



The Yearly Feasts of the Ancient Hebrew Sanctuary Fall Ceremonies

FALL CEREMONIES - 7th month

THE FEAST OF TRUMPETS

THE DAY OF ATONEMENT

THE FEAST OF TABERNACLES

The last part of the ceremonial year represented a work that would take place further on in time, when God would do a great work of judging the dead and cleansing his living people and preparing them for heaven.

The last feasts that would be fulfilled would have to be fulfilled in the time when there was no earthly sanctuary on earth. The last feast would take place at the end of earth's history when God would do a final work to prepare a people to experience what was called the Feast of Tabernacles, in the New Jerusalem.

The Fall Feasts



These feasts began with the feast of trumpets, sounding the warning that God's judgment day was symbolically coming. Second, the Day of Atonement, or the Day of Judgment. Atonement means at-one-ment, the day when God and man would be unified forever. Next would be the Feast of Tabernacles pointing to when the redeemed would be given eternal life.

The Day of Atonement

The Day of Atonement was also known as the 'Cleansing of the Sanctuary'. This is a very important service and pointed forward to the Time when God's Judgment of all who had ever claimed to be His people would begin. Later in the prophecies of Daniel, the date when this would begin was told.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

The Day of Atonement

When this is figured out, (Daniel 8.9) it comes to 1844. (457 BC-1844 AD) At that time a special work of judging the professed people of God would begin. Jesus would pass into the Most Holy Place of the Heavenly Sanctuary.



The Day of Atonement

It is interesting that the Prophetic book of Daniel points out the coming Judgment and much of Revelation is telling about the events surrounding this Judgment. In these two books you see one perfect picture even though they were written centuries apart! And behind it all, the great object-lesson of the Sanctuary and its services runs through to tie it all together for those that truly seek to understand!

"Thy way, O God, is in the sanctuary: who is so great a God as our God?" Psalms 77:13

The Feast of Trumpets



Even the individual who was least concerned about his salvation knew that at that time he had to drop everything, and be sure to have his sacrifices finished and all of his sins confessed and in that sanctuary. He only had ten days to do this heart-searching work.

Ten days before the Day of Atonement—the Day of Judgment—the Day of Sealing; trumpets were blown throughout the entire land of Palestine. Throughout hills and valleys, the trumpets could be heard echoing through the valleys, and from mountaintop to mountaintop. And the people stopped whatever they were doing.

The Feast of Trumpets



The blowing of the trumpet signified God's loud call to repentance. Since this seventh month closes up the year's work in connection with the sanctuary service, and with the harvest, how appropriate for the trumpet to blow that the people should turn their attention more to the things of God, and prepare for the final work. Hence, this is made one of the most sacred days to the Jews.



Even the most careless and indifferent during these days devotes his time to the service of God, and seeks for preparation of heart that when the Day of Atonement arrives he may receive a seal of life for the year to come, symbolizing the seal of God's character forever.

They also teach that on this day, three sets of books are opened; the Book of Life to examine the good deeds of the people, the Book of Death to examine the evil deeds, and a sort of intermediary book, to examine into accounts of those whose cases are to be decided on the Day of Atonement, ten days later. The ten days following this Sabbath day are called the Ten Days of Repentance.

The Feast of Trumpets



The people put everything aside. They knew that this was their last chance of the year to purify their hearts and their lives, and then as that tenth day dawned, they gathered their families around the sanctuary. They were all there. This was the most important day in the year. Any Israelite, or non-Israelite that believed in the worship of the True God, who failed to be there on the Day of Atonement, were cut off from Israel and symbolically lost forever.

The Feast of Trumpets: Fulfillment



A Prophetic day equals a year in real time. In 1833 the 'Falling of the Stars' occurred, and 10 years before 1844, the preaching of the message of Daniel 8:14 began in real earnest. For centuries, this book had been 'sealed', but now, as the time came for that last great time prophecy to come to its end, all over the world, interest sprang up in the study of the time prophecies of Daniel!

The Day of Atonement



On the Great day of Atonement, the only one that was to minister in the sanctuary on that day was the high priest. He would enter the MOST HOLY PLACE of the sanctuary to do a special work.. This was the only time in the year when anyone could enter there. First he had to do a work for himself—

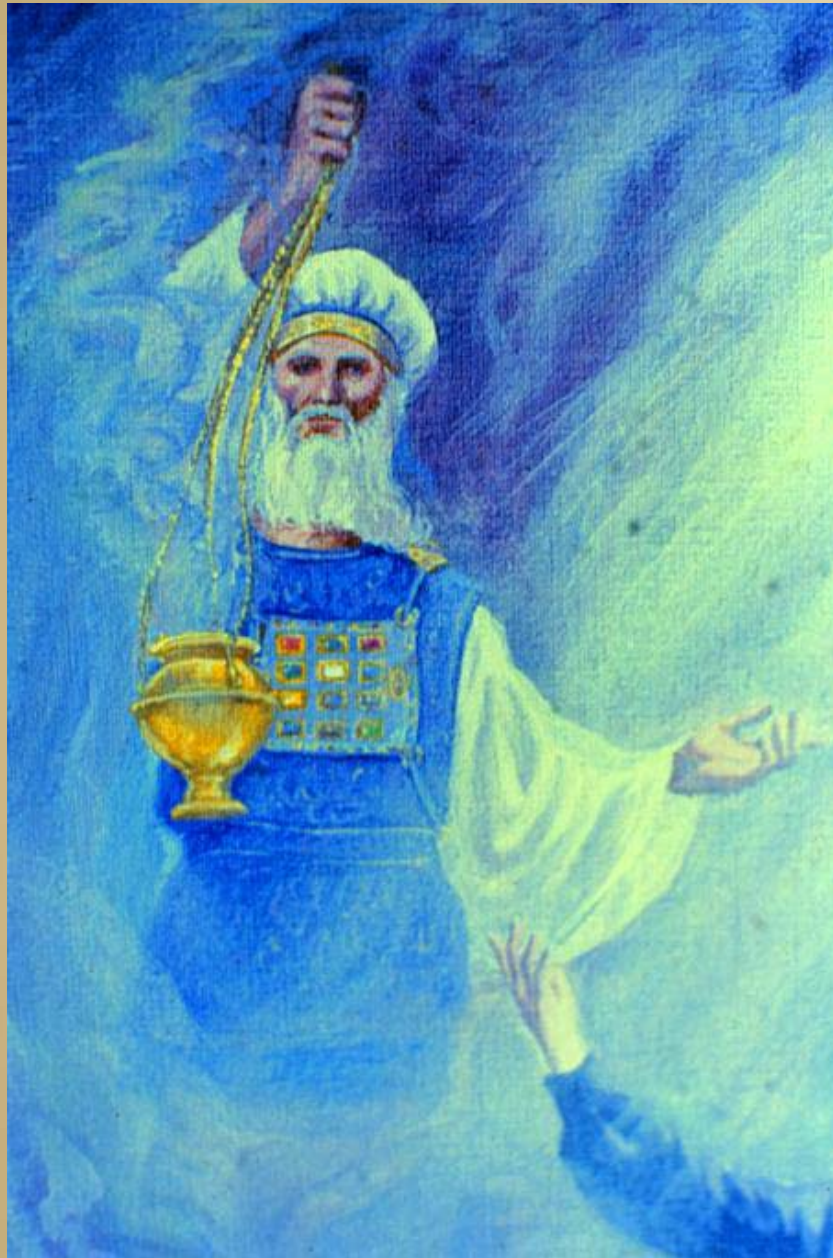
The Day of Atonement



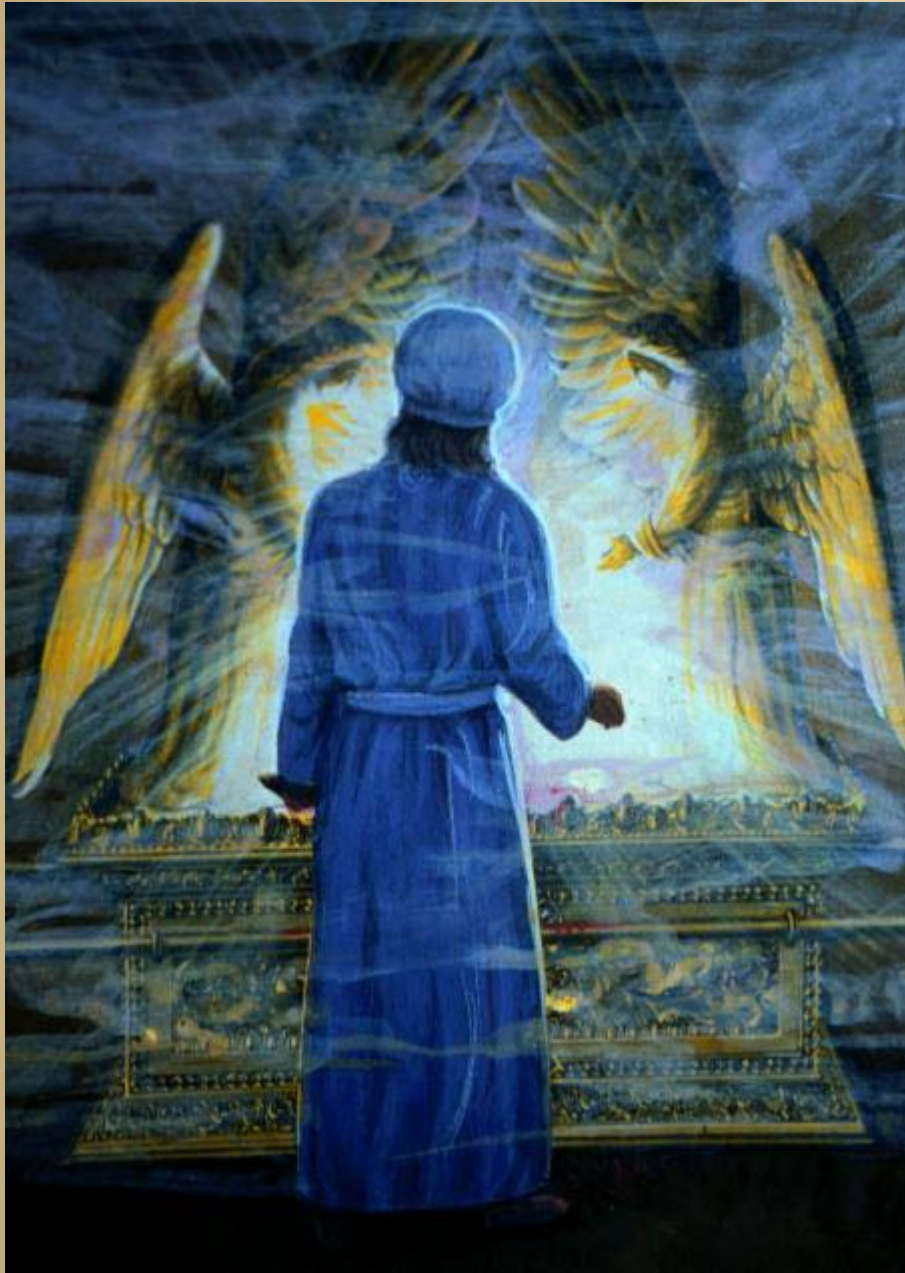
He had to do a special work of purifying himself. If he was impure when he went into that sanctuary, he would die. So all around the base of his robe the Lord had directed that he was to put pomegranates, and between the pomegranates, bells so that as he walked, they could hear those bells tinkling through the sanctuary. The congregation were holding on by faith to what was being done by the high priest; this purification that was to take place in their lives by faith. They listened to the tinkling of the bells, and followed him through his work in the sanctuary. If those bells stopped for very long, they were terrified that their high priest may have perished before the Lord.



The first thing that the high priest would have to do on this special Day of Atonement; the Day of Judgment; was to take extra incense, and the portable incense burner (the Censer) and fill it with incense so that smoke began to billow out of it. He walked through the Holy Place of the sanctuary, and there with this incense in his hand, adding it to the fire, and the incense burner in the other, he walked up to the curtain that he had not entered all year long, into that room where glowed that mysterious, supernatural light.



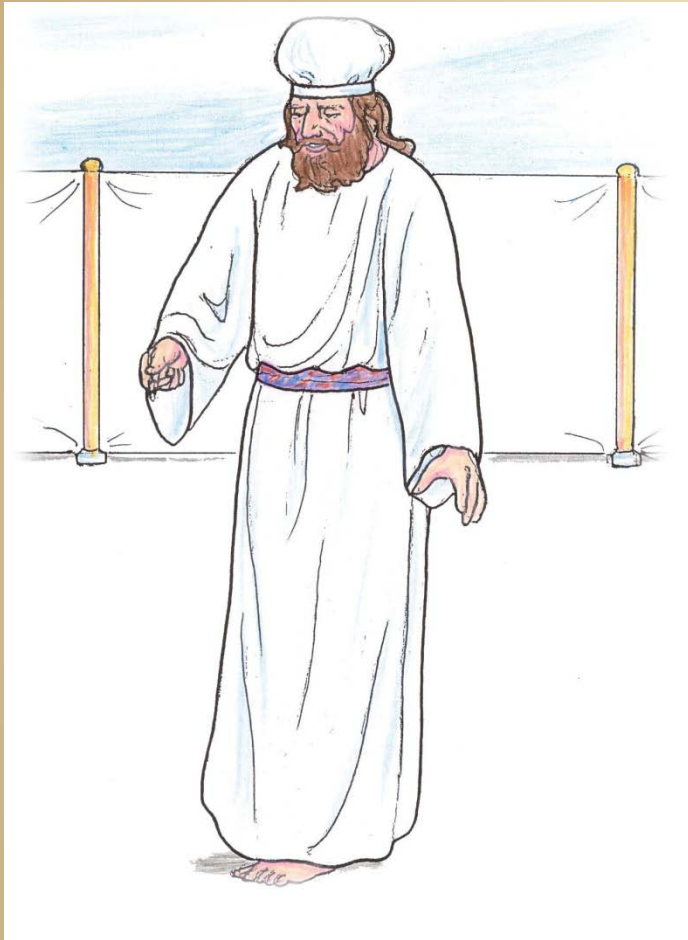
He went over to the edge of that curtain, and put his elbow in, pushing it aside, so sending a cloud of smoke in before him to veil him. This veil represented the intercession of Jesus Christ in our behalf. Then he walked into that glorious room, before the Ark of the Covenant, where was kept the sacred Law of God. The Shekinah light blazed just before him, and he waved that smoke in front of him to protect him. Then he put the incense burner down in the Most Holy Place.



He turned around now with these gorgeous robes, and his beautiful plate on his chest and went outside. He took a bull calf, and offered it as a sacrifice for himself and his whole family, to purify their lives, so he could perform this last work as a fit representative of Jesus Christ, our great high priest. Then he made his way back through the curtain, into the Most Holy, with the blood on his fingers in one hand, and the bowl of blood in the other.



Now the room was filled with smoke, representing the final intercession of Jesus in these last days in our behalf. He walked up to the Ark, walked around it, and for the first time, turned and faced the east. He placed the blood on the Mercy Seat below that glowing Shekinah, the glory of the infinite God. This turning around and facing the east symbolized the end of mediation. If he did not die, it showed that God accepted the sacrifice in his behalf, and he could carry on the work in behalf of the sanctuary and the people.

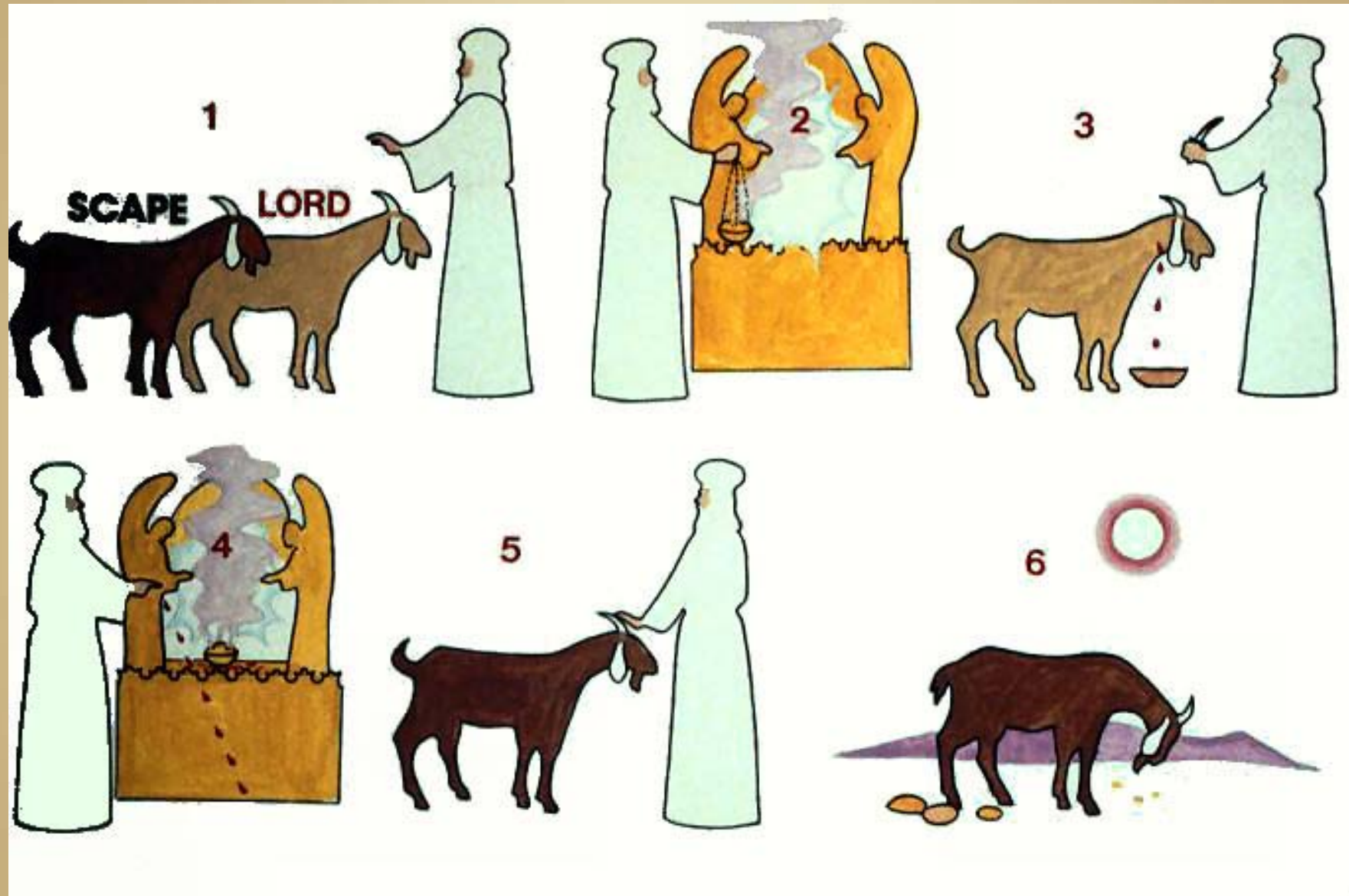


Then he went out and his garments were completely changed. He was not allowed to touch his own garments. He had to have his garments taken off for him, and the new garment, a plain, white linen ephod placed on him. His hat, undergarments, everything was changed. Now he represented that he was not his own man; he was fulfilling the symbolism of doing the work of Christ, and he was to have no part in that. He represented Jesus alone.

The Two Goats



There were two goats that had been chosen and were tied just outside the curtain of the sanctuary, waiting through all this for their part in this last final symbol of restoring union between God, and man, and the end of sin.



The Two Goats

1: The High Priest in these new white robes, went out and they cast lots over the two goats. One was chosen to be the Lord's goat, and the other goat was the 'scape-goat', the one chosen to represent Satan. His name was called Azazel, and even to this day the Hebrews use the name of Azazel to represent the devil. In spiritualism at times, you also find that Satan uses the symbol of the goat, and the name Azazel. (**2:** refers to the work described above where the priest makes atonement first for himself)

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3: First he would take the Lord's goat and he would NOT confess sins over that goat. This goat was a sin offering. It is called a sin offering in the Bible, but no sins were confessed over the animal. But the throat was cut, and the blood was taken, that blood representing the Sinless Life of Christ.



The first place the priest took this blood was to the court where the blood had been placed upon the horns of the brazen altar, symbolizing that the sins had been transferred to that. He touched the horns on that altar, representing that the sins of the people were now taken off of the altar and were carried in this blood, representing the sacrifice of Christ. It represented Jesus bearing our sins.



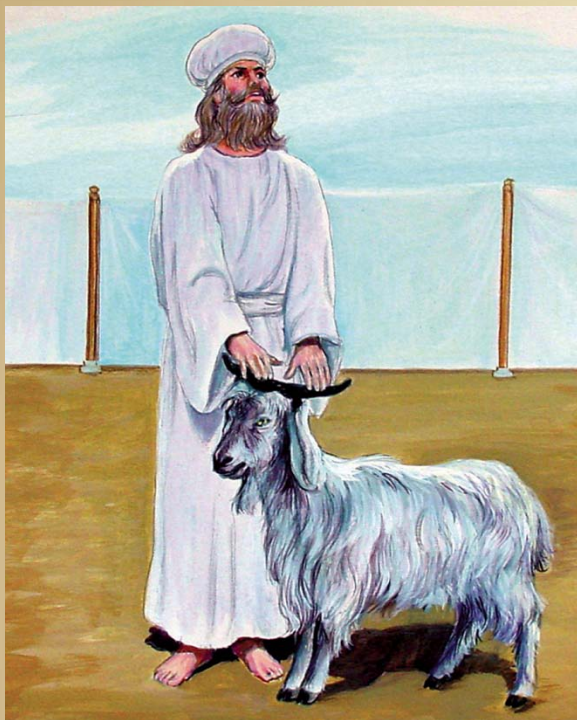
The priest then went into the sanctuary, and he went up to the horns of that little golden altar of incense where the blood had been taken faithfully in throughout the ceremonial year representing the transfer of the confessed sins into the sanctuary, and he touched those horns with this blood of the Lord's goat representing that now these sins that were confessed are borne by Jesus, our Saviour.

Then he went up to the curtain where the blood was sprinkled throughout the ceremonial year, and took some of this blood and sprinkled it, representing that all the sin on record in the sanctuary, was now taken into the blood, and borne by our Saviour in the final work that He does for mankind.

Those sins represent the sins that are confessed, repented of and forsaken. If anyone retained sins during this last work of Jesus Christ, those sins will stay on them. Jesus' work, at the end of time, is to lift the sins that we have confessed and forsaken, and remove them from our lives forever. The great wonder of this last work of Atonement, is that we can have the record of sin removed forever, and be as though we had never sinned with no record of those sins!



4: But the work is not finished yet. While he is carrying all of the confessed sins of the people symbolically, he makes his way again into that Most Holy room, just choking with the smell of incense and smoke, and walks to that glowing light. He makes his way around the Ark of the Covenant, and takes this blood, now bearing these sins, and touches the golden Mercy Seat that sits above the Law of God, below the Shekinah. If he does not die, the sacrifice is accepted and he can bear those sins away from the sanctuary.



**Azazel: The
Scapegoat**

5: Then he would go out into the court, take Azazel, the other goat, that represented Satan, and the priest would place his hands over the head of that goat. And he would confess all the sins that had come into the sanctuary. Symbolically, it represented that the sins that people had confessed, had now been removed from their minds, their memories, and their lives, and transferred to the mind, the memory and the life of Satan, the instigator of sin.

The Scapegoat



6: Now that goat was taken by a fit man, a very strong man, out into a wilderness area and there he was left, never to return to the camp.

**Continue Part 2:
Prophetic Meaning of
the Day of Atonement**