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DEFINITIONS OF CELESTIAL TERMS

DAY	One rotation of the Earth on its own axis. Scientifically measured as 24 hours.
WEEK	There is no celestial definition of a week.
MONTH	One revolution of the Moon around the Earth. Scientifically measured as 29 ½ days.
YEAR	One revolution of the Earth around the Sun. Scientifically measured as 365 ¼ days.

ELEMENTS OF GOD'S CALENDAR

<p>DAY (Gen 1:5 God called the light Day, and the darkness Night. And the evening and the morning were the first day. John 11:9-10 Are there not twelve hours in the day? If any man walks in the day, he stumbles not, because he sees the light...But if a man walks in the night, he stumbles.)</p>	<p>24 <i>HOURS</i>, split into two parts: first an <i>EVENING</i> --- beginning at sunset, e.g. 6pm; secondly a <i>MORNING</i> --- beginning at sunrise, e.g. 6am. (Deut 16:6; Mark 16:2; Ps 113:3)</p>
<p>WEEK (Gen 1:31-2:2 The evening and the morning were the sixth day. Thus the heavens and the earth were finished. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.)</p>	<p>7 <i>DAYS</i>, beginning with evening on the first day (commonly known as Saturday night, e.g. 6pm), and ending with twilight on the seventh day (commonly known as Saturday afternoon, e.g. 5:59pm). (Mt 28:1)</p>
<p>MONTH (Isa 66:23 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, says the LORD.)</p>	<p>From one <i>NEW MOON</i> to another <i>NEW MOON</i>. A new moon occurs when it's completely dark and is the opposite of a full moon, which occurs when it's completely light. Therefore, a full moon is the halfway point of a month.</p>
<p>YEAR♣ (2 Chron 24:23 ... it came to pass at the end of the year...). Hebrew word for "end" is TEQUPHAH, meaning, in this case, revolution around the sun.</p>	<p>From one <i>VERNAL EQUINOX</i> to another <i>VERNAL EQUINOX</i>. The vernal equinox comes around March 20th when life is springing back from the dead of winter. (Ex. 12:2; Deut 16:1 Abib is one of the springtime months)</p>

DECEPTIONS IN SATAN'S CALENDAR

DAY	24 hours, but beginning at 12am/midnight .
WEEK	7 <i>DAYS</i> , but beginning with midnight on the first day (commonly known as Sunday), and ending with 11:59pm on the seventh day (commonly known as Saturday night).
MONTH	An arbitrary 28/29 or 30 or 31 day period that doesn't synchronize with the cycle of the moon; Satan's months are designed to sin-chronize with a 365 day year. NOTE: the moon has <u>nothing to do with defining a year!</u> The moon <u>means month</u> and is used by God solely to define a month. There is no such thing as a lunar year --- only a solar year.
YEAR	From January 1 st to December 31 st --- in the dead of winter .

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CALCULATING GOD'S CALENDAR & HOLY DAYS

By following the testimony of the 3 Witnesses of Scriptures, Heavenly Signs and Jewish History noted below, the Feasts of Yahweh will always be kept at their appointed times --- in their "*seasons*"!

1. SCRIPTURES

Gen 1:14-18 "God said, Let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for *signs, and for seasons, and for days and years*. (15) And let them be for lights in the expanse of the heavens to give light upon the earth. And it was so. (16) And God made two great lights: the greater light to rule the day and the smaller light to rule the night, and the stars also. (17) And God set them in the expanse of the heavens to give light upon the earth, (18) and to rule over the day and over the night; and to divide between the light and the darkness. And God saw that it was good."

From creation God appointed the Sun, Moon and Stars in relation to the Earth to be His calendar and clock by which mankind keeps track of time. In this celestial system, the stars are primarily used for *signs* of the times; the Sun is primarily used for *days and years*; and the Moon is primarily used for *seasons*.

Psa 104:19 "He appointed the moon for *seasons*; the sun knows its going down."

The word "seasons", as defined in Strong's Concordance of the Bible, is taken from the Hebrew word "Moed", meaning "an appointment, i.e. a fixed time or season; specifically a festival; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, (appointed, due) season, (set) time (appointed)." **In other words, God has put on His calendar times when He wants to meet with His children. And these appointments are determined by the Moons.**

Lev 23:1-44 lists in detail Yahweh's 7 Annual Appointments (Holy Days/Festivals). But I want to draw your attention to Lev 23:2-4 because it is here, as in Gen 1:14 and Psa 104:19, that the word "seasons" is translated from the Hebrew word "Moed". And very interestingly --- but not coincidentally --- the word "Feasts" is also translated from the Hebrew word "Moed" ("Concerning the Feasts of the LORD, which ye shall proclaim to be holy convocations ... ye shall proclaim [them] in their seasons"). What Yahweh is clearly revealing to us is that He uses the Moons to make appointments on His calendar, and these 7 Annual Appointments are called "the Feasts of the LORD". Now ask yourself this question: if you don't keep track of time the way God does, then how can you expect to meet with Him at the correct time? Yes, God does wink at the times of ignorance, but once a person learns the truth --- as you are now, He commands us to repent! (Act 17:30). Please keep reading so that you can know when to meet with your Maker at His appointed times.

2 Chronicles 24:23. Tequofah = end of the year; turn of the year; circuit; i.e. vernal equinox/Spring Season when troops prepare to go to battle after the end of the cold winter.

Exodus 34:18-23. Abib is a Spring-time month. Tequofah = end of the year; i.e. autumnal equinox/Fall Season when crops are being gathered at the end of the harvest cycle.

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2. HEAVENLY SIGNS

- a) The New Year begins at the Vernal Equinox (March 20th). The Earth has made its circuit around the Sun, and now the Sun arises over the Earth's equator and intersects the ecliptic so that there are 12 hrs of day & 12 hrs of night. ♣ A yearly cycle can be divided into four parts:

Vernal Equinox = March 20th when it's spring time and there's an equal amount of daylight and nightlight, i.e. 12 hours of each.

Summer Solstice = June 21st when it's summer time and there's the most daylight and the least nightlight, i.e. 16 hours of day and 8 hours of night.

Autumnal Equinox = September 22nd when it's autumn time and there's an equal amount of daylight and nightlight, i.e. 12 hours of each.

Winter Solstice = December 21st when it's winter time and there's the most nightlight and the least daylight, i.e. 16 hours of night and 8 hours of day.

- b) The first month of the year begins with the New Moon CLOSEST to the Vernal Equinox (proof of this can be found later in this article). The earliest this New Moon can appear is March 7th; the latest is April 3rd.
- c) The New Moon is the 1st day of the month; the New Moon is when it is 100% dark.
- d) The original Passover was celebrated on the 14th day of the month when the Sun was astronomically in Aries (March 20th – April 19th). According to ancient Chaldean (Babylonian), Egyptian and Greek astronomers, the median age of Aries was from 2240 B.C. to 80 B.C. The original Passover occurred in 1447 B.C. And even though the Sun is now astronomically in Pisces at the beginning of the year, Zodiacs still retain Aries as the first celestial sign of the year. (http://en.wikipedia.org/wiki/Astrological_age)
- e) Passover is in the first month of the year, which God named Abib (greening of crops). Abib occurs because the Sun begins to warm the Earth. When Passover is held in the second month, the Wave Sheaf offering will be past the Abib stage of growth because Passover won't be "in its season".
- f) The Full Moon is the 15th day of the month; the Full Moon is when it is 100% light.
- g) The first Day of Unleavened Bread is celebrated on the 15th day of the first month of the year.
- h) The Feast of Firstfruits/Feast of Weeks/Pentecost is the 50th day after the weekly Sabbath during the Days of Unleavened Bread. Therefore, it will always be on a Sunday.
- i) The Feast of Trumpets is the 1st day (New Moon) of the seventh month.
- j) The Day of Atonement is the 10th day of the seventh month.

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- k) The first Day of the Feast of Ingathering/Feast of Tabernacles is the 15th day (Full Moon) of the seventh month.
- l) The first Day of the Feast of Ingathering will always coincide with the Harvest Moon.
- m) The Harvest Moon is the Full Moon closest to the Autumnal Equinox (September 22 is when there are 12 hrs of day & 12 hrs of night). The Harvest Moon is called such because at the peak of the harvest, farmers can work into the night by the light of this moon. Usually the Full Moon rises an average of 50 minutes later each night, but for the few nights around the Harvest Moon, the moon seems to rise at nearly the same time each night. It rises near the time of sunset, thus there is no long period of darkness between sunset and moonrise. The converse is also true, i.e. when the moon is setting the sun is rising. Therefore, at this time of the year there is light on the Earth 24 hours per day. The earliest the Harvest Moon can occur is Sept 8th; the latest is Oct 6th. (http://en.wikipedia.org/wiki/Harvest_moon)

3. JEWISH HISTORY

- a) We look to the Jews for the correct reckoning of the 7th day of the week, with corroboration from secular history. The following quote is taken from page 8 of the *Catholic Mirror* of Sept. 9, 1893 in the article entitled *The Christian Sabbath*.

“In the Old Testament, reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself *first kept it*, making it obligatory on all as “*a perpetual covenant*.” Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the law, A.M. 2514 to A.D. 1893, a period of 3383 years. With the example of the Israelites before our eyes today, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved the weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept “holy to the Lord,” which tradition they have extended by their own practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point, for reasons that will appear more fully hereafter. The Bible — the Old Testament — confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day to be “kept holy to Him”,— that the day was Saturday, and that any violation of that command was punishable with death. “Keep you My Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people.” Ex 31 ch. 14 v.

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday School and pulpit, than that of keeping “holy” the Sabbath day.

Having secured with absolute certainty the will of God as regards the day to be kept holy, from His Sacred Word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for His worship; for it is patent to the world that a change of day has taken place, and

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inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation; viz., the New Testament, for the command of God canceling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher — the New Testament — contains a decree canceling the mandate of the old law, and, at the same time, substituting a day for the divinely instituted Sabbath of the old law, viz., Saturday; for, inasmuch as Saturday was the day kept and ordered to be kept by God, *divine authority alone*, under the form of a canceling decree, could abolish the Saturday covenant, and another divine mandate, appointing by name another day to be kept "holy," other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept "holy" by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new divine decree repealing Saturday and substituting Sunday, kept by the Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Savior invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance the Redeemer refers to Himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke, (2) but during the whole record of His life, whilst invariably keeping and utilizing the day (Saturday), *He never once hinted at a desire to change it*. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after His death*, and, whilst His body was yet in tomb, St. Luke, 23d chap. 56 verse informs us: "And they returned and prepared spices and ointments, *and rested on the Sabbath day according to the commandment.*" "but on the first day of the week, very early in the morning, they came, bringing the spices they had prepared." The "spices" and "ointments" had been prepared Good Friday evening, because "the Sabbath drew near." 54 Verse. This action on the part of the personal friends of the Savior, proves beyond contradiction that *after His death* they kept "holy" the Saturday, *and regarded the Sunday as any other day of the week*. Can anything, therefore, be more conclusive than the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practice of the Apostles during that protracted period.

But, alas! we are once more doomed to disappointment. *Nine (3) times* do we find the Sabbath referred to in the "Acts," but it is the *Saturday* (the old Sabbath). Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts 13c., 14v.; again, same chapter, 27v., again, 42v.; again, 44v. [Acts 13:14, 27, 42, 44] Once more, [Acts 16:13] Again, 17c., 2v.; [Acts 17:2] again 18c., 4v. [Acts 18:4] "And he (Paul) reasoned in the synagogue *every Sabbath*, and persuaded the Jews and Greeks." *thus the Sabbath (Saturday) from Genesis to Revelation!!!* Thus, it is impossible to find in the New Testament the slightest interference by the Savior or his Apostles with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement; nay a *plenary endorsement* by Him, whilst living; and an unvaried, active participation *in the keeping of that day and no other by the apostles*, for thirty years after His death, as the Acts of the Apostles has abundantly testified to us.

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday."

(See full article at <http://www.thesimpletruth.net/sunday/WhySunday.htm>).

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- b) We look to the Jews for the correct reckoning of the 1st month of the year with corroboration from secular history.

The Jewish calendar is based on three astronomical phenomena: the rotation of the Earth about its axis (a day); the revolution of the moon about the Earth (a month); and the revolution of the Earth about the sun (a year). These three phenomena are independent of each other, so there is no direct correlation between them. On average, the moon revolves around the Earth in about $29\frac{1}{2}$ days. The Earth revolves around the sun in about $365\frac{1}{4}$ days, that is, about 12.4 lunar months. The Jewish calendar, however, coordinates all three of these astronomical phenomena. Months are either 29 or 30 days, corresponding to the $29\frac{1}{2}$ -day lunar cycle. Years are either 12 or 13 months, corresponding to the 12.4 month solar cycle.

In the 359 AD, Hillel II and the Sanhedrin, breaking with tradition, established and disseminated fixed rules for calculating the Jewish Talmudic calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years. Adar I is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. The current cycle began in Jewish year 5758 (the year that began October 2, 1997). Up to the tenth century A.D., however, there was disagreement about the proper years for intercalation and the initial epoch for reckoning years. Although eight-year, nineteen-year, and longer- period intercalation cycles may have been instituted at various times prior to Hillel II, there is little evidence that they were employed consistently over long time spans.

Eventually (in about 10,000 years), the Talmudic calendar set up by Hillel II will have Passover exclusively in June. Since its creation, this calendar has slipped ahead by about four days. When it was first created, the earliest Passover could occur was the day after the sun reaches the Vernal Equinox point, which is also the way it is now, except the Vernal Equinox on that calendar is equivalent to our March 24/25 not March 20/21.

By basic rule of thumb, when no postponements were involved, the new moon that determined when the first month was to begin was the new moon closest to the date (before or after) that the sun reached the Vernal Equinox point. In most years (at least 95 percent of the time) this is also when the barley is Aviv. But since the Vernal Equinox slipped forward in the Talmudic system, the earliest date that this new moon can occur is four days later than it originally was.

The Vatican came up with a similar system but they use the corrected Gregorian solar calendar. In their calendar the Paschal full moon is the first full moon after the sun reaches the Vernal Equinox point. This gives the same date as the new moon closest to the Vernal Equinox. Ironically, this calendar is much more aligned with Yahweh's calendar and is correct in determining the correct month for Passover at least 95 percent of the time, while the Talmudic calendar calculates the correct month only about 60 percent of the time.

A year in the sacred calendar begins in Israel's spring (March/April) and is the time between one spring season and the next. When the sacred calendar is printed in advance the new moon nearest the spring equinox is chosen to begin the year; that is, the new moon which normally coincides with the natural conditions in Israel which the ancient Sanhedrin looked for when they selected Abib's new moon.

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Easter Sunday is the Sunday following the Paschal Full Moon (PFM) date for the year. Easter Sunday is the date of the annual false Christian and non-Biblical celebration of Christ's resurrection. The aim of the Easter Dating Method is to maintain, for each Easter Sunday, the same season of the year and the same relationship to the preceding astronomical full moon that occurred at the time of his resurrection in 30 A.D.

From 31 A.D. to 325 A.D. Easter Day was celebrated either: (a) on or just after the first day of the Jewish Passover (no matter on which day of the week that Easter Day occurred), or (b) on a Sunday close to or on the first Passover Day. Both of these methods existed continuously throughout this period.

In June 325 A.D. astronomers approximated astronomical full moon dates for the Christian church, calling them Ecclesiastical Full Moon (EFM) dates. From 326 A.D. the PFM date has always been the EFM date after March 20 (which was the equinox date in 325 A.D.).

From 326 A.D. to 1582 A.D. Easter Sunday date was based on the Julian calendar in use at that time. It became defined as the Sunday following the Paschal Full Moon date for the year, using a simple "19 PFM dates" table. Easter Sunday, from 326 A.D., is always one of the 35 dates March 22 to April 25.

The Julian calendar was replaced by the Gregorian calendar in October 1582 to re-align March 20 (and therefore Easter) with the seasons by removing 10 dates October 5 to 14, 1582. In 1583 A.D. further precision was added to the calculation of Easter by Pope Gregory the 13th, and his astronomers and mathematicians --- predominantly Lilius and Clavius, by introducing their revised PFM Gregorian dates table. This replaced the original 326 A.D. "19 PFM dates" table in the Julian calendar.

Primary sources: <http://www.jewfaq.org/calendar.htm>; <http://www.assa.org.au/edm.html#Method>

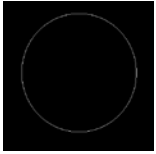
- c) We look to the Jew, Josephus, who is the foremost authority on Jewish practices during Biblical times, to confirm that Israel celebrated the Passover on the 14th day of the month when the Sun was in Aries (March 20th – April 19th). Meaning that Passover **always falls between March 20th – April 19th.**

“In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover*” [Antiquities of the Jews: book 3, chapter 10, verse 5].

By following the testimony of the 3 Witnesses of Scriptures, Heavenly Signs and Jewish History noted above, the Feasts of Yahweh will always be kept at their appointed times --- in their “seasons”! For those who do not follow the testimony of the 3 Witnesses of Scriptures, Heavenly Signs and Jewish History noted above, and instead rely on what seems right to them (e.g. always taking the New Moon after the Vernal Equinox; following the 4 man-made rules of Postponements; etc.), the Feasts of Yahweh will often not be at their appointed times. Now let’s put the testimony of the 3 Witnesses to the test. You be the judge of whether their testimony is true and dependable.

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During each lunar orbit (a lunar month), we see the Moon's appearance change from not visibly illuminated through partially illuminated to fully illuminated, then back through partially illuminated to not illuminated again. Although this cycle is a continuous process, there are eight distinct, traditionally recognized stages, called phases. The phases designate both the degree to which the Moon is illuminated and the geometric appearance of the illuminated part. These phases of the Moon, in the sequence of their occurrence (starting from New Moon), are listed below.



New Moon - The Moon's unilluminated side is facing the Earth. The Moon is not visible (except during a solar eclipse).



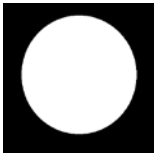
Waxing Crescent - The Moon appears to be partly but less than one-half illuminated by direct sunlight. The fraction of the Moon's disk that is illuminated is increasing.



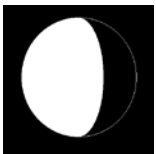
First Quarter - One-half of the Moon appears to be illuminated by direct sunlight. The fraction of the Moon's disk that is illuminated is increasing.



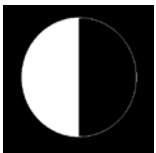
Waxing Gibbous - The Moon appears to be more than one-half but not fully illuminated by direct sunlight. The fraction of the Moon's disk that is illuminated is increasing.



Full Moon - The Moon's illuminated side is facing the Earth. The Moon appears to be completely illuminated by direct sunlight.



Waning Gibbous - The Moon appears to be more than one-half but not fully illuminated by direct sunlight. The fraction of the Moon's disk that is illuminated is decreasing.



Last Quarter - One-half of the Moon appears to be illuminated by direct sunlight. The fraction of the Moon's disk that is illuminated is decreasing.



Waning Crescent - The Moon appears to be partly but less than one-half illuminated by direct sunlight. The fraction of the Moon's disk that is illuminated is decreasing.

http://aa.usno.navy.mil/faq/docs/moon_phases.php

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THE MEANING BEHIND THE CALENDAR

A) OLD TESTAMENT/PHYSICAL ISRAEL

The overall purpose of the Holy Days for Israel was to remind them of their **RELEASE FROM CAPTIVITY** in Egypt's land and their **DELIVERANCE INTO LIBERTY AND PROSPERITY** in the Promised Land.

1. **Passover:** Death Angel passed over Israel's firstborn as long as **THE BLOOD OF THE LAMB** covered the doorposts, thus saving them from death! (Ex. 12)
2. **Unleavened Bread:** They **LEFT** their Egyptian **AFFLICTION** in a hurry, on their way to a new life. (Ex. 12)
3. **Pentecost/Feast of Firstfruits:** Count 50 days from [inclusive of the] Sunday during Unleavened Bread to the time of **HARVESTING FIRSTFRUITS** of the land. (Lev. 23:10-21)
4. **Trumpets:** Blowing of Trumpets signaled war, and the **CORONATION OF THE KING**. (Num. 10:1-10; 1 Kg. 1:32-46; Joel 2:1-11)
5. **Atonement:** **PRIEST ENTERED THE HOLY OF HOLIES**; entire nation made peace with God; neighbor made peace with neighbor (Lev. 16; 25:8-14)
6. **Tabernacles/Feast of Ingathering:** Dwelt in temporary homes as a reminder of their temporal status in the wilderness; this was the time of the **MAJOR/LATTER HARVEST** of the land. (Ex. 34:22; Lev. 23:42-43; Deut. 16:13-16)
7. **Last Great Day:** Celebration culminating the cycle of God's blessing on His Nation. (Neh. 8:13-18)

B) NEW TESTAMENT/SPIRITUAL ISRAEL

The overall purpose of the Holy Days for Christians is to remind us of God's **PLAN OF SALVATION** --- the release from sin and death, and the deliverance into righteousness and eternal life!

1. **Passover:** Church receives forgiveness of sins thru the **BLOOD OF JESUS** --- the **LAMB OF GOD!** Thus we are saved from death! (Mt. 26 - 27; Jn. 1:29; I Cor. 5:7)
2. **Unleavened Bread:** Church leaves sin and cleaves to righteousness by faithfully **RECEIVING CHRIST** --- the **BREAD OF LIFE**. (I Cor. 5:1-8; Jn. 6:48-51; Rev. 19:13; 1 Pet. 1:21 - 2:9)
3. **Pentecost/Feast of Firstfruits:** **GROWTH** of Church to maturity in Yahshua. The Gospel is preached as a witness to the world. (Act 2; 26:23; 1 Cor. 15:20; Rev. 14:1-5; Rom. 8:23; 6:3-23)
4. **Trumpets:** **RESURRECTION OF THE FIRSTFRUITS; RETURN OF MESSIAH;** He victoriously wages war against world. (Rev. 8 - 10; 19). This is the pivotal point in world history as the King of Kings returns.
5. **Atonement:** World receives forgiveness of sins, and Satan is put away, clearing the way for world **PEACE** thru the **HIGH PRIEST**. (Heb. 2:14-15; 9:1-15; Rev. 20:1-3,10)
6. **Tabernacles/Feast of Ingathering:** World leaves sin and cleaves to Adonai in a **MAJOR SPIRITUAL HARVEST**, as Christ tabernacles with the world. The Feast is a reminder that physical life is temporary and eternal life is the goal. (Rev. 20:4-10; 21:1-5; Zech. 14:16-21; Heb. 9:1-2,11; 2 Cor. 5:1-4; Jn. 7:2-36)
7. **Last Great Day:** The final and **GREATEST SPIRITUAL HARVEST**; all people who've never known or been known by God will have their chance at salvation. Yahweh's plan of Salvation will be complete! (Rev. 20:5, 11-15; Ezek. 37; Mt. 11:20-24; Jn. 7:37-10:18)