

FEAST OF TABERNACLES - 2001

Day 5

Fred Coulter - October 6, 2001

And greetings brethren. This is day 5 of the Feast of Tabernacles, 2001. And as we have been seeing in the New Testament, when you apply the holy days to it, how much it reveals the truth of God and brings together the Old Testament and New Testament in a whole. And that's what it really is. It's one Bible with two parts. Now let's understand something that God wants to happen. That God will grant and give us if we yield to Him and try and understand His word, and live by every word of God, and love Him with all our hearts and mind and soul and being. Then God will bless us with understanding and knowledge and truth. And that's something that we need today more than ever before.

First of all, let's see how this is accomplished. Let's come to Isaiah 28, and let's understand what's happening in the world, and also in the Churches of God, and what is happening for those who are truly seeking God, because Christ said there in John 4 that we have to worship God the Father in spirit and in truth, and that God the Father is seeking such that worship Him. Which means that if we do that with all our heart and mind and soul and being, then God is going to open our minds to understanding.

So here, Isaiah 28:1, because this is talking about exactly what is happening in the world and in the churches of the world today, and some of the Churches of God. "Woe to the crown of pride, to the drunkards of Ephraim..." And they are spiritually drunken. And isn't it interesting that the crown of Britain, even Prince Charles who is heir to the throne said that it would be perfectly alright for a Roman Catholic to be king. Now you think about that in relationship to the Protestant reformation. And this is earthshaking. Now if you don't have the book, "*All Roads Lead To Rome*", you better get it. Because that's written by an Englishman about what's happening to the Protestant church in England, and also reflecting what's happening to the Protestant church in all the world. Because you see, the Protestants really are only reformed Catholics. That's all they are. Because they never got rid of Sunday, and Christmas, and Easter and New Years, and all the pagan holidays. You see, if you're going to make a break with Catholicism or any other religion, it has to be complete, it has to be whole, it has to be from the heart with deep repentance. And it's not just a matter of adjusting a little bit here, adjusting a little bit there and doing this and sort of manipulating it around to please yourself. See, you cannot please God when you do it by your means. And so that's what's happening there.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower [just exactly what Britain is today], which *are* on the head of the fat valleys of them that are overcome with wine!" And where does the wine come from? The wine of the fornication of Babylon the Great, the mother of harlots. "Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isa. 28:1-2). So God is showing here He's going to give His punishment. This is a warning.

“The crown of pride, the drunkards of Ephraim, shall be trodden under feet:...” And if you want to know a country that is totally drunken on it’s own socialistic, atheistic, God-rejecting philosophy, it is Britain. Just like it says here. “And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower [that’s what’s happening], *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.” What he thinks he has is gone before he really has the time to take advantage of it. “In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people...” (vs. 3-5). Now this can apply to Israel and Ephraim after they go into captivity when they come back. But it also applies to the Church today, which we are the residue of people, the remnant that God is working with, which hold and preserve His word and His truth. And I want you to understand what a fantastic responsibility it is for us to have knowledge and understanding of the truth of God. And that we have the whole Bible, and that the real key to understanding the Bible is the Sabbath and holy days, and the fantastic plan that God has as revealed through the Feast of Tabernacles and the Last Great Day **is** the awesome great work of God, which is yet to come, which is the greater harvest. So it’s a fantastic thing that’s going to happen.

“And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink [and strong drink is occultism] are [they] out of the way [they are out of the way of God]; the priest and the prophet have erred through strong drink...”, which is occultism and the ecumenical movement that is going on today right before our very eyes. Just this last year the Jesuits have been able to bring into line more of the Lutheran denomination. They have split the Presbyterians. They have split the Baptists. They have the Methodists in confusion, and so all roads are leading to Rome. Now you need to grasp that. You need to understand how important it is for us to understand the word of God. Now let’s go on. “...They are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. For all tables are full of vomit *and* filthiness, *so that there is no place clean*” (vs. 6-8). In other words you’re not going to find God in any of these religions anymore. No way. Just like we read earlier, what they have is being taken from them.

Now verse 9, in the midst of all of this. This is important to understand. In the middle of all of this, here we sit. Now what are we going to do? What is our responsibility? What does God expect of us? Just to sit here and go along and get along, and oh hum-de-dum? No. God has laid upon us a great responsibility and a fantastic opportunity that He has not given other people in other ages. Now that’s something to understand brethren. That’s something to really grasp.

Now let’s read it here beginning in verse 9. “Whom shall He teach knowledge [because God wants to teach knowledge]? And whom shall He make to understand doctrine?” And doctrine then is the true teachings of the Bible. And you have to have understanding. You know, just like in the series I did on how to have a relationship with God. Do you have a legal relationship with Him, and it’s just based on law? Or do you have a loving relationship with Him? That is the key. If you have a loving relationship,

there's no question you're going to keep His commandments. But God is going to reciprocate and do something more for you. Now you think about all of those Churches of God who have a legal law relationship with God and they are just command and control, and then you will understand why they have been lacking in understanding because they haven't come to the point of full conversion of loving God with all their hearts and mind and soul and being. That's not to say they are not converted. That's not to say they are not the people of God. They are. But you can read in Revelation 2 and 3 about the seven churches there. There are different attitudes, and there are different degrees of things, and there are different sins and problems in the different Churches of God.

Now let's go on. Have to "...understand doctrine? *Them that are* weaned from the milk [in other words, you have grown beyond just the milk of the word], *and* drawn from the breasts." Now you're ready for food. And as Paul says, strong meat. And that is deep understanding of the word of God. Now here's how it comes. And this is how it is over a period of time, that you grow in, that you develop in. And this is why you can read and study one scripture one time, and come back and read and study it another time and learn something new out of the very same scripture, and come back again another time and learn something else out of the very same scripture, because we are talking about the inspiration of God with His word, which is deep. And He's created it this way. He's inspired it to be written this way for two purposes.

- 1) So those that truly seek God can understand.
- 2) For those who just have a religion and are not seeking God that they won't understand. And that is a marvelous miracle indeed.

Now let's read it here. "For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little [that's why you have to put it all together, see]: for with stammering lips and another tongue will He speak to this people" (vs. 10-11). So, only those who fit verse 9 and 10 are the ones who are going to understand. All the rest, all the rest, they won't understand. And they will become confused the more and more that they reject God, and go into the world and accept the ways of the world, the more confused they become and the less understanding they have.

Now notice, "To whom He said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing..." Now this is talking about God's plan, the gospel, that we are weary and we can rest in Christ. And we need refreshing as Peter said there, "When the times of refreshing shall come from the Lord, the restitution of all things", so this is even getting into a millennial setting. "...Yet they would not hear" (vs. 12). And refusing to hear is a choice. You turn off your ears. You turn off your mind, and you turn off your heart. So here's what happens to those who do. "But the word of the LORD was upon them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken" (vs. 12-13).

Now you need to understand something very important. Go back to the time when Moses came down off the mountain. Remember, he was carrying the two tablets and ten commandments written with the finger of God? And he came down and saw all the children of Israel in their orgies dancing around the golden calf. And Moses said, "All those on the Lord's side come to me." And you know what happened to the rest of them. The earth opened up and crushed them. Now we need to understand something. Either we are on the Lord's side, or we're on Satan's side. Now there may be a little bit of middle ground somewhere along the way, but what's going to happen with the middle ground when the earth opens up? You're going to fall in. May be taken and snared.

Now let's look at another scripture which is very important. Let's come back here to Psalm 119. And here is what it needs to be with us. And brethren, this is what we need to be busy doing. Now God is going to take care of the world. God is going to work out His plan according to His time. God is going to work with His Church according to the way that He works with His Church and those that will love Him and serve Him. And God is going to have to do the opening of the doors and do the means by which things can be done, but we have to get ourselves ready and we have to know and understand the word of God. That's what's important. And one of the things that is so important for us to be doing right now is to let God, with His Spirit perfect us. Let God help us to understand His word and to grow in that knowledge with such love and conviction that nothing can separate us from God.

Now let's read it here. Psalm 119:17, "Deal bountifully with Thy servant, *that* I may live, and keep Thy word. Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:17-18). Because it comes precept upon precept, and line upon line, and here a little and there a little. It has to be put together, see. So we're going to ask God to open our eyes to see wondrous things out of His word. At the time that David was inspired with this it was just the law and then later the prophets came. But now we can say, "Oh God, open our eyes to understand wondrous and deep things out of Your word."

Let's come to 1 Corinthians 2 now and let's see how the apostle Paul shows that this is done. And let's also understand this. It's not because of any great intellectual ability that we have as individuals, see. Because intelligence is not going to make it. It's not because we have learned so many things. Because knowledge without the love of God is, how shall we say...it's not worthless, but it doesn't act. It produces nothing. It is a dead knowledge. So we need living knowledge, and living understanding that comes with actively seeking Gods Spirit and His word and His way. Now let's pick it up here in verse 9. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." See, it's not for those who appropriate His name. It's not for those who just have a legal relationship with God, as the Pharisees did. They had a legal relationship. It is for those who love God. Those are the ones who are going to understand.

Now notice, verse 10. "But God hath revealed *them* unto us by His Spirit..." So it's not just the words that are written. That's profound and important, but the missing

ingredient is the Holy Spirit of God which gives understanding. So God reveals it by His Spirit. "...For the Spirit searcheth all things, yea, the deep things of God." And the truth is brethren, that the holy days of God reveal the deep things of God. And as we will see with day seven and eight when we come to it, how fantastic that God's plan is on how He's going to save the vast majority of all people that have ever been born. "For what man knoweth the things of a man, save the spirit of man which is in him?" In other words, man has intellect. Man has knowledge. Man has understanding, because God put the spirit of man in him. Now then, the knowledge of the spirit of man is not sufficient to understand the things of God. So then, "Even so the things of God knoweth no man, but the Spirit of God [that is, by the Spirit of God]. Now we have received, not the spirit of the world, but the spirit which is of God; what we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy [Spirit] Ghost teacheth; comparing spiritual things with spiritual [things]." Now that's what we're going to do today.

Let's come to the gospel of John and let's see that in the gospel of John we have all of the holy days laid out, just about every one of them. Let's begin right in chapter 1 and we'll do an overview and then we'll come back to John 7 which shows how Jesus kept the Feast of Tabernacles, and we'll learn things out of John 7. But let's begin right here in verse 1. And this is profound, and this is one of the major important things. And the reason that God inspired John to write his gospel differently from the synoptic, or the three gospels of Matthew, Mark, and Luke is because this fills in the missing gaps. And also it's important and profound to know and understand that John was the last one to write, so therefore it's significant that he keys his gospel on the framework of the holy days. And so this is very important for us to grasp.

Now verse 1, and this is something you should memorize. "In the beginning was the Word, and the Word was with God, and the Word was God." Now what's so important is this. Is that the Greek reveals that Christ was not a God, but He was God in the fullest extent of it. Not one who was created, because He was in the beginning. And since all things were created by Jesus Christ, if He's a created being then He had to create Himself. So here shows that there are two, the Father and the Son. And that is profound basic understanding never, never ever to move away from. Now notice, "...and the Word was God. The same was in the beginning with God. All things were made by Him;..." That means all things came into existence through Him. "...And without Him was not any thing made that was made. In Him was life; and the life was the light of men" (John 1:1-4).

Now come over here to verse 14, and we have right in the beginning of the gospel of John the first understanding concerning the feasts of God. Now in the King James it's not really brought out like it should be, but let's read it. "And the word was made flesh..." Now we've gone through this in the series on Hebrews so I'm not going to dwell on it and spend a lot of time on it, just to touch base here and understand it, you see. "...And dwelt among us..." And dwelt means tabernacled. And you go back and you understand all about the Feast of Tabernacles is that God has always wanted to dwell with His people, but beginning with Adam and Eve and later on the children of Israel,

they all said, “No we don’t want God, we want our way. And we would rather have a man talk to us.” So that’s why God became a man and was made flesh and dwelt among them, that is temporarily lived and tabernacled among them. So here is the first understanding of the feast days of God.

Now let’s continue on. Let’s come over here to chapter 2. Chapter 2 we have the Passover. And what does Jesus do? He comes up to the temple and He cleanses it. He gets rid of all the carnality. He gets rid of all of the merchandising, because you see, once things get locked into an institutional and cultural religion then they become corrupt and they are satisfied in their ways. So Christ comes and turns over the money-changers tables, drives out all of the animals. Yes, there were to be animal sacrifices but they were extorting the people with high prices for that. They were giving a low exchange rate for foreign currencies because they had to use temple money to buy the sacrifices. And so they lost the whole purpose of coming to God to offer a sacrifice from the heart. To come and pray to God and be at His temple. So Christ had to come and cleanse it. And that’s the appropriate place for Him to begin His ministry.

Now let’s notice verse 16. “And said unto them that sold doves, Take these things hence; and make not My Father’s house an house of merchandise.” Brethren and all ministers, understand that. God does not want His way to become a human business. Let’s go on. “And His disciples remembered that it was written, the zeal of Thine house hath eaten me up” (John 2:16-17).

Ok, now let’s come over to verse 23. “Now when He was in Jerusalem at the passover, in the feast *day*...” Now you see, right at the beginning of His ministry, when does He start? Passover and Feast of Unleavened Bread. Isn’t that a perfect thing to do? To come in and unleaven the temple area of the true spiritual corruption? Yes. Then He did the miracles. “...Many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all *men*...”, because He was Creator, and He knew that all men have the law of sin and death in them. So He’s not going to commit Himself to them in a sense that He’s going to learn something from them. No man is going to teach God anything. God is going to teach them. That’s why He didn’t commit Himself to them. “And needed not that any should testify of man: for He knew what was in man” (vs. 23-25).

Ok, then we come to chapter 3. And we have here about being born again into the Kingdom of God. Now let’s just read one verse here, verse 6. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). So anyone who says they’re born again, they have got to be a spirit being and have them try the walking through the wall test. And of course they won’t be able to do it, see. You are born again at the resurrection. The resurrection is pictured by what? Pentecost. To be a spirit being and live in the Kingdom of God you have to be born of the Spirit. So here we have this already talking about the holy days, part of the holy days.

Now come over here to verse 13 where John writes in a parenthetical statement, “And no man hath ascended up to heaven, but He that came down from heaven, *even* the

Son of man which is in heaven.” When was He ascended to be accepted of God the Father? On the Wave Sheaf offering day, which is the first day of the count to Pentecost, correct? Yes. So there we have it.

Then he talks about here, verse 16. And verse 16 is one little verse, which is an over-arching statement of the whole character and love and plan and purpose of God. Let’s read it. “For God so love the world...” Now He is capable of that. We’re not, but God is. “...That He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” And of course then how that verse is fulfilled is pictured by the holy days.

Now let’s come to chapter 4. Jesus comes to Samaria, which is a type of going to the Gentiles. He tells the woman here in verse 23, and he gives a very important thing which is fundamental in our worship and understanding of the word of God. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God *is* a Spirit: and they that worship Him must [now that means it’s obligatory, it’s mandatory to] worship *Him* in spirit and in truth” (John 4:23-24). And this means properly understanding the word of God, as we have seen. This means a humble and contrite heart being filled with God’s Spirit, and worshipping Him from your heart. That’s why I did the series on how to have a relationship with God, or fellowship with God. The true fellowship of God, you see.

Now let’s come down here to verse 31. “In the mean while His disciples prayed [begged, or beseeched] Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him *ought* to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me...” Now we’ll come back to the will of God a little later on, because all the way through the book of John Christ talks about the will of God, and what is important with that, you see. And as I’ve mentioned before, when we become converted we don’t give up our will. Our will is converted so that we take the will of God and it becomes our will by choice. Now let’s continue on. “...My meat is to do the will of Him that sent Me, and to finish His work” (vs. 31-34). Now that goes right up to the time of the crucifixion when Christ uttered the last words, “It is finished.” That comes right up to the time then when it clear out into what? The fulfillment of the Last Great Day when it is finished. And as we saw yesterday Christ said, “I am the beginning and the ending, the first and the last.” So this goes all the way out to the full completion of the great spiritual work of God and the fulfilling of His plan as revealed in His holy days.

“Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (vs. 35). Now this is an allusion or a pointing toward Pentecost of the firstfruit harvest, because four months to the harvest would put it way in the middle of the summer when then all of the other harvests of the different fruits and things would be coming on. So He’s talking here of the white to the harvest is the barley harvest, which then pictures the firstfruits and Pentecost. So this is pointing toward Pentecost.

“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” Now who’s the one that sows? Well as we saw yesterday in the parables of the Kingdom of Heaven, what? Christ is the sower. So that not only may Christ rejoice, but also the laborers that He sends into the harvest, that they may rejoice when? At the resurrection. “And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour:...” Now I want you to understand something. Now not only does that apply to preaching the gospel, but it applies to the word of God. You have in your hands what other people have labored on, and you are reaping the benefit and blessing of it, as well as the understanding of it. So you see, that’s why it’s so important that we really apply ourselves to understanding the word of God, because others have labored, others have died, have been martyred so that we can have the word of God today. Now let’s go on. “...Other men laboured, and ye are entered into their labours” (vs. 36-37). So quite a fantastic thing, isn’t it? So here not only does it talk about picturing Pentecost and the first harvest, but it goes on and it expands out the whole purpose of God. And Christ is that true foundation upon which everything is built (1 Corinthians 3).

Now let’s go on. Let’s come to chapter 5. Chapter 5 is also another very important thing for us to understand. “After this there was a feast of the Jews; and Jesus went up to Jerusalem” (John 5:1). Now this doesn’t tell us what feast it is but from the context of the chapter we are talking about the fall festival season and relating to also the first resurrection unto life, which is Pentecost, and then he is talking about the judgment when all will hear the voice of God. Now, how is it going to be that people are going to hear the voice of God unless it’s referring to the Last Great Day? So this could be referring to the Last Great Day. It doesn’t say what it is, but it has to be at that time.

Let’s come over here and see this. Let’s come over here to verse 24, and we get the context of it. Now we’ve already gone through the first part of it showing that it doesn’t mean that Jesus broke the Sabbath, so we won’t belabor the point here. “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me [that is God the Father], hath everlasting life, and shall not come into condemnation...” So this then reveals when that happens you’re talking about Passover, because you have your sins forgiven. You’re talking about the Days of Unleavened Bread, because you have your sins removed and the imputed righteousness of Christ. You’re talking about the first resurrection of Pentecost. “...Not come into condemnation; but is passed from death unto life. Verily, verily...”, now He says it again, “...I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (vs. 24-25). So we have the first resurrection. So we have Pentecost involved.

We have the second resurrection. We have the Last Great Day involved. We also have, as we will see, the second part of the second resurrection, which is judgment unto death, or condemnation. Now let’s read on. “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also...” And judgment is now on the house of God. And judgment will be upon all of those who come into the Kingdom of God during the Millennium. That is

their time of judgment. "...Also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves..." (vs. 26-28). So we have first resurrection. We have second resurrection. And we have the two parts of the second resurrection.

Now let's come to verse 29. "And [they] shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [or judgment or condemnation]." Now were do we find that? Well, we read that in Revelation 20, didn't we? First resurrection, judgment is given to them, correct? Upon them the second death has no power but the rest of the dead, which will hear the voice of the Son of God because all that are in the graves shall come forth. That is the second resurrection.

Now let's come to chapter 6. See, and what I want you to understand is this: in every single chapter there is a reference made either to a holy day specifically, or the message entails its fulfillment through one of the holy days. Because it's precept upon precept, line upon line, and here a little and there a little. And the whole point of all of this is that you cannot possibly understand the gospels of Christ or the Bible or the epistles of Paul or the book of Revelation unless you understand the holy days. Because you see, it's kind of like a building. Whenever a building is built first of all you have to have the foundation. That is Christ. Then you have to have the framing. Now in the case of a single family home, that can be either wood or it can be steel. Now in the case of a commercial building they have big steel beams on which they build these buildings and raise them way high in the air if necessary. Now those buildings cannot stand without the framing. But one thing that is important, just like the holy days. For those who don't understand that the holy days are the framework and the plan of God, just like framing, you can't see it unless you're looking for it and understand where it is, because it's all covered over with other things. So unless you look deeply for it and understand the word of God, you're not going to find it.

Let's continue on, John 6:4. "And the passover, a feast of the Jews, was [at hand] nigh." Well the Jews were the only ones keeping the feasts of God. And Christ kept them according to the way that they should be. So this doesn't mean the Gentiles are not required to keep it because we see a little later on that even proselytes came up to worship in the temple and they wanted to know about Christ. So that argument is invalid. And then He shows very profoundly, that God can provide, and that's where He fed the 5000, He can provide from virtually nothing, everything that you need.

Now then we come over here to verse 26, and let's learn the lesson here. Here's a profound lesson for us. "Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto [eternal] everlasting life..." And what we are doing here brethren is laboring for the meat, or the food, the spiritual food that is unto eternal life. "...Which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them,

This is the work of God, that ye believe [in] on Him Whom He hath sent” (vs. 26-29). And God then, is going to do the work in you.

Now you see, what we do, even though it is working for God, should not be properly called “The Work of God”, because the more important thing is the work of God in each one of us in building the character of God, the love of God, the truth of God, to have His words written in our hearts, and our minds, and our inward parts. That is the whole and perfect word of God. So then He gives the lesson concerning the Passover, that He is the true bread which comes down out of heaven. And that we have to eat His flesh and drink His blood which are the symbols of the Passover.

Now verse 57, and here’s the full meaning of the Passover. “As the living Father hath sent Me, and I live by the Father: so he that [the one who] eateth Me, even he shall live by Me.” So there’s the whole profound lesson of the Passover brethren. How can you separate the holy days from the gospel of Jesus Christ? You cannot.

(Turn Tape)

Now let’s come to John 7 and here we find a direct reference to the Feast of Tabernacles and as a matter of fact Christ keeping the Feast of Tabernacles. Let’s just touch base here in John 7:1-2, and then we’ll go on and then we’ll come back to this because this is a central focal point and has many of the meanings of the Feast of Tabernacles in it, and also the Last Great Day. “After these things Jesus walked in Galilee: for He would not walk in [Judea] Jewry, because the Jews sought to kill Him. Now the Jews’ feast of tabernacles was at hand.” Now we’ll come back to this because He went up in the midst of the feast and taught.

Then we have chapter 8. Chapter 8 is into the Last Great Day, and there is great meaning in this and significance of the things that have taken place. And chapter 9 is into the Last Great Day. Now we’ll cover both chapter 8 and chapter 9 tomorrow because they are profound. Then we come here to chapter 10, and chapter 10 does not have a direct reference to the holy days. It does have a reference to the Feast of Dedication, which a lot of people claim may be Hanukkah, but I’m more inclined to believe that the Feast of Dedication really goes back to the time of Ezra, as we find in Ezra 6 and that was also in the winter.

Chapter 11 has to do with the resurrection, doesn’t it? Lazarus being raised back to a second physical life is a type of the Last Great Day when Israel will be raised back to a second physical life. So He said, “I am the resurrection” (vs. 25). Now we come to the last part of John 11:55, “And the Jews’ passover was nigh at hand...”

Then we have chapter 12. And chapter 12 has six days before the last Passover. Chapter 12 also has the Sabbath of the 10th of Nisan, the selecting of the Lamb of God, the true Lamb of God when Christ was selected. Now you can read that in the *Harmony*, and I’ve also covered that on other tapes. Chapter 12, Christ gives a tremendous warning

here concerning, as we have covered in the series on Hebrews, about that you have to believe on Christ.

Now then we come to chapter 13, we have footwashing. Chapter 14, 15, 16, and 17 have to do with the personal covenantal instructions that God gave to the disciples on the Passover night, and the prayer of Christ before He was arrested. Then we have chapter 18, 19, and they have all to do with the Passover day and the crucifixion. Chapter 20 then has to do with the first day of the week and the ascension into heaven. And you come to the last chapter, chapter 21 and it doesn't have a direct reference to a holy day, but then here is the true commission given to Peter. Not only are they to preach in all the world and teach everything that Jesus taught but they are to feed the flock because they love Jesus Christ.

So here you have from chapter 1 to chapter 21 in the book of John, all built on the framework of the holy days of God. And that is significant. And as it were right smack in the middle of it, chapter 7, 8, and 9 have to do with the Feast of Tabernacles and the Last Great Day. So let's come back to John 7 and let's go through it and let's see the lessons that we can learn from it, and let's understand some of the profound things that are here. Some of the deep things that are there for us to learn. Some of the things that are precept upon precept, and line upon line, and here a little and there a little that we can all put it together.

Ok, now let's begin right here in John 7:2. "Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto Him..." Now his brothers didn't believe Him. So they were kind of chiding Him and sort of cynically saying this. Not mocking Him but just sort of chiding Him. So they said to Him, "Depart hence [So, why don't you leave here], and go into Judea so that Thy disciples may also see the works that Thou doest. For *there is no man that doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world.*" In other words they were saying, "Look, we know you've done miracles, but why don't you just go up and really show the whole world this." Verse 5, "For neither did His brethren believe in Him" (John 7:2-5). And that also shows the kind of attitude and the kind of jabs and barbs and also reflective of picky questions which people have that really don't believe. See they were trying to provoke Him just with the same attitude that Satan had back in Matthew 4 and Luke 4 about Satan trying to provoke Christ to do something.

So notice what He said. "Then Jesus said unto them, My time is not yet come..." Not time to show Himself openly to the world. The real truth of that is going to come when Christ returns as pictured by Pentecost and the Feast of Trumpets. "...But your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil" (vs. 6-7). And anyone who testifies that the works of this world are evil, especially the religious works of this world, you are going to be hated. And if you're hated by the world, Jesus said, "Understand they hated Me and My Father first."

So He said, verse 8, “Go ye up unto this feast...” Now let’s understand. Did Jesus command His family to go to the Feast? Yes. If He commanded His family to go to the Feast, that had to be truth and right, didn’t it? Yes. If Jesus were here today, would He command us to go to the Feast? Yes, He would. No question about it. But He already has because it’s in His word. And it’s here in John 7. He said, “...I go not up yet unto this feast; for My time is not yet full come. When He had said these words unto them, He [remained] abode *still* in Galilee. But when His brethren were gone up...” Now, when do you suppose that they went up to the Feast? Well, they went up in time to be there for the first holy day, correct. Yes, because you can’t keep the Feast of Tabernacles completely unless you keep the first holy day. Now I’m sure that Jesus went up and kept the first holy day, because Jesus never disobeyed God and completely kept the feasts of God, but He didn’t go up with His family. Notice, “But when His brethren were gone up [which was prior to the feast], then went He also up unto the feast, not openly, but as it were in secret.” Now did Jesus have the ability to make Himself not visible for the person that He really was when He needed to? Yes. That’s how He went up in secret. He was there.

So He waited until the middle of the Feast. But until the middle of the Feast, verse 12, “And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people. Howbeit no man spake openly of Him for fear of the Jews [lest they be cast out of the synagogue, as we’ll see a little bit later]. Now about the midst of the feast [now yesterday was the middle of the Feast, so we can say about the fourth day] Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?” (vs. 12-15). Now I explained that fully in the *Harmony of The Gospels* and in the *Christian Passover* book that Jesus was taught of God the Father. He was never taught by the Rabbi’s. Never went to their schools. Never received a diploma from them. And you can know and understand this for sure, that by this time in the life of Christ and His ministry, all of the Rabbi’s checked with each other to find out if He had gone to one of their schools. And you know that they would all say, “Of course not, he didn’t go to my school.”

“Jesus answered them, and said, My doctrine is not Mine, but His that sent Me” (vs. 16). Now the doctrine of Jesus Christ is profound and important brethren. And it comes from God the Father. And that’s what we need to understand. All the things that Christ taught and He brought are from God the Father.

Now hold your place here and come back to 2 John. 2 John is a profound little book that has great depth and great meaning and great understanding though it is just a little old book of just a few verses. We’ll come back to John 7 here in just a minute. So here we have 13 verses in 2 John, but notice what he says here. Let’s pick it up here in verse 9. “Whosoever transgresseth, and abideth not in the doctrine of Christ...”, which Christ said was not His, but God the Fathers. So any doctrine of Christ is the doctrine of God the Father. So the truth is if you reject any of the teachings or doctrines of Christ, you are rejecting the teachings of God the Father.

Now notice, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth [or lives, or dwells] in the doctrine of Christ, he hath both the Father and the Son.” And we will see how that is brought out by Christ in John 7. Verse 10, “If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11). Now the only ones who would come not bringing that doctrine are those who are religious people claiming that the teachings of Christ, based upon the holy days, are different.

Now let’s come back to John 7. So in essence if anyone comes and preaches not the salvation through Jesus Christ and the forgiveness through His sacrifice, and all of these things based upon the holy days of God, and does not teach the Sabbath and holy days, is not of God. You need to think on that. You need to understand that. Anyone who comes along and says that these Jewish, so called, days need not be kept is not of God because Christ kept them. The apostles kept them. Christ kept the Feast of Tabernacles and He taught the Feast of Tabernacles. And He taught the doctrine of God the Father.

Now let’s come back to John 7:16 again. “Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or *whether* I speak of Myself” (vs. 16-17). Now that is profound, you see, because the way you understand the teachings of God is by doing them. You can never understand the Sabbath, you can never understand the holy days if you say, “Oh well, you know. God looks at the heart and my heart is right, and so therefore God accepts me.” No, you are not doing the will of God. You are doing your own will and you are justifying your own way, and you are saying that your heart is right. And if you haven’t repented before God and accepted Jesus Christ as your Savior and received the Holy Spirit of God through the laying on of hands, you are going by your own deceitful heart.

Let’s continue on. “If any man will do His will, he shall know of the doctrine, whether it be of God, or *whether* I speak of Myself. He that speaketh of himself seeketh his own glory [and boy have we not seen that over and over again]: but he that seeketh His glory that sent Him [that is Christ Who is the one Who is seeking the glory of the Father], the same is true, and no unrighteousness is in Him” (vs. 17-18). Now what did Christ teach during the Feast of Tabernacles? To do the will of God. Now that’s very important and we need to understand that.

Now what happens if you don’t do the will of God the Father? What if you’re even religious, and what if you can even read and study the Bible? What if you could even quote and memorize scripture, but you don’t do the will of the Father? Now is it the will of the Father to have the holy days? Yes, it is, because Jesus Christ said that it came from Him.

Now let’s come back to Matthew 7:21. We’ll just touch base here because we’ve gone over this many times, but let’s just refresh our memory on it. It’s not enough to

mouth the words. It's not enough to profess that you love God. It's not enough to say that He is your Savior, because He is not your Savior unless you do the will of God. Now let's see it here in Matthew 7:21. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that [the one who] doeth the will of My Father which is in heaven." And it's the will of the Father to keep the holy days because He gave them to us, see because the doctrine that we follow, the doctrine and teachings of Christ are not of Christ alone but of the Father. They belong to both of Them, you see. So that's why He said this. And He said in that day, that is the judgment day, which is what? The Last Great Day when they're resurrected in the second resurrection to go into the lake of fire. They will stand there and say, "Lord, Lord, haven't we prophesied in your name? and in thy name have cast out devils? and in Thy name done many wonderful works?" And Christ will say, "I never knew you: depart from Me, ye that work [lawlessness] iniquity" (Matt. 7:21-23). And lawlessness is anti-holy day and Sabbath keeping. Do you understand that? Yes, I'm sure you do.

Ok, let's come to Matthew 12:50, because the will of God the Father in heaven above is the most important thing. And even Christ said that over His own family. Now let's come here to Matthew 12:46, "While He yet talked to the people, behold, *His* mother and His brethren stood [outside] without, desiring to speak with Him. Then one said unto Him, Behold, Thy mother and Thy brethren stand [outside] without, desiring to speak with Thee." And He said, "Oh everybody, just a minute. My mother and My brothers are here. Excuse me, I gotta go see them." No, notice what He said because He loved God the Father more, and He loved the brethren and those who were following Him more than His own mother and His own brothers, and that's the same requirement, is it not, that God gives to us when we come to Him and accept Christ? That we are to love Him more than our father, and mother, and brother, and sister, and lands and our own life also. Jesus did the same thing. Notice right here. "But He answered and said unto him that told him, who is My mother?" Now with her standing outside the door, some people might think that's a very insulting statement. I mean after all, didn't He know His mother? Yes. "And who are My brethren?" Didn't He know His own half-brothers? Yes, indeed. "And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!" Now notice verse 50. "For whosoever shall do the will of My father which is in heaven, the same is My brother, and sister, and mother" (Matt. 12:46-50). Now that comes right back to the Feast of Tabernacles, doesn't it, because He taught that during the Feast of Tabernacles, to do the will of God. So that's quite a revealing thing, isn't it?

Now here, let's come to Psalm 40, and let's understand something: our attitude toward the will of God that we need to have. Let's come to Psalm 40:7. We'll see this a little later in Hebrews. Well, we might not go to Hebrews 10 because we're going to quote it here, so we won't go there. "Then said I, Lo, I come: in the volume of the book *it is* written of Me, I delight to do Thy will, O My God: yea, Thy law *is* within My heart" (Psa. 40:7-8). Now let's understand something. We have to come to the point that we delight in doing the will of God, and that the laws of God are within our hearts, written there and inscribed there by the power of the Holy Spirit. And that's why Jesus came. He came to do the will of God.

Notice verse 9, “I have preached righteousness in the great congregation: Lo, I have not refrained My lips, O LORD, Thou knowest. I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation” (vs. 9-10). Did not Jesus teach on these holy days? Did He not reveal the truth on the holy days? And part of the truth about the Feast of Tabernacles is doing the will of God, and isn’t that what’s going to happen during the fulfillment of the Feast of Tabernacles in the 1000 year reign and rule of Christ and the saints of God? Are we not going to teach people to do the will of God? Yes. Are we not going to be doing the will of God actively as spirit beings, and are we not going to be teaching the people the same as Jesus Christ, that “My doctrine is not my own, but that of Jesus Christ and God the Father.” Yes, indeed, the same thing. Delight to do the will of God.

Now let’s come back here to the gospel of John, and this time let’s come to John 5, and let’s look at the will of God again. Let’s understand something concerning the way Jesus lived His life. And if we’re to walk in the footsteps of Jesus, which we are, then it’s going to be to do the will of God. John 5:19, “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.”

Now verse 30, “I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me.” So there it is again. And we saw where John 5 also has to be involved in the feast days of God, didn’t we? Yes, so here it is, the will of God. He came not to do His own will but to do the will of God.

Now let’s come here to Psalm 143 and let’s see something that is important in order to understand the will of God you have got to be taught the will of God. And that’s what the whole thing of conversion is all about. And growing in grace and knowledge and growing in understanding so that you are taught the will of God. Let’s pick it up here in verse 7. This is David praying. He says, “Hear me speedily, O LORD: my spirit faileth: hide not Thy face from me, lest I be like unto them that go down into the pit. Cause me to hear Thy lovingkindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk...” And the way that we have, brethren, is not a religion. It’s the way of the Lord. And we have to walk in it. And those are the good works, as we have seen in Ephesians 2:10 that God has before ordained that we should walk in them, and that is in the doctrine of God the Father and Jesus Christ, which includes the holy days. “...For I lift up my soul unto Thee. Deliver me, O LORD, from mine enemies: I flee to Thee to hide me.” So whenever you’re in trouble you flee to God, you go to Him in prayer. Now verse 10, “Teach me to do Thy will...” And that comes over a process of time of teaching and learning by precept upon precept and line upon line, and here a little and there a little. “...Thy spirit *is* good; lead me into the land of uprightness. Quicken me, O LORD, for Thy name’s sake: for Thy righteousness’ sake bring my soul out of trouble. And of [from] Thy mercy cut off mine enemies, and

destroy all them that afflict my soul: for I *am* Thy servant” (Psa. 143:7-12). And if you’re doing the will of God, God will fight your battles for you. Now they may not be fought exactly in the way that you may think they should be, but they’ll be worked out the way that God wants them to work out. And I’ve seen that down through the years. The enemies that have been against us, God has taken care of in His own time. That’s why we are to love our enemies and not hate them. We are to put them into God’s hands for His judgment upon them. And that way then we do not clutter our attitude with hatred and vengeance toward human beings, but we can have our attitude of love and doing the will of God on a continuous positive way so that we can grow in grace and knowledge.

Now let’s continue on. Let’s see how then, in teaching us the will of God, what we are to do. Let’s come to Romans 12, it tells us exactly what it is to do. Here we go. Shows not only the action we are to do, it shows the things that we are not to do, and Paul also tells us how to do it. Romans 12:1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable [or spiritual] service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God” (Rom. 12:1-2). Now then, if the will of God includes the holy days, which it does, and if that is good and perfect, what should we be doing? You see, the whole New Testament is filled with these things brethren.

Now let’s come back to John 7 and let’s learn some more lessons concerning the Feast of Tabernacles. Verse 18, “He that speaketh of himself seeketh his own glory...”, or that is to build up the self, that is through pride. But we are to glorify God. Even Christ did not glorify Himself to become a high priest. But God the Father swore by an oath that He was a priest forever after the order of Melchisedec. “...But he that seeketh His glory...”, that is God the Father’s glory, and that’s what we need to do. Whatever we do we are to glorify God. We’ll see that in just a minute. “...But he that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him.”

Now let’s come to 1 Corinthians 1 and let’s learn a very profound principle which we always need to do, which ties in with what Paul said that we have nothing that we didn’t received. 1 Corinthians 1:31, “That, according as it is written, He that glorieth [or he that glorifies] , let him glory in the Lord.” You’re seeking His glory, not your glory. You’re seeking the glory of the brethren, and the truth of God, not your own. And that’s why it’s so important that we do not get things all mixed up and carnalized, if I can put it that way. And if you physicalize and carnalize it then you’re not doing glory to God.

Now let’s come back to John 7 because we’re sort of running out of time here for this chapter and there’s still a lot more for us to learn. So let’s come here to John 7:19. Here’s a profound statement. “Did not Moses give you the law, and *yet* none of you keepeth the law?” See, the Scribes and Pharisees and Sadducees with their own traditions, though they kept the holy days and knew the Sabbath, they did not keep the law of Moses because they were only in a legal relationship with God and they were not in a loving relationship with God, you see. You can see it here. “Why go ye about to kill

Me? The people answered and said, Thou hast a [demon] devil: who goeth about to kill Thee? Jesus answered and said unto them, I have done one work, and ye all marvel [you are amazed]. Moses therefore gave unto you circumcision [which is a small minor little work, you see]; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.” Now let’s understand something. In the year that Jesus was born the Feast of Trumpets was on a weekly Sabbath. And the evidence is quite clear that Jesus may have been born on the Feast of Trumpets. And if He was on the Feast of Trumpets, being a weekly Sabbath, He was also circumcised on the weekly Sabbath. So here He’s probably talking about Himself.

Now verse 23, “If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the sabbath day?” See, they were looking to the physical circumstances. They weren’t looking to the true spiritual and profound work of God. Because precept upon precept, line upon line, a little here and a little there became to them vomit and stumbling, as we read to begin in Isaiah 29. So they didn’t understand. See, unless your willing to do the will of God the Father, you won’t understand and you will be void of judgment. That’s why in verse 24 Jesus says, “Judge not according to the appearance, but judge righteous judgment.” Now if you don’t have the tapes in the Feast of Tabernacles 1999, I took day 5 and day 6 to go through “Judge Righteous Judgment”, and we have those on three audio tapes which you can receive. And that’s the key thing that we’re going to be doing. That’s why I spent two days in teaching us how to have righteous judgment. And since this is an overview, we’re not going to go into that. You can get it in depth. Just write for the “Judge Righteous Judgment”, the three tapes that we have and the study paper that goes with it.

Now verse 25, “Then said some of them of Jerusalem, Is not this He, Whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ?” In other words if they’re letting Him speak, do they understand He’s the very Christ? “Howbeit we know this man whence He is: but when Christ cometh, no man knoweth [from where He comes] whence He is” (vs. 25-27). So they’re saying, “Boy, He is probably the Messiah, the Christ.”

“Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am [from]: and I am not come of Myself, but He that sent Me is true, Whom ye know not” (vs. 28). Now also, think about this in relationship to the Feast of Tabernacles. This is exactly the message that we are going to have when we go out and we start teaching the nations. When we start bringing them out of their heathen ways we are going to say, “God the Father has sent us, Who is true, Who you knew not. Now we’re going to teach Him to you. And you need to repent.”

Verse 29, “But I know Him: for I am from Him, and He hath sent Me. Then they sought to take Him [that is to lay hands on Him and arrest Him]: but no man laid hands on Him, because His hour was not yet come” (vs. 29-30). Now this is why in our daily prayers we are asked to be delivered from the evil one, because we are not going to be

delivered into the hands of those persecutors until the time has come. Just like with Christ, the time has not yet come.

“And many of the people believed on Him, and said, when Christ cometh, will He do more miracles than these which this *man* hath done? The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.” Now notice what happened here. I think this is quite profound. “Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto Him that sent Me. Ye shall seek Me, and shall not find *Me* [no, and they had to lie and say the disciples stole the body]: and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles? *What manner of saying* is this that He said, Ye shall seek Me, and shall not find *Me*: and where I am, *thither* ye cannot come?” (vs. 31-36). Quite a thing, isn’t it, because in reality Christ was going where? Back to God the Father. And when He was going back to God the Father, guess what’s being worked on in heaven above? New Jerusalem, right, that God is building? New Jerusalem, to bring down the fulfillment of the Last Great Day? Yes. That’s why they can’t find Him. Christ is there like He said to His disciples. “If I go, I will come again. And if I come again, which I will, I will prepare a place for you to receive you unto Myself so that were I am you may also be.” And that’s fulfilling the Feast of Tabernacles, isn’t it? Yes, indeed.

Now verse 37 is a profound verse, right here. “In the last day...” Now we’re getting into the last day of the Feast of Tabernacles, and into the beginning of the Last Great Day. And right at sunset, at evening, they had the ceremony of the pouring of the water around the altar. So Jesus took this to teach about the Holy Spirit given to all in the fulfilling of the Feast of Tabernacles. Now let’s see it here. “In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said [now that has to do with repentance, and belief, and baptism], out of his belly shall flow rivers of living water” (vs. 37-38). Now this is anyone. Now this cannot be fulfilled until the fulfilling of the Last Great Day. So this is done during the Feast of Tabernacles when many, many people are called and converted and brought into the Kingdom of God. And this is greatly fulfilled in the Last Great Day. That’s why Jesus preached this on the Last Great Day as the Feast of Tabernacles was ending on the seventh day and going on into the beginning of the Last Great Day, then He taught this. Then we will see chapter 8 and chapter 9 are the day portions of the Last Great Day. And we’ll see what He taught there tomorrow.

Verse 39, “(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy [Spirit] Ghost was not yet *given*; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.” And that Prophet was Christ, and they were right. “Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” And you see, they didn’t even understand that He was born in Bethlehem.

He was born there but He didn't live there. So they mistook where He was born because He didn't live there. They came up for the taxes and Christ was born in Bethlehem, but He didn't live there. "So there was a division among the people because of Him. And some of them would have taken Him; but no man laid hands on Him" (vs. 39-44).

"Then came the officers to the chief priest [because they were sent out and they were watching Him and seeing what He was doing] and Pharisees; and they said unto them, why have ye not brought Him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived?" And to this very day the Jew believe that all those who believe in Christ are deceived. "Have any of the rulers of the Pharisees believed on Him?" (vs. 45-48). As if that is authority. Say the same thing today. Have any of the rulers of the churches today, and religions today, have they kept the feast days? Have they kept the holy days? No. So therefore since they haven't, then you don't need to. Since none of the rulers here have believed on Christ, you shouldn't believe on Christ.

Now notice the attitude. "But this people who knoweth not the law are cursed." You're all a bunch of dumb sheep. {laughter} Now verse 50, "Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him [see, typical put down], Art thou also of Galilee? Search, and look [in the scriptures]: for out of Galilee ariseth no prophet. And every man went unto his own house"(vs. 49-53). Well, quite a debate on the Feast of Tabernacles, isn't it?

Well, what we've learned is, the Feast of Tabernacles teaches us the will of God and teaches us that all that we do is to glorify God. And teaches that there's going to be universal salvation given to those all during the Millennium when the Holy Spirit is poured out on all flesh.

(End of Tape)

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