lev. 23:12).

The Feast of First Fruits foreshadowed Christ presenting *Himself* to God as the first-fruits sheaf offering. This feast foreshadowed Christ’s Resurrection from the dead, and it foreshadowed the resurrection of all who believe in Christ.

In First Corinthians, Paul referenced this third holy day:

But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. (1 Cor. 15:20–23)

God raised Christ from the dead on the Feast of First Fruits. God had every legal right to raise His Son from the dead because Jesus lived a sinless life, and thus, death couldn't keep its hold on Him. As Peter said, "God raised [Christ] up by loosening the pull of death, because it was not possible that He should be held by it" (Acts 2:24).

With His Resurrection on Sunday—on the Feast of First Fruits—Christ would ascend to the Father on that very holy day and present Himself as the sacrificial offering.

On Resurrection Sunday, Jesus prepared for His ascent to God.

On Resurrection Sunday, Jesus said to Mary:

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17)

Jesus told this to Mary because He had to remain clean when presenting Himself to God as the sheaf offering. Once in the heavenly sanctuary, Christ obtained eternal redemption for us:

[W]hen Christ appeared as a High Priest of the good things to come [that is, true spiritual worship], He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not a part of this [material] creation. He went once for all into the Holy Place [the Holy of Holies of heaven, into the presence of God], and not through the blood of goats and calves, but through His own blood, having obtained and secured eternal redemption [that is, the salvation of all who personally believe in Him as Savior]. (Heb. 9:11, 12, *Amplified*)

On Resurrection Sunday, Christ ascended to the Father and secured eternal redemption. Herein, Christ personally fulfilled the shadow once hidden in the Feast of First Fruits. Then, days later, Jesus directed Thomas to feel His wounds:

After eight days His disciples were again inside with the doors shut, and Thomas was with them. Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here,

and look at My hands. Put your hand here and place it in My side. Do not be faithless, but believing.” (John 20:26, 27)

Jesus had already presented Himself to God in the heavenly sanctuary, so now He could tell Thomas to feel the physical proof of His Resurrection.

Following His Resurrection, Jesus would walk the Earth for forty days, testifying to the kingdom of God. On the fortieth day, He ascended to Heaven. Ten days later, the Feast of Weeks (Pentecost) arrived.

Feast of Weeks (Pentecost)

God determined that the Feast of Weeks would occur exactly seven weeks and one day after the Feast of First Fruits. In other words, fifty days after the Feast of First Fruits (Sunday), the Feast of Weeks would commence (on a Sunday). God instructed Moses:

From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD. (Lev. 23:15, 16)

Looking back, we see Christ’s fulfillment of the Law: God raised Christ from the dead on a Sunday. Then, exactly fifty days later, Christ baptized His disciples from Heaven with the Holy Spirit on the Feast of Weeks. Today, the Feast of Weeks is known as Pentecost Sunday. (“Pentecost” in the Greek language means “fiftieth.”⁴)

In essence, fifty days after Resurrection Sunday would come Pentecost Sunday. On Pentecost, the baptism of the Holy Spirit marked the unmistakable start of the New Covenant: No longer would there be a separation between Hebrews (Jews) and Gentiles, but rather all who are baptized with the Spirit would be one in Christ—and would enter His kingdom.

In First Corinthians, Paul referenced the baptism of the Holy Spirit, and thus, he referenced the fourth holy day:

For by one [Holy] Spirit we were all baptized into one body, [spiritually transformed—united together] whether Jews or Greeks (Gentiles), slaves or free, and we were all made to drink of one [Holy] Spirit [since the same Holy Spirit fills each life]. (1 Cor. 12:13, *Amplified*)

All in Christ’s kingdom are one—regardless of bloodline—baptized into His kingdom. As Paul told us, “He [God] delivered us from the power of darkness and has transferred us into the kingdom of His dear Son” (Col. 1:13).

When Christ baptized His followers on Pentecost, the mystery of Christ's kingdom—the church—became a reality. Pentecost is known as the “Birthday of the Church.”

Ten days prior to Pentecost—on the day of His Ascension—Christ prophesied of this coming baptism. Christ said: “For John baptized with water, but in a few days you will be baptized with the Holy Spirit” (Acts 1:5).

From Ascension Day forward, the apostles were continually in the temple, praising God with great expectation. As Luke recorded:

He [Christ] led them out as far as Bethany, and He lifted up His hands and blessed them. While He blessed them, He parted from them and was carried up into heaven. Then they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen. (Luke 24:50–53)

The apostles praised God in the temple, expecting the fulfillment of Christ's prophecy. And ten days after Christ prophesied of the coming baptism, Christ poured out the Holy Spirit on the Feast of Weeks.

Importantly—and prophetically—the Feast of Weeks was a pilgrimage feast. Thus, thousands of worshippers of God would travel from many countries to Jerusalem to worship at the temple on this holy day. God had commanded Moses:

Three times a year all your males must appear before the LORD your God in the place where He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles, and they must not appear before the LORD empty. (Deut. 16:16)

In anticipation of the Feast of Weeks, caravans traveled to the temple.

During *the* year in the first century A.D., when Christ would pour out the Holy Spirit, the worshippers had no idea what awaited them on the Feast of Weeks. Now Almighty God would usher in His New Covenant via the Holy Spirit. He would do so on this holy day, during an hour of prayer, at the temple—which is the “house of prayer” (Matt. 21:13).

Here is the record of that initial baptism on Pentecost:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. (Acts 2:1–4)

The spiritual shock of all ages burst upon the house of prayer during an hour of prayer. As thousands of worshippers gathered in quiet adoration to pray at the temple, heavenly signs shattered the silence. Powerful winds rushed throughout the corridors and flaming tongues of fire burned above the disciples.

At nine o'clock in the morning, Christ—from the right hand of God—baptized His disciples with the Holy Spirit. With the visual sign of “tongues of fire” given, His disciples spoke forth new tongues (languages), inspired by the Holy Spirit they received.

When Christ sent the Holy Spirit on this holy day, He fulfilled the prophecy (the shadow) once hidden in the Feast of Weeks. And, on this pilgrimage holy day, there is only one place His disciples would be during an hour of prayer: the temple. At the temple, thousands of followers of the Old Covenant witnessed God's supernatural fulfillment of prophecy. The worshippers were stunned and curious—some were skeptical.

To address the puzzlement among the worshippers, Christ directed Peter to quote the prophet Joel. By quoting Joel, Peter marked the fulfillment of prophecy, and simultaneously, Peter revealed the mystery of the church of God once hidden in Joel's prophecy. Peter declared:

[T]his is what was spoken by the prophet Joel: “In the last days, God says, I will pour out my Spirit on all people.” (Acts 2:16, 17)

On Pentecost, Christ did pour out the Holy Spirit. Now, with the fulfillment of Joel's prophecy, all bloodlines would have the open invitation to embrace Jesus as the Christ, the Savior—and receive the Holy Spirit.

Christ not only fulfilled Joel's prophecy (the Spirit being poured out), but Christ also fulfilled Isaiah's prophecy (speaking in tongues). Isaiah had prophesied: “For with stammering lips and foreign tongue He [God] will speak to this people” (Isa. 28:11).

Years after Pentecost, Christ directed Paul to quote Isaiah's prophecy. By doing so, Paul marked the fulfillment of Isaiah's prophecy, and simultaneously, Paul revealed the mystery of the church once hidden in Isaiah's prophecy. Paul wrote:

[I]t is written [by Isaiah], “With men of other tongues and other lips will I speak unto this people.” (1 Cor. 14:21)

On Pentecost, Christ's disciples did speak on behalf of God. They spoke in languages inspired by the Holy Spirit within.

God got the worshippers' attention.

Supernaturally, the disciples spoke in languages (tongues) that the pilgrims from many countries (at the temple) understood. The result: Three thousand worshippers believed the testimony of God's supernatural witness.

With the Holy Spirit given, God ushered in the New Covenant—fulfilling His promise once given to the prophet Jeremiah:

This is the covenant that I [God] will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them. (Heb. 10:16)

On Pentecost, God wrote His Law on the hearts of the disciples by way of the Holy Spirit. The prophecies of Jeremiah, Joel, and Isaiah had come to pass—and Christ revealed the mystery of the church of God.

To demonstrate the fulfillment of prophecy, God provided supernatural evidence: the audible sign of “tongues” and the visual sign of “tongues of fire.” And these “tongues of fire” at the temple on Mount Zion have a precedent: God's descent in fire on Mount Sinai.

During the Exodus, when the Hebrews reached the wilderness, they camped by Mount Sinai and God met with them. His presence was accompanied by smoke and fire:

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the LORD descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently. As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him. (Exod. 19:16–19)

When God met with the Hebrews on Mount Sinai, a new mission followed: The Hebrews embraced God via the Old Covenant and the Law. This Mount Sinai experience foreshadowed the Mount Zion experience: embracing God via the New Covenant and the Holy Spirit.

This New Covenant was set in motion by the Lamb of God on Passover. The Crucifixion, Resurrection, Ascension, and Pentecost changed the course of human history.

Satan didn't see any of this coming when Jesus bled on the Cross. Satan didn't see the mystery that was about to be unveiled. Satan had seen the Hebrews celebrate the holy days in the temple, but he was clueless as to their spiritual significance.

Those celebrations foreshadowed Christ's accomplishments on the very holy days. God's enemies failed to grasp that these holy days celebrated by the Hebrews in the physical temple were rehearsals that foreshadowed what the Lamb of God would achieve by His personal presence.

Is it any wonder that Paul revealed the five prophetic holy days and the mystery in the very letter (First Corinthians) that affirms God's enemies were outwitted and defeated?

And in that same letter, Paul asked that we be followers of him. Paul implored us: "Follow my example, as I follow the example of Christ" (1 Cor. 11:1). Without question, to follow Paul's example is to follow his revelation of the mystery.

Ever since Pentecost, the mystery of the church has unfolded. Heaven's floodgates opened. To this day, believers continue to be baptized with the Holy Spirit and continue to speak forth the sign of tongues. Christ continues to write God's Word into our hearts and minds by the Holy Spirit.

This mystery—the work of the Holy Spirit—is also seen in Paul's revelation. Listen to what Paul wrote about the Holy Spirit—and us:

[A]fter hearing the word of truth, the gospel of your salvation, and after believing in Him, [you] were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Eph. 1:13, 14)

The Holy Spirit—born within—guarantees our hope of glory, for, we are sealed by that Spirit until our redemption—which is fulfilled at Christ's appearance for us. In other words, if you have "Christ in you," then you have "the hope of glory." It is the mystery of God for the church—revealed.

The Fall Holy Days

Just as the spring holy days prophetically spoke of God's plan for Christ's first coming, the fall holy days prophetically speak of God's plan for Christ's second revelation (appearing). And just as Christ fulfilled the spring holy days in precise synchrony with the actual days, so shall He fulfill the fall holy days.

End-time prophecies of Christ's second revelation are founded upon the mystery once hidden in the Law. The Law of Moses cast its shadow forward in time throughout the Word of God, reaching to the end of the Bible: the Book of Revelation. And in Revelation, John expounded upon "shadows" in the Law when he revealed "the mystery of God" (Rev. 10:7).

In the Law, God had hidden a mystery: the order of end-time events in the fall holy days. And when Christ revealed the mystery to John, He gave John the same order: the Rapture, the Apocalypse, and the Millennial Kingdom.

What follows are the fall holy days, their shadows, and the prophets' prophecies—combined with the revelation of the mystery given to Paul, John, and James.

Feast of Trumpets (*Yom Teruah*)

The Feast of Trumpets is also known as *Yom Teruah*, which means “the Day (*Yom*) of the Awakening Blast (*Teruah*).” God gave Moses this fifth holy feast:

The LORD spoke to Moses, saying: “Speak to the children of Israel, saying: In the seventh month [*Tishrei*], on the first day of the month, you shall have a sabbath, a memorial with the blowing of trumpets, a holy convocation.” (Lev. 23:23, 24)

In the seventh month, on the first day of the month, you will have a holy assembly. You will do no ordinary work. It is a day of blowing the trumpets for you. (Num. 29:1)

The trumpets that sounded on this holy day were more than just ceremonial expressions: They literally summoned God's people. When the temple authorities sounded the trumpets, the Hebrews would leave their fields and gather at the temple to worship God. On this feast day, a unique trumpet sounded: the *Tekiah Gedolah*⁵—which is the last trumpet.

The last trumpet in Old Testament times foreshadowed the last trumpet sounding in the end times. On *the* future “Day of the Awakening Blast,” when the last trumpet sounds, God will summon Christ's church. God concealed this mystery in the Law—and He concealed it in the prophets' prophecies.

Returning to Paul's prophecy in First Corinthians 15, Paul wrote:

Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead [in Christ] will be raised imperishable, and we [alive in Christ] shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written [by the prophet Isaiah] will come true: “Death has been swallowed up in victory.” [And as the prophet Hosea said] “Where, O death, is your victory? Where, O death, is your sting?” (1 Cor. 15:51–55)

In this prophecy of glorification, Christ directed Paul to quote the prophets' Isaiah and Hosea. By quoting Isaiah and Hosea, Paul marked the future fulfillment of their prophecies, and simultaneously, Paul revealed the mystery of the church once hidden in their prophecies.

When Isaiah and Hosea issued their prophecies, neither prophet—nor any other prophet—understood how and when the prophecies would be fulfilled. Unknown to the prophets, these two prophecies applied not to Israel's future, but rather, to the future glorification of a brand-new kingdom: Christ's kingdom.

Thus, in Paul's prophecy, he revealed the mystery hidden in the prophets' prophecies, and Paul revealed the mystery in the Law: Hidden in the blast of the last trumpet was the gathering and future glorification of Christ's kingdom on the Feast of Trumpets.

The Feast of Trumpets yields yet another element of the mystery: This feast is also known as *Yom HaDin*, "the Day of Judgment." On this day, God's judgment begins. This judgment holds unique significance for Christ's church, for, when the last trumpet sounds on *the* future Day of Judgment, Christ the King will bring forth the result of His righteous judgment: glorification of His church at the time of the Rapture.

This mystery of the Rapture—which Christ revealed—was given to Paul. Paul prophesied:

[T]he Lord Himself will come down from heaven with a shout of command, with the voice of the archangel and with the [blast of the] trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain [on the earth] will simultaneously be caught up (raptured) together with them [the resurrected ones] in the clouds to meet the Lord in the air, and so we will always be with the Lord! (1 Thess. 4:16, 17, *Amplified*)

The Rapture marks a critical threshold in God's mystery: It ushers in our glorification. And, in the Book of Revelation, Christ revealed when our glorification will become a reality: the sixth seal. (This is presented in the next chapter.)

Finally, there is one more component to the Feast of Trumpets to discuss here: This feast is the first "High Holy Day" on God's calendar; it foreshadowed the salvation and glorification of the church.

This High Holy Day of Trumpets is followed by the next High Holy Day: the Day of Atonement. The Day of Atonement marks God's final judgment—and it foreshadowed the judgment, salvation, and atonement of Israel.

Day of Atonement (*Yom Kippur*)

The sixth holy day is also known as *Yom Kippur*, which means the Day (*Yom*) of Atonement (*Kippur*). God gave Moses this sixth holy day:

The LORD spoke to Moses, saying: “Also on the tenth day of this seventh month [*Tishrei*] there shall be the Day of Atonement. It shall be a holy convocation to you, and you shall humble yourselves, and offer a food offering made by fire to the LORD. You shall do no work on that same day, for it is the Day of Atonement to make atonement for you before the LORD your God.” (Lev. 23:26–28)

This shall be a perpetual statute for you so that in the seventh month, on the tenth day of the month, you shall humble yourselves, and do no work of any kind, whether it is the native citizen or the stranger who sojourns among you. For on that day the priest shall make atonement for you to cleanse you, so that you may be clean from all your sins before the LORD. It shall be a sabbath, a solemn rest for you, and you shall humble yourselves. This shall be a perpetual statute for you to make atonement for the children of Israel for all their sins once a year. (Lev. 16:29–31, 34)

On the Day of Atonement, atonement is made for the entire congregation (nation) of Israel. It is the single most solemn day.

This solemn day of Atonement is connected to a crucial time on the Hebrew calendar: the ten “Days of Awe.” These ten days are the most holy days on the calendar; they begin with the High Holy Day of Trumpets (*Tishrei* 1) and conclude with the High Holy Day of Atonement (*Tishrei* 10). During this time, God calls the Hebrews to repentance. And this repentance culminates in final judgment and atonement on the Day of Atonement.

This day foreshadowed Israel’s atonement at the second coming of Christ to the Holy Land. Christ revealed this mystery for Israel to Paul—directing him to quote the prophet Isaiah. Paul wrote:

For I do not want you to be ignorant of this mystery, brothers, for a partial hardening [blindness] has come upon Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written [by Isaiah]: “The Deliverer [Christ] will come out of Zion, and He will remove ungodliness from Jacob”; “for this is My covenant with them, when I shall take away their sins.” (Rom. 11:25–27)

In the first century A.D., the nation of Israel rejected their Messiah. Consequently, Israel remains in a state of partial blindness. Israel will remain in that state until “the fullness of the Gentiles has come in.” That’s when Isaiah’s prophecy of the “Deliverer” will come to pass. (The times of the Gentiles fall

between the first and second coming of Christ to Israel.) When the times of the Gentiles are fulfilled, God will fulfill the end-time prophecy of atonement for Israel.

Looking back, we understand that Isaiah's prophecy "to remove ungodliness" would not come to pass with the first coming, but rather, with the second coming. Paul quoted the prophet Isaiah to mark the future fulfillment of prophecy, and simultaneously, Paul revealed the mystery of God for Israel once hidden in Isaiah's prophecies.

Christ also gave revelation about the mystery for Israel to John in Revelation. For, as John prophesied, "in the days when the seventh angel is about to sound, the mystery of God will be fulfilled" (Rev. 10:7). The fulfillment of the mystery includes Israel's atonement on the Day of Atonement—which will come to pass after the seventh seal of Revelation opens.

When the seventh seal opens, God's judgment of the world will begin. This judgment unfolds all the way to the Apocalypse—which is the second coming of Christ to redeem Israel.

In Revelation, John prophesied of the Deliverer, just as Paul did:

I saw heaven opened. And there was a white horse. He who sat on it is called Faithful and True, and in righteousness He judges and wages war. On His robe and on His thigh He has a name written: KING OF KINGS AND LORD OF LORDS. (Rev. 19:11, 16)

When Christ the King makes His triumphant return to the Holy Land, He will conquer the Antichrist and redeem Israel. And Christ—the High Priest—will make atonement on the only day established to make atonement: the Day of Atonement. Then, Christ will fulfill God's own prophecy given to Isaiah: "I [God] shall take away their sins."

(Note: The church does not need atonement, Israel does. The church has atonement through Christ. The Law is unmistakable: the Day of Atonement applies to Israel.)

Following the fulfillment of the Day of Atonement, a new era on Earth will commence: Christ's Millennial Kingdom. He will reign as King for a thousand years from Jerusalem. The seventh holy day—the Feast of Tabernacles—foreshadowed this time.

Feast of Tabernacles (*Sukkot*)

The Feast of Tabernacles calls to remembrance the Exodus from Egypt when the children of Israel lived in the wilderness in temporary dwellings (tabernacles). There, God dwelled among them. The Feast of Tabernacles is also referred to as *Sukkot*, because it is the Hebrew word for "tabernacle." God gave Moses this seventh holy feast:

The LORD spoke to Moses, saying: “Speak to the children of Israel, saying: The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD.” (Lev. 23:33, 34)

You shall keep it as a feast to the LORD for seven days in the year. It shall be a perpetual statute in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native children of Israel shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God. (Lev. 23:41–43)

This seven-day celebration recalls the deliverance from Egypt, the wilderness experience, and the supernatural presence of God:

They [the Hebrews] took their journey from Sukkoth and camped in Etham, on the edge of the wilderness. The LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire, to give them light, so that they might travel by day and by night. He did not remove the pillar of cloud by day or the pillar of fire by night from before the people. (Exod. 13:20–22)

In the desert, the Hebrews saw the hand of God, understood His presence, and knew He had delivered them. And God told Moses, “have them make a sanctuary for me, and I will dwell among them” (Exod. 25:8).

The Feast of Tabernacles—which remembers this time—is also referred to as the “Season of our Joy.” God’s deliverance (and future deliverance) brings rejoicing. This joy is seen in God’s directive to Moses: “You shall take on the first day the branches of majestic trees—branches of palm trees, branches of leafy trees, and willows from a brook, and you shall rejoice before the LORD your God for seven days” (Lev. 23:40).

The Feast of Tabernacles foreshadowed the time when God will again dwell with His people by way of Christ the King during the Millennial Kingdom. As God dwelt with His people in the wilderness, so shall the Son of God dwell with His people and reign in this world. It is the time when God will restore and renew Israel and the house of David.

Of course, none of the Old Testament prophets knew the mystery of God: The restoration of Israel’s kingdom would happen after the second coming of Christ the King to Israel.

In the New Testament, James revealed the mystery for Israel and the Gentiles: Israel’s renewal would come to pass—but God would first turn to the nations (the Gentiles). To reveal this, James quoted the prophet Amos:

As it is written [by Amos]: “After this I [God] will return, and I will rebuild the tabernacle of David, which has fallen; I will rebuild its ruins, and I will set it up; that the rest of men may seek the Lord, and all the Gentiles who are called by My name, says the Lord who does all these things.” (Acts 15:16, 17)

Through Christ, God invited all nations (Gentiles) to accept His invitation to enter Christ’s kingdom now. And, in the future, all who accepted God’s invitation will flourish with Christ when He reigns as King in the Millennial Kingdom (when the tabernacle of David is rebuilt).

Paul also revealed the mystery of Christ’s coming kingdom:

For [Christ] must be King and reign until He has put all [His] enemies under His feet. (1 Cor. 15:25, *Amplified, Classic Edition*)

And to John, Christ revealed exactly when prophecies of the Millennial Kingdom will come to pass: After the seventh seal of Revelation opens, and after the Apocalypse, Christ will reign. John prophesied: “They came to life and reigned with Christ a thousand years” (Rev. 20:4).

During Christ’s reign, the Feast of Tabernacles will be celebrated every year. The prophet Zechariah revealed this truth:

Then it will be that all the nations who have come against Jerusalem and survived will go up each year to worship the King, the LORD of Hosts, and to celebrate the Feast of Tabernacles. (Zech. 14:16)

Divine Harmony of Divine Revelation

After the Ascension, Christ gave His disciples the mystery—and the disciples are in complete agreement. Thus, we as Christ’s church know this:

New Testament writings—from the Book of Acts to the Book of Revelation—are unique pieces of the divine puzzle that fit together perfectly—and they form a unified picture of the mystery of God for the church and Israel. The mystery of God is the common thread.

In the chapters that follow, this book expounds upon the divine harmony of divine revelation: the Law of Moses, the prophets, the Psalms, the disciples, and Christ Himself regarding the mystery of God. God handed us multiple witnesses who speak with one voice—because God is the author. Peter wrote:

[U]nderstand this first of all, that no prophecy of Scripture is a

matter of or comes from one's own [personal or special] interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20, 21, *Amplified*)