

The Feasts with Last Day Events

New Discovery Series

by Elder John VanDenburgh

Welcome to the final lecture of the series entitled New Discoveries from Old Manuscripts. And I think you're going to find this one of the most exciting adventures of all.

We're going to look at the feasts in relationship to the seventh month of the Jewish year. The feasts that relate to end time events and I think you're going to find it as exciting as I do. In fact, these things are so important, in the Jewish economy, that they preceded it with a few days called *Teshuva*. The word *Teshuva* simply means repentance or return to God.

Teshuva, of course, is a tradition and there are good traditions and there are bad traditions. There are some traditions that are quite harmful, especially when they replace things of Scripture. But there are also traditions that are quite helpful.

Some traditions that you're probably used to is having a song service before the regular church service begins. Nothing in the Bible about doing that — that's a good tradition. Another one, usually there's a special music just before the sermon. Nothing in the Bible says that, but it is a good tradition. And when you see the deaconesses removing the linen from the communion table, where in the Scripture does it say to do that? It's just a good tradition that brings us into solemnity and sacredness and the beauty of the service.

Teshuva is associated with the ancient feast days given to Israel. Especially of the seventh month. And the feasts of the seven month do parallel and teach certain events that realize are soon to take place. As an example, the judgment of the church involving the sealing of the 144,000. And we know that is followed with a loud cry and the final giving of the message to this planet. And in turn that's followed by the close of probation on the world. But it's not over, yet, because then there's a time for Jacob's trouble. And after the time for Jacob's trouble is finally the deliverance. And after the deliverance the second coming.

When it comes to the timing of these events, are they really obvious in the Jewish economy and the times thereof? When it comes to that, Ellen White was quite clear. She wrote the words in Great Controversy (1888 ed. P. 399) saying:

“In like manner, the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service.”

Timing, then, is important and timing was in the symbolic service of the Israelites. Perhaps we could look at the context of Ellen White's statement and get a little more idea of what she's talking about. So, let's read the context:

“On the 14th day of the first Jewish month the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His

own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wavesheaf, our Lord was raised from the dead on the third day, ‘the first-fruits of them that slept...’

And then she adds:

“In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service.”

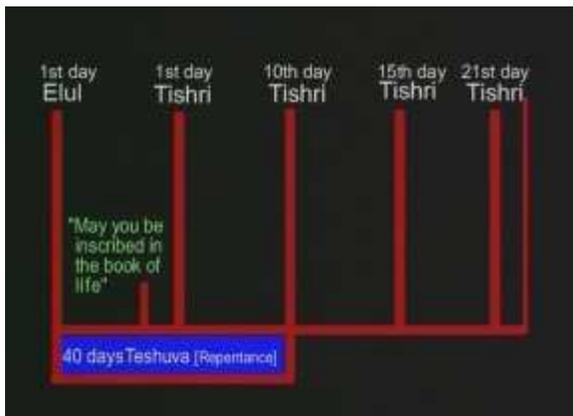
Well, what times were pointed out in the symbolic service and how do they relate to last day events? Well, some of the times include Passover or Unleavened Bread, Wavesheaf, Pentecost, Trumpets, Day of Atonement, Tabernacles... You know what they are. Then, of course, there were the Sabbaticals and even the Jubilee. All of these things are involved in their times.

Now, in this lecture, we will be investigating several end-time happenings that can be seen in the services conducted during the seventh month. The seventh month had a name, it was called “*Tishri*.” Its appointed times contain prophetic significance that is quite serious. In fact, Hebrew tradition went right before this seventh month with that time of repentance called *Teshuva*. So, in this hour we’re going to examine these events and see that they do parallel last day issues.

But first I think it’s very important to explain the word *Teshuva*. Once again, it simply means repentance or a time of returning to God. I want you to look at the chart now and you will see at the bottom of the chart now a little darker blue area. That symbolizes the place of *Teshuva*, now, and *Teshuva* was a special season of 40 days. It ran all through the sixth month which they called *Elul* and continued through the first 10 days of the seventh. *Teshuva* was a 40-day experience.



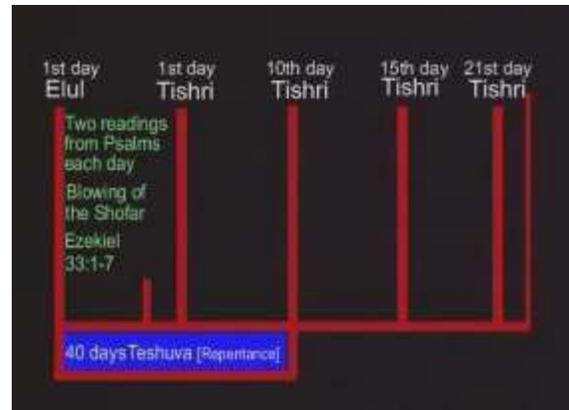
Notice the darker text of greeting that says:



“May you be inscribed in the book of life.”

The greeting during the first 30 days of *Teshuva*, for it was a 40-day experience, but the first 30 days had that special greeting. In other words, it was not so much, *Shalom*, meaning peace, but in English it translates may you be inscribed in the book of life.

Now, several things went on during *Teshuva* and being inscribed in the book of life would be pretty serious, wouldn't it? Notice the first line on the upper left just below the first red perpendicular rod on the chart. They would have two readings from the Psalms each day; the *Shofar* would sound after evening worship; and, Ezekiel 33:1-7 would be read allowed. Why? Well to give an imperative warning, a serious time for repentance — judgment is coming, and it seemed to fit with the thoughts and feelings of the time.



Notice the text from Ezekiel 33:1-7:

“Again the word of the Lord came unto me saying, Son of man, speak to the children of thy people, and say unto them, ‘When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; If when he seeth the sword come upon the land he blow the trumpet and warn the people; Then whosoever hearth the sound of the trumpet and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.’”

Continuing with verse 5:

“He heard the sound of the trumpet, and took not the warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me.”

Teshuva, then, was considered as a time of warning that something was coming. Some kind of judgment was coming. Often when soldiers came through Israel it was a time of judgment because Israel had been backsliding. That’s not the case here, with *Teshuva* and the feasts of trumpets soon to come, but the idea, the principal, that something is coming in the way of judgment is what the text is referring to.

I want you to notice something else regarding the time of *Teshuva*. Notice the darkened word **Hataat**. *Hataat* is a word that directs one’s repentance toward *Elohim*. Now, various Scriptures would be read at that time. We’re thinking about asking God to forgive our sins and our transgressions and to restore us into favor. Here’s a text that was often used from Job 42:1-6:

“Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be with holden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too

wonderful for me, which I know not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”



Now if you will look on the chart once again, you will see the word *Rasham*. *Rasham* means, not repentance toward God, necessarily, but repentance toward your fellow man. Jewish author, Joseph Good, in the book *Rash ha Shannah and the Messianic Kingdom to Come*, writes of *Rasham*, page 88:

“If a person sinned against another, forgiveness would not be granted by God until he first made restitution to the person wronged.”

I think really our savior was referring to *Rasham* when he wrote in Matthew 5:23-24:

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

Now, these verses bring out a fact. You can see that *Teshuva* during the 30 days of *Elul* became a very serious time in the Jewish economy. During this time I want you to see, on the chart, a very short, little, red pole and it is titled, *Silichote*. This is a last call to repentance before Trumpets — the last opportunity for penitential prayer. If there was anything between the Israelite and *Elohim*; if there was anything between the Israelite and his fellow man; this is one last opportunity to get things right.



You know, celebration in the seventh month begins at Tabernacles, 15 days later. It would certainly not be appropriate during *Teshuva* — that would be very out of line.

I want you to see an overview of the chart here and at the top you see this Great Controversy (pp. 399,400) statement where it says:

“The types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service.”

And, under that, you will see that Psalm 27:1-5 was recited daily for 52 days. We might read that to get into the sense of the feeling of the time. Read it along with me. Let's read some Scriptures together.

“The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.”

Notice how confident he goes. Now, notice the text continuing:

“And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. When thou shalt, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up.”

Continue reading along with me, you get the concept of a time of trouble here.

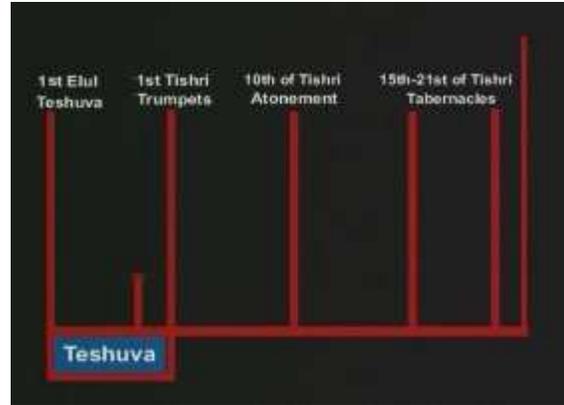
“Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

“...in the land of the living...” Is he looking toward eternal life at that point? Oh, friends, this is a beautiful text to think about and contemplate during the time of trouble when there is a silver lining, a bright shining at the end of that tunnel. And did you know that David was not embarrassed to use the Father's name over and over? In fact, he used it thirteen times in those fourteen verses. Some of you might say where? But in the capital LORD, that's a replacement originally it was the Father's name, *Yahweh*, and David wasn't ashamed to use it at all.

We're looking into the time of Trumpets. Trumpets is the next point we're getting into. Let's look over the top of the chart and we'll soon see that Trumpets parallels the time of trouble.

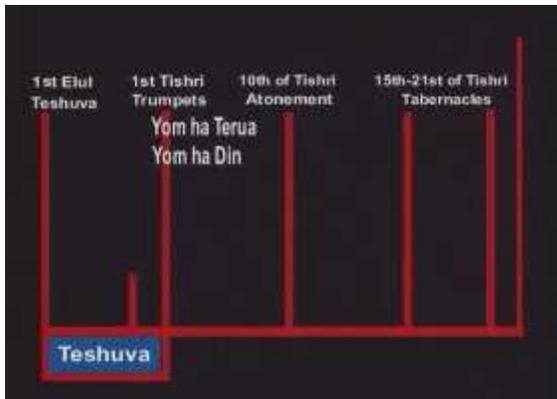
Notice the three words over each red pole:

- The 1st day of *Elul*, the beginning of *Teshuva*;
- The next pole, the 1st day of *Tishri*, Trumpets, time of trouble — we shall soon see that clearly;
- The 10th day of *Tishri*, the Day of Atonement (on the Hebrew calendar, *Yom Kippur*), final redemption;
- The 15th day of *Tishri*, the Feast of Tabernacles — there's the time for rejoicing and celebrating;
- The 21st day of *Tishri*, Tabernacles ends; and,
- Then the final pole, the 22nd day of *Tishri*, the eighth day added to the feast of tabernacles called, *Shemini Atzeret*.



Now, since you have I have pretty well covered the first 30 traditional days of *Teshuva*, let's get right into the feasts that remain. The feasts of the seventh month. I've already alluded to Trumpets, the second red pole on the chart. The 1st day of the seventh month is called Trumpets, the seventh month is *Tishri*. It also brought on the last days of *Teshuva* and I think you'll see why in a few moments.

On Jewish calendars, the feast of trumpets is often called *Rosh Ha Shannah*, some say *Rosh Ha Shana*. Well, to be honest, in some Jewish literature it is recorded that trumpets was the first day of creation, whether it was or not. In the *Haggadah*, there is a reference to the creation of Adam and Eve on Trumpets.



But, most prevalent, is the idea expressed in the two terms seen on the chart. Notice line one and line two under trumpets; *Yom ha Terua*, day of the horn or trumpet, and *Yom ha din*, day of judgment.

You see, the church knew two days of judgment. One on the feast of trumpets, the other on the Day of Atonement, 10 days later. Well, this certainly shouldn't be a surprise to us. Even in our literature the church is judged first and next is the judgment on the world. Judgment begins at the house of the Lord not at the world.

Yom ha din is a judgment over the people that have had a knowledge of the truth and the God of it. That sounds like judgment of the church to me. It was also an alarm of the final judgment coming at Atonement, ten days later. A book entitled *Rosh Ha Shannah and the Messianic Kingdom to Come* explains the Day of Trumpets as a special time of judgment over the church. Interesting, isn't it?

On the day of *Rosh Ha Shannah*, each man is judged. *Elohim* has three books that are open. Those that have returned to him are written in the Book of Righteousness. That's where you and I want to be written and now you see reasons for *Teshuva* before hand. These people that went into the Book of Righteousness must surely have taken those days of repentance very seriously.



But there are other books, as well — two other books, you might notice. One is called the Book of the Lost, sometimes referred to as the *Rashim*. The people who were written in this book, at Trumpets, are forever sealed — lost.

The last book, the third book, is for those who have remained in ignorance. Perhaps they have not had the opportunity to hear the truth. You know, I have talked to some folk in the church, today, and I begin talking about Jacob's trouble, the time of trouble, or some of these things that are familiar to Adventist for years. They are not sure what I'm talking about, or just when it will be, or how long it will last, or why it's there, or anything about it — you know, kind of "in ignorance."

This book is called, as best described in English, a Book of Intermediates. That's as good a name for it as any. It's basically, according to Jewish literature, for the common people. Common can apply to Gentiles. They are not fully judged, saved or lost, on the first day of Trumpets. This is a group that's not the saved, not the lost.

Now, perhaps it's this time that Ellen White refers to in Review and Herald, July 5, 1906. Notice the quote, speaking of God:

"His hand is still stretched out to 'some' while the door is closed to those who would not enter."

The fact that a time of probation is still open to some folk proves the fact that probation has not yet closed on all the world. That happens later — at the Day of Atonement. It only closes on those who have had previous opportunity to know the truth: but didn't love it.

However, those in the Book of Righteous are sealed and those in the Book of Wicked are also sealed. I think Paul is writing of this Book of *Rashim* in 2 Thessalonians 2:8-10, he's talking about them:

"...with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Now, this is clearly in reference to those that had the truth but simply didn't love it. "For this cause God shall send them strong delusion that they should believe a lie."



Let's take a look at our chart again, for a moment, and notice the highlighted word under Trumpets; where it says *Yamim Nora Im*, translated into English, The Days of Awe. You can see why the period of trumpets is called exactly that, Day for Awe. Salvation is already closed for some and soon to close on the entire world at the very next feast.

Now, the greeting during that time is written underneath. Do you see it on the chart? "May you be sealed until the day of redemption." Oh, this is important. Not *on* the day of redemption, not *at* the day of redemption, oh no, may you be sealed until the day of redemption. In other words, the Day of Trumpets does parallel the loud cry. As we are preaching the final message on the earth and explaining the mark of the beast; and the message of the fourth angel; and all of these things to people who are in confusion; and wanting to know; and looking to us for help; when we're explaining all these things, as a person accepts the message, he is sealed for salvation. As a person rejects the message, he is sealed for lost. And it all takes place, that saving and lost, in finality on the Day of Atonement. May you be sealed until that time is the message given during the Day of Trumpets.

Actually, the beginning of the feast of Trumpets could mark a very good time for the passing of religious legislation against the saints — and even the completion of the judgment against Laodicea. My what an overwhelming surprise that would be to find the church judged when the legislation is passed; and the 144,000 begin teaching people truth and those who accept saved and those who reject lost.

Especially would it be horrendous if this truth is discovered, at that time, by some who have not studied the issues and had not warned their brothers and sisters. Especially if ministers had not sounded the alarm; but simply placated their congregation with nice words. Do you remember the text from Ezekiel:

"Blood will be required at the watchman's hand."

I'm going to read another text now and I want you to notice the words of separation taking place between those who are sealed "saved" and those who are sealed "lost" and that it takes place after religious legislation. And in this text I want you to notice phrases of gold versus dross, chaff versus wheat, false versus truth. Notice the separation. This is from 5T page 81:

"The time is not far distant when the test will come to every soul."

Now, notice the test:

“The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men.”

Now, notice:

“In this time the gold will be separated from the dross...”

Where?

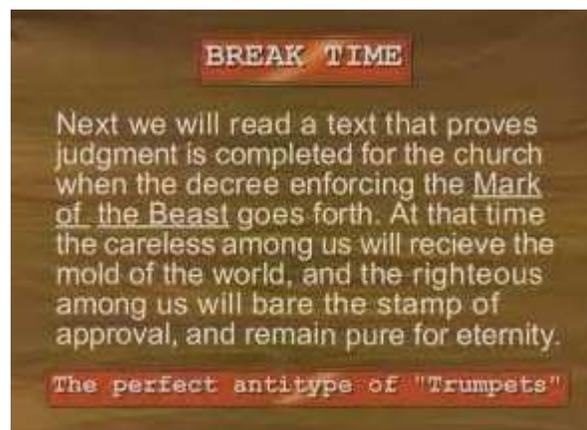
“...in the church.”

When does the separation begin? She says when the mark is urged upon us! Now, this has to follow religious legislation, doesn't it? They can't urge the mark on it if there's been no legislation. Separation can't take place until after a judgment is determined either. The angles have to know who is who before the separation takes place. Who's to be separated? So, we can see clearly that a judgment has taken place, with religious legislation, then comes the separation.

Notice another quotation:

“True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, appear in the shame of their own nakedness.”

Naturally, the separation follows their judgment. But is she even very clear on when that judgment takes place? Well, we'll take a break and we'll come back and even make that more clear than before. Let's do rest for a few moments; take a little break; and we'll be right back.



We were about to see other evidence that the church may well be judged at the time of Trumpets — just before the time of trouble regarding religious legislation. Let’s read it again, only this time from 5T216, she asks:

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold...”

In other words, their choice of food; and dress; and ornaments; and entertainment; and drinks; and, whatever — they are making choices. If they are going the worldly way, she says:

“...and they are preparing for the Mark of the Beast. Those who are distrustful of self, who are humbling themselves before God...”

...sounds like *Teshuva*, to me...

“...and purifying their souls by obeying the truth, these are receiving the heavenly mold and preparing for the seal of God in their foreheads.”

Now, notice...

“When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.”

Now, there may be a question of what decree this is talking about but directly in the context she mentions the Mark of the Beast. And the Mark of the Beast has to do with religious legislation. So, if we tie this with the Jewish economy, we can very clearly see the Book of Righteous and the folk sealed within it.

This whole thing is a message to the church, you know. This whole thing applies to the sealing and all of this action parallels the first day of the Feast of Trumpets — and then the separation. Look what happens to the righteous. *“The stamp is impressed...”* and they, *“...remain pure and spotless for eternity.”* Look what happens to the worldly members, they’re lost. And what about the intermediates? A little time remains but their deadline approaches at the Day of Atonement.

Really? Let’s look at these three classes one more time. First, the righteous... From 13MR, page 71:

“The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, ‘I love thy commandments above gold; yea above fine gold.’”

Now, friends, what are you saying about the Ten Commandments now? Are you caught up with the idea that we shouldn't mention them at all. I mean, you know, salvation by works thing that satan has put on? Whatever you're saying now, you might well be saying then.

Second, let's look at the wicked...

"When the law of God is made void..."

We understand that as religious legislation...

"When the law of God is made void the church will be sifted by fiery trials, and a larger portion than we now anticipate, will give heed to seducing spirits and doctrines of devils." 2SM 368

When? When the government voids God's law. That sounds pretty permanent.

"The soul that has had light in regard to the Lord's Sabbath, His memorial of Creation, and to save himself from inconvenience and reproach has chosen to remain disloyal, has sold his Lord. He has dishonored the name of Christ. He has taken his stand with the armies of antichrist." 12MR149

How about the intermediates? Notice this quotation:

"I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully ... and at this time..."

What time? ...the commencement of the time of trouble. And what brings it on? ...religious legislation.

"...at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us." Holy History, p.19; A Word to the Little Flock, 18-19.

Here come the intermediates making the right choice. Notice:

"Many who have known the truth have corrupted their way before God and have departed from the faith. The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to

save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time.” This Day with God, p. 163.

Can you see that the holy are sealed; the wicked are sealed; the door is closed; and the intermediates who accept truth are coming in? “*Large numbers,*” she said, “*will be admitted who in these last days hear the truth for the first time.*”

Well, when was the door closed? Notice this next quote:

“The one-hour labourers will be brought in at the eleventh hour, and will consecrate ability and all their entrusted means to advance the work...”

Oh, these last folk coming in are going to be so helpful!

“... These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When these who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown.” Testimonies to Southern Africa, p.50,51

Wow! Whose crowns will they take? Crowns of those “...*who have had [an] abundance of light...*” she says. Judgment? Yes! There is no word, ever, about getting their crowns back.

The parable of the ten virgins was given by Christ Himself, and Ellen White says:

“Every specification should be carefully studied, a time will come with the door will be shut.” RH August 9, 1890

Now, think about the ten virgins for a moment. When they hear the cry, “behold the bridegroom cometh,” they start going across the land with their lamps trimmed and burning on their way to the marriage supper of the lamb. Why are their lamps trimmed and burning? Because the world is going to see that light one last time.

Actually, the other half, the five that were lost, were lost when the loud cry began — they just didn’t know it until they got to the door some time later. As you can see, the days of the Trumpets which immediately precede the shut door at *Yom Kippur*, are indeed awesome. *Yamim Nora Im* indeed! During that time some intermediates will be sealed “saved,” some will be sealed “lost.”

Perhaps the seven trumpets in Revelation are an antitype to the final seven trumpets of this feast. Did you notice I said final seven trumpets. Are they special? Oh, yes, indeed they are. Notice from *Jewish Festivals*, by Hayim Shauss. I think he mentions it the best:

“Seven days before Yom Kippur [The Day of Atonement] the High Priest moved from his home to his chamber in the temple.”

Something special going on with the high priest...

“During this week he alone conducted the service, he offered the daily sacrifices, sprinkled the blood, burned the incense, and tended the lighting of the Menorah...”

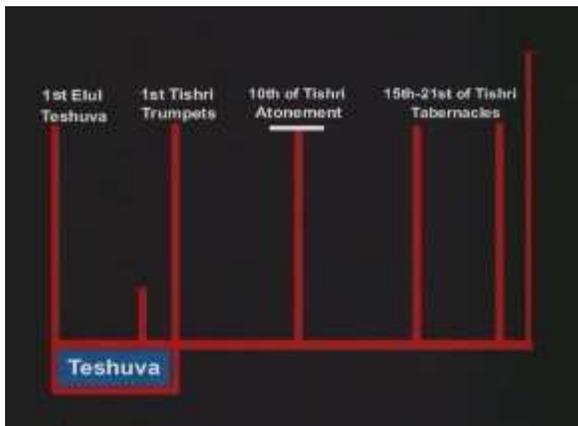
Obviously probation has not closed, yet.

“He feared that through some accident he may be disqualified. Should that happen, his understudy would have to conduct the services of that great day (of Yom Kippur).” Jewish Festivals, by Hayim Shauss, page 125

Another author of ancient times, notice:

“Matthias, the high priest, in the night before the day when the feast was to be celebrated [Day of Atonement, Yom Kippur, final redemption], seemed in a dream to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in the sacred office.”

That’s from *Antiquities of the Jews*, by Flavius Josephus (book XVII, chapter VI, par. 4). You see, friends, there’s no question, in the Jewish Economy, that the final seven trumpets are crucial, and terminates, at the Day of Atonement. Why at the Day of Atonement? *Yom Kippur*? Because probation has closed on the world, redemption’s plan is completed on the Day of Atonement.



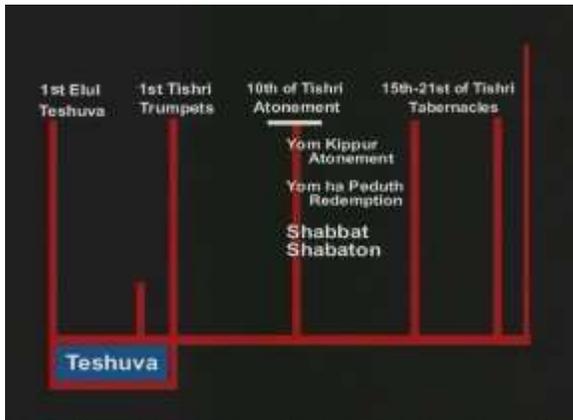
Let’s go back to look at our chart for just a moment. Starting the Day of Atonement, notice that high red pole — the Day of Atonement. The text that belongs at that time comes from Leviticus 23:29, 30; where it’s recorded:

“For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.”

The lesson is that the unprepared have had it.

By the way, being “afflicted” during Atonement is about as far opposite from celebration as the moon is from the sun. To celebrate anything at that time would be totally disrespectful and certainly premature. In fact, if satan had his way, it could be a satanic diversion to keep people from recognizing actually what’s happening.

Friends, affliction has to do with fasting; it has to do with solemnity. Those who are following the feasts, know that the time for celebration will come at the time of their deliverance; the time of Tabernacles — certainly not at the time of *Teshuva*, Trumpets or Atonement.



Now if you notice under the Day of Atonement comes the word *Yom Kippur*, Atonement, and then *Yom ha Peduth*, Day of Redemption. The finality of this is absolutely marvelous. Redemption is finalized once and for all.

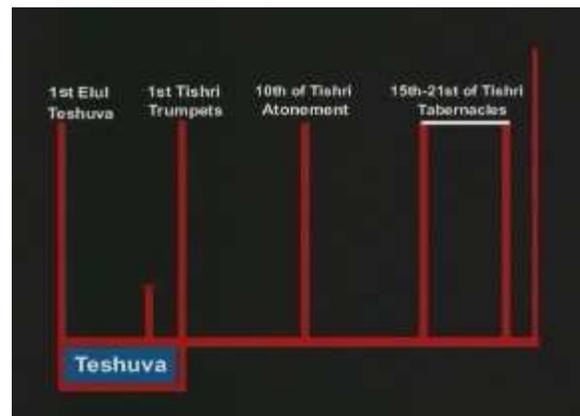
And then you see the word *Shabat Shabbaton*, a Sabbath of Sabbaths. A very special day indeed. And everyone who observes the Day of Atonement is learning; is recognizing the fact of the seriousness of that day.

So, what happens after *Shabat Shabbaton*? And what happens then, next, before Tabernacles?

Well, of course, there is a time for Jacob’s trouble. I asked someone not too long ago, a good member of the church, “What do you think about Jacob’s time of trouble?” They said, “Huh! I don’t know.” Well, what can I say. The time of trouble, such as never was before, will be going on in the world when God’s people are going through Jacob’s trouble. The implementation of a worthless death decree by satan will be given against the saints.

But, finally, it’s time for Tabernacles. Look at the chart. There’s tabernacles; the 15th day of *Tishri*. I like to read Psalms 15:1 and 2; where it’s the:

“LORD, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.”



No guile, straight out truth, regardless of peer pressure or anything else.

Friends, the saints will stand. They will be kings and priests upon the earth but Babylon will fall apart. Revelation 18:20 and 21:

“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great mill stone, cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

Friends, don't cling to any of the things of Babylon. Babylon will fall and nothing will remain of it. There are, no doubt, several tremendous events to take place in connection with the fall of Babylon. Ellen White gives us a pretty good keyhole picture of one of them. I want you to notice it, read it with me:

“By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet.” (A Word to the Little Flock, pp. 14, 15; Early Writings, p.15)

Oh, friends, God's final conclusion of things; his people will be on top at last. Yes, they will. They will finally be recognized for the kings and queens they really are.

“Then we heard the voice of God which shook the heavens and earth and gave the 144,000 the day and the hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of satan worshipped at the saints' feet.”

From Day Star, 3/14/1846.

You remember the synagogue of satan mentioned in the book of Revelation (3:9) where it says:

“I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie...”

They say they are the children of Abraham; they say they are spiritual Israelites; but they really aren't.

“...behold, I will make them to come and worship before they feet, and to know that I have loved thee.”

They say they are Christ’s; they say they are Abraham’s seed; but they’re not. They talk the talk, but they haven’t walked the walk. Christ said the children of Abraham will do the works of Abraham; and the Bible clearly says that Abraham kept the commandments; and the statutes; and the judgments.



Let’s look at the chart again and we’ll see there the Feast of Tabernacles and under it the words *Hag ha Asif*; that means a festival of ingathering at Christ’s coming. And when I think of that festival ingathering I think of Psalm 50:5,6; where the Word says:

“Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself.”

Patriarchs and Prophets (541) says something very interesting about this Feast of Tabernacles. She says:

“The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering.”

You see, the young people that enjoy the Feast of Tabernacles are ever reminded that God is going to gather His saints and give them a glorious reward.

The text goes on:

“...when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed.”

The text (I Thess. 4:16, 17) says:

“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:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

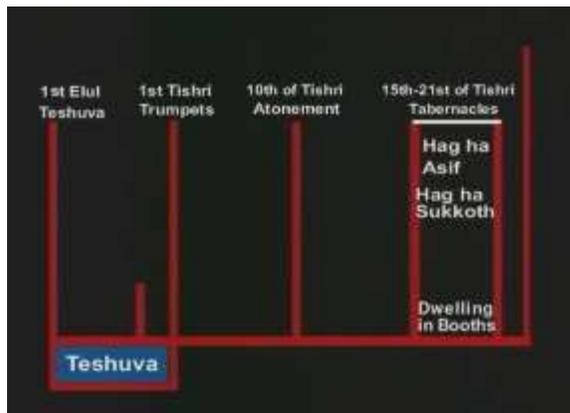
Friends, these feasts keep that in mind; especially Tabernacles will not let you forget these facts. Truly, we will someday tabernacle with the Son of the Most High.

Notice Ellen White’s view of the coming, the resurrection and the gathering of the saints into the clouds of glory. I think she puts it so beautifully in the *Day Star* (1/24/1846) written way back in 1846. Can you imagine that?

“Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, ‘Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you.’ At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus’ silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints then raised his eyes and hands to heaven and cried out, Awake! Awake! Awake! Ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! As they recognized their friends who had been torn from them by death...”

Oh, friends, the time of trouble is coming and some will die in it. But they will join their mentors. The 144,000 will see them coming back to life and they will shout for joy!

“...and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were 7 days ascending to the sea of glass.”



Let’s take another look at this chart. Notice the words *Hag ha Sukkoth*, the last line under Tabernacles. That simply means day of booths; or temporary dwellings. These were reminders that they lived in temporary dwellings on their way to the promised land. It’s a reminder when they went through the land of Egypt; and didn’t have permanent homes; and on into Canaan; and so forth.

But, we’ll not have permanent homes for awhile either and it does look forward like Ellen White said. You see, we’re going to be roaming the world in the time of trouble. We might have to leave our homes and have a little more difficult time finding a place to stay. And even while kings and priests on the earth, we still won’t have permanent homes. And then, on that glorious 7-day trip through the stars, will we have permanent homes along the way? Oh, no.

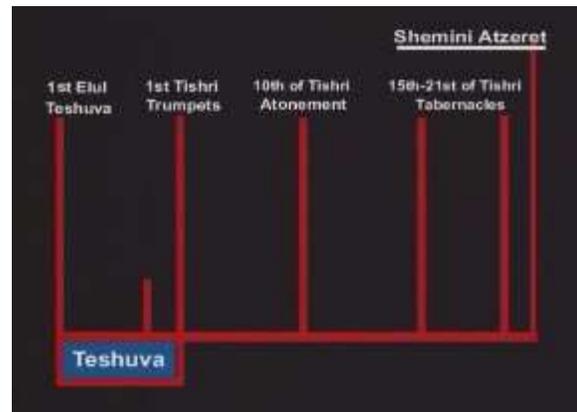
How about the first 1,000 years? Some think it will be on the earth. If that's your thought, friend, please check out the tape on the Millennium: for 1,000 years we will live in the glorious realm of heaven. But, that's not our permanent home either.

Speaking of that final home on earth, ah, that's when we will see Christ recreate it all in front of us; and we will build our country homes; and God will provide our city homes in His holy city.

Well, let's not move ahead too fast though.

Let's look at our chart; the last red pole is called *Shemini Atzeret*; simply means the eighth day, the eighth day of assembly. The *Talmud* explains the nature of the holy day in the following parable.

"A king once gave a feast to which the diplomatic representatives of many nations were invited."



Now, think of that wonderful feast we are going to have, in heaven, when Christ takes us there and dwellers from all over the universe will come to meet us. Just have that in mind as I read this parable.

"The feast lasted for seven days. When they were all ready to depart, the king called aside his son, who was also among the guests and said to him, 'while all these strangers were around we hardly had an opportunity to have an intimate conversation. Tarry thou one day longer, when we shall hold a simple feast all by ourselves...'"

The *Talmud* goes on to explain that the son's name is Israel. So, try to get the picture as I see it. We are all in heaven at last. A great feast is prepared; miles of tables. Millions of beings we have never known will be there to welcome us. It will be a joyful time. The biggest reunion feast of all.

Israel has never been to such a feast. Has existed for 6,000 years; but has never seen such a thing. Every time they look up at Christ their gratefulness will multiple tenfold. Finally, when the feast is over and all the other beings from the other worlds are on their way home, time to go, the Father calls Israel aside and says, "It's been the best feast of joy we have ever had since sin entered the universe. Come now, stay an extra day, that we might have some personal time together." Hallelujah, brothers and sisters, hallelujah!

You know, that day that we spend with Christ in the kingdom may last a thousand years; a thousand years as a day. You know, I hope it does, and I wonder how the feast of the Almighty will compare with the substituted feasts that the antichrist has so tantalizingly placed in front of

people here on the earth causing their sympathies and all of these things to grow and be involved in them. My, my, how gullible we have been. Praise Him for bringing us into the light. Amen?

Let's take a short view of the spring feasts. We have been looking at all the fall feasts, let's look at the spring feasts for just a moment and see how they might apply. Actually, they contain the messages that we must take to the world and even the power to take them.

In other words, Passover; what does Passover teach? Does it teach that a sheep will someday be crucified? No, no; not if you don't have sheep on the table. What does it teach? It teaches salvation by the blood. Oh, friends, you should get the video on A Christian Passover. All through it is New Testament applications; Passover saved by the blood.

Unleavened Bread; what does that teach? That teaches that sin is not an acceptable practice. It's to be dropped; it's to be set aside. When the devil puts evil thoughts in, they are to be put out. Sin is not to be practiced; that's Unleavened Bread. Friends, if our children were taught the reason and the principles of Unleavened Bread, I think they would be sweeter; nicer; kinder children.

Wavesheaf; what does that teach? Well, it teaches the resurrection. Not only looks back on the fact that He had a resurrection but it also looks forward to ours.

Pentecost; what is this? Oh, it's the promise of the anointing spirit; the anointing of the spirit that will give us much more knowledge from the law of God as we have learned before. And later will give us spiritual power to take it around the world. The loud cry during the awesome days of the days of awe.

Trumpets; well, this gets us into the fall feasts. Trumpets is the first of the fall feasts. It is filled with special messages important for the church today. Yet, just before that, comes *Teshuva*; repentance, giving to God. Oh, yes, friends, right now make everything right with Christ and not with your tongue in cheek.

Teshuva was established centuries ago by certain Israelites who sensed the seriousness of the coming feasts. *Teshuva*; we need a time of total soul repentance. We need a time to get that final oil in our lamp.

So, what are the last feasts anyway? What are we looking at. At the last of the Jewish year, the seventh month, here they are:

- *Rash ha Shannah*, Trumpets: The church is judged and the 144,000 and their friends begin to start presenting the loud cry to the world;
- And that's followed by *Yom Kippur*: The close of probation on this world;
- That's followed by Tabernacles: The deliverance of the saints and the second coming; and,
- Finally, *Shemini Atzeret*: That wonderful feast that we are going to have with Christ in the kingdom of God, the Father, and the Son. Christ Himself will be going up and down

the table, I do believe, and we'll share the most wonderful food we have ever had in the history of mankind. Are you ready for that?

Oh, friends, we've missed a lot in neglecting the feasts of God.

Our Heavenly Father, we pause to thank you for the Jewish economy and the lessons that it teaches. Bless us as we take them to heart, help us to make our hearts holy in Thy guidance, in Thy strength, and by Thy power. We ask in the Name of *Yashua*, our Savior, amen.

