

Rethinking the Fall Feasts of Israel

By: Martin B. Pigott III

We have all heard the imaginative stories of how the Lord's second coming will coincide with the Fall Feasts of Israel.

I assume you are somewhat familiar with this prophetic concept. It is the idea that the Spring Feasts were fulfilled at the close of Jesus' earthly ministry. Then, the Fall Feasts will be fulfilled at his second coming.

The Pattern: Spring Feasts

Jesus fulfilled the Spring Feasts on the exact day of the week of the religious ceremonies at the end of his earthly ministry, including Pentecost. Why should we be asked to believe that the Fall Feasts were different and would be spread out over some intangible timeframe?

My Proposal:

The Fall Feasts are not different and were fulfilled at the beginning of his earthly ministry.

WHAT?

Now reason with me for just a minute. The Feasts were part of the Law of Moses. Unfulfilled Law means an unfulfilled ministry of our blessed Savior. In Luke 16:16, Jesus said:

“The law (ceremonial/sacrificial- he would now satisfy its demands), and the prophets (who foretold of the coming messiah), were until John...” (KJV)¹

Were not some of Jesus' last words “It is finished?”

Let's take a quick look at some scripture verses to substantiate this:

“...he had offered **one sacrifice for sins forever...**” (Heb. 10:12)

“...so Christ was **once offered...**” (Heb. 9:28)

“...for in that he died, **he died unto sin once...**” (Rom. 6:10)

“...**for this he did once** when he offered himself up.” (Heb. 7:27)

¹ All Scripture quotations are taken from the King James Version (KJV). Public domain. All emphasis in Scriptures is mine.

“Neither by the blood of goats and calves, but by his own blood he entered **once into the holy place, having obtained eternal redemption for us.**” (Heb. 9:12)

“...but now **once in the end of the world** hath he appeared to put away sin by the sacrifice of himself.” (Heb. 9:26)

“...we are sanctified through the offering of the body of Jesus Christ **once for all.**” (Heb. 10:10)

“...when he had by himself **purged our sins...**” (Heb. 1:3)

“For Christ is the **end of the law for righteousness** to every one that believeth.” (Rom. 10:4)

“...having **abolished** in his flesh the enmity, even the **law of commandments...**” (Eph. 2:15)

“...**took it out of the way**, nailing it to his cross...” (Col. 2:14)

“For the law of the Spirit of life in Christ Jesus hath **made me free** from the law of sin and death.” (Rom. 8:2)

Notice that many of the above verses use the word **once** (Greek: *katargeo*). If we think something has been left undone, we must ask ourselves what it is about the word *once* we don't understand. There is no possibility of lingering Law left unfulfilled by Yeshua. I hope you understand the ramifications of believing that Yeshua left some portion of the Law of Moses to be a yoke of bondage, or that his sacrifice is incomplete. Let us avoid going down a path that is ludicrous and heretical.

Brent McDonald of Lion Tracks Ministries states:

“Through the Law, God showed our need for a perfect high priest and a perfect blood sacrifice. Christ was both. As our perfect sacrifice and eternal high priest, the need of any lesser earthly priesthood and sacrifices is forever done away with.”²

The New Testament makes it clear that God's Moral Law is permanent; i.e., holiness.

Therefore:

² Brent McDonald, “The Law Fulfilled in Christ: Out with the Old, in with the New,” Lion Tracks, 2007, <http://www.liontracks.org/roarlion/nlthelaw.htm>

If Jesus once and for all fulfilled the Law and the Prophets, we can be confident that the Fall Feasts were fulfilled.

But when and where did Jesus fulfill the Fall Feasts?

I will not go into a lengthy description of what Jewish custom ascribes to the Feast of Trumpets, but suffice it to say the Feast of Trumpets has to do with beginnings, creation, and coronations. For more details and to read about the amazing timing of Jesus' birth, I suggest you pause here and go to: [The Birth of Jesus and the Day of Trumpets](#).

God would not just shovel his only begotten son and the promised Redeemer of mankind into a chaotic mixture of time, space, and matter. The beginning of his earthly ministry was **just as planned and perfectly orchestrated** to fulfill the Law as was the close of his earthly ministry.

The Basic Assumption:

The ministry of Jesus lasted exactly three and one-half years (much has been written about this, and I do not need to repeat it). I was intrigued by Luke 4:24-26, which seems to offer cryptic confirmation.

Now, if the ministry of Jesus lasted 3.5 years, ending at Passover, when must it have begun? That's right! The beginning of the Jewish year, the Feast of Trumpets.

John the Baptist looked up one day and saw Jesus making his way toward him. He exclaimed, "Behold the Lamb..." (John 1:29). By this, he understood Jesus was to be the **personification** of the sacrificial Law of Moses. When John hesitated to baptize him, Jesus stated that "it becometh us to fulfil all righteousness" (Matt 3:15). He, of course, meant the righteousness of the religious system of sacrifices and practices—the Law of Moses.

He states in Matthew 5:17:

"Do not think that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil**."

Do you suppose he meant this?

Our story, then, begins in Nazareth, on the **Feast of Trumpets**, the beginning of the new year. For thirty years, Jesus had grown in stature with God and man. The time had come at last for him to begin his public ministry at the beginning of this *prophetic new year* (*Daniel 9*). By the time Jesus reached John, Luke 3:23 states that he

began to be about thirty years old (which is the age for rabbinic authority; note the perfect timing). “Began” means a little more or a little less, as the Feast of Trumpets does not fall on the same date every year. In addition, thirty years before, Mary and Joseph had traveled to Bethlehem for a census. For more details on this, go to [The Time of Jesus' Birth](#). As the Law was given with the **sound of a trumpet and angels in attendance** (Acts 7:53; Gal. 3:19; Heb. 12:19), so the Living Word, the messenger of the New Covenant, was given on the Feast of Trumpets, with angels witnessing to the shepherds of the grace of God.

Jesus would now leave Nazareth. For some time, a voice crying in the wilderness had been proclaiming that all flesh would see the salvation of our God. A prophet named John was leading multitudes to renewal during the Ten Days of Repentance. This period begins on *Rosh Hashanah* (The Feast of Trumpets) and ends on *Yom Kippur* (The Day of Atonement).

From Judea and Jerusalem, they came:

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him **all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.**” (Mark 1:4-5)

Even (gulp) publicans and (some Roman) soldiers participated (Luke 3:7-14). What situation would have brought all of Judaea and Jerusalem with publicans and some sympathetic Roman soldiers to John, *confessing their sins and seeking baptism*?

The point is that this was a unique occurrence when an assortment of people came to be baptized and supports the claim that this activity occurred during the ten days of repentance.

For several days Jesus walked as he made his way along the east side of the Jordan, traveling to the wilderness area of Bethabara. The eighth or ninth day of the ten days of repentance found John finishing up with ceremonial baptisms. Making a ritual pilgrimage to the Jordan River was a normal part of the traditional practice at this time of the year because Jews customarily gather at a nearby stream or river to symbolically cast away their sins. This ceremony is called *Tashlikh*, (meaning to cast off) and includes the verse from Micah (7:19) “...and thou wilt cast all their sins into the depth of the sea.”

Importantly, there was messianic expectancy among the people during this season (Luke 3:15). It was at the beginning of this year that the people were looking for the Messiah.

At some break in the activity, John the Baptist looked up and saw the one about whom the Spirit had been inwardly speaking to him. Excitedly, he proclaimed, “Behold the Lamb of God, which taketh away the sins of the world” (John 1:29). Here was the Messiah of Israel, and John was to have a part in his “Coronation.”

Finally, all the people were baptized (Luke 3:21). The ten days of repentance ended at evening, and *Yom Kippur* would begin.

Jesus was baptized, began praying, and the Holy Spirit rested upon him. As the high priest confessed the sins and iniquities of the people upon the scapegoat during this feast, Jesus the Messiah became (**personified**) the goat not only of Israel, but of the whole world.

Jesus went “into the wilderness” (Matt. 4:1, compare with Leviticus 16:22).

It was now time for the eight days of celebration known as the Feast of Tabernacles, a time to remember the coming out of Egypt and dwelling in the wilderness. Alfred Edersheim writes,

“...the harvest-thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the FINAL HARVEST when Israel’s mission should be completed, and ALL NATIONS GATHERED UNTO THE LORD” (emphasis mine).³

In the **personification** of this feast, Jesus begins to live out and fulfill the event, not for the prescribed eight days, but (fasting) for forty days, enduring the taunts and temptations of the devil (at some point in Jerusalem, and another point on a mountain).

There is an apparent relationship between Moses receiving the “words of the covenant” (Exodus 34:28) when he fasted for forty days and Jesus becoming the messenger of the New Covenant.

Masterfully, he overcame; the beginning of the ministry of Jesus saw the Holy One anointed with power, and the seventieth week of Daniel had begun.

³ Alfred Edersheim, *The Temple: Its Ministry and Services*, (Independently Published, 2017), 268-69

The prophet like unto Moses (Deut. 18:15) had at last arrived, and the manna that came down from Heaven would offer life to all. As Moses "...brought them out, after he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years" (Acts 7:36), so was there a forty-year period of signs and wonders in the ministry of Jesus and the early church (Micah 7:15).

The Feasts of Trumpets, Day of Atonement, and Tabernacles were **personified** and fulfilled at the beginning of the Messiah's ministry. (Zechariah 14:16 is not messianic satisfaction of the Law. It is a repetitive celebration and commemoration.)

Is There A "Seven-Year Tribulation Period"?

James F. Matheny, ThM tells us that

"Nowhere in scripture is there ever made mention of a seven-year tribulation period. Always the time of the end is 3.5 years, such as: Daniel 7:25; Daniel 9:27; Daniel 12:7, 11; Revelation 11:2-3; Revelation 12:6, 14; Revelation 13:15.

"Now I trust you will understand the significance of the 3.5-year ministry of Jesus. It was the seventieth week of Daniel, divided in half.

"The Hebrew word *achar* translated as 'after' in Daniel 9:26, means 'afterward,' or 'after that.' This suggests that the 'cutting off' of the Messiah occurred after the sixty-nine weeks, **which places it during the seventieth week**" (emphasis mine).⁴

For a full explanation of the proper translation please read James and Marjorie Matheny's book: [The Seventy Weeks Of Daniel \(Prophetic Series\): James F. Matheny, Marjorie B. Matheny: 9780939422036: Amazon.com: Books](#)

To summarize, I will quote a few passages from the book (used with permission):

1. "The seventy sevens as seen by Daniel were divided into three unequal parts: seven weeks; sixty-two weeks; and one week. They followed **successively without a break in between**. The seventieth week was divided into two equal parts of 3 ½ years each..." (page 102)
2. "**At the beginning of the 70th week in the year 26 A. D.**, the Messiah Prince was ordained to his ministry at John's baptism..." (page 102)
3. "Daniel 9:24-27 does not refer to the Antichrist..." (page 103)

⁴ Matheny, *The Seventy Weeks of Daniel*, 78

4. “The Antichrist will not be a Roman, nor will a revival of the Roman empire take place...” (page 103)

[\(This is Zionism: 'BABYLON THE GREAT' IS ISRAEL\)](#)

The correct translation for Daniel 9:25-27:

“Have full knowledge and the ability to use that knowledge prudently that from the going forth of the Word to spiritually restore and to set up Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the broad places shall be set up again, and the irrevocable decision cut which cannot be altered and which will separate you as wheat from the chaff, even in troublous times. And after threescore and two weeks shall Messiah be cut off, and there is nothing to him, and the city and the sanctuary shall be destroyed with the Prince, the Coming One, and his end in an overflowing torrent of anger and until end war, desolations even determined. And a covenant was caused to prevail to many for one week and the week divided and the sacrifice and oblation ceased and because of extreme abominations, desolation, and until the consummation determined by an unalterable decision melts and refines because of desolation.”

Matheny writes, “**In the original language of Daniel 9:27, there is neither a Hebrew character that can be properly translated as the preposition ‘in’ nor is there a character denoting the pronoun ‘he.’**”⁵

FINALLY:

The Lord Jesus perished exactly in the middle of the seventieth week of Daniel’s prophecy. And when was that? At Passover of course, **and that is exactly where the final 3.5 years will resume.** A Temple in Jerusalem will probably be constructed and religious practices instituted, but the original Temple was never where the Dome of the Rock stands today. That area was a Roman garrison. See the links below for more information on the Third Temple:

[THE THIRD TEMPLE WILL BE BUILT SOON, BUT NOT WHERE YOU](#)

[THINK! Terri Buckingham Living Water Press](#)

[The Lost Temple Mount—Yahweh’s Restoration Ministry](#)

[How the Siege of Titus Locates the Temple Mount](#)

[THE COMING TEMPLE](#)

⁵ Matheny, *The Seventy Weeks of Daniel*, 115

[The Jerusalem Temple Mount Myth](#)

[A Proposal for the Configuration of Solomon's Temple Mount](#)

[The Copper Scrolls May Hold a Map to \\$Billions Worth of Gold?—COAST TO COAST AM 2022](#)

Now, if we add 3.5 years to Passover, where do you think that ends? That's right! The Feast of Trumpets; the true LAST TRUMP, clearly following the pattern of angels and a trumpet associated with this event: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first..." (1 Thess 4:16).

Conclusion:

I have attempted to put forth an outline of how the Fall Feasts of Israel were personified and fulfilled at the beginning of Jesus' earthly ministry. I admit it needs a more coherent presentation, but perhaps you have been able to follow along.

The Mosaic Law never instructed the high priest to have some Romans beat a lamb, drag it through the streets of Jerusalem, and crucify it on a hill outside the gates of the city; yet, no one disputes Passover typology. That is because the messianic personification of the Law of Moses was not mimicry; it was essence, defined as the following:

- a. The intrinsic or indispensable quality or qualities that serve to characterize or identify something.
- b. The inherent, unchanging nature of a thing or class of things.
- c. The most important part or aspect of something.⁶

What we have are dramatic, never to be repeated events taking place on the exact day(s) of the Fall Feasts and the Spring Feasts. These circumstances in the life of Jesus were arranged by divine design, at the beginning and the end of his earthly ministry, to fulfill the *essence* (so to speak) of each Feast.

This was miraculous, between Jesus and God, and directly related to the *personification* and *satisfaction* of the Law of Moses, the ushering in of the New Covenant, and the rest of Luke 16:16:

⁶ See [Essence - definition of essence](#).

“... since that time the kingdom of God is preached, and every man presseth into it.”

This divine fulfillment was so masterful that even John began to question things (Matt. 11:3). It did not match the preconceived ideas and expectations of messianic arrival. The mistake we make concerning the Fall Feasts is to look for the sensational; it was never there. Instead, we find an astonishing lack of fanfare. Humility and obedience, **within the chronological, amazingly precise workings of divine sovereignty**, introduced the Messiah to his people at the beginning of the seventieth week of Daniel’s prophecy. Miraculous! Wonderful! Marvelous!

It seems clear to me that at the beginning of his public ministry, Jesus **personified** the Fall Feasts in a holy and perfect manner, which satisfied the plans and purposes of The Most High God.

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and the prophets, and the psalms concerning me.” (Luke 24:44)

There is now new “Spiritual Software” downloaded into corrupted male and female electro biochemical computers by the grace of the “Majestic Engineer.” It is a program of righteousness, peace, and joy in the Holy Ghost.

All the good cheer of Christmas can be ours, as that is about when Jesus would have been conceived.

Thank you!

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www.countdownto2070.com