

CHRIST AND THE LAW

by James P. Dawson

The Word of God doesn't change. His plan for man has been communion with Him. First He gave the Law to man knowing that man could not keep the Law. Then God came to earth in the form of man, Jesus God's only begotten Son. Jesus went to the cross in payment for our sins, He rose on the third day in fulfillment of our promise of Eternal life. But the Bible says God does not change, then what is the relationship between the Law and Christ?

Christ said:

"Do not think that I have come to abolish the Law of the Prophets; I have not come to abolish them but to fulfill them." Matthew 5:17; NIV

In that case, the book of Revelation -- the Revelation of Jesus Christ, as it calls itself -- must show a literal fulfillment of the Law. But is the Law merely the Ten Commandments? Actually, the Law is embodied in the seven required feasts or High Holy times, as given in **Leviticus 23:4-44**. These are the convocations that God told His people they must observe, as outlined below.

Feast of The Passover -- Leviticus 23:5-8; Exodus 12:1-20.; Numbers 28:12-25.

Feast of Unleavened Bread -- Leviticus 23:5; Exodus 12:6; Numbers 28:16f.

Feast of First Fruits -- Leviticus 23:10-15.

Feast of Pentecost (Feast of Weeks) -- Leviticus 23:15-20; Numbers 28:26-31.

Feast of Trumpets -- Leviticus 23:23-25; Numbers 29:1-6.

Feast of Atonement -- Leviticus 23:26-32; Numbers 29:7-11.

Feast of Tabernacles (Feast of Booths) -- Leviticus 23:34-44; Numbers 29:12-40.

The **FEAST OF PASSOVER** starts on the 14th day of the first month, the month of Nissan. It is a celebration of the actual event of the Passover in Egypt. For those who daubed their doorways with the blood of a lamb, the **Death Angel** passed over their houses. For those who did not -- the Egyptians -- the households lost their firstborn. The blood of the lamb protected the believers. "**Passover**" can be interpreted as "**defend, protect**". This interpretation is based largely on the use of *pasah* in **Isaiah 31:5. [1](#)** where it parallels words meaning "defend, protect." The context pictures a bird protectively hovering over its nest guarding its young. Isaiah thus depicts the Lord as Israel's protector, defending each home by forbidding the destroyer to enter. [2](#)

Passover is the oldest of Jewish festivals, originating over three thousand years ago. **Passover** appears originally to have conflated two separate spring festivals. One rite involved unleavened bread, the other a sacrificial lamb. The OT [3](#) distinguishes the festivals by using the terms "**Feast of Unleavened Bread**" (*hag hammassot*) and "**Passover Feast**" (*hag happasah*). The NT [4](#) refers to both of these as "**the Passover**" (*to pascha*) and the "**Feast of Unleavened Bread**" (*ta azyma*). These festivals were held in immediate sequence. **Passover** was celebrated at twilight of the 14th day of the month of Nissan [5](#) and the Feast of Unleavened Bread for the seven days following, namely, the 15th to the 21st of Nissan. [6](#) Toward the end of the NT era, however, the one term, "**Passover**" was generally used to designate the integrated celebration of what had begun as two festivals. Though, by that time, the title "**Feast of Unleavened Bread**" had not disappeared, Josephus [7](#) indicates that "Passover" was commonly used to refer to both festivals.

In OT Times the Exodus was the most honored redemptive event in the life of God's covenant people. The Passover reenacted annually the greatest miracle Yahweh performed out of grace for His chosen: it was to become the focal point of Jewish history. The Passover celebration retold the story of freedom after more than four hundred years of Egyptian bondage. The frequent OT allusions to that deliverance indicate that it was a source of hope for the nation's future redemption.

On the 15th day of the first month, the day after the Passover, there is a **FEAST OF UNLEAVENED BREAD**. This is a celebration of thanksgiving. It is a communion, a redemption, a rededication. It illustrates the Jews' obedience to the Law. The feast of Unleavened Bread was to last seven days. During this time bread made with yeast was to be destroyed and unleavened bread eaten. [8](#)

On the 21st day of Nissan, the day after the **Feast of Unleavened Bread**, there is the **FEAST OF FIRST FRUITS** . Christ told us that He was the first fruit. According to I Corinthians, [9](#) the church follows Him in a specific order. In the celebration of the **First Fruits**, the priest would present individual sheaves of barley, waving them in the air for all to see. He would then indicate that they were individual sheaves, individual stalks, "**a wave offering unto the Lord.**"

Christ is called the "**first to rise from the dead**", [10](#) and He designates Himself "**the first and the last**", [11](#) the same title which Yahweh gives to Himself in **Isaiah**. [12](#) Examples of *protos* in the sense of "**first in rank**," "**most important**" are: In Matthew [13](#) , where Jesus calls the commandment to love God with one's whole being "**the great and first commandment**" ; "**whoever would be first among you must be your slave**"[14](#) ; and in I Timothy [15](#), where Paul calls himself the "**foremost of sinners.**"

In acknowledgment of the fact that the land and all its products were the gift of Yahweh to Israel, and in thankfulness for His bounty, all the first fruits were offered to Him. These were offered in their natural state (e.g., cereals, tree fruits, grapes), or after preparation (e.g., musk, oil, flour, dough), after which the Israelites were at liberty to use the rest. [16](#)

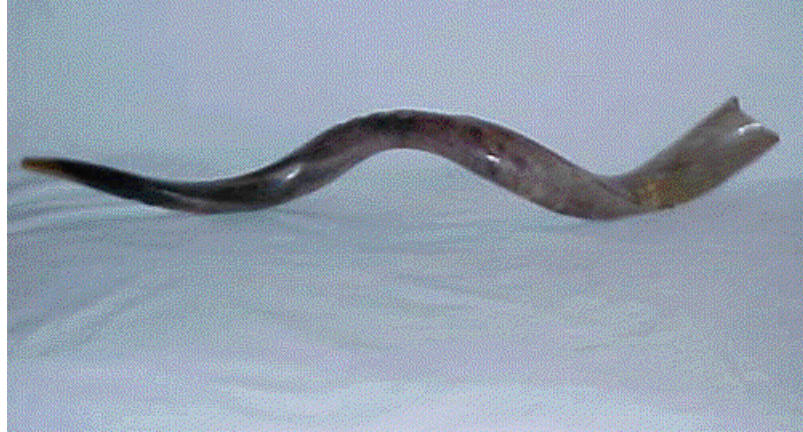
The next feast is the **FEAST OF WEEKS** , or **PENTECOST** . This is the Feast of the summer Harvest. The Jews celebrated it as the giving of the Law. It took place **50 days** after the **Feast of the First Fruits**. It was a summer harvest festival, and loaves of bread were presented as part of the sacrifice. Take note that the Scriptures say that the priests held aloft "**two loaves**" of bread, and waved them in the air as a wave offering unto the Lord, as part of the ritual indicating the completion of the summer harvest. The Feast of Pentecost the first fruits of grain of the summer. It was thanksgiving for the crops ready for harvest, and it was some times called the "**Feast of Weeks**," because it came seven weeks - a week of weeks- after the Passover. The celebration was at the tabernacle or temple and lasted only one day.

The **FEAST OF TRUMPETS** starts on the first day of the seventh month, the month of Tishri . The trumpet was used in three distinct ways. One was to call the nation together from all the lands--to bring all the people together. The trumpet was a special type of horn made from a ram's horn, shown in **Figure 1** . The trumpet was blown and the sound repeated from mountain top to



mountain top to call the tribe together.

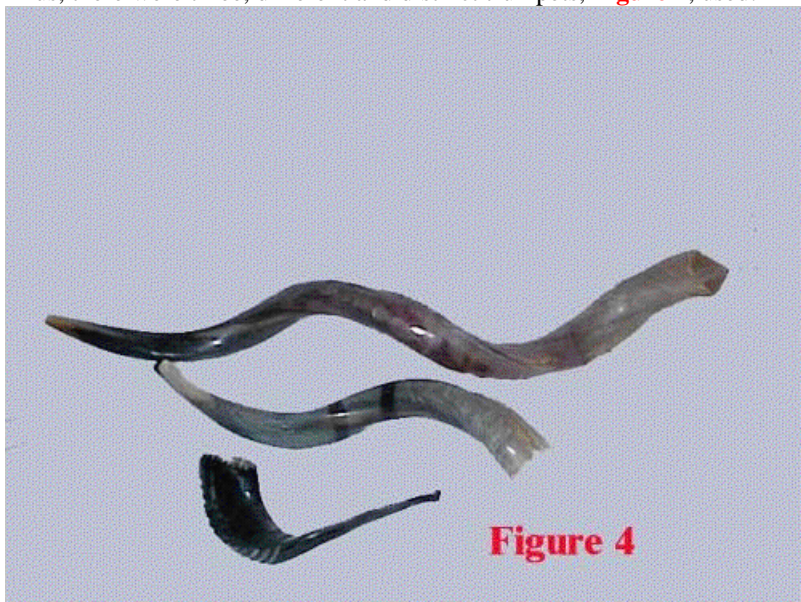
Another trumpet use was to call the people to worship. This trumpet was called a Shofar and was also made from a ram's horn, but this ram was a special type that grew very long spirial horns. as shown in **Figure 2**.



The trumpet call to worship could be for a single tribe, the entire nation or simply to family groups. A third type of trumpet called the armies together to prepare for battle, to signal attacks and retreats, etc. This ram's horn was relatively small in comparison to the other, and could be easily carried into battle, **Figure 3**.



Thus, there were three, different and distinct trumpets, **Figure 4**, used:



One to call the people together, one to call them to worship, and one to call them to battle. There is no actual reference to a "**Feast of Trumpets**" in the OT however, the designation has been frequently applied to the observance of the first day (new moon) of the seventh month (Tishri) as described in Leviticus [17](#) and Numbers. [18](#)

In addition to designating the new moon of the seventh month Leviticus [19](#) calls it *sabbaton*, "**a sabbath observance**" or "**solemn day of rest**" (RSV). Although Numbers [20](#) does not use the term, it agrees with Leviticus that the people "**shall do no laborious work**" on the new moon of the seventh month. They consisted of the same offerings as for every new moon [21](#) but in additional quantities. As at the observance of every new moon, trumpets were blown. [22](#)

Since the description of the celebration of the new moon of the seventh month appears as one in a series of the "**appointed feasts of the Lord**" in **Leviticus 23**, but the following question still remains: Why was the new moon of the seventh month more special than the new moons of the other eleven months?

Some have suggested that the new moon of the seventh month received special attention because it introduced a particularly sacred month, a month that included the **Day of Atonement** on the 10th of Tishri and the **Feast of Booths** beginning on the 15th of

Tishri. It is also possible that the significance and sacredness of the number seven had something to do with the special attention given to the new moon of the seventh month.

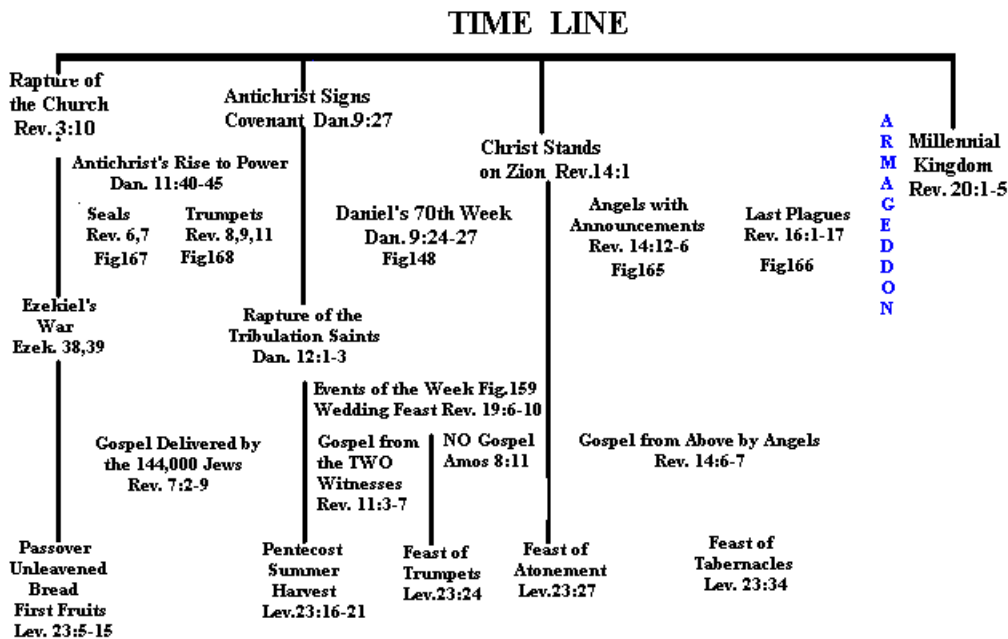
On the 10th day of the seventh month, comes the **FEAST OF ATONEMENT**. This great day, probably the most sacred of the year for a devout Jew. The people remained at home, abstaining from food throughout the day. The Law says the **Day of Atonement** is the time of forgiveness of sin through the blood sacrifice, total reconciliation, harmony and peace with God is exalted to be Lord. He does His prophetic work as the victorious God-man, the true witness and guarantor. All these are essential parts or aspects of the one work of reconciliation. It is the representative, vicarious, and substitutionary work of Christ as very God made man, living the obedient life we ought to live and also dying the penal death we ought to die in order that these may be ours in Him. The same vicariousness applies to the kingly work of Christ as Son of man, both in the life of royal obedience that He lived in order that our life may be sanctified in Him, and also in His raising up to eternal life which may equally be ours in Him.

The seventh and last feast, is called the **FEAST OF BOOTHS** or **TABERNACLES**. This is the most joyous feast of all because it means the end of all the hard work. In the last feast, the people are to leave their daily lives, their homes, and build small huts or booths then dedicate these to the Lord and He protects them. They would, in these Old Testament times, take with them the last portions of grains and press the last of the grapes into wine. This, then, was a time of celebration of the completion of the growing year as demonstrated by the last token harvest and the wine pressing.

It was a thanksgiving for the crops already gathered. It was therefore sometimes called the feast of in gatherings. [23](#) To this feast they would take the tithes of the previous year's harvest and increase of cattle. It also celebrated God's care for the Israelites during the forty years of wandering in the desert. Three practices engaged in during the week commemorated the providential care for their fathers.

- (a) During the week the people dwelt in booths in imitation of their fathers' dwelling in tents in the wilderness. [24](#)
- (b) Great candelabra with many lights were erected in the Court of the Women in commemoration of the pillar of fire which guided the people in the wilderness by night.
- (c) On the last day of the feast a pitcher of water was brought from the pool of Siloam by the multitude and poured out with great ceremony at the foot of the altar in the Court of the Priests, in commemoration of the water which the Israelites had received from the Lord out of the rock. [25](#)

We have repeatedly stated that the Scriptures are perfect and totally complete. Then, if the time flow that we've presented for Revelation (See [Revelation](#), for a full discussion of the final events and the development of the Time Flow charts) is correct, the



The Feasts of Passover, Unleavened Bread and First Fruits all fall within a week of each other. Under the Old Testament dictates, [26](#) those who put the blood of the lamb on their door frames were protected from the oppressor and the death that was sure to come during the night of the Passover. If we have the blood of the Lamb -- Christ -- having literally accepted His blood as our sacrifice, then we are protected from the oppressor and death, the Antichrist, who will come against the whole world. With the blood of Christ, we have the rapture; that is our deliverance from the oppressor and death that is to come.

The Feast of Unleavened Bread is celebrated as an act of obedience to the Lord. After the rapture, many will turn to Him, but there will be many whom even the 144,000 will not be able to reach. Where the individual is concerned, this feast signifies that he has followed Him in Baptism and in the Last Supper. He has done the things that He's asked us to do in obedience and communion.

The Feast of First Fruits focuses on us. We who believe in Christ, will be the first fruits of the end times. We will be part of the rapture of the Church Saints..

The Feast of Weeks, or Harvest, or Pentecost, according to the Law, occurs fifty days later. We think it is about the time of the covenant signing. In the initial harvest, the Feast of First Fruits -- the rapture, the participants wave the individual sheaves of barley. Individuals are involved, as in our rapture, in which we go as individuals, not as a body. But in the Feast of Weeks, remember, that there are two loaves held aloft and waved . . . **two loaves**. One of these loaves symbolizes the body of Christ and the rapture. The second loaf indicates a second rapture. (See [Rapture](#)) This is the rapture of the tribulation saints and the Jews that believe. [27](#) This is the second loaf. The harvest is complete, and now we have the feast of completion of this harvest. It is literally true. This idea of a second harvest or rapture or two parts to the rapture is also contained in the New Testament. In the parable of the ten virgins. [28](#) All were part of the wedding party, but half were watching and waiting and when the bridegroom came they went with him. When did the other five join the wedding party?

At the Feast of First Fruits the wave offering was individual sheaves, but at the Feast of Weeks, both loaves of bread are required for the wave offering to be complete. Do you think it's an accident that Christ said at the last supper that his followers should drink of the cup, His blood, and eat of the bread, His body? All the way through the New Testament the church is referred to as the body, the bread. Do you think it's an accident that He speaks of the church as being the body of Christ, the body of the living church, with Him as the Head? And we, as members of the church, are part of the body of Christ, the bread. Here, loaves of bread are used as symbols of the resurrected saints. Do you see what He's saying? He is saying that in Him the Scriptures are totally complete. Christ is the bread of life and Head of the body -- the church -- which is the bread, according to the last supper. The second loaf represents the Tribulation Saints [29](#) and the 144,000 Jews who were sealed. [30](#) We find in Revelation [31](#) that these 144,000 return with Christ at the second coming and they have been **redeemed** from the earth.

In **The Feast of Trumpets**, you'll recall that we spoke of three trumpets. One calls the nations together, as in the case of the Antichrist's covenant. The second calls them to worship. This reminds us of the abomination of desolation, the thing that makes the Jews turn to the Lord, [32](#) as they recognize the evil truth about this phenomenon. This is the second trumpet because it makes them turn to the Lord and worship Him. The last trumpet calls them to battle along side the Lord the second half of the Great Tribulation. (See [Great Tribulation](#))

Some have suggested that the new moon of the seventh month received special attention because it introduced a particularly sacred month, a month that included the Day of Atonement on the 10th of Tishri and the Feast of Booths beginning on the 15th of Tishri. It is also possible that the significance and sacredness of the number seven had something to do with the special attention given to the new moon of the seventh month.

Although the evidence does not permit the conclusion that the so-called Feast of Trumpets was the direct ancestor of Rosh Hashanah, the Jewish New Year's Day, it is clear that the postbiblical observance described in the Mishnah was influenced by the OT celebration of the new moon of the seventh month as described in Leviticus and Numbers. [33](#)

The Feast of Atonement is next, and it is the time of total reconciliation and harmony with God, when Christ stands on Zion. His Blood has paid it all, and He has returned to establish the eternal Kingdom..

In the **Feast of Booths or Tabernacles**, the Jews went to Jerusalem and because of the large numbers of people, there was never enough housing for them. The Jews would build small booths or temporary shelters in which to stay. The booths became a symbol of separation from the world, of being spiritually set aside and protected. Revelation says,

"Because you have kept my word of patient endurance. I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth" Revelation 3:10 .

During the Feast of Booths the Israelites would take the last portion of their grain and thrash it, they took the last of the grapes and pressed them in the winepress. These rituals were symbolic of the final harvest of the year. The events of the last harvest in Revelation are very similar, [Revelation 14](#) states,

"Then I looked, and lo, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, calling with a loud voice reap, for the hour to reap has come, for the harvest of the earth is fully ripe." So he who sat upon the cloud swung his sickle on the earth, and the earth was reaped. And another angel came out of the temple in heaven, and he too had a sharp sickle. Then another angel came out from the altar, the angel who has power over fire, and he called with a loud voice to him who had the sharp sickle, "Put in your sickle, and gather the clusters of the vine of the earth, for its grapes are ripe." So the angel swung his sickle on the earth and threw it into the great wine press of the wrath of God; and the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse's bridle, for one thousand six hundred stadia." **Revelation 14:14-20**

In Revelation, the second harvest reaped by the angels was put into the winepress of God's wrath. [34](#)
And again, these words are no mere accident. **Leviticus 23** and the book of **Revelation** describe the same events in exactly the same time frame, and Christ literally fulfills the Law. **Praise God !**

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Cited References

1 Isaiah 31:5 [KJV] As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. [Return](#)

2 Isaiah 31:5 [KJV] As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

Hebrews 11:28 [KJV] Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. [Return](#)

3 Exodus 34:18 [KJV] The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Exodus 34:25 [KJV] Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. [Return](#)

4 Matthew 26:17 [KJV] Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Mark 14:1 [KJV] After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

Luke 22:1 [KJV] Now the feast of unleavened bread drew nigh, which is called the Passover. [Return](#)

5 Exodus 12:6 [KJV] And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. [Return](#)

6 Exodus 12:15 [KJV] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [Return](#)

7 Josephus , Antiquities. xiv.2.1 [211; xvii.9.3 [213f.1 [Return](#)

8 Exodus 12:20 [KJV] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. [Return](#)

9 **1 Corinthians 15:20 - 24 [KJV]** But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [Return](#)

10 **Acts 26:23 [KJV]** That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. [Return](#)

11 **Revelation 1:17 [KJV]** And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: [Return](#)

12 **Isaiah 44:6 [KJV]** Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

Isaiah 48:12 [KJV] Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. [Return](#)

13 **Matthew 22:38 [KJV]** This is the first and great commandment. [Return](#)

14 **Matthew 20:27 [KJV]** And whosoever will be chief among you, let him be your servant: [Return](#)

15 **1 Timothy 1:15 [KJV]** This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. [Return](#)

16 **Exodus 23:19 [KJV]** The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the kid in his mother's milk.

Numbers 15:20 [KJV] Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it. [Return](#)

17 **Leviticus 23:23-25 [KJV]** And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. [Return](#)

18 **Numbers 29:1-6 [KJV]** And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, And one tenth deal for one lamb, throughout the seven lambs:

And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD. [Return](#)

19 **Leviticus 23:24 [KJV]** Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. [Return](#)

20 **Numbers 29:1 [KJV]** And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. [Return](#)

21 **Numbers 28:11-15 [KJV]** And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering. [Return](#)

22 **Numbers 10:10 [KJV]** Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.] [Return](#)

23 **Exodus 23:16 [KJV]** And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the

feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Exodus 34:22 [KJV] And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. [Return](#)

24 Leviticus 23:40 [KJV] And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Nehemiah 8:14-15 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. [Return](#)

25 Exodus 17:5-6 [KJV] And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. [Return](#)

26 Exodus 12:7 [KJV] And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. [Return](#)

27 Daniel 12:1-3 [KJV] And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

[Return](#)

28 Matthew 25:1-10 [KJV] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [Return](#)

29 Revelation 7:9 [KJV] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [Return](#)

30 Revelation 7:4 - 8 [KJV] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. [Return](#)

31 Revelation 14:1 [KJV] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. [Return](#)

32 Matthew 24:15 [KJV] When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [Return](#)

33 Leviticus 23:23-25 [KJV] And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

Numbers 29:1-6 [KJV] And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. A offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, And one tenth deal for one lamb, throughout the seven lambs: And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD. [Return](#)

34 Revelation 14:19 [KJV] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.[Return](#)