

Lessons from Genesis-Introduction

The Days of Creation

And the Appointed Times of Yahweh

The Book of Genesis is a fitting introduction to the Bible, because it is a revelation of the Eternal's plan that is followed throughout scripture. The Book of Genesis is not just a collection of interesting little stories as many suppose, but they are revelations of what is to come. There is a duality throughout the Scriptures. There are the types and the antitypes, which prove that the Word of God is true as we see their fulfillment come to pass. Genesis is the foundation upon which all the rest of Scripture rests; therefore if we understand Genesis, then our understanding of the rest of Scripture will be enhanced.

The purpose of our series, '*Lessons from Genesis*,' is to cover the events and the people in the Book of Genesis, and show how they reveal the New Testament. As an introduction to this series, we are going to begin with the creation in Genesis 1:1-2:3. These thirty-four verses are the roadmap that the Bible follows throughout. We are going to show that the days of creation and the appointed times of Yahweh follow the same pattern. They are a revelation of God's plan for creating man into His own spiritual image. This study will be a brief introduction to the meaning of each of God's appointed times. For a thorough study of God's appointed times, read our twelve part series titled "*God's Appointed Times*."

Genesis 1:1, Heaven and Earth

"In the beginning God created the heaven and the earth" (Genesis 1:1). The very first verse in the Bible provides us with the pattern of the tabernacle (figure 1). The pattern of the tabernacle is used throughout the Bible as a revelation of the destiny of man.

The tabernacle is divided into two courts. The inner court represents heaven, where God dwells, and the outer court represents the earth. "Thus says the LORD, The heaven [inner court] is My throne, and the earth [outer court] is

My footstool..." (Isaiah 66:1). Heaven and earth reveal the spiritual difference between God and man. "For as the heavens [inner court] are higher than the earth [outer court], so are My ways **higher** than your ways, and My thoughts than your thoughts" (Isaiah 55:9).

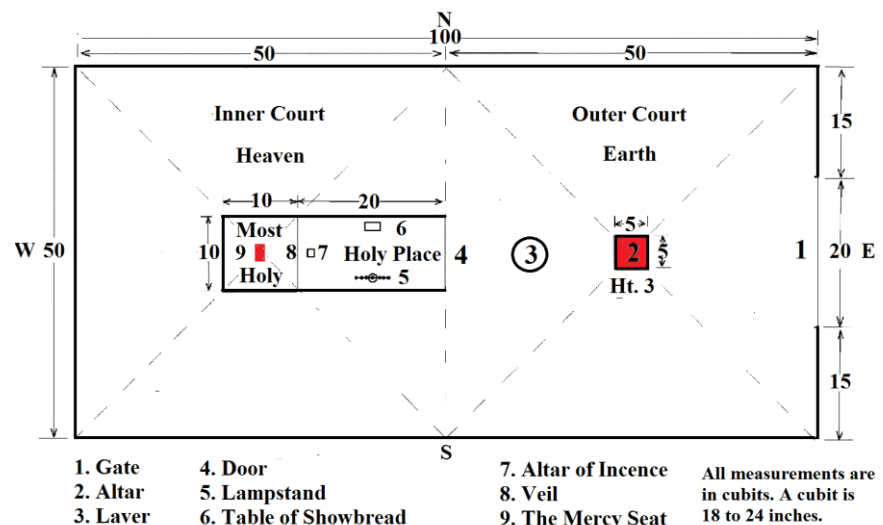


Figure 1

The destiny of man is to dwell with God in His tabernacle. “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God” (Revelation 21:4). However, the Eternal is certainly not going to lower His standards in order to dwell with man. In order for man to dwell with God, man must be elevated to have the spiritual character of God. Man prefers to make his gods into his image.

The direction of travel to come into the presence of God is from the east to the west. Moving westward represents moving upward, not physically, but spiritually into a relationship with God. “If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on [5426, *mind*] things above, **not on things on the earth**” (Colossians 1:1, 2).

Eastward represents moving away from God, i.e. being fixated on earthly things. “Love not the world, neither the things that are in the world. If any man loves the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride [212, *empty, haughty, braggart*] of life [979, *goods, substance, sustenance*] is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever” (1 John 2:15-17).

Using the pattern of the tabernacle is like having a picture of God’s plan. It is like a jigsaw puzzle: as you add more pieces to the puzzle, the picture becomes clearer. Each one of God’s appointed times, like the pieces of a jigsaw puzzle, will fit into the pattern of the tabernacle.

And the Earth Became...

“And the earth was [1961, *became*] without form [8414, *waste, emptiness, vanity*], and void [922, *empty, a ruin*]; and darkness [2822, *fig. misery, destruction, death, sorrow, ignorance, wickedness*] was upon the face of the deep. And the spirit of God moved upon the face of the waters” (Genesis 1:2). Man without God’s Spirit is like an empty vessel, and he is in spiritual darkness.

The description of the earth in verse two is a description of the earth in a state of sin. God did not create the earth in a state of sin, but it became that way. “For thus says the LORD that created the heavens; God Himself that formed the earth and made it; He has established it, He created it **not in vain** [8414, *waste, emptiness, void*], He formed it to be inhabited: I am the LORD; and there is none else” (Isaiah 45:18). God created it to be inhabited by a people of righteous character.

The earth became a place of darkness and waste through the deception of Satan, “...that old serpent...which deceives [4105, *to lead astray, cause to wander*] the whole [3650, *all, entire*] world [3625, *the whole human race, the habitable earth*]...” (Revelation 12:9). The system that Satan uses to deceive the world is “...the great whore that sits upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication” (Revelation 17:1, 2). Fornication symbolizes idolatry, i.e. the worship of other gods.

The waters symbolize people. “...The waters...where the whore sits, are peoples, and multitudes, and nations, and tongues” (v. 15). The waters that covered the face of the earth were in total darkness, which symbolizes all of the people on earth being in spiritual darkness.

This religious/political system is called “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (V. 5). A harlot symbolizes false religion. This is both a religious and a political system through which the inhabitants of the earth have been deceived. Babylon, from which this system originated, is straight east of Jerusalem. The earthly Jerusalem corresponds to the tabernacle in the inner court. In order to come into the presence of God, man must leave Babylon. “...Come out of her [*Babylon*], My people, that you be not partakers of her sins, and receive of her plagues” (Revelation 18:4). The days of creation, and God’s appointed times, reveal the process that God is using to bring man out of spiritual darkness, and into His light. “...God is light, and in Him is no darkness at all” (1 John 1:5).

The First Day, From Darkness to Light

“And God said, Let there be light: and there was light. And God saw the light, that it was good: and God **divided** [914, *to separate, make a distinction*] the **light** from the **darkness**. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day” (Genesis 1:3-5).

The first day of creation corresponds to the first day of the **seven days** of the Feast of Unleavened Bread, which begins on the fifteenth day of the first month (Leviticus 23:6). Leaven is a symbol of sin (1 Corinthians 5:6-8). The number seven represents completion and sanctification; therefore the seven days of the Feast of **Unleavened Bread** picture the **complete** removal of sin, which is sanctification.

The Feast of Unleavened Bread is preceded by the sacrifice of the Passover. “...For even Christ our **Passover** is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the **unleavened bread of sincerity and truth**” (1 Corinthians 5:7-8). Notice that the order given is first the sacrifice, and then the feast. The Passover ceremony **cannot be observed without the sacrifice of the Passover occurring first**.

The blood of the sacrifice is crucial to the Passover observance, because “...without the shedding of blood **is no remission** [859, *forgiveness, pardon*]” (Hebrews 9:22). Passover is about the forgiveness of sin through Jesus’ blood, “In whom we have redemption through **His blood**, even the **forgiveness of sins**” (Colossians 1:14).

The blood of the sacrifice was to be placed around the doors of their dwellings (Exodus 12:7, 22). The blood made a distinction between the firstborn of the Egyptians, and the children of Israel. “...[A]nd when I see the **blood, I will pass over you**, and the plague shall not be upon you **to destroy you when I smite the land of Egypt**” (v. 13). The firstborn of Egypt represent the man with his carnal mind, “...which is enmity against God, for it is not subject to the law of God, **neither indeed can be**” (Romans 8:7).

Jesus, as our Passover sacrifice, died on the fourteenth day of the first month at the ninth hour, which is about 3:00 P.M. (Matthew 27:46-50). This corresponds to the time of the sacrifices in the Old Testament which were performed “between the evenings” (Exodus 12:6; Leviticus 23:5). The ninth hour in the New Testament is the same time of day as “between the evenings” in the Old Testament.¹

¹The Hebrew phrase “between the evenings” is often mistranslated as “twilight.” For a complete explanation of the phrase “between the evenings,” see our article, “*The Fourteenth Day*.”

The Passover ceremony is the only ceremony that was specifically commanded to be held at night. “And they shall eat the flesh [*of the Passover sacrifice*] **in that night**, roast with fire, and **unleavened bread**...” (Exodus 12:8). Darkness represents sin, and Passover commemorates coming out of the darkness of sin, and into God’s light. (Note: the first day that unleavened bread was commanded to be eaten was the 15th. There is **no** such command to eat unleavened bread on the 14th.)

On the same night that they had eaten the Passover sacrifice with unleavened bread, the children of Israel were released from the bondage of Egypt (sin). After the death of their firstborn, Pharaoh and all the Egyptians rose up in the night, “And he [*Pharaoh*] called for Moses and Aaron **by night**, and said, Rise up, and get you forth from among my people, both you and the children of Israel; and go, serve the LORD, as you have said” (v. 31).

When the children of Israel began their exodus from Egypt, it was light. “And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow [4283, *next day, morning*] after the Passover the children of Israel went out with a high hand **in the sight of all the Egyptians**” (Numbers 33:3).

This follows the Biblical pattern of going from **darkness to light**. “But you are a chosen generation, a royal priesthood, a holy nation, a peculiar [4047, *purchased*] people; that you should show forth the praises of Him who has called you out of **darkness** into His marvelous **light**” (1 Peter 2:9). The children of God are called “...the children of **light**, and the children of the **day**: we are not of the **night**, nor of **darkness**” (1 Thessalonians 5:5).

We are going to use the pattern of the tabernacle to show the progression of the appointed times (figure 2). The altar is red, representing the blood of the Passover sacrifice. The altar corresponds to the door of the dwellings of the children of Israel. Jesus said, “I am the **door**: by Me if any man enter in, **he shall be saved**...” (John 10:9).

After Jesus was dead on the cross, “...one of the soldiers with a spear pierced His side, and forthwith came there out **blood and water**” (John 19:34). Jesus is the bloodied door through which we begin our journey from the darkness of sin to come into God’s light.

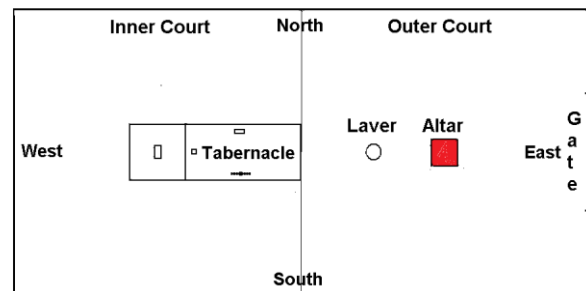


Figure 2

The Second Day, Up and Out of the Water

“And God said, Let there be a firmament [7549, *an expansion*] in the midst of the **waters**, and let it divide [914, *to separate, distinguish*] the **waters from the waters**. And God made the firmament, and divided the **waters** which were under the firmament from the **waters** which were above the firmament: and it was so. And God called the firmament heaven [8064, *to be lofty, the sky*]. And the evening and the morning were the **second day**” (Genesis 1:6-8).

When God separated the waters, the waters that went heavenward were distilled water. Distilled water is free from all of its contaminants. The waters that were elevated represent those people who have been cleansed from **all sin**, and separated from those in the world who remain in the darkness of sin.

On the seventh day of the Feast of Unleavened Bread the people of Israel crossed the Sea of Reeds (Red Sea). God divided the waters of the Sea of Reeds, which allowed Israel to cross

the sea on dry ground. After all of the children of Israel **had come up out of the sea**, then the waters returned, and buried the Egyptians who were attempting to overtake the Israelites (Exodus 14:21-30). This event symbolized baptism. "...[A]ll our fathers were under the cloud, and all passed through the sea; and were all **baptized** unto Moses **in the cloud and in the sea**" (1 Corinthians 10:1, 2).

Now we see the connection between the **blood** and the **water** that came forth from Jesus' side. "Know you not, that so many of us as were **baptized** into Jesus Christ were **baptized** into His death? Therefore we are buried with Him by **baptism into death**: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life....Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:4, 6).

The blood and the water picture the complete removal of sins. The blood is pictured by the first day of the Feast of Unleavened Bread, and the water by the seventh day of the feast. These two events picture the complete removal of sins. "...**Repent** [Passover], and be **baptized** [*7th day of Unleavened Bread*] every one of you in the name of Jesus Christ [*the Passover sacrifice*] for the **remission** [859, *forgiveness, pardon*] **of sins**..." (Acts 2:38).

In figure three we have colored the laver blue to represent water. The laver was used by the priests to wash their hands and feet before they could perform their service of the tabernacle (Exodus 30:18-21). Our hands represent our works, and our feet the way in which we walk. The laver is a type of baptism. "LORD, who may abide in Your tabernacle? who shall dwell in Your holy hill? He that **walks uprightly**, and **works righteousness**..." (Psalm 15:1, 2).

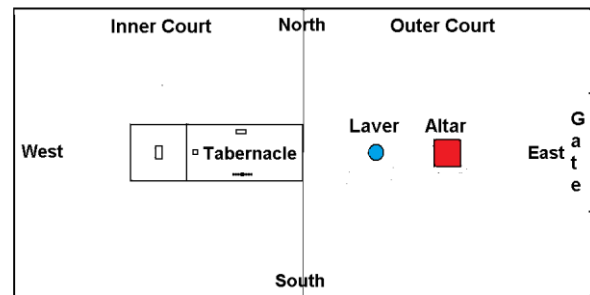


Figure 3

The Third Day, the Fruits of the Spirit

"And God said, Let the waters under the heaven be gathered together to one place, and let the **dry** land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth **bring forth** [1876, *to sprout, to be green*] grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth **brought forth** [3318, *to go out, to go forth*] grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good. And the evening and the morning were the third day" (Genesis 1:9-13).

God separated the dry land from the waters. The dry land symbolizes man who has been separated from the waters through baptism. Man was created from dry ground. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils **the breath** [5397, *wind, breath, spirit*] **of life**..." (Genesis 2:7). The "breath of life" as used here is a type of God's Spirit.

In *The Septuagint*, the Greek 4157 is used for the Hebrew 5397. On the Day of Pentecost, the Feast of Weeks in the O.T., Jesus' disciples, "...were all with one accord, in one place. And suddenly came a sound from heaven of a mighty rushing **wind** [4157, *breath, wind*]....And they were all filled with the Holy Spirit..." (Acts 2:1, 2, 4).

The third day of creation corresponds to the Feast of Weeks/Pentecost. The third annual appointed time pictures the giving of the covenant. Once man has been purified from all sin through blood and water, he is ready for the next step, which is to receive the Holy Spirit. “...**Repent** [*Passover*], and be **baptized** [*water*]...in the name of Jesus Christ [*the Passover sacrifice*] for the remission [859, *forgiveness, pardon*] of sins, and **you shall receive the gift of the Holy Spirit**” (Acts 2:38).

“...[T]he **fruit of the Spirit** is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control...” Galatians 5:22, 23). The fruit that was brought forth by the earth on the third day symbolizes the spiritual fruit brought forth by man through the Spirit of God that dwells within us.

After crossing the Red Sea the children of Israel came to Mount Sinai, where they received the covenant. “And Moses brought forth the people...**to meet with God**; and they stood at the nether [8482, *the lowest part, base*] part of the mount” (Exodus 19:17). Mount Sinai is a type of “...Mount Zion...the city of the living God, the heavenly Jerusalem...” (Hebrews 12:22). The base part of the mountain would correspond to the entrance of the tabernacle.

In figure four we have placed three numbers in the diagram, according to the pattern of the Ten Commandments. The Ten Commandments contain the four elements of a kingdom: the governing authority, territory, subjects, and the laws by which it is governed.

The first **three** commandments have to do with man’s relationship with God, so we have placed the number **three** in the Most Holy Place where God dwells. The last six commandments have to do with man’s relationship with his fellow man. Six is man’s number in scripture. We have placed the number six at the door of the tabernacle.

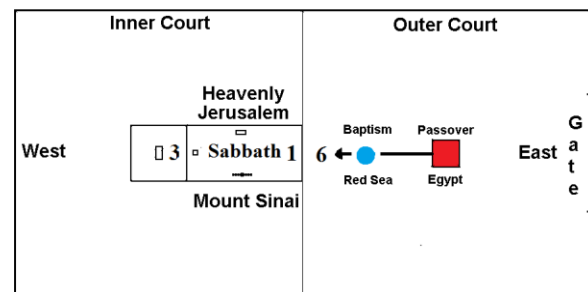


Figure 4

The one remaining commandment is the Sabbath commandment. The Sabbath is the eternal rest that we are to labor to enter into. “There remains therefore a rest [4520, *the keeping of a Sabbath*] to the people of God....Let us labor therefore to enter into that rest...” (Hebrews 4:9, 11). We have placed the number one at the door of the tabernacle through which we enter into life. When we read from right to left the number is 613, which is the number of laws contained in the Torah. The Ten Commandments contain the four elements of a kingdom; governing authority (God), territory (the Sabbath rest), subjects (man), and laws. The number ten is the number of the Kingdom of God. The next step for man is to enter into the tabernacle.

The Fourth Day, Into the Heavens

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and seasons, and for days and years: and let them be for **lights** in the firmament of heaven **to give light upon the earth**: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day” (Genesis 1:14-19).

On the fourth day the creative process switches from the earth to the heavenly bodies. Scripture uses the sun as a symbol of Jesus Christ because He is the light of the world. “But to you that fear My name shall the **Sun of Righteousness** arise with healing in His wings...” (Malachi 4:2).

The moon symbolizes the bride of Christ, the saints. The light of the moon is a lesser light that reflects the light of the sun. “And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held” (Revelation 6:9). These are the martyred saints. Then “...the **sun** became **black as sackcloth** [4526, *a mourning garment*] of hair, and the **moon became as blood**” (v. 12). The blood moon symbolizes the bloodied bride of Christ, and the darkened sun symbolizes Christ mourning for His martyred bride.

The fourth appointed time is the Day of Trumpets. On this day those whom God has called and chosen during the six thousand years of man will be brought forth from the earth to meet their Bridegroom in the air. There are one hundred and forty-four thousand who are sealed that will be in the first resurrection (Revelation 7:4-8).

At the blowing of the seventh trumpet, which is the last of a series, the resurrection will occur. “In a moment, in the twinkling of an eye, **at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible** [862, *immortal*], and we [*who are alive*] shall be changed” (1 Corinthians 15:52).

The Day of Trumpets is the first day of the seventh, or Sabbath, month. The first day of each month of the Hebrew calendar begins with a new moon. A new moon occurs when the moon is at its closest point to the sun in its monthly orbit around the earth. This symbolizes the bride rising up to meet her Bridegroom in the sky (2 Thessalonians 4:16, 17). At Passover the moon is full, which shows that at that point in the process the bride is at her farthest point from her destiny. The bride goes from a full moon to a **new** moon when she is made fully spirit.

Where does Jesus lead His bride? “And I looked, and lo, a Lamb stood on the Mount Zion, and with Him a hundred forty and four thousand, having His Father’s name written in their foreheads....And they sang...a new song **before the throne...the four beasts, and the elders...**” (Revelation 14:1, 3). They are standing before the Father’s throne in heaven. His throne is **not** on the earth.

Jesus will take His bride to stand before His Father’s throne in heaven. “...These are they which follow the Lamb whithersoever He goes. These were redeemed from among men, being the **first fruits to God and to the Lamb**” (v. 4).

In figure five we have placed the number six, which was placed at the door of the tabernacle on the third day, in the tabernacle. When read from right to left, as Hebrew is read, the number is **163**. The Day of Trumpets is the **163rd day after Passover**. These are the first (1) fruits (6) of God (3) from the earth.

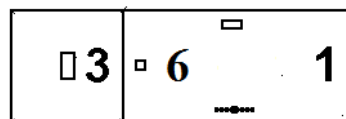


Figure 5

The Fifth Day, Fishers of Men

“And God said, Let the waters bring forth abundantly the moving creature that has life, and the fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God

blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day” (Genesis 1:20-23).

The fifth day of creation corresponds to the Day of Atonement, which is on the **tenth day** of the seventh month. As noted previously, the number ten represents the Kingdom of God. On the Day of Atonement, the Messiah will return to the earth with the saints to establish the Kingdom of God on the earth. We are going to begin by reviewing the Day of Atonement ceremony.

On the Day of Atonement the high priest entered into the Most Holy Place with the blood “...of the sin offering that is for the people...” (Leviticus 16:15). But first he had to offer a sin offering for himself. Jesus as our High Priest, “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place [39, *Most Holy Place*], having obtained eternal redemption for us” (Hebrews 9:12). Jesus is the sin offering “that is for the people.”

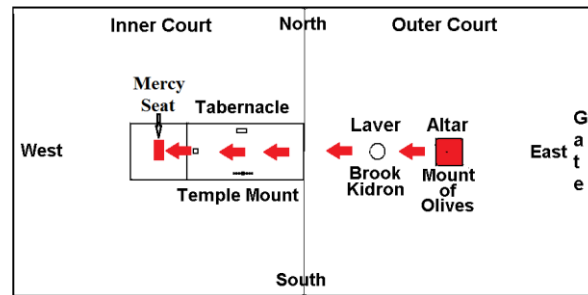


Figure 6

Jesus entered the Most Holy Place on the fortieth day after His resurrection when He ascended from the Mount of Olives (Acts 1:3-12). The Mount of Olives corresponds to the altar in the outer court of the tabernacle (Figure 6).

After the high priest sprinkled the blood of the sin offering on the Mercy Seat, then he would return to the altar with the remaining blood of the sin offering, and “...put it upon the horns of the altar round about” (Leviticus 16:18). (Figure 7.)

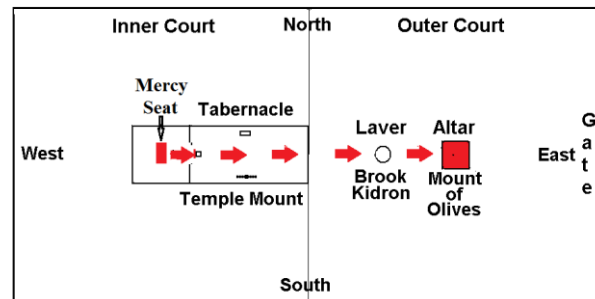


Figure 7

The Day of Atonement pictures the return of Jesus Christ with the saints to the earth. “And His feet shall stand in that day upon the **Mount of Olives** [*the altar*]....And the LORD my God shall come, and **all the saints with You**” (Zechariah 14:4, 5). As High Priest, Jesus will return to the place of His crucifixion, “...clothed with a vesture **dipped in blood**...” (Revelation 19:13). This is His blood of the sin offering “that is for the people.”

Jesus fulfilled the first part of the Day of Atonement ceremony when He ascended into the Most Holy Place by His own blood on the 27th day of the second month. He will fulfill the second part of the ceremony when He returns to the altar (the Mount of Olives) with His clothing dipped in blood, to establish the Kingdom of God on the earth.

The birds “that fly above the earth in the open firmament of heaven” represent the returning Messiah and His bride to establish the Kingdom of God on the earth. “Blessed and **holy** [40, *pure, upright*] is he that has part in the first resurrection...they shall be **priests** of God and of Christ, and shall **reign** [936, *to have regal authority, to rule, to govern*] with Him a thousand years” (Revelation 20:6). The fish represent the people that need to be brought out of the sea. Jesus said, “...Follow Me, and **I will make you fishers of men**” (Matthew 4:19).

There was an incidence after Jesus' resurrection in which His disciples were in their boat fishing, but were unable to catch any fish. From the shore Jesus told them, "Cast the net on the right side of the ship and you shall find..." (John 21:6). The number of fish that they caught in the net was "...a **hundred** and **fifty** and **three**..." (v. 10). This number points to the Day of Atonement.

The number 100 (10 x 10) is the door of the tabernacle. Jesus said, "I am the **door**: by Me if any man enter in, **he shall be saved**, and shall go in and out and find pasture" (John 10:9). The entrance into the Kingdom of God, which is our inheritance, can only be through Jesus Christ. The number 100 represents the inheritance (Joshua 24:32).

The number 50 is the Jubilee. "You shall cause the trumpet of the jubilee to sound **on the tenth day of the seventh month, in the Day of Atonement**...And you shall hallow the **fiftieth year**, and **proclaim liberty** throughout all the land to all the inhabitants thereof..." (Leviticus 25:9, 10). Jesus will return on the Day of Atonement "...to bind up the broken hearted, to **proclaim liberty** to the captives, and the opening of prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn..." (Isaiah 61:1, 2). The acceptable year of the Eternal is the Jubilee. The number 50 represents liberty through deliverance from the King of Babylon (Satan) who, at Messiah's return, will be bound for a thousand years (Revelation 20:2, 3).

The number three represents the Godhead, which consists of the Father, the Son and the Bride. In Hebrew, the expression "Sons of God" בְּנֵי הָאֱלֹהִים has a numerical value of 153. □=40, ' =10, ך=5, ל=30, ם=1, ן=5, ' =10, ן=50, ך=2=153. The 153 fish are symbolic of those who will become sons of God during the millennial rule of Christ and the saints.

The millennium is going to be a time of rebuilding. God says, "In that day will I raise up the tabernacle [5521, a *sukkot*, a temporary dwelling] of David that is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in days of old....And I will bring back the captives of My people Israel, and they shall build the waste cities, and inhabit them..." (Amos 9:11, 14). The people "...shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of **many generations**" (Isaiah 61:4).

Those who are converted during the millennium will fulfill the duties of the Levites who were "...given...as a gift to Aaron [*the high priest and a type of Christ*] and to his sons [*the priests*] from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation..." (Numbers 8:19). Among the duties of the Levites was that of teaching the congregation God's law.

After the children of Israel entered the Promised Land, which is a type of the Kingdom of God, they defeated thirty-one kings (Joshua 12:24). When we overlaid the Ten Commandments on the pattern of the tabernacle, the number of the tabernacle was thirty-one. The Hebrew word לֵאלֹהִים *El* has a numerical value of thirty-one. It is *Strong's* 410, and it means the Almighty, God, or god. The tabernacle is the House of God (figure 8).

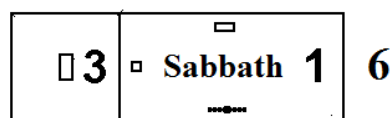


Figure 8

The Levites were given forty-eight cities that were scattered throughout the Promised Land (Joshua 21:41). The tabernacle was made of forty-eight boards (Exodus 26:18-25). The boards were overlaid with pure gold (v. 29). Gold represents purity, truth, and eternity. "Every word of God is pure..." (Proverbs 30:5). "Sanctify them through Your truth: Your word is truth"

(John 17:17). "...[T]he Word of the Lord endures forever..." (1 Peter 1:25). These forty-eight cities will be scattered throughout the earth. The earth will be a physical type of the heavenly tabernacle from which the Word of God originates.

After the millennium is over Satan will be released for a short time, and he will once again deceive many, and attempt to destroy the saints, but Satan and those who follow him will be destroyed (Revelation 20:7-10). This prepares the way for the sixth day.

The Sixth Day, And the Final Judgment

"And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creeps upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness" (Genesis 1:24, 25).

The sixth day of creation corresponds to the Feast of Tabernacles (Sukkot). Sukkot pictures the second resurrection. After Satan is destroyed, the third period of judgment begins. "And I saw a great white throne... And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works" (Revelation 20:11, 12).

In figure 9 we have placed the number six in the tabernacle, because those who will be in the second resurrection will be resurrected into the Kingdom of God on the earth. "They shall not hurt nor destroy in all My holy mountain: **for the earth shall be full of the knowledge of the LORD, as the waters cover the sea**" (Isaiah 11:9). The books that they will be judged out of are the sixty-six books of the Holy Bible.

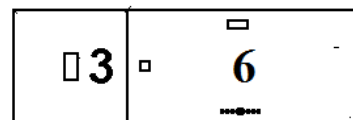


Figure 9

The animals were created first, and then man. The animals represent those who have lived and died, never having had God's Spirit; therefore they have never had an opportunity at salvation. At the second resurrection God will give them His Spirit. "And I will give them one heart, and I will put **a new spirit within you**; and I will take the stony heart out of their flesh: that **they may walk in My statutes, and keep My ordinances, and do them**: and they shall be My people, and I will be their God. But as for them whose heart walks after the heart of their detestable things and their abomination, I will recompense **their way** upon their own heads, says the Lord God" (Ezekiel 11:19-21).

Through God's Spirit the people will have the opportunity to be created in the image of God. "Now the **Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass [*mirror*] the glory of the Lord, **are changed** [3339, *to change into another form*] **into the same image from glory to glory** as by the Spirit of the Lord" (2 Corinthians 3:17, 18). Man was created after the animals, because he represents the end result, which is to be created in the image of God.

"And God said, Let us make man in Our image, after our likeness..." (Genesis 1:26). The creation of a physical man on the sixth day is a type of the creation of man into the spiritual image of God. "And so it is written, The first man Adam was made a living soul [5590, *breath, physical life*]; the last Adam a quickening [2227, *living*] **spirit**....The first man is of the

earth...the second man is the Lord from heaven....And as we have borne the image of the earthy, we shall also bear **the image of the heavenly**" (1 Corinthians 15:45, 47, 49).

The length of time represented by the seven days of Sukkot will be one hundred years, and then the final judgment. "There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner being an hundred years old shall be accursed" (Isaiah 65:20). The number one hundred represents the inheritance.

At the end of the one hundred years, Jesus "...shall set the sheep on His right hand, but the goats on the left. Then shall the King say to them on His right hand, Come, you blessed of My Father, **inherit** the kingdom prepared for you from the foundation of the world....Then shall He say to them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the Devil and his angels....And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:33, 34, 41, 46).

Sukkot means "a temporary dwelling." All physical things are temporary. "While we look not at the things which are seen, but at the things which are not seen: for the things that are seen are **temporary**: but the things which are not seen are **eternal**" (2 Corinthians 4:18).

The seventh day of Sukkot will picture the destruction of everything that was created on the first six days of creation. "...[T]he heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up....Nevertheless we, according to His promise, look for **new heavens and a new earth, wherein dwell righteousness**" (2 Peter 3:10, 13). Thus the way is prepared for **the Last Great Day**.

The Seventh Day, the Last Great Day

"Thus the heavens and the earth were finished, and all the host of them. And on the **seventh day** God **ended** His work which He had made; and He rested [7673, *to cease*] on the **seventh day** from all His work which He had made. And God blessed the **seventh day**, and sanctified [6942, *to be pure, clean, sacred, holy, consecrated*] it: because that in it He had rested from all His work which God created and made" (Genesis 2:1-3).

The seventh day of creation corresponds to the Last Great Day, which is the seventh annual appointed time. It is the **eighth day** of Sukkot, but it is separate from it. The name Last Great Day is derived from John 7:37, 38. "In **the last day, that great day** of the feast, Jesus stood and cried, saying, If any man thirst, let Him come to Me and drink. He that believes on Me, as the Scripture has said, out of his belly shall flow rivers of living waters." The water symbolizes the Holy Spirit (v. 39). The number **eight means a new beginning**.

Everything that is physical was created on the first six days. The seventh day was a purely spiritual creation. You cannot hear it, see it, smell it, taste it or touch it. The seventh day is the only day of the week that God ever made holy. The seventh day is the only day for which there is no "evening and morning" mentioned, because the seventh day **has no end. It is eternal**.

The seventh day of Sukkot pictures the destruction of all of the physical creation, and immediately following it is the **eighth day**, which pictures a new beginning. "And I saw a new [2537, *novel, strange, unheard of, of higher excellence*] **heaven** and a **new earth**: for the first heaven and the first earth were passed away [3928, *be removed, vanish, perish*]; and **there was no more sea**" (Revelation 21:1).

On the first day of creation we saw that the sea represented the people of the earth being in spiritual darkness. On the seventh day there are no people in spiritual darkness, hence there is no more sea.

“And I John saw the holy city, the **New Jerusalem** coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the **tabernacle of God is with men**, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God” (vv. 2, 3). The New Jerusalem is the tabernacle of God. The throne of God is in the Most Holy Place.

The Most Holy Place is the only cube mentioned in Scripture, and the New Jerusalem is a cube. “And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs [4712, *about 1500 miles*]. The **length** and the **breadth** and the **height** of it are **equal**” (v. 16). The New Jerusalem is the Most Holy Place where those who have been saved and are now spirit, will live with the Father and the Son.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (c. 22:1). This is the living water that Jesus spoke of on the Last Great Day (John 7:37-39).

“And God shall wipe away all tears from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: for the **former things have passed away**. And He that sat on the throne said, Behold, I make all things **new**...And He said to me, **It is done**. I am the Alpha and Omega, the **beginning** and the **end**. I will give to him that is thirsty of the fountain of the water of life freely. He that overcomes shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is **the second death**” (Revelation 21:4-8).

Figure 10 shows the Father, the Son, and the Bride in the Most Holy Place. Man, now created in the image of God, is the third part of the Godhead. That is why God’s number in scripture is **three**. The Godhead will consist of the Father, who rules over all, and the Son, who is under the Father in authority, and the Bride who has been created in the image of God, and will be under the authority of the Father and the Son.

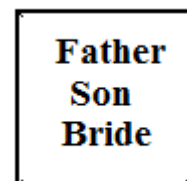


Figure 10

Note that the symbol of the government of God is a cube instead of a triangle. The cube, being a solid figure, has length, width, and height.

God dwells in the midst of His people who have been created in His image. To be created in His spiritual image is to be God. That is the ultimate destiny of man.

The triangle is the pagan symbol of the trinity, which denies man’s destiny. The triangle is Satan’s symbol in which he pawns himself off as the Father, the Son, and the Holy Spirit. Satan is each of the three points of the triangle. The trinity is three in one, and one in three. There is no place for man in that symbol, because Satan has filled it all. Hence, most of pseudo Christianity does not believe that the destiny of man is to be created in the image of God, but rather as some lesser being.

Conclusion: This has been a brief overview of the days of creation and God’s appointed times. We have seen that from the beginning God has revealed His plan, and it is being fulfilled in the New Testament era.