

## Compare Feasts

We thank You, Father, for what has been. We've had marvelous times in the past, and marvelous Bible studies, and new revelation, and marvelous things have occurred in our lives. And now, Father, we thank You. We thank You for the night, and we thank You for the day. Now I thank You for the future. And where are we going, Lord? We've never been there, and we don't know how to go, and we don't have a very good map. Thank you, Father, for what the future brings. Amen.

Here is a brief overview of what we are going to study. The feasts are lined up in seven columns. There is the candlestick, which is like the menorah. The central being a single day feast. Pentecost is only one day. Pentecost is the central feast. The Seder comes first. Passover is an eight day feast. It includes eight days. It starts with a Sabbath, and ends with a Sabbath. This is the feast where children ask, "Why do we do these things? Why do we follow these traditions?" These questions are part of the ritual of the Sedar. The parent responds with "We do this to remember our history."

I'm going to give you a history of why we do these things. My total aim is to show you, you must be responsible. You must be responsible in the financial world, you must be responsible in the moral world, you must be responsible to God. The end is maturity. Maturity brings responsibility, or responsibility brings maturity. And without maturity, you cannot be responsible. You aren't mature without responsibility. The end is Tabernacles, when we will be mature. As far as God is concerned, your maturity, your responsibility to God is our ultimate goal.

The feast of the Passover starts with "why do we do these things?" Then there's the feast of the unleavened bread. You know the story about Egypt and all of the problems that the Israelis had. When the night finally came, they said, "Now you go, and you bake your bread without leavening because you have to make it fast." They couldn't spend the time for it to rise. The final feast, the final time, is when the blood was on the door post and the first born died, and the angel of death passed over.

50 days later is the feast of Pentecost. Pentecost came after they went through the red sea, and they went to the wilderness, and Moses went up to the mountain, and received the law --The word of God. Moses received the word at Pentecost. That was the very first Pentecost. It doesn't make sense, to use the word, "Pentecost" because Pentecost is a Greek word. So you have to use the word Shavot. Shavot means first fruits. First fruits indicate there are more fruits to come.

When we say "Pentecost," we're saying 50 days. That means, "Here I am you lucky people, we have arrived! I've had my Pentecost, aren't you guys lucky out there? I have arrived!" But first fruits say, "Uh, uh. You haven't gone anywhere yet. You've only got the first fruit." The first apple off the tree is marvelous and you eat it with great flavor. But that's not harvest. It's the first fruit.

Tabernacles is a 21 day feast. With the Diaspora, they've made it 22. That's so that when the Jews are celebrating in Israel, they come around the world's time line so that everybody is celebrating at the same time. That makes it a 22 days feast. But originally, it was a 21 day feast.

The first day is the feast of trumpets. Every 50<sup>th</sup> year, the Feast of Trumpets, is the Jubilee. When it's the year to lie fallow, it's declared at the Feast of Trumpets. That's the first day. Then there's ten days to the Day of Atonement. When you fast, and afflict your souls before God. Then another five days, and we start an eight day feast of the Feast of Tabernacles. At the eight day feast they built a little house like they did when they lived in the wilderness. And they made it out of grass, with thatched roofs, and whatever sticks they could find in the desert, and made a temporary dwelling. They lived in that little hut in the wilderness. And thereafter, they celebrated by building a similar little hut. This hut is called a Succoth.

When we were in Israel at the time of the Feast of Tabernacles, we got to see the way they build their individual, private, family tabernacles now. I've never seen one in America. I don't know why I don't see them here. In Israel, they've got high rise apartments, and a little platform that's three feet wide, and around 20 feet long. They build a little grass hut up there. Some people

have bigger houses, and piece of ground around them. Those people build a metal frame that stands there all year, and then at tabernacles they just go and add brush and sticks to it.

We went to see the tabernacle at David's tomb. It was magnificent. They hung all different kinds of little plastic fruits all over the ceiling. Bananas, pineapples, oranges, apples, little bottles of milk, little pots of honey, and what we consider Christmas tree ornaments. Little glass ornament balls were hanging all over the inside. It was gorgeous. They spent some money and time on that one. It was really big. That's what they do for the Feast of Tabernacles in Israel to symbolize and remember that they dwelled in a hut while they were going through the wilderness. Eventually, you got to the Promised Land.

While they were in the wilderness they had manna rain down from heaven. Their bread fell out of the sky! Wow! How neat that would be. I think that'd be so great! But when they moved into the Promised Land, they had to plow the ground, and plant the seed, and weed it, and harvest it, and water it. It didn't fall out of the sky anymore. Food falling out of the sky, then, is a sign of immaturity. When you have to plow the field and work the ground and get your harvest, that's coming into the Promised Land.

We ought to talk a little bit about the calendar. The Jews have a really strange calendar system. They have New Year's, which is the first day of the 7<sup>th</sup> month, which is Tabernacles the Feast of Trumpets. They call that Rosh Hashanah, the head of the year, and have New Year's celebrations at that time. I think that's really strange. Their first month, which comes up in March on our calendar, is the beginning of the agricultural year. In the 7<sup>th</sup> month, the New Year is the fiscal year, or the financial year. America has a financial or fiscal year. We don't pay as much attention to it, or separate it from our New Year which starts in January. Those of you into business know more about that. The fiscal year starts with Tabernacles. The agricultural year starts in March with Passover. In Nehemiah 8:17, they kept the Feast of Tabernacles. Nehemiah? Nehemiah occurs after they were in Israel, for a long time, then were carried off to Babylon as captives, and then came back before we get to Nehemiah. Yet Nehemiah says, "We kept the Feast of Tabernacles, which thing had not been kept since the days of Joshua." They NEVER kept the Feast of Tabernacles! Isn't that strange? I think that's very strange.

In II Kings, they it said they hadn't kept Passover since the period of the Judges. They didn't keep these feasts. Maybe these feasts are not really for the Jews. Maybe the Feasts are for us.

The word Succoth is a Hebrew word for tabernacles. It also means temple. It also means your body. It also means a tent. It also means a grass hut. It also means a castle. Succoth means every kind of a dwelling place. It is also the word used in John, when he says, "I go to prepare a place for you."

Circumcision is for a baby, but the baby doesn't have any say in the matter. It's done to him. The baby doesn't have any choice. He sure wouldn't choose it. This is done to him. Somebody else chooses to do this to the baby. The baby doesn't have any choice. Circumcision indicates a baby. When he is a few months old, the baby sits on his daddy's lap, and plays with his daddy's face. He pokes his fingers up his daddy's nose and in his ears, and pulls his hair, pulls the pens out of his pockets, and his daddy loves it. It's not a problem. This is communication. This is communication on a baby level. The baby pats the daddy and pulls at him, and pushes at him, and loves his daddy. There's no conversation, there are no words, yet it is real genuine communication. This demonstrates the spiritual side of babyhood.. When you just pat daddy. And both of you are very happy. Baby is content on daddy's lap, to sit there and pull his hair, and pull the pens out of his pocket. And daddy is very happy for the baby to do that. He's an absolutely a perfect baby. Wets his pants all the time, screams his head off at nothing, and he's still perfect. That's what babies do. There's no responsibility there. He doesn't even have to go potty. It just happens. That's his area of responsibility. To be happy to sit on daddy's lap.

The baby grows into 12 year old. And this is the Bar Mitzvah. The Bar Mitzvah is when they take the boys to the temple, and he reads the Torah, or speaks the Word of God to the congregation. The 12 year old has learned to read Hebrew. Hey! This is some trick, let me tell you! I tried! They learned to read Hebrew at 12! They can do it in front of the congregation ! That's super ! He reads the Torah, and speaks the Word of God. This is the symbol for Pentecost.

You remember Jesus went to the temple and did His Bar Mitzvah. Jesus was 12 years old, when they went up to Jerusalem. When it was all over with and they left to go home, Mary went three days journey without Him, and turned around and had to go back to find Him. And Jesus said, “Didn’t you know I must be about my Father’s business?” At the Bar Mitzvah, the boy stops sitting on the side with the women, and moves over to sit on the side with the men. At the Bar Mitzvah, the 12 year old gets a vote in the congregation.

I’ve got a 12 year old grandson. He’s got soft cheeks, he’s a beautiful boy. I love him very much. He’s an absolutely perfect 12 year old. He does what 12 year olds do. He’s no where near a man. At this point, when there’s a terrific sin that demands a sacrifice, the boy’s daddy will have to kill an animal for that kid. Humm. Somebody’s going to start talking to that kid about spending money on killing animals over a stupid sin. “You’re gonna stop that sinning, kid! That’s not gonna happen anymore! I can’t afford any more animals for your stupid sin!” So he begin to learn a little maturity, and a little responsibility.

The 12 year old says, “Look at me, Daddy! Look at me! Watch me dive! Watch me jump! Watch me ride the bicycle!” “Look Mom, no hands!” “Look at me! I can do it!” Daddy says, “You’re doing great! You’re doing marvelous! Keep jumping! Keep riding! Keep diving! You’re doing great! I think you’re doing the best jump I’ve ever seen in my life!” And they’re both of them very happy. Daddy’s right, and the 12 year old’s right. But that’s no where near maturity. No where near responsibility. He’s just beginning to learn responsibility.

At that time, the 12 year old is pledged to the father to be apprenticed to the father’s trade. He stops being a child, and he starts going to work with his dad. He goes to work with his dad all day. Now I don’t suppose in the beginning he does a heck of a lot more than sweep the floor. If Mother’s done a good job, Father won’t beat him too bad. The 12 year gets apprenticed to his father and learns his father’s business. So when Jesus was in the Temple, and stood there talking to the Priests and the Rabbis, He said, “Didn’t you know I must be about my Father’s business?” He knew who His Father was. He knew it wasn’t Joseph. He knew it when He was 12 years old. Nevertheless, He went home with His mother, and was subject to Joseph the Carpenter.

At the Bar Mitzvah, He begins to participate in the religion. He chooses to read the Word of God. He takes His turn reading the Torah. I see that as a symbol for our speaking in tongues. Speaking in tongues is when we begin to participate in our religion. Circumcision is done to us. At Pentecost, we begin to participate in our religion. In our real religion. You choose to take your turn coming down to the church, and clean it every Tuesday night. You take your turn going calling on the unfortunates that are in a house, bedfast.

Pentecost is the beginning. Tabernacles is a symbol for getting married. It's when the young man sets up his own house, and leaves his mother's house and goes and is responsible for himself. He comes back Sunday afternoon for dinner with his family, and says, "I got this problem at work. This guy is doing something. How would you handle this, Dad? How would you handle this guy at work?" Then after a while he'll come in and say, "You know what? I've been looking at this house to buy. I wish you'd come look at it with me. What do you think about this house? I might like to buy this house. Dad, what do you think about this? How would you handle that, Dad?" Now there's a much different level of communication. Father accepts him as an equal and says, "Well, when I was at work, there was something similar, and I did it like this." "Sure, I'll look at that house with you. We'll go over next Tuesday and look at that house." That house is either good or it's not, but the point is there is conversation about the house. This is beginning of responsibility and maturity. Communication, then, with the Father about very real practical things demonstrates a greater level of maturity. If that guy climbed up on his father's lap and pulled his hair, we'd think he was crazy. That's not satisfactory communication anymore. Getting married, or leaving Mother's house, setting up your own house, is normal. When we see a guy that's 40 years old and he's still living with his mother, it's not naughty, it's not wrong, but we just think it's not normal.

Salvation is, "Ye must be born again." That's a command. You don't have any choice. "Ye must be born again." That's all there is to it. Do it. If you're part of this religion, that's what it means, "Ye must be born again." There is no choice. At Pentecost, in Ephesians 5:8 it says, "Ye must be filled." No choice. Do it. This is our religion. "Be filled." That's all there is to it. But marriage, or maturity, is a matter of choice. You don't have to do it if you don't want to. You don't ever have to get married. That's not a law. There's nothing that says you have to be

married. You do it if you want to. If you want to grow up, if you want to mature, you're allowed. There's no law that says you have to be responsible. There's no law that says you have to be mature. That's not a law. You do that by choice. If you want to stay a teenager all your life, that's your choice.

When the Israelites were in Egypt, the Father asked for blood -- put the blood on the door post. The blood of the animals. They had to do this for their salvation from Egypt. Father gave the law at Mt. Sinai. He said, "Now you do these things. You do this, and you don't do this." This is the law. The giving of the ten commandments was a revelation of radical good. A new revelation. Before this time they didn't know what was good. Their only example was the Egyptian gods. Those gods were not good. According to the law, they killed 70 animals when they did the Feast of Tabernacles in the wilderness. This was done in a very ritualistic form. They didn't just kill 70 animals. It had to be done in the right order, in the proper time, and in the right sequence, and with a lot of ceremony. Seventy, according to the Jews, is the number of the nations. Seventy means the whole world. The 70 animals represented each nation that existed at that time. Each nation had its animal sacrificed for it. There's salvation for the whole world. According to Tabernacles, which we are trying to participate in, there were 70 animals killed because there are 70 nations in the world at that time. No nation was left out.

Let's talk about the financial situation in Egypt when the slaves were gone. It was a tremendous financial loss to the nation of Egypt. If you stop to think about it, due to the plagues they lost all of their crops, there wasn't a green stick left on the land. They didn't have any wheat, didn't have any barley, didn't have any leeks, no onions, no garlies . . . nothing green. No trees, no fruit, no melons. You've all heard of the wonderful Egyptian cotton? There wasn't any cotton. They didn't have any cotton. They didn't have anything. All of the crops were gone. The animals all died. The horses, the sheep, the cows, and the camels. They didn't have them. The bread in their kitchens that was made the day before has frogs in it. Bugs. There wasn't anything left.

When the slaves left they took with them by God's command, all the gold and all the jewels, so the Egyptians couldn't go to somebody and buy something, they didn't have any gold or jewels.

All their first born are dead. That really didn't matter too much, because the whole army died in the Red Sea. All the young men, all of their strong and healthy young men were dead all at once. Not only were the slaves all gone, but their entire army was gone, too. The only people left at home were women. Women who were used to having slaves. Women that didn't go out to the fields. Women who had to now all of a sudden plow the ground. Old men. Very small children. The crippled. There was absolutely nothing left. I can't imagine the total financial collapse. Egypt has never recovered in the 4,000 years since the Exodus. At the time, they were the king of the hill. They were the top nation in the world. They built marvelous monuments. They were very smart people. They had marvelous mathematics, and sciences, and everything. But they've never recovered. 4,000 years and they've not recovered. Let me tell you, when you get God mad at you, you're in big trouble. No shade trees, no roses. No place to sit and rest. No place to get out of that sun. That was a horrible world.

King David is a symbol for Pentecost. King Saul was earlier, King David was the middle, King Solomon was the final in the triad. David was a symbol for Pentecost. He sought the Lord, and said, "Shall I go up now to battle?" And He said, "When you hear the rustling in the Mulberry trees, then you go up." The rustling in the Mulberry trees means the wind. There is a natural wind that blows in Israel at the time of Pentecost every year. It's a tremendous wind. When the Christians were in the upper room, there was a rushing mighty wind. The wind is a symbol for Pentecost. When God speaks of a wind, He's speaking of Pentecost. Look up II Samuel 5:23, 24. I Chronicles 14:14, 15. The wind represents Pentecost.

The very beginning of our written history, of our western world, starts with Egypt. We've never been taught the Chinese history. Chinese history is as old as the Egyptian. In the Zodiac, the Egyptian history starts in the middle of the sign of the Twins. The size of the world is about 25,000 miles around. We go through a sign that lasts roughly 2,000 years. 2,000 years to a sign, and the world moves into a different place in the galaxy. Not our small galaxy, but in the greater galaxy. In our whole galaxy moving around, we are in one star field for about 2,000 years, and then we're over to another star field. Our written history starts in the beginning at the sign of the Twins. I'm going to go backwards around the Zodiac. This has nothing to do with this being an



auspicious day for you to buy property. This is nothing of a personal nature. This concerns the entire world. Following the Zodiac backwards, we see the next one is Taurus.

When we were in Egypt, we went to the Tomb of the Bulls and saw where they had buried the bulls. They were huge big tombs. The bulls were originally covered with gold, and had jewels for eyes. They were magnificent pieces of artwork. Well, you know, the grave robbers got in and took the gold, so when we were there, it was dumb and ugly. But that was a marvelous thing for the Egyptians to have done, and for them to know the science of how to do it. That was during the sign of the bull. And we, the whole world, that is our earth, were in the sign of the Bull for about 2,000 years. Egypt lost it's strength at the same time we moved into Aries, or the Ram. That was the Greek period. We were in the Greek period for about 2,000 years. At the end of the Greek period, we moved into the sign of the Fish. Pisces. The Christian symbol is the Fish. And we moved into the sign of the Fish, and we've been there about 2,000 years. And I'm not sufficiently familiar with the stars to know how to say when it actually happened. There ought to be a single day, but I don't know it. We're moving now into Aquarius. Aquarius is the sign of the Water Bearer. Aquarius is represented by a man holding a big clay pot, pouring out the water by bending his body. This is the sign of Aquarius.

It was time for the Feast of Tabernacles, the festive drawing of water. And Jesus was there. He was this Guy from Nazareth who talked like a hillbilly. Remember, this is the biggest feast of the year. The Rabbis and Priests have spent days getting their garments ready, seeing they're without spot, without wrinkle, they washed them, and they ironed them. They've got their pomegranates and their golden bells just right, and the High Priest with his beautiful breastplate, it's all just perfect. And this Country Bumpkin comes and jumps up on the wall and says, "If any man thirst, let him come unto me and drink, and out of his belly will flow rivers of living water." Oh! Can you imagine! The Priests cried, "My beautiful feast! He's ruining everything ! What's this Country Bumpkin doing! It wasn't in the plan! There's no time allowed for Him!" Wow! Amazing! "Out of his belly will flow rivers of living water." I thirst for that! I want that experience.

A third of the congregation, that's the Temple platform, and they went down from the Temple platform. I've been there, and it's really down below the ground. Underneath the Temple Mount is the spring, Gihon. This is the spring where David was anointed to be King. A third of the Rabbis, and a third of the congregation, go down the mountain, and carrying a small golden vessel which they fill with the water from the spring Gihon. With much palm raising and Hosannas, they carry this small golden vessel (Gold is a symbol of divinity), and bring it up to the rock, that's up on the top of the Temple platform. They pour the water out so that it flows in four directions. That symbolizes the whole world. They slowly pour it out with much ceremony. Two thirds of the congregation stayed on top of the rock, one third goes down to the spring and gets the water, brings it back up to the rock, and pours it out so that it flows in all four directions by little grooves that are carved in the rock. It was at that time that Jesus jumped up on the rock and said, "If any man thirsts, let him come unto me and drink, and out of his belly will flow rivers of living water."

King Agrippa was in charge of Jerusalem during the Herodic period, roughly 200 years before that, he wanted to know the population in Israel. So this is what he did. He took a kidney from each lamb sacrificed at Passover. One kidney from each lamb. A lamb was registered for ten people. A lamb would feed ten people. After gathering the kidneys, they had 600,000 pairs. That's twice the number of people that left Egypt. I think that's real curious. I don't know what to do with it, but I think it's curious. The reference for the information on King Agrippa's census was from the Encyclopedia Judaica.

When Ezra came back from Babylon they started digging up the walls of the temple, saying, "We've got to rebuild the temple, we've got to rebuild the city, and rebuild the walls of the city." which had been laying in waste for more than 70 years. It had been totally destroyed. They began to rebuild the city, and they rebuilt the walls, and they rebuilt the temple. During the reconstruction they found a large, secret stash of money. Underneath the gold, there was the law. The Torah. They hadn't had the Torah for 70 years. They didn't have the Torah all the time they were in Babylon. They didn't know what to do. They didn't know who they were. They didn't know what their God was. When they found the law, they rejoiced. Ezra created a situation for them to read it publicly. It was the first time any of them had ever heard it. Part of

the law says when it's time for the Feast of Tabernacles. Ezra said, "We're going to celebrate the Feast of Tabernacles." You know what? They had to put their Babylonish wives and their offspring away. The Babylonish wives had no place in the Temple, and neither did their offspring. I have a hard time with this. I can only think my God of Mercy must have made an allowance if the women were willing to convert to Judaism, and teach their children the Jewish laws, and have their boys circumcised, so they could be part of the Temple. The only way they would not be allowed then, was if they refused to become Israelis. Jews. If the women refused to become a part of this society, if they had to maintain their Babylonish ways, then they couldn't come to the Temple. They had to be put away.

We'll talk a little bit more about the calendar. The first month is March. We have no idea when the Sabbath is. In the first place, Joshua made the sun stand still over the valley of Agelion. That changed the calendar one day. Hezekiah had the sun go backward 15 degrees, so that changed it again. The calendar has changed so many times. We have the Byzantine calendar, the Gregorian calendar, etc. Which is which? The Jews celebrate a calendar based on the moon. We do a calendar based on the sun. I can't go back to the day of George Washington, and crawl into their skin, and think like they thought only 200 years ago. That's a really short time. I can only imagine what that world was like then. Now we are trying to find out what our religion was when Jesus was here 2000 years ago? I can't even go as far back as George Washington. Who knows what our religion was 2000 years ago? The only thing we've got is His Word to go by. I don't trust any of the ecclesiastical people to tell me. Through out history they've lied. They've done rotten things, so why now all of a sudden are we supposed to trust them? I don't. I praise God I live in this age, and I've got a Bible, it's cheap enough I can buy it. I can have one in my house. And I can read it. Just imagine if every Bible in the world disappeared for 70 years!

In the fourth month we're in June, we're in Pentecost, and that's the barley harvest. The very first harvest is barley. Do you know what they call the barley? It is the long hair. In 1970 remember we had all the Jesus people being saved on the street, and the guys had long, long hair? The long hairs got saved on other street. That's the barley harvest. I would say at that time, then, the entire church did Pentecost, because at that time, people were speaking in tongues, on the street. So the church went through Passover and Pentecost. It's time for now for

Aquarius. It's time now to grow up. To make your choice to establish your own house, and whatever you will do in your own house. "Say not there are four months to the harvest." This was said at Pentecost. "Don't say there's four months to the harvest. I tell you the fields are already white." We'd say golden yellow. Harvest yellow.

I want to discuss the parables. There's a lost sheep, a lost coin, and a lost son. The lost sheep knew he was lost. He cried, and he couldn't do anything about it. He was trapped in the weeds and the brambles, and the thorns. He was not able to do anything about being lost. If he could have gotten out of the trap, I don't know if he'd have known the way home. There's nothing the sheep could do about being saved. Being restored. But he knew he was lost. He cried.

The lost coin. It didn't know it was lost. Didn't care it was lost. Didn't need any help. Didn't need anything. It was the woman that needed the coin. The coin didn't know it needed Pentecost. After she found the coin she said, "Come and rejoice with me." She went to work sweeping the house, and cleaned it up, trying to find her coin. The coin didn't care. It was the woman that needed the coin – or Pentecost. The church is always symbolized by a woman. And the woman knew she needed that coin, and searched until she found it. The coin, in this case, being Pentecost.

The lost son. He knew he was lost, and it was up to him to do something about it. He knew the way home. There was no way for the Father to go and get the boy and bring him home. He had to wait until the boy was ready. Until the boy said, "My father's servants are better off than me." The boy made up his own mind. Father couldn't do anything for him. That had to come from within himself. He had to stand up on his feet. Stand on his hind legs like a man. Quit groveling around in the muck. Make up his mind to do something. I would say the boy had indulged in instant gratification. Until there was no more gratification of any kind. Instant gratification is immature. Anything that's worth anything is worth waiting for. We don't, as responsible people, deal with instant gratification. We make a plan.

Salvation is an experience for the church. In the church, Billy Graham says, “Come down to the alter, in front of these 10,000 people.” But it doesn’t have to be in church, it can be done privately. But it is mostly done in the church. It’s a corporate experience.

Pentecost is a corporate experience. The boy reads the word in front of the congregation. Speaks Father’s word. This is a corporate experience. We do this in the church, publicly.

What we do in marriage, and in choosing to go God’s way, is private. How you worship your God is your private business. It’s not my affair. Whatever you do in your marriage chambers, we don’t talk about. My mother never told me not to talk about it. We just don’t. Marriage is a private thing. So when you move into the experience of tabernacles, it is a private thing. Maybe you talk about it, and maybe you don’t. Maybe you come down to church and say, “Oh! I got the feast of Tabernacles!” But maybe, you don’t. Maybe you say, “That’s between me and God.” Jesus went to the feast alone. They asked Him if He was going to the feast, and He said, “no.” Then He turned around and went in secret.

In review, we know that Passover represents what we are when we are infants. A baby that loves and plays with his daddy’s face, and takes his pens out of his pocket. The baby is totally happy there. And the daddy’s happy the baby is there. That’s full communication. The baby’s absolutely perfect. A dad-ratted nuisance, but perfect. The baby is a symbol for Passover. You can see Passover as a beginner. When you have your born again experience, you’re a beginner. You don’t know what you’re doing. You really don’t know what Father means, let alone who He is. Or that He has a business out there somewhere else, or that you might be of any assistance to Him. We have the command. “Ye must be born again.” God asked for blood at Passover.

We talked about the lost sheep. He knew he was lost. He cared, and he cried. But he couldn’t do anything about it. He was helpless. Remember the lost coin? The lost coin didn’t know he was lost, didn’t care he was lost, didn’t want to be found. It didn’t care. The lost coin doesn’t know. It was the woman that cared. She wanted that Pentecostal experience. She swept, and fixed, so she could find that coin, which symbolized the Holy Spirit, or our Pentecostal experience. The coin didn’t know it needed Pentecost. The woman knew it. She knew that coin

was somewhere. There's more out there. How many times have we said that in the standard church? We say, "There has to be more than this."

The lost son. He knew he was lost. He didn't know it in the beginning. He thought he was superior to Father, and the brother, and everybody else. He was in control, and in charge. At least of himself. So he thought. Until he found he was wallowing in the mud, and he said, "My Father's servants are better off than me." At that time, with the son's mind-set, the Father couldn't do anything for him. The Father couldn't go and get him, like it was a baby sheep. The boy had to come to his own mind, and to his own sense of loss, and say, "There's better than this. I will rise and go home to my father." The boy had to make the change. When he made the change, by choice, he said, "I was wrong. I made a mistake. I'm going home to my Father." This represents maturity.

Passover is the salvation experience, which is done in public. And Pentecost can be a public experience. There's nothing wrong with your speaking in tongues in the church. Tabernacles is private. It doesn't have to be public. When the baby talks to his daddy, and pets him on the face, and takes his pens out of his pockets, that's one level of communication. The 12 year old says, "Look at me. Watch me Daddy! Watch me jump! Watch me dive! Look at me ride this bicycle! Look at me, Daddy!" And Daddy says, "You're jumping the best of anybody!" That communication is perfect. If we come to Tabernacles, and say, "Look at me, you guys! I've got Tabernacles!" we're reverting to the 12 year old experience. Tabernacles is a quiet thing. A private thing. You don't come to the church and say, "I've arrived!" You can say that at Pentecost, when we count our 50 days. "I've arrived you lucky people! Here I am! I've got Pentecost!" You can't do that with Tabernacles. Tabernacles is between you and God. It's not for anybody else. And you have no right to criticize anyone's Tabernacle experience, or for anyone to criticize mine. The Tabernacles experience is totally a choice. You don't have to do it. You can stay at the 12 year old level for ever, and it's not naughty. It's not wrong, there's no condemnation. If you want to grow up, if you want to be mature, that's a choice. Then you have to be responsible. Responsibility and maturity go together. You can't be mature without being responsible. You have to be mature and responsible in your finances. You have to be mature

and responsible in your moral life. You have to be mature and responsible in your relationship with God.

When the Israelis built their Tabernacles in the wilderness during their 40 year hike, they'd move into a new area, and build little temporary dwelling places. During tabernacles, the Shekinah Glory that was in Moses' Tabernacle over the Ark of the Mercy Seat. dwelt in every man's hut. Every man has his Succoth. The father was the priest for his own family, for his own household. And a little piece of that Shekinah Glory dwelt in every man's Succoth. For 8 days they had direct communication with God. No mediator. Nobody in between. That's our ideal. That's our goal. That's where we're going. Where I can communicate with God, man to man, mouth to mouth, and face to face. By myself. That's where I want to go.

Now let's talk about the slaves in Egypt. They made bricks out of mud and straw. Apparently, from all I can figure out, they went every morning to the mud pits and tromped it out. They mixed the mud and the straw. And they did this all day for at least 200 years, possibly more. The time in the scripture is not clear. Maybe it was 300 years. That's all they did. Where in the world was God? Why didn't God do something? "Please God! I don't know God! I don't know the Man's name!" When Moses said, "Who shall I tell them sent me," he had no name to tell them. He couldn't say, "God." He couldn't say anything. He said, "Who shall I tell them? Tell me what your name is so I can tell the Pharaoh." "My Name is I am that I am."

The chapter in the Rotherham Bible is superior, in the translation of "I am that I am." When God said, "I am that I am," it really means "I will be what ever I want to be. If I want to be a God, I'll be a God. If I want to be the wind, I'll be the wind. I will be a talking donkey or a burning bush. I'll be whatever I want to be. If I want to be a plague on the Egyptians, if I want to be life to my sons, I will be whatever I want to be. I am God. So what do you tell Pharaoh that my name is? Tell him I am that I am." That brief description of "I am that I am," doesn't begin to cover what Rotherham covers in his chapter. Try to get a hold of a Rotherham Bible and look this up. It's powerful. So after over 200 years of doing nothing but tromping out bricks, they haven't got any brain. They've just got great big legs. Tromping bricks is all they know how to do. Now that they're "free," in the wilderness, they have to battle the enemy. But they don't have any

weapons. They don't have any time to make a weapon. They don't even know how to build a weapon since all they've done for over 200 years is tromp in the mud. They had to get used to thinking. What a hard job! They didn't have to think before! Now all of a sudden, somebody said, "cook!" But they've never cooked! They didn't think about anything. They never made any kind of a decision. All of their decisions were made for them. And now all of a sudden, they're told, "Ok, this is how you do it. Now we're going to serve God. This is a new thing." Their entire world was different. There wasn't a piece of their day that was ordinary. That's hard by itself. It's no wonder when they came up to Canaan, and they said, "Oh we're afraid! We can't come into Canaan." They said, "There are giants that will eat your babies." "I can't do that! I simply haven't got the mental power to make the choices necessary to go in." They truly needed the 40 years to stay in the wilderness and live in temporary dwellings before they came to a place of providing a house and a family. That was a heartbreaking situation. And yet, it was the only way out. It was the only way to go, it was the only way to the future. It's no wonder they said, "Let's go back to Egypt with the leeks and garlics." Sorry, kids, the leeks and garlics, are all gone. There's none in Egypt. If they'd have gone back, they'd have been disappointed. There wasn't anything to eat in Egypt.

A student asked me, "What did they do on the final day of Tabernacles?" That day is called the Simchat Torah. That's where they dance with the Torah in the synagogue. In Israel, they dance in the streets. The men hold the Torah like a woman. Only the men dance with the Torah. We watched them dancing around in a big circle, and they took turns carrying the Torah. The Torah is very valuable, there's only one for each synagogue. There must have been 20 men going around in a big circle like a folk dance. They took turns holding the Torah while they danced. That's what they do on the final day. They read the last chapter of the book of Deuteronomy, and the first chapter of the book of Genesis. And they start all over again for a new year.

The Feast of Trumpets is when the slaves are released. It is part of the whole feast of tabernacles. If it's the day for the ground to lie fallow, this is the beginning of that year. If it's the day for property to be returned to the original owners, this is the day it happens. So when you buy a piece of property, you say, "I'm going to buy your house." "Well, I've got 30 years left until the Jubilee, so my price is fixed, because in 30 years it comes back to me. So I'll sell it



to you, but I'll only sell it for 30 years." Or, "Oh well, now we're down to 10 years till the Jubilee, so the price changes." The price was not based on the value of the house, but on how long the buyer will have it because at the Jubilee, it goes back to the original owner. That's the day it happens. If there's any property that's returned, if there are any debts to be paid, it's done on the Feast of Trumpets.

If it's the Jubilee year, every 50 years, the property returns to the original owner. I believe the slaves are released every seven years. So if you have a slave, he's only going to be your slave for the remaining period of the seven years. When a man dies, and the widow's sons have to be sold into slavery, that will only last until the end of the seven year period, the Sabbath year.

I'll talk a little bit about Hanukkah and Purim. These feasts are not in Moses' law. When He gave the Ten Commandments, and all the laws regarding sanitation, and meat, and feasts, and everything that goes along with the Ten Commandments that he gave on Mt. Sinai, he did not include these feasts. Hanukkah and Purim are not in the law, but they are in the Bible. For us to ignore them and say they don't exist is uneducated. They are in the Bible. They are there for you. They are not part of the law. They are a more recent innovation.

The original Hanukkah occurred when they came back from Babylon, and rebuilt the Temple and the walls. They found the alter had been defiled. The Greeks had sacrificed a pig on the alter. Terrible. So they carried the alter out into a field. So Hanukkah is the celebration for the new alter. It's a celebration, a feast of remembering when the new alter was built. Every year at Hanukkah, they celebrate when they got the new alter. It was also, by tradition, the date Moses dedicated the alter of the Tabernacle. Also, Solomon dedicated his alter on the same day. Nehemiah dedicated his alter on the same. And Judas Macabee. Macabees are in the apocrypha. You ought to get a copy of the apocrypha and read it. It's generally considered not inspired, but no body doubts its antiquity. There are ancient writings that are valuable and true. They are not inspired. You guys are good Bible students, and you've all been studying the Bible for lo these many years. You need to know what the apocrypha says. You're supposed to be mature enough at this time to separate the spirit from the profane. The apocrypha says Judas Macabees was celebrating Hanukkah, the new alter, and the Romans were invading, and Judas Macabees fought

the armies of Rome. He said, "We want our own Israel. We don't want to be under the heel of Rome." The Romans cut off the supply lines, food lines. They couldn't acquire the sacred oil to burn in the Temple. The Temple couldn't get any oil, and the lamps wouldn't have any oil. But miraculously, their lamps burned for eight days with no oil. That was a marvelous miracle, which is called Hanukah. Nowadays when the Jews put the little candles in their windows, they have eight candles. This is not the common menorah. They used an eight branch candlestick. Historically, there have always been nine candles, but they only use eight nowadays. The ninth candle is called the servant. They take that candle out and light one candle, then two candles, then three candles, always using the servant candle. When they're through with the servant, they blow it out. I think that's just real curious. I'd call it a 9 branch candlestick, but they always have the ninth one off kilter someway. (I Macabees 4:59 in the Apocrypha). The original Jews celebrated Hanukah, to remember the lights in the Temple that miraculously still burned, so sometimes it's called the "Feast of Lights." The purpose of the Feast of Lights is not to change the inner man. It's not to make you a better person. The purpose is to make a public show. Originally, they put it outside, so everybody would know they were good Jews. That's how they celebrated the Feast of Lights. When they came under persecution, they brought the candles inside their homes and hid them from the outer world.

That's what we do at Christmas. We make a show of being a Christian. We make a public show. It doesn't matter what day the baby was born, or what they did at the Feast of Saturnalia, we are making a statement, "I am a Christian" for my neighbors. This celebration is for the outer man. This is to prove your identity. This is to demonstrate to the world that you are a Christian. This feast has also been called the Tabernacles in Fire because of the lights. I think that's neat. I think Christians ought to have more Christmas than anybody. In fact, of anybody that ought to celebrate Christmas, it ought to be Christians. This is a public Feast, this is a public declaration, this is not private. This is the time when you should dedicate your house to God every year.

We know that the Ark of the Covenant was gone. In the New Testament when they were carried off to Babylon, the priests hid the Ark of the Covenant. They've never found it even to the present day. Except for Indiana Jones, of course, they've never found the Ark. At that time when Hebrews was written, there was no Ark. They put the alter of incense into the Holy of

Holies so there was something in there, otherwise it would be an empty room. That means the Alter of Incense was in the Holy of Holies without the Ark. They'd have to go in there on at least on a weekly basis and burn the incense. As long as the Ark was in the Holy of Holies, they only went in once a year. Now, with the Ark being gone, they had to go in weekly. The priests had bells on their garments so that the Temple servants would know when the priests stop moving. If they didn't hear the bells for a long time, they had a rope on the priests' ankle and to drag him out if they thought he might be dead. The Holy of Holies was a scary place. I know many preachers are writing these letters that say Christmas is bad. They say, "Jesus wasn't born in December," or "it's only the Feast of Saturnalia that the Christians have taken over so it's really a pagan holiday." Well, I want to celebrate Christmas. So I've been looking for my loop hole. And I found it in Haggai. Haggai said, "On the 24<sup>th</sup> day of the 9<sup>th</sup> month, I laid the foundation of the Temple." Whoa! That's for me! March is the first month, Pentecost is the 4<sup>th</sup> month, Tabernacles is the 7<sup>th</sup> month, Hanukah's the 9<sup>th</sup> month. On the 24<sup>th</sup> day in our calendar, that's December. On the 24<sup>th</sup> day they laid the foundation of the Temple. Look at 1 Corinthians 3:10. "According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth there on. But let every man take heed how he buildeth there upon. For other foundation can no man lay than that is laid which is Jesus Christ."

The foundation of the Temple was laid on December the 24<sup>th</sup>. And we're trying to be the Temple of God but we refuse to celebrate the birth of the foundation? This is utter stupidity. Go for Christmas! Let it be known, I'm going for Christmas! This is a public holiday. This is not a private holiday.

Zechariah, the father of John the Baptist was the priest. We know that. He went in to the Temple to do his priestly duties, and he had to go into the Holy of Holies. Remember that the angel came to him and told him that he would have a child. Now I've read essays that say Zechariah had to do his priestly duties on the 24<sup>th</sup> because he was a 24<sup>th</sup> course, and the 24<sup>th</sup> course made him be in the Temple which end up saying baby Jesus was born on Tabernacles. I don't think that's right. Zechariah was a priest. To do his duties, he had to go to the Holy of Holies. By saying that, they are saying that Zechariah was not the high priest. I'm saying Zechariah was the High Priest at that time. And if he was the High Priest, then he had to go into the Holy of Holies. He was there when the angel came to him, and shortly after that, Elizabeth

conceived. When Zechariah was at the alter of incense and was told that he would have a child, 9 months later, John was born. Six months later, Jesus was born. xxxxxxxxxxxx

Esther's feast, which occurs in the 11<sup>th</sup> month, February, began when she received written permission from the King to actively pursue and destroy her enemy. I was listening to somebody on the radio, who said, "If somebody mugs you and takes your wallet, that's not a fight. That's a mugging." If you're going to fight that means it goes both ways. Otherwise, it's a mugging. If he just knocks you over, and you lay down and he takes your wallet and runs off, that's not a fight. This feast represents a fight . Who are you fighting? What is your enemy? For our world, we personally don't have the kind of enemies that they had at that time. I would say whoever is being a bully to you is an enemy. You've got a bully that waits for you every afternoon at school and you get ready to come home from school. You know the bully's going to come beat you up. He's your enemy. Fight him. Now I understand there's a group that says you're not allowed to hit back. Esther says you are. When you've got a real enemy, hit back. Hit to make him leave you alone. This is a life or death matter. Under Esther's feast, we have written permission from the king not to do just self-defense, but to actively pursue and destroy. This is not under the law, but it is in the Bible. On Esther's feast, you're allowed to get drunk. So drunk, you don't know the difference between a cursing on Haman and a blessing on Mordicai. Of course they didn't have cars in those days, so the horse knew the way home. If you're going to drive, I recommend you don't get that drunk. If you want to stay home and get that drunk, go ahead. One day a year you're allowed to get drunk . That would be very drunk. Maturity doesn't teach abstinence. Maturity teaches temperance. If there are those that have a problem, than they'd better abstain. This is a public feast. Not private.

## Q & A

I just today came to realize, even though I've heard some of these things through the years that this Passover, Pentecost, and Tabernacles Feasts are in the Torah, and it was given to Judah, and all Israel. But when these feasts were given, Israel was gone. They were disbursed. These were only given to Judah. Hanukah and Purim were given to Judah. Israel by that time had been disbursed by the Assyrians. But I also noticed that John 10:22 really means something to me now. John 10: 22 says, "And it was at Jerusalem the feast of the dedication." It was at the feast

of the Dedication and it was winter. That's December. Jesus walked in the Temple on Solomon's porch. Somewhere in there Jesus says, "I am the light of the world." What I'm seeing here is that Jesus kept that Feast, that's why He was there. And it was winter. What I also noticed is that these are Jew's feasts. We get to keep them because Jesus is our High Priest now. So Israel has been restored to being Israel through Jesus Christ, but also we get to partake of feasts that previously were only Jewish.

The message we are studying, the thing that we are going for, is maturity and responsibility. With the various subjects that we've covered in the various areas, we see that we can stay a 12 year old forever and it's not naughty. It's not wrong. No condemnation. All of you must know people in the church who are going to be stuck at being 12 years old. Some of them are even stuck at Passover, and infancy. This is the punch line. There's more! Don't stop at Tabernacles. We have got to go on to Hanukah and to Purim. Don't stop at Tabernacles. When Tabernacles comes we're not all going to glow like light bulbs. That's not what we're expecting from Tabernacles. Tabernacles is another step in the growth period. In the period of maturity. We have matured, we mature again, and we mature again. It does not mean it's the end of the world. I can't find any symbol for not dying, connected with any of these 5 feasts. It's a piece of maturity that says, "Sure it's not the end!" It isn't the end when you hit your 50 days! And it's not the end when you hit Tabernacles. Still there's more. There's more maturity, more growing yet to do.

Betty Ebaugh