

THE BIBLICAL FEAST DAYS - GOD'S CALENDAR

The 1st day of the first month (Abib/Nisan) was the first day of the Jewish religious year. It would begin at the new moon of our March / April and coincides with the latter rains (Joel 2:23). Each month began with a new moon. (Num 10:10, 28:11, 1 Sam 20:5, Psa 81:3, Isa 66:23, Ezek 46:3, Amos 8:5, Col. 2:16.) The 1st day of Tishri, in the Fall, customarily begins the new civil year.

Jewish month	New moon of	Bible references
1. Abib* / Nisan	March-April	Ex 13:4, 23:15, Neh 2:1
2. Zif* / Iyyar	April-May	1 Ki 6:1, 37
3. Sivan	May-June	Est 8:9
4. Tammuz	June-July	-
5. Ab / Av	July-August	-
6. Elul	August-September	Neh 6:15
7. Ethanim* / Tishri	September-October	1 Ki 8:2
8. Bul* / Marheshvan / Heshvan	October-November	1 Ki 6:38
9. Chisleu / Chislev / Kislev	November-December	Neh 1:1
10. Tebeth / Tevet	December-January	Est 2:16
11. Shebat / Shevat	January-February	Zec 1:7
12. Adar	February-March	Est 3:7
13. 2nd Adar (7 of 19 years)	March 14,15	
* Pre-exilic names		

THE SABBATHS OF THE JEWISH YEAR

The seventh day (Saturday) Sabbath - (Shabbat)

Gen 2:1-3, Lev 23:3, Num 28:9-10, Exo 20:8-11, Deut 5:12-15

A convocation day. No work to be done.

Not a feast day (mô'êd—H4150) as it is not set by the new moon.

The 4th of the Ten Commandments, this is the only convocation day that occurs more than once a year. It was not a day that originated with the Jews and the Ten Commandments at Sinai, it preceded them. The seventh day (weekly) Sabbath is the Sabbath of the Lord (Lev 23:3), a memorial to creation and the Creator established in Eden before the fall (Gen 2:1-3). Because it began at creation, before sin, with no intrinsic animal sacrifices associated with it, it is separate and distinct from the sabbaths of the yearly sacrificial feast calendar of the temple (Lev. 23:37-38) that ended with Christ's crucifixion, and were a shadow or type of some future event that would be their fulfillment, or antitype. When one of the yearly sabbaths fell on the seventh day Sabbath, it was referred to as a high Sabbath day (John 19:31).

1. Feast of Passover (Erev Pesah or Ta'anit Bechorim)

The 14th day of the 1st month (Abib / Nisan)

Exo 12, Exo 13:6-8, Lev 23:5, Deut 16:3-8, Num 28:16

Note: this was not a convocation day (no public gatherings)

The Jews consider this day to be the day before Passover (Pesah), which to them is the same as the Feast of Unleavened Bread. The type was the Passover in Egypt, with the blood of the lamb being smeared on the door posts. Jesus and the disciples ate the Passover meal (Matt 26:18-20, Mark 14:12-16) of unleavened bread and wine in the early hours of this day (Exo 12:18), which would have been our Thursday evening (the biblical day begins and ends at sunset). Jesus was crucified, and died the afternoon of the 14th (Friday), at the time the Paschal lambs were being slain (Exo 12:6), at the ninth hour (3 pm.). Passover is a shadow or type of the sacrifice of Jesus (the antitype), the lamb of God, at the cross (1 Cor 5:7).

(Ta'anit Bechorim is a fast observed only by the first born. It is to commemorate being spared from the last plague to fall on Egypt- the death of the first born.)

2. Feast of Unleavened Bread (Pesah) - a week long observance.

First day of the Feast of Unleavened Bread

15th day of the 1st month (Abib/Nisan)

Lev 23:7, Num 28:17,

A convocation / sabbath day.

First born dedicated to the Lord's service.

Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14,17, Exo 34:22, Deut 16:16).

A celebration of release from bondage in Egypt (Exo 13:6-10). All leaven bread (hametz) removed and replaced by unleaven bread (matzah). This day fell on the seventh day Sabbath, the day after the crucifixion, making it a high Sabbath day - (John 19:31). Jesus spent the entire day in the tomb, at rest on this Sabbath.

The Feast of Unleavened Bread, was a type of the sinless nature of Jesus releasing us from the bondage of sin (if we we have faith in His atoning death). Jesus is the sinless bread of life (John 6:32, 48-51) and leavened bread represented the corruption of sin in your life, that Jesus overcomes - (1 Cor 5:8). Putting away the sin in your life (leavened bread / hametz), and replacing it by accepting sinless Jesus Christ (unleaven bread / matzah) in its place, is the Gospel Message symbolized in the Passover meal, known today as the Lord's Supper or Communion. You participate in the Lord's Supper to remember the sacrifice that Jesus made for you at the cross (Luke 22:19).

This was the time of year of the latter rain (March/April).

On this day Israel began to eat from the old corn and the manna ended the following day (Josh 5:11)

3. The Day of First Fruits (The Omer)

The 16th day of the 1st month (Abib / Nisan)

Exo 34:25-26, Lev 23:10-14, - Late Passover Num 9:10-11

Not a convocation day. No restriction on servile work.

Barley harvest - Firstfruits presented to the Lord (Lev 23:10-11)

This was the day of first sheaf waving (type), the first fruit of the barley harvest. The antitype was Resurrection Sunday which also occurred on 16 Abib / Nisan. Jesus was the first fruits of the resurrection, (1 Cor 15:20, 23, 2 Tim 2:6-8), the antitype. At His resurrection, Jesus also resurrected the saints whose tombs were opened (marked) at the moment of His death (Mat 27:52-53) as a type of the resurrection at the second coming. These saints were presented to the Father for His approval by Jesus in heaven (John 20:17) at the moment the barley sheaf was symbolically waved at the temple at the time of the morning sacrifice, the third hour (9 am).

It is important to note that it was not a day of convocation (NOT A SABBATH) to the Jews, so there is no reason for it to be a sabbath in antitype (post-resurrection) to Christians. This is because the yearly festivals were not just commemorative in nature, but also prophetic, pointing to future holy events as fulfillments. To suggest a new Sunday holy day was instituted on resurrection day, is to say the yearly festival calendar appointed by God was in error, since it omits a weekly 1st day observance.

In Jewish Tradition, the period called the Omer begins on 16 Nisan and extends for the count of 50 days to Pentecost or Shavuot

Manna ceased to fall on this day (Josh 5:12)

7th and last day of the Feast of Unleavened Bread (Yom Tov)

The 21st day of 1st month (Abib / Nisan)

Exo 12:18, 13:6, Lev 23:8, Num 28:25

A convocation / sabbath day. No servile work.

Traditional celebration of the crossing of the Red Sea.

Passover	Feast of Unleavened Bread						
14th	15th	16th	17th	18th	19th	20th	21st
Paschal Lamb Slain	1st Day Feast of Unleaven Bread	The Omer (First Fruits)	-	-	-	-	7th Day Feast of Unleaven Bread
Not a sabbath	A sabbath	Not a sabbath	-	-	-	-	A sabbath
Unleaven Bread Eaten							
All Leaven Removed From the House							
Crucifixion	In the tomb	Resurrection	-	-	-	-	-
1st Day	2nd Day	3rd Day					

4. Feast of Pentecost (Shavuot)

Exo 34:22, Lev 23:15-21, Acts 2:1, Acts 20:16, 1 Cor 16:8

Occurs 50 days after the day of first fruits / barley sheaf waving (16 Nisan), on or about the 6th day of the third month (Sivan).

A convocation / sabbath day. No servile work done.

Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14,17, Exo 34:22, Deut 16:16).

Wheat harvest - Firstfruits presented to the Lord (Lev 23:17, 20)

Also called Feast of Weeks (Ex 34:22), the day of First Fruits (Exo 23:16, Num 28:26) Feast of the Harvest (Ex 23:16) and in the New Testament - Pentecost (Acts 2:1) A festival that celebrated the first fruits of the wheat harvest with the offering of two wave loaves of leavened bread (Lev 23:17, 20). This feast was also a shadow or type because fifty days after the resurrection, at the third hour morning offering at the temple (9 am - Acts 2:15), the firstfruits of the resurrection of saints on 16 Nisan were again presented by Jesus before the Father in heaven, and there was the first outpouring of the Holy Spirit, that resulted in three thousand souls being added to the church in one day (Acts 2:41), this rapid growth being symbolized by the loaves of leavened bread.

This was the day that Jesus was anointed in heaven with the Holy Spirit as our High Priest, which was also prefigured by the anointing of Aaron (Exo. 40:13) as mentioned in Psalms 133:1-3. Having finished His ministration in the outer court of the sanctuary (the work of justification by His sacrifice, Rom 5:9), Christ then began the priestly work of sanctification in the heavenly temple that was typified by the holy place, the first apartment of the earthly sanctuary. This outpouring of the Holy Spirit is also known as the early rain (Antitype) and reached from heaven down to the Apostles gathered in the upper room on mount Zion. There will also be a latter rain, the greater outpouring of the

Holy Spirit near the end of time (Joel 2:23, Zech 10:1, James 5:7) for the proclamation of the three angels messages (Rev 14).

The Jews do not recognize the outpouring of the Holy Spirit in the second chapter of Acts as a fulfillment of Pentecost/Shavuot, so they are consequently unsure about the true prophetic meaning of the festival, commemorating instead the revelation of the Torah to Moses on Sinai.

5. Trumpets (Rosh Ha-shanah)

The 1st day of the 7th month (Ethanim / Tishri)

Lev 23:24, Num 29:1

A convocation / sabbath day. Not called a feast day. No servile work done.

The first day of the Jewish civil year.

This was an announcement to Israel of impending judgment, which occurred on the Day of Atonement, nine days later. The antitype of Trumpets was the worldwide proclamation of the second coming in 1843, during the "Great Awakening" revival, which was based on the 2300 days/years prophecy in Dan 8:14, which began in 457 B.C. and ended in 1844. This was mistakenly interpreted, by William Miller and others, to predict the time of the second coming and end of the world in 1844, when in fact it was the cleansing of the heavenly sanctuary and the beginning of the pre-advent investigative judgment.

6. Day of Atonement (Yom Kippur)

The 10th day of the 7th month (Ethanim / Tishri)

Lev 23:27, Num 29:7, Lev 16

A convocation / sabbath day. No work to be done.

Not called a feast day, but a day to "afflict your soul" which involved fasting that day (Joel 1:14-15, Acts 27:9).

This was the holiest day of the year and signified a cleansing of sins and reconciliation with God (Judgment day). The people were to afflict their souls and fast. On this day only the High Priest entered the Holy of Holies to atone for the sins of the people (Lev 16). This was a shadow or type of Jesus carrying out his role as our High Priest (Heb 9) and entering the Holy of Holies in the heavenly sanctuary when he began the investigative judgment at the end of the 2300 days / years of Dan 8:14 on October 22, 1844. This was the beginning of the antitype or fulfillment of the Day of Atonement, which is still underway in heaven today. This judgment begins with the righteous dead and will end with the righteous living. At the end of this period of judgment, probation for humanity will have closed, and the 7 plagues of God will then fall on the wicked. Soon after will be the second coming, to gather the righteous to join the kingdom of God in heaven for 1000 years.

The Jubilee year begins on this day (Lev 25:9).

7. Feast of Tabernacles (Sukkoth) - An eight day feast of ingathering.

The first day was the 15th day of the 7th month (Ethanim / Tishri)

Exo 34:22, Lev 23:34-36, 39-43, Num 29:12

A convocation / sabbath day. No servile work done.

Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14,17, Exo 34:22, Deut 16:16).

Fruit Harvest - Firstfruits presented to the Lord (Exo 23:19, 14:1-5)

For seven days all Israel moved out of their homes and lived in temporary shelters called "Sukkah" as a reminder of their wanderings in the desert for forty years. The branches cut from palm (Rev. 7:9), willow and other trees were to be waved in celebration to the Lord during the first seven days of the feast (Lev 23:40).

This final feast of the year is a celebration of ingathering at the end of the harvest (Exo 23:16) and is a time of rejoicing and fellowship. It symbolizes the gathering or harvest of God's people, who leave earth for the week long marriage supper of the Lamb, to be celebrated at the Father's house in heaven after the second coming of Jesus (Rev. 19:7-9). This begins the millennium, where the saints will dwell temporarily until the earth is made new, after the judgment of the wicked (Rev. 20).

The 7th day of the Feast of Tabernacles, Festival of Willows (Hoshana Rabbah)

21st day of the seventh month.

Considered by Jewish custom to be the final day of judgment. A ritual of beating willow branches on the ground is practiced, which is thought to symbolize the casting away of sin.

The 8th day of the Feast of Tabernacles (Shemini Atzeret)

22nd day of the seventh month.

Lev 23:36,39, Num 29:35

A convocation / sabbath day. No servile work done.

The final day of Tabernacles was also a sabbath, a day of solemn assembly. At this time of year the former or early rains fell (late October / November), when the fields were plowed and sown.

Paul speaks about the sabbaths that pointed unto Christ and had fulfilment in His first coming and Second coming **Colossians 2:16-23**

Leviticus 23:3-38

Numbers 28:16-31, 29:1-40

SPRING FEASTS:

- **1) Passover** = fulfilled antitypically in Christ on Nisan 14--Death on cross

- **2) Feast of Unleavened Bread** = fulfilled antitypically in Christ on Nisan 15--Christ in grave

- **3) Firstfruits** = fulfilled antitypically in Christ on Nisan 16--Resurrection

- **4) Pentecost** = fulfilled antitypically 50 days after Christ's resurrection, and 10 days after His ascension on Sivan 6 when the Holy Ghost was poured out upon the believers in Acts 2.

[---GAP OF TIME—Dark Ages---]

FALL FEASTS:

- **5) Feast of Trumpets** = fulfilled in the Millerite Great Second Advent Movement world-wide, from 1833-1843 (10 days/years)--announcing the Heavenly judgment, the Antitypical Yom Kippur which commenced in 1844 at the close of the 2300 years of Daniel 8:14 to cleanse, vindicate, make right, restore God's Heavenly Sanctuary (Heb 9:23).

- **6) Day of Atonement** = presently being fulfilled since 1844----the Antitypical Day of Atonement, or Antitypical Yom Kippur. This is the year when Christ moved from the Holy Place (First Apartment) of the Heavenly Sanctuary, to the Most Holy Place (Second Apartment) of the Heavenly Sanctuary, as He went in and came before the Ancient of Days, when the judgment was set, and books were opened and the cleansing and

restoration of the sanctuary began--the last and final phase of Christ's ministration in heaven before the Second Advent. See Dan. 7:9,10,13,14; 8:14.

- 7) Feast of Tabernacles = Home-coming at the Second Advent—and the Millennium--we will literally keep this feast when we get to heaven with Christ.

As you can see, 2 ordinances REMAINS FOREVER, 4 have been FULFILLED and 1 has IS IN THE PROCESS. We have meats and drink offerings that used to accompany these feasts, they don't apply because the feasts themselves don't exist. But the clean and unclean animals are still prohibited until this day because they appear under Health Laws. Take an example of the swine meat Isaiah 66:17. The Moral Law (Ten Commandments including the Seventh Day Sabbath) was not accompanied by any drink offering and it was not written by Moses as indicated in Colossians 2:13-14 but by the finger of God Himself Exodus 31:18, Deut 4:13. The Seventh Day Sabbath existed before the children of Israel of Jews Gen 2:2-3 and it will exist even in heaven Isaiah 66:22-23. Meaning Paul did not tell people to start eating unclean animals that will be against God. I hope it solves the difficulty. God bless.

Spring Festivals The First Coming The Outer Court				Fall Festivals The Second Coming The Most Holy				
				The Holy Place				
Passover	Unleaven Bread			Pentecost	Trumpets	Atonement	Tabernacles	
14th Day 1st Month (Nisan)	A Week Long Festival 15th to 21st Day 1st Month (Nisan)			50 days from 15 Nisan (6 Sivan)	1st day 7th Month (Tishri)	10th Day 7th Month (Tishri)	An Eight Day Festival 15th to 22nd Day 7th Month (Tishri)	
Erev Pesah	Pesah 1st Day of Festival	Omer Firstfruits	Yom Tov 7th Day of Festival	Shavuot Feast of Weeks or Firstfruits	Rosh Ha-shanah	Yom Kippur	Sukkoth 1st Day of Festival	Shemini Atzeret 8th Day of Festival
	15th Day 1st Month (Nisan)	16th Day 1st Month (Nisan)	21st Day 1st Month (Nisan)				15th Day 7th Month (Tishri)	22nd Day 7th Month (Tishri)
	A sabbath	Not a sabbath	A sabbath	A sabbath	A sabbath	A sabbath	A sabbath	A sabbath
Crucifixion		Resurrection		Outpouring Of Holy Spirit	Warning	Pre-Advent Judgment	Second Coming Ingathering	
	In Jerusalem			In Jerusalem			In Jerusalem	
	Barley Harvest			Wheat Harvest			Fruit Harvest	
	Latter Rains						Early Rains	

The requirement of keeping yearly festivals ceased, as did the need for animal sacrifices, with the crucifixion of Christ.

SIGNIFICANCE OF CAMP-MEETING

Desire of Ages Chap. 49 - At the Feast of Tabernacles

Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion. {DA 447.1}

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press. {DA 447.2}

The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. {DA 448.1}

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. {DA 448.2}

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. {DA 448.3}

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. {DA 448.4}

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music

with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." Psalm 122:2. {DA 448.5}

He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3. {DA 449.1}

This festival, which was instituted in grateful commemoration of the Israelites having securely dwelt in booths or tabernacles in the wilderness, was the third of the three great annual festivals, and, like the other two that's the Passover and Pentecost, it lasted a week. It began on the fifteenth day of the month of Tisri, corresponding to the end of our September and beginning of October, which was observed as a Sabbath; and it could be celebrated only at the place of the sanctuary, offerings being made on the altar every day of its continuance. The Jews were commanded during the whole period of the festival to dwell in booths, which were erected on the flat roofs of houses, in the streets or fields; and the trees made use of are by some stated to be the citron, the palm, the myrtle, and the willow, while others maintain the people were allowed to take any trees they could obtain that were distinguished for verdure and fragrance. While the solid branches were reserved for the construction of the booths, the lighter branches were carried by men, who marched in triumphal procession, singing psalms and crying "Hosanna!" which signifies, "Save, we beseech thee!" (Ps 118:15, 25, 26). It was a season of great rejoicing. But the ceremony of drawing water from the pool, which was done on the last day, seems to have been the introduction of a later period (John 7:37). That last day was the eighth, and, on account of the scene at Siloam, was called "the great day of the feast." The feast of ingathering, when the vintage was over, was celebrated also on that day [Ex 23:16; 34:22], and, as the conclusion of one of the great festivals, it was kept as a Sabbath.

John 7:37-39: The last day, that great day of the feast--the eighth (Le 23:39). It was a Sabbath, the last feast day of the year, and distinguished by very remarkable ceremonies. "The generally joyous character of this feast broke out on this day into loud jubilation, particularly at the solemn moment when the priest, as was done on every day of this festival, brought forth, in golden vessels, water from the stream of Siloah, which flowed under the temple-mountain, and solemnly poured it upon the altar. Then the words of Isa 12:3 were sung, With joy shall ye draw water out of the wells of Salvation, and thus the symbolical reference of this act, intimated in John 7:39, was expressed". So ecstatic was the joy with which this ceremony was performed--accompanied with sound of trumpets--that it used to be said, "Whoever had not witnessed it had never seen rejoicing at all" [DR. LIGHTFOOT].

Nehemiah 8

During this feast many sacrifices were offered. On the first day, besides the ordinary sacrifices, they offered, as a burnt-offering, thirteen calves, two rams, and fourteen lambs with the offerings of flour and the libations of wine that were to accompany them. They offered also a goat for a sin-offering. On all the succeeding days they offered the same sacrifices, only abating one of the calves each day, so that when the seventh day came, they had but seven calves to offer. On the eighth day, which was kept with greater solemnity than the rest, they offered but one calf, one ram, and seven lambs, for a burnt-offering, and one goat for a sin-offering, with the usual offerings and libations. On this day, they also offered in the temple the first fruits of their latter crops, or of those things which come latest to maturity. During the feast, the 113th, 114th, 115th, 116th, 117th, 118th, and 119th Psalms were sung. Leo of Modena says that, though Moses appointed but eight days, yet custom and the devotion of the people have added a ninth to it, which is called the joy of

the law, because that on it they complete the reading of the Pentateuch. See Calmet's Com. and Dict., and father Lamy.

ISAIAH 66:22, 23:

That the public worship of God in religious assemblies shall be carefully and constantly attended upon by all that are thus brought as an offering to the Lord, Isa 66:23. This is described in expressions suited to the Old-Testament dispensation, to show that though the ceremonial law should be abolished, and the temple service should come to an end, yet God should be still as regularly, constantly, and acceptably worshipped as ever. Heretofore only Jews went up to appear before God, and they were bound to attend only three times a year, and the males only; but now all flesh, Gentiles as well as Jews, women as well as men, shall come and worship before God, in his presence, though not in his temple at Jerusalem, but in "New Jerusalem", which shall be to them as the tabernacle of meeting was to the Jews. And they shall have the benefit of these holy convocations frequently, every new moon and every sabbath, not, as formerly, at the three annual feasts only. The new moons and the sabbaths are mentioned because, under the law, though the yearly feasts were to be celebrated at Jerusalem, yet the new moons and the sabbaths were religiously observed all the country over, in the schools of the prophets first and afterwards in the synagogues (2Ki 4:23; Am 8:5; Ac 15:21), according to the model of which Christian assemblies seem to be formed. Where the Lord's day is weekly sanctified, and the Lord's supper monthly celebrated, and both are duly attended on, there this promise is fulfilled. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD." (Isaiah 66:23). We know what it means because it is translated to month after month. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Revelation 22:2). We are told we apart from gathering every weekly Sabbath we shall have access the tree of life moon after moon that is month after month to take its fruit.

About Destruction: They are men that have transgressed against God, not only broken his laws, but broken covenant with him, and thought themselves able to contend with him. It may be meant especially of the unbelieving Jews that rejected the gospel of Christ.

What their misery is? Our Saviour applies it to the everlasting misery and torment of impenitent sinners in the future state, where their worm dies not, and their fire is not quenched (Mr 9:44); for the soul, whose conscience is its constant tormentor, is immortal, and God, whose wrath is its constant terror, is eternal in the sense that they will never live again.

What notice shall be taken of it? Those that worship God shall go forth and look upon them, to affect their own hearts with the love of their Redeemer, when they see what misery they are redeemed from. As it will aggravate the miseries of the damned to see others in the kingdom of heaven and themselves thrust out (Lu 13:28), so it will illustrate the joys and glories of the blessed to see what becomes of those that died in their transgression, and it will elevate their praises to think that they were themselves as brands plucked out of that burning. To the honour of that free grace which thus distinguished them let the redeemed of the Lord with all humility, and not without a holy trembling, sing their triumphant songs. Notice

Mal:4:1-3: For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them he complied with their notions. This should not even give us a doubt of consistency with the view of the New earth and Heaven when we are dealing with redefining Isaiah 66 from Ancient Israel to Spiritual Israel

ZECHARIAH 14:16, 19-20

Shall even go up from year to year] The Jews had three grand original festivals, which characterized different epochs in their history, viz.:-

1. The feast of the passover, in commemoration of their departure from Egypt.
2. The feast of pentecost, in commemoration of the giving of the law upon Mount Sinai.
3. The feast of tabernacles, in commemoration of their wandering forty years in the wilderness.

This last feast is very properly brought in here to point out the final restoration of the Christians, and their establishment in the light and liberty of the Gospel of Christ, after their long wandering upon the sinful planet of earth.

Verse 19: This shall be the punishment-of all nations that come not up] God will have his public worship established under the New and Earth and New Heavens never to be corrupted again or His children to be scattered again Nahum 1:9, and those who will have not taken the chance of the Gospel of Christ but abused the chances of mercy extended upon them to be part of this Kingdom will utterly be destroyed. No Canaanite viz no unclean or ungodly person (Isa 35:8; 52:1; Joe 3:17). Compare as to the final state subsequent to the millennium, Re 21:27; 22:15. If a man would have the beginnings of heaven, it must be by absolute consecration of everything to God on earth. Let his life be a liturgy, a holy service of acted worship.

Verse 19, 20: Upon the bells of the horses] They appear, formerly, to have had bells on horses, camels, &c., as we have now, to amuse the animals, and encourage them in their work so no one in heaven will have any complain to appear before the Lord. The same as was on the miter of the high priest (Ex 28:36). This implies that all things, even the most common, shall be sacred to Jehovah, and not merely the things which under the law had peculiar sanctity attached to them. The "bells" were metal plates hanging from the necks of horses and camels as ornaments, which tinkled (as the Hebrew root means) by striking against each other. As the Gospel is a holy system, preaching holiness and producing holiness in those who believe, so all without, as well as within, shall bear this impress; and even a man's labour shall be begun and continued, and ended in the Lord; yea, and the animals he uses, and the instruments he works with, shall be all consecrated to God through Christ. No impure thing shall be in heaven, I John 3:1, 2. The priesthood of Christ will be explained more fully both by the Mosaic types and by the New Testament then the Song of Solomon, now obscure, will be understood, for the marriage feast of the Lamb will be celebrated in heaven (Re 19:1-21), and on earth it will be a Solomonic period, peaceful, glorious, and nuptial. There will be no king but a prince; the sabbatic period of the judges will return, but not with the Old Testament, but New Testament glory (Isa 1:26; Eze 45:1-25).

Why the Feast of Tabernacles and not the others! The other two great yearly feasts, Passover and Pentecost, are not specified, because, their antitypes having come, the types are done away with. But the feast of tabernacles will be commemorative in all ages as I have pointed earlier. It was kept on their return from the Babylonian dispersion (Ne 8:14-17). It was the feast on which Jesus made His triumphal entry into Jerusalem (Mt 21:8); a pledge of His return to His capital to reign (compare Le 23:34, 39, 40, 42 ;). A feast of

peculiar joy (Ps 118:15; Ho 12:9): The feast on which Jesus gave the invitation to the living waters of salvation ("Hosanna," save us now, was the cry, Mt 21:9; compare Ps 118:25,26) (John 7:2,37). To the ransomed, too, it will be significant of perfected salvation after past wanderings in a moral wilderness, as it originally commemorated the ingathering of the harvest. The seedtime of tears shall then have issued in the harvest of joy. "All the nations" could not possibly in person go up to the feast, but the redeemed, they may do so without any difficulty: margin Isaiah 40:28-31.

MANUSCRIPT RELEASES VOL. 8**MR No. 633 - Food in Campmeetings**

Let not food or confectionery be brought upon our campground that will counterwork the light given our people on health reform. Let us not gloss over the temptation to indulge appetite, by saying that the money received from the sale of such things is to be used to meet the expenses of a good work. Where is your discernment? All such temptation to self-indulgence should be firmly resisted. Let us not persuade ourselves to do that which is unprofitable to the individual under the pretext that good will come of it. Let us individually learn what it means to be self-denying, yet healthful, active missionaries. . . . {8MR 374.1}

In the matter of cooking, if the meals are taken at the dining tent, no preparation of food will be necessary. When families board themselves, far too much cooking is often done. Some have never attended a campmeeting, and do not know what preparations are required. Others are liberal minded, and want everything done on a bountiful scale. The food which they provide includes the rich pies and cakes, with other articles that cannot be eaten without positive injury. {8MR 374.2}

It is not wise to make such great preparation. The task they take upon themselves is so heavy that these sisters come to the meeting thoroughly wearied in body and mind; and those for whom the work is done are not benefited. The stomach is overburdened with food which is not as plain and simple as that eaten at home, where a far greater amount of exercise is taken. As a result of overwork and bad food, much of the benefit of the meeting is lost. A lethargy takes possession of the mind, and it is difficult to appreciate eternal things. The meeting closes, and there is a feeling of disappointment that no more of the Spirit of God has been enjoyed. {8MR 374.3}

Nothing in the line of food should be taken to campmeeting but the most wholesome articles, cooked in a simple manner. Plenty of good bread with other necessary food, may be provided without overtaxing the strength. And all, both those who cook and those who eat, will enjoy better health, be better able to appreciate the words of life, and more susceptible to the influence of the Holy Spirit. {8MR 375.1}

My sisters, let the preparation for eating and dressing be a secondary matter; but let deep heart-searching commence at home. The great burden of the thoughts should be, How is it with my soul? When such thoughts occupy the mind there will be such a longing for spiritual food--something that will impart spiritual strength--that no one will complain if the diet is simple. Pray often, and, like Jacob, be importunate. At home is the place to find Jesus; then take Him to the meeting, and the hours you spend there will be precious. But how can you expect to realize the presence of the Lord, and to see His power displayed, when the individual work of preparation has been neglected? {8MR 375.2}

The arrangements for the dining tent are very important; for on the cooking and serving of the food, the health of the campers very largely depends. Those who have the responsibility of this department should be good cooks, who can be depended upon to do painstaking, skillful work. But on many occasions, this has been overdone. Great care and thought have been given to the cooking, and the table has been supplied, not only with plenty of plain, substantial food, but with meat, pies, cake, and a variety of other luxuries. In this way precious time has been given to needless labor, merely for the gratification of appetite; and the faithful workers have had the privilege of attending but few of the meetings. {8MR 375.3}

This is unnecessary. The cooking may be so planned as to give the workers more advantages of the meeting than they have usually enjoyed, and on the Sabbath, in particular,

their duties should be made as light as possible. We should have sympathy for those who are confined to the hot kitchen, engaged in the preparation of food, and should be willing to deny ourselves unnecessary luxuries for their sake. {8MR 376.1}

A few simple articles of food, cooked with care and skill, would supply all the real wants of the system. No greater luxuries are required than good, wheaten-meal bread, gems, and rolls, with a simple dessert, and the vegetables and fruits which are so abundant in most countries. These articles should be provided in sufficient quantity and of good quality, and when well cooked they will afford a good, wholesome, nourishing diet. {8MR 376.2}

No one should be compelled to eat flesh meats because nothing better is provided to supply their place. Meat is not essential to health or strength; had it been, it would have been included in the bill of fare of Adam and Eve before the fall. The money that is sometimes expended in buying meat would purchase a good variety of fruits, vegetables, and grains, and these contain all the elements of nutrition. . . . {8MR 376.3}

All needful preparation [for Sabbath meals at camp meeting] should be made beforehand. On Sabbath morning, if the weather is cool, let hot gruel, or something equally simple, be provided, and for dinner some kind of food may be warmed. Further than this all cooking should be avoided as a violation of the Sabbath. {8MR 376.4}

If all will exercise judgment and reasonable care in regard to clothing and diet, the blessings of the meeting may be enjoyed in health and comfort. The clothing should be varied according to the weather. During sudden changes, and the chill of morning and evening, warmer garments and additional wraps are essential to health. The feet, in particular, should be well protected. Whatever the weather, they need to be kept warm and dry. {8MR 377.1}

In eating, errors in the quantity as well as the quality of food should be avoided. Eating too much of even a simple diet will injure the health, as will also irregular eating, and eating between meals. All these abuses of the stomach cloud the mind and blunt the conscience. {8MR 377.2}

If right habits are ever observed, they certainly should be at these large and important meetings. Here, if anywhere, we want our minds clear and active. We should honor God at all times and in all places; but it seems doubly important at these meetings, where we assemble to worship Him, and to gain a better knowledge of His will. {8MR 377.3}

One reason why we do not enjoy more of the blessing of the Lord, is that we do not heed the light He has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to unnecessary table luxuries and pride of dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we should receive a greater measure of spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests. {8MR 377.4}

Let all who possibly can, attend these yearly gatherings. Return unto the Lord, gather up the rays of light that have been neglected, comply with the conditions laid down in the Word of God, and then by faith claim the promises. Jesus will be present; and He will give you blessings which all the treasures you possess, be they ever so valuable, would not be rich enough to buy. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are of inestimable value; in comparison with these the riches, and pleasures, and glories of this world, sink into insignificance.--Ms 8, 1882, pp. 3-9. ("Camp meeting Hygiene," May 5, 1882.) Released June 21, 1978. {8MR 378.1}

This article will briefly explore the basic meaning behind the Hebrew Sanctuary, and how it reveals God's plan of Salvation for all of humanity. More specifically, we will be looking at the traveling, or portable Sanctuary, that Moses and the Israelites used following the giving of the law on mount Sinai. This Sanctuary was carried by the Israelites as they wandered in the wilderness for 40 years, until a more permanent structure could be built.

In Exodus 25 Moses is shown the plan for the Tabernacle or Sanctuary. This plan was a simplified version of the heavenly Sanctuary or Tabernacle, designed to reveal that Jesus Christ is our High Priest, our mediator, in the plan of salvation-

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo 25:9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.



The Sacrifice to atone for sin.

Once it was built and functioning, the first step in the Sanctuary services was the offering of a sacrificial animal. This could be any of various animals, including a bullock, goat, lamb, or turtle doves offered for sacrifice by the repentant sinner. The sinner, by transgressing the law of God, recognizes that he faces the prospect of death -

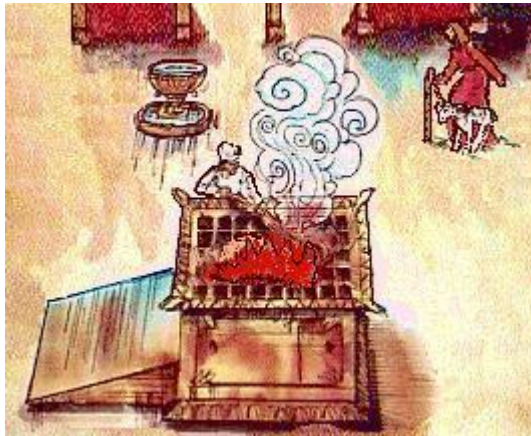
1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Rom 6:23 For the wages of sin is death;...

The Sanctuary service provided an illustration of the way the sinner was to repent and atone for his sins. To bring home to the sinner the consequences of his sin, the sinner placed his hands on the head of the animal and confessed his sins to God. He was then required to slay the sacrificial animal by his own hand, as an offering for his sin, and collect the blood of the animal. This emphasized to the sinner that his transgression of the law of God was no small matter, and that death was the inevitable result. The animal that was sacrificed (usually a lamb) was symbolic for Jesus Christ, the Lamb of God, offered as a sacrifice in our place, so that we as sinners do not have to die for our sins.

That was the full extent of the participation on the part of the sinner. From that point forward, all the rest of the service was conducted by a priest as mediator between the sinner and God. This was symbolic of Jesus our High Priest, our mediator between us and God the Father-

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;



The Brazen Altar of Burnt Offerings.

Exo 27:1-8, 38:1-7.

After confessing his sins over the animal and slaying it, the sinner let the priest as mediator take the lamb (or whatever animal was offered) and place selected portions of it (such as the fat, Lev. 4, 9) on the Brazen (Brass) Altar of Burnt Offerings, to be consumed by the flames. For those too poor to offer an animal, an offering of flour was permitted (Lev 5:11), which was also burned on the Altar. The Altar was constructed of

Acacia wood, covered with brass. The Acacia wood symbolized the works of humanity, that but for the brass covering would be consumed by the fire. The brass was a symbol of suffering, so this Altar represented the suffering and death of Jesus Christ that covers and protects the repentant sinner from the divine fire of Judgment. The Altar had at each of its corners, a horn, representing the power, strength, honor, and victory of God. Before being sacrificed, the animal was secured to the horns of the Altar (Psa 118:27). Blood from the sacrificed animal was placed on the horns of the Altar by the priest, and the rest was poured out at the bottom of the Altar (Exo 29:12, Lev 4:7). The fire for the Brazen Altar of Burnt Offerings was a special divinely lit fire, that was started by fire coming down out of heaven (Lev 9:24). This symbolically represents the fire that will ultimately consume all sinners, known as the lake of fire in Revelation.



The Laver.

Exo 30:18-21, 38:8

Located between the Brazen Altar of Burnt Offerings and the Sanctuary, the Laver was a basin filled with water used for ritual cleansing. The Laver was made from the brass "looking glasses" (mirrors) of the women. Before handling the animal sacrifices brought by the people, the priest would have to cleanse his hands and feet with water from the Laver. This was symbolic of the act of baptism. Baptism is a declaration of the repentant sinner that he has been buried with Jesus Christ and resurrected with him as a new creature (Rom 6:4-13). The polished brass of the Laver is to be a "looking glass" revealing our sins, and showing us our need for a Savior, that we might be baptized and receive the righteousness that God offers us through His Son Jesus Christ. If the priest were to neglect this act of cleansing, he would be struck dead as a result (Exo 30:21). Why? Because to reject the cleansing righteousness of Jesus Christ is to die in one's own sin.

Justification

The Brazen Altar of Burnt Offering and the Laver were both outside of the Sanctuary proper, to the immediate east of the entrance. It was also in this area that the animals were slain for the services. These activities carried on outside the Sanctuary represented the process of justification and reconciliation of the sinner through the death of Jesus Christ on the cross, and the acceptance of that vicarious sacrifice of the Lamb of God by the repentant sinner.



The Golden Candlestick (Menorah).

Exo 25:31-39, 37:17-24.

Inside the Sanctuary itself, in what is known as the first apartment, or Holy Place, were three pieces of furniture. To the south side of the room was a large golden candelabra, or Menorah, that had six branches off of a central candlestick. The Menorah used pure olive oil as fuel. It was the job of the priests to daily trim the wicks (which were made of old priestly garments) and refill the bowls of oil, so that the Menorah would constantly be a source of light for first apartment or Holy Place. The Menorah represented Jesus Christ, who is the light of the world, and the olive oil was symbolic of the Holy Spirit and the wicks were symbolic of the righteousness of Christ. The Menorah also represents the seven churches of Revelation, who are to share the light of the gospel message with the rest of the world. It can be found in Revelation 1:12 and 4:5.

Sometimes the central candlestick is illustrated as being slightly taller than the others. The Menorah is also thought to be symbolic of the 7 days of creation, with the taller candlestick representing the Seventh - day (Saturday) Sabbath, the *only* week day that God sanctified (dedicated to a Holy purpose) -



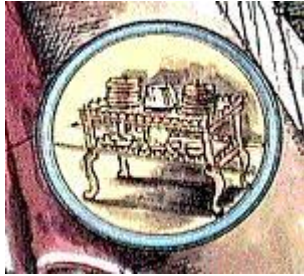
Gen 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Gen 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

On the right is the Menorah as illustrated on the arch of Titus in Rome. The Menorah and other articles from Herod's Temple were apparently taken as war booty by Titus in 70 A.D. after the siege and destruction of Jerusalem by Roman armies. The Israeli government recently asked the Vatican to search its vaults for the Menorah, so that should they have it, it might be returned to the Jewish nation. This is unlikely, since Rome was completely sacked and looted in 410 A.D. by the Visigoths, and again in 455 A.D. by the Vandals. Anything of value (such as a large solid gold candlestick) was probably taken.



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The Table of Showbread.

Exo 25:23-30, 37:10-16.

On the north side of the Holy Place was a small table known as the table of Showbread. It was constructed of Acacia wood and covered with gold. On it were kept 12 loaves of unleavened bread (Lev 24:5-9). These loaves were symbolic of Jesus, who is the bread of life (Jn 6:35), but they also represent the 12 tribes of Israel. Also kept on the Table of Showbread, were offerings of wine (Num 28:7), so both the bread and the wine of the Lord's supper were represented here. The Table of Showbread is alluded to in Revelation as a throne before the Candlestick, in chapter 4 verses 2-5.

**The Golden Altar of Incense.**

Exo 30:1-10, 37:25-29.

On the west side of the Holy Place, immediately before the veil separating the Holy Place from the Most Holy Place, was a small Golden Altar of Incense. In it was a brass pot, containing hot coals from the Brazen Altar of Burnt Offerings, and it was here that a very special blend of incense was burned by the priest, which filled the Sanctuary with a sweet smelling cloud, and obscured the glory of God over the mercy seat of the ark on the Day of Atonement, preserving the life of the High Priest (Lev. 16:13). Sacrificial blood was sometimes put on the horns of the Golden Altar of Incense (Lev. 4:7, 18). The Golden Altar of Incense also figures prominently in the book of Revelation (Rev 8:3-5) with regard to the end of judgment, or close of probation on humanity.

Sanctification

The activities in the first apartment, or Holy place, represented the daily process of sanctification of the repentant sinner in preparation for the final judgment which occurred on the Day of Atonement, observed today as Yom Kippur.

**The Veil of the Sanctuary**

Exo. 26:31-33, 36:35, 2 Chron 3:14

This veil or curtain between the two apartments of the Sanctuary, the Holy and the Most Holy, has great significance. This is because it was this veil that tore at the very moment Jesus died on the Cross, symbolic of the end of the need for the human Levitical priesthood as mediator between man and God-

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.

Luke 23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

The veil represents the body of Jesus. It is only by passing through this veil that access is possible to the Most Holy place of judgment. The tearing of the veil is symbolic of the death of the Lamb of God, which now permits the believer in His atonement immediate access to the Most Holy place, of God, the place of judgment, through the new High Priest Jesus Christ, the one and *only* mediator between man and God.

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

The faithful have full and complete access to God, without the need of an earthly mortal priest to represent them.



The Ark of the Testimony of God.

Exo 25:10-22, 37:1-9.

This was a box constructed of Acacia wood covered with Gold. Inside it was kept the two tables of stone upon which the Law of God (The 10 Commandments) was written. Later it also contained Aaron's rod that budded, and a pot of manna. The lid of the Ark was called the Mercy Seat (Exo 25:17), and above it was where the glory of the Lord was present, between two covering cherubs, or angels, on either end of the Ark. The Mercy seat, or lid, represented Jesus Christ, the mediator for humanity between the Law of God, that requires the death of the sinner, and a merciful God. The High Priest was the only person allowed to enter the Most Holy place where the Ark was kept, and that was only on one day of the year, the Day of Atonement (known today as Yom Kippur).

The Ark of the Testimony from Solomon's Temple was secreted away before the Babylonian capture of Jerusalem by Nebuchadnezzar and was never present in Herod's Temple. The armies of Titus found the Holy of Holies quite empty in 70 A.D. The Ark remains unlocated today, although there are numerous speculations about its whereabouts.

In Revelation (which was written about 95 A.D.), the Ark is seen in Chapter 11, verse 19. It is interesting to note that John is seeing the Ark of God in the heavenly Sanctuary, not the earthly Sanctuary (which was utterly destroyed in 70 A.D. by the armies of Rome).

Judgment

The activities on the day of Atonement symbolized the people of God, seeking representation by their High Priest Jesus Christ in the judgment, who met all the demands of the law perfectly and then was sacrificed for our sins. He paid the price for our disobedience, though he was perfectly obedient. The Hebrew Sanctuary illustrates that ultimately all humanity will be judged by the standards of God's Law. Those with faith will keep the Law perfectly through Jesus Christ. Those without faith will not have been able to keep the Law of God, and must die as a result. After all, the wages of sin is death. Since the Law of God *could not be changed*, Jesus died for us, in our place, to satisfy the Law.

By faith, we will take on the righteousness of Christ and be judged as keepers of the Law, with a right to the tree of life and eternal life.

Just as all Israel sought representation by the High Priest on that day, we should be fervently seeking our High Priest, Jesus Christ, to represent us in Judgment.

CONCLUSION

The Hebrew Sanctuary figures so prominently in the book of Revelation that you **MUST** understand the symbology of the Sanctuary and the yearly Sabbaths to really understand what John is trying to relate in Revelation. The Sanctuary is presented in Revelation as follows-

- The Golden Candlestick - Rev 1:12, 4:5
- The Table of Showbread - Rev 4:2-5
 - Pre-Advent Investigative judgement begins, Rev 4 - 6,
- The Brazen Altar of Burnt Offerings - Rev 6:9
- The Golden Altar of Incense - Rev 8:3-5, 9:13
- The Ark of the Testimony of God - Rev 11:19
 - The Temple closed to all men, Pre-Advent Investigative Judgment ended - Rev 15:8, 22:11
- Second Coming - Rev 19:11-16, Rev 22:12
 - The Millennium - Rev. 20:1-3, Saints judge the wicked - Rev 20:4
- Great White Throne Executive Judgment of the wicked - Rev 20:11-13

This shows a progressive sequence in Revelation detailing the judgment, the first phase of which ends in Revelation 8:3-5 with the throwing down of the golden censer, illustrating the close of probation, the conclusion of the mediation of the High Priest (Jesus Christ) on the behalf of the people of God.



So, if that is clear to you, then on what basis can anyone claim the Law of God, the Ten Commandments, the very focus of the Day of Atonement (Judgment Day), has been done away with? It is the very standard by which all humanity will be held accountable to God. It was by questioning, doubting, and then breaking God's Law that sin entered into the world in the first place. Those with faith will find mercy and atonement from God the Father through Jesus, and be restored to the pre-fall nature. Those without faith will face God's Law without an advocate, and the Law will condemn them to death. God's Law will stand unchanged and unyielding, the very character of God (love) expressed in words. The wicked will pay the price for their sins, and perish due to their lack of faith in Jesus, the one and only High Priest or mediator able to reconcile them with the Law of God, the Ten Commandments.

The entire Hebrew Sanctuary and it's related Sabbaths illustrated God's plan of salvation for all of mankind in a graphic way to reveal Jesus Christ as Savior and Redeemer.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

**An Overview of the Traveling Hebrew Sanctuary.
The Illustrated Plan of Salvation.**

