

900714 Background of the Holy Days P 2 HLH

Roman Empire afterwards. But the mainstream of the church does not, and has no way to describe anything that happened after Charlemagne.

You can look their literature and you'll find it in confusion at that point.

So, we have a perspective. Now, what did the Jews understand? There are many sources that I decided I'd bring the littlest one for a Bible study.

We could have the Talmud here and you'd wonder why I brought all those books because we couldn't cover them anyway.

But this covers material found in the Talmud, the Mishnah, found in many other pieces of Jewish literature.

Now, I will try to give you just a few pointers that you might find of interest.

And between now and the Feast of Trumpets, you might like to read beyond what I would immediately quote and see what else is in the rest of some of these chapters.

An interesting thing is that the Jews regard the festival that we call the Festival of Trumpets from a translation.

They most commonly call it Rosh Hashanah. That's not the only name they apply. That is the head of the year.

Because, in fact, the seventh month is the beginning of the civil year and this festival is the first day of that month.

They also call it Yom Hadim, the Day of Judgment.

Because, indeed, that day does symbolize the beginning of judgment.

And when you look in the New Testament, now that's as much as they know, but now I will turn to the New Testament into a very well known chapter by us all. And it says, the second woe is passed and the seventh angel sounded.

Revelation or the Apocalypse, chapter 11, verses 14 and now 50.

The kingdoms of the world are become those of our Lord and of His Christ and He shall reign forever and ever.

And dropping down, we learn that the nations were angry, verse 18.

Your wrath has come and the time of the nations that they should be judged.

The word is the dead in all English translations.

But the fine manuscripts that became the basis of the Greek Orthodox text has not the dead, but the nations.

Because it is the time when the nations will be judged, the rest of the dead live not again for another thousand years.

And that you should give your reward to the servants, the prophets, and to the saints.

So there is coming a time of judgment.

And so the Jews understand that this autumn festival, or late summer festival, is in fact opening up a time of judgment because this is a holy day season. It may be one day, but this is the season.

You go from one holy day to the next, to the next, to the next.

And by the time you have 22 days, you have had four annual festivals.

Holy days, I should say, and four annual festivals.

So the Jews did understand that there was coming a time of judgment and it was associated with some kind of event around this day.

That would essentially open it.

Now in the biblical terminology, we would say that this festival is called Yom Teruah, or the day of the sounding of the horn, to give a translation.

And that's what this day is. We call it the Festival of Trumpets, but it is Yom Teruah in the Hebrew in the sense the day of the sounding of a horn.

Now the particular horn was the shofar.

So I will turn to Numbers 29-1 just so you know where this is.

Numbers 29-1.

This is the Torah here, the modern Jewish translation, and not the one of 1917.

I also have that, but I didn't choose to bring it this evening.

In the seventh month, on the first day of the month, you shall observe a sacred occasion.

This is a day when the horn is sounded.

That is how they translate it in a modern form.

This is a day when the horn is sounded.

So I find in this publication, I'm not going to give you, most of you will never have a copy of these, because they're very difficult to get.

In fact, they're published in England, and I had to get them from Europe.

Jewish Chronicle publications in London, Connecticut, and Great Britain.

They're not issued in this country.

Contagination is unimportant, but I would draw attention to the fact that the Jews recognize that this is not only the day of judgment as a meaning, but just as the Bible said, is the day of sounding the horn.

And then they point up a very interesting verse.

Let me read you what is in here, and then we will turn to the verse that is cited.

The prophet Zephaniah speaks of the day of the great day of the Lord, the judgment day, as a day of the shofar and alarm.

Zephaniah 1.16.

So now we'll turn to Zephaniah.

I will go to the King James Version.

I didn't want to bring the three separate volumes.

I have here the Torah, and then there's the prophets and the writings.

So we'll turn to Zephaniah.

And 1.16.

And here we read, let's go back a bit.

The great day of the Lord is near.

It is near, and hastens greatly the voice of the day of the Lord.

The mighty man shall cry there bitterly.

The great financial tycoons, the politicians.

That day is a day of wrath, a day of trouble and distress, a day of waste and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

Verse 16, what they cite.

Now mind you, this is cited in the material to help the Jewish mind understand the meaning of the day of trumpets.

And they see the prophecy that explains something of this day.

And they cite verse 1, sorry, verse 16 of chapter 1 of Zephaniah.

A day of the trumpet and alarm against the fenced cities and against the high towers.

So here it was interesting that they point up that it is, in a sense, the day of the blowing of the shofar.

And that is, of course, that ram's horn, which was blowing on the day.

Now let us move to another chapter here.

Another page, and I will read what it says there.

Then we'll look at the verses.

This is quite interesting here.

We read of the statement made in Isaiah 55 verse 6.

So I will turn to Isaiah 55 verse 6.

They see these chapters as having meaning.

Having meaning for this festival.

Seek the Lord while he may be found.

Call upon him while he is near.

Let the wicked forsake his way.

Have you ever noticed that the verse I read in Zephaniah was a Herbert Armstrong verse when he was on the World Tomorrow program? Have you ever remembered that he used to quote this? Now he was a man before his time.

And he recognized that God had revealed for the church through him the meaning of these prophecies even though he thought they would very likely come and for a while he thought they would come in his day.

He was a man before his time.

But the Jewish people in Mr. Armstrong never read this material.

They themselves recognized that that festival is seen as being fulfilled in events described in these terms.

Let the wicked forsake his way.

The unrighteous man his thoughts let him return to the Lord and he will have mercy upon him and to our God for he will abundantly pardon.

I'll move on to another.

We're familiar of course with Psalm 81 verses 4 and 5.

That one speaks of a festival that we're all familiar with.

This festival is described in Psalm 81 as in a sense the dark day of the month because of a reference there.

That's an interesting turn of phrase.

And they themselves take note of that here.

Blow the trumpet in the new moon in the time appointed on our solemn feast day.

Now there's only one festival day that is also a new moon.

Pentecost can never be.

Passover can never be.

The days of unleavened bread can never be.

Atonement can never be.

And the festival of tabernacles the whole eight days can never be because they're defined in a way that would be impossible to fall on the new moon.

So this is a reference to the festival of trumpets.

And they see this in this connection and read this sound.

And so this sound becomes an important, and I won't read it this evening, but an important chapter of the Bible, a song, to clarify the meaning of this festival on which the trumpet is blown.

And the departure out of Egypt that is described here, Joseph setting the stage by going throughout the land in the first place and saving the land, and the people being called in a time of trouble and being delivered, they see this song as indeed a reflection of the meaning of this festival.

So you should read Psalm 81.

You might like to read other parts of Isaiah 55 in addition to verse six and other parts of Zachariah in addition to chapter one verse 16.

Those should be in your notes.

Now, another page, and I read the following.

Something quite interesting.

I learned here that when it comes to this day, it was common to refer to the God of Israel as its king, who will reign.

Now, of course, the king who will reign is Messiah, and that is Jesus the Christ, who therefore, by their own definition, will be in the future seen as the person who before.

He was born of the Virgin Mary, was the God who spoke to Israel, and the one whom they delight to praise, bless his name.

They said of him when he became flesh, we will not have this man to rule over us.

What an awakening that is going to be.

But yes, let's look at some others.

There are other books and chapters quoting that pertain to this season, and now I will read them here for you.

Not only Isaiah 55 verse 6, but the little prophetic book of Obadiah.

Mr. Armstrong not uncommonly in days gone by referred to Obadiah.

We normally don't touch upon some of these things on the world tomorrow today, because we have an audience that differs somewhat from the way the Christian world was when they regularly read the Bible in days before.

But Obadiah, the only chapter, they put it here as chapter 1, and verse 21.

Saviors will come on Mount Zion to judge the Mount of Esau, and the kingdom will be the Lord.

That's the conclusion.

Therefore, they are actually giving the summary of the entire book.

They are saying the prophetic book of Obadiah, given in this summary verse 21 in the only chapter, is in fact a meaning, a prophetic meaning of the festival of trumpets.

Now, next, Zechariah 14.9.

Well, you practically can guess what I'm going to read.

Zechariah 14.9.

The Lord will be king over all the earth.

In that day, there shall be one Lord in his name, one.

All right, that's only one verse.

You see, they often pick out a verse and they expound on it.

But let's read the whole chapter.

And it starts out, behold, the day of the Lord.

You read the whole 14th chapter of Zechariah, and you will discover that here again, the Jews have had an understanding of what this festival means.

So, let us go on to some other points of interest here that I would like to bring to your attention.

On another page, which they have, and you see, this is a very important festival.

Most sincere Jews will go to a synagogue, even if they stayed open for business, if they're not Orthodox or conservative.

They will have gone to the evening service in any case on this day.

They will not neglect that, hence they have the evening service described here.

And there's a prayer, and they list the various prayers that are given.

And I thought it was interesting to hear how they define the prayer.

It's not, oh Lord, forgive us, oh Lord, remember this and that.

It is now therefore, oh Lord, our God, impose your will.

A-W-E. That is, impose your glory, your power.

They pray for God, not only, let's say, to have the kingdom of God established, but that should be in awe, and it should be imposed.

Remember how often we also have said God has to enforce peace on the world, or it wouldn't have peace.

It has to be imposed from the outside in order that men can have enough peace of mind to sit down and think about peace on the inside.

Do you remember that interesting little interview that appeared of the Thai professor, the lady? She said, one thing we have to recognize that's a problem in this world, until peace is imposed from outside.

There can never be peace within, because you cannot have that kind of peace within when the world outside and around you is tortured with war, misery, crime, and violence.

Christians, and we sometimes tend to focus on the other side, which is also true, there can be no ultimate peace unless it is also peace within.

But I felt that it was important to have that quote retained, it was a much longer interview, because even the Jews recognize, as she did, and as we do, that ultimately peace has to be imposed from without, it will not be established by the goodness of the hearts of men.

I will look on another page, rain over the whole world, the whole universe.

That's essentially the broadest meaning, and of course that's true.

We have a prayer, Thy will be done on earth as it is at your throne in heaven.

So they pray that the reign of God would be over the whole world.

So to speak, we use the word world instead, because that's the term we commonly use.

But the universe is, of course, the ultimate issue.

And that's, in fact, a recognition.

Like so many other prayers of the day, it recognizes God as king.

Isn't that remarkable? This is not God as Messiah alone.

Although they know it's Messiah coming, but they see Him as king.

The Jew is not content that the majority of men would recognize God.

He prays that God may reign over the whole, to reign over everything.

And how the church is being led by God now to pursue truth, because you may not understand, you may think that indeed, that's what's happening.

No, if you understand the plan of God, we're growing.

Ephesians chapter 1, first of all, and I'm not going to have the time to expound upon many of these passages.

I'll just have to read some of them.

Ephesians chapter 1, let's begin in verse 15.

Therefore, I also, after I heard of your faith in the Lord Jesus and your love for all the faith, do not cease to give thanks for you, making mention of you and my prayers.

That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, that the eyes of your understanding being enlightened, that you may know, you see how much of this is truth, you see how much of this is progression and growth and truth, that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.

I'd like to read the rest of the chapter, but let's go to chapter 2 in verse 8, very famous passage.

And it's in this context, I think, an important concept that we would develop as we continue through Ephesians.

For by grace you have been saved.

You've been given the truth by grace, not because of your intellect, your fast understanding.

You didn't discover it. You didn't find God. He found you.

For by grace you have been saved through faith. That not of yourself, it is the gift of God.

Not of works, lest anyone should boast. How do we originally find it? How do we make sure we maintain it and not be deceived and not call prey to hopes and spiritual in this world? And how do we make sure that we continue to pursue it? All of this through God and through Jesus Christ living in us.

We, verse 10, are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

And walking implies progress, movement.

You're not standing still. You're not a statue in a park somewhere that people come by and look at, and pigeons come by and deposit things on.

But rather, we are walking.

Much in the New Testament talks about a walk with God, a Christian walk with God.

In the Old Testament, the patriarchs walk with God. We are walking. We are moving.

We are pursuing truth, chapter 3 and verse 14 of Ephesians.

For this reason, chapter 3 and verse 14 now, I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family.

Here we have an understanding of the growth at different levels in the family.

You have parents, a father, and a mother, and you have children at various ages.

And indeed, in the church, we have children and young adults and adults at different ages and stages.

And we love one another and understand that we have various levels of understanding and of truth, and we all are growing as we yield to Jesus Christ living in us.

From whom the whole family in heaven and earth is named.

That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man.

That Christ may dwell in your hearts through faith.

That you, being rooted and grounded in love, the absolute truth, which are available to us, can be able to comprehend, to understand with all the saints, what is the white width, pardon me, the length, the depth, and the height, to know the love of Christ, which passes knowledge.

Yes, the truth of God is more than knowledge. It is the love of God.

That is what we have genetically imprinted in us.

Pursuing truth is not reading vast volumes of books and finding out what some Greek or Hebrew word may mean, so that's certainly a part of it, and I don't mean to make fun of or belittle that, but it is more than just knowledge, much, much more.

It is the love of Christ, which passes knowledge.

Now, Chapter 4, in the passage we were reading before, but let's pick up just a little earlier, I think it will now make a great deal more sense to us.

Chapter 4 and verse 11 of Ephesians.

And it gave himself, or he himself gave, pardon me, Chapter 4 verse 11 of Ephesians, some in the church, the body of Christ, the family, to be apostles.

Some prophets, some evangelists, some pastors, some teachers of different roles.

Paul tells us that these, and Corinthians he tells us, as did it please him, he's put these positions in the body, all right, for the equipping of the things, for the work of ministry, for the edifying, for the growth of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God to a perfect man.

Will we ever be perfect now in this life? No. Will we ever have all knowledge? No.

Will the church of God ever have all truth? No.

Does that mean we're not the church of God? No, it means we're growing.

That is for the future. That's when we become perfect dead.

That's when we put on immortality, and we are no longer mortal.

But if we are the church of God, if we are the people of God, if you, and if I, and the Christian, his truth will be marching on in our lives, we will be growing, will not be standing still, will be walking with God.

Till we all come to the unity verse 13 of the faith and the knowledge of the Son of God to a perfect man, to the measure of the stature of the fullness of Christ, he is our role model.

He is not our father, who's genetically imprinted, but he is the firstborn.

He has the same family trait, the same genetic background, but he is our big brother.

He is the firstborn among many brethren, and so we look to him as a young child would, a big brother.

And properly so we idolize him, and we're not to idolize any other, but we can't idolize Christ and our father, God.

And we look to them, and to Christ, as that measure of the stature of the fullness of Christ, so that as we continue to grow towards that, we will not any longer be children.

The Greek there implies one who cannot speak, even.

One who is even maybe a year old, hasn't even learned to form words yet.

So it's obviously talking about a long process that we go through.

At that time we're taught to and fro and carried about with every wind of doctrine.

The doctrine is a trickery of men, and the cunning crappiness by which they lie and wait to deceive.

But verse 15, speaking the truth in love may grow up in all things.

Why don't we just grow up? Good question. Why don't we? If we yielded to God individually, we probably would grow up a little more quickly.

Though also God has designed certain stages that all of us must go through, and while we probably like to grow faster, he may not let us grow much faster than we are right now.

If we have thoroughly yielded ourselves, we may be growing as fast as we possibly can.

And you'd like to get to six feet as soon as you possibly can.

You'd like to be able to jump high and dunk the basketball.

You'd like to be able to drive a car, but you're not ready for that yet.

Even though you're doing everything you can, there may be a little bit of patience that you need to develop as you grow.

That we may grow up into all things, and to him who is the head, Christ, from whom the head of this body, this whole body, joint, and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body, growth of the body, for the edifying of itself by the genetic imprint of God, of love, in love.

So, brethren, whether you've been in the church 30 years, or whether you're comparatively new to the church, you may be 18 years of age, or you may be 70 years of age.

We all have to be growing.

We all have to be progressing, and in pursuit of the truth, to be a Christian.

And if we are, we know that we'll be manifesting love, and that will be a proof.

In fact, a proof of the Spirit, which Paul tells us about in Galatians.

We won't turn and read that now.

We can never think that we have it made.

We can never presume that we individually or collectively have everything that we need, and we can now dig in or be displayed in a park or a museum.

We must be both a fortress, a castle, a citadel, protecting and preserving the faith once delivered to the faith, certain truths which are inviolate, and are absolutes.

At the same time, we are a caravan, we move forward into uncharted territory, with enemies on every side, but we progress and we expand, and we move towards the horizon at a new frontier.

Again, as the Battle of Him of the Republic tells us, his truth is marching on.

The only question, as we begin to wrap this all up now, the only question is, are we marching with the army of God? Are we marching with the wagon train? Or have we fallen out of the ranks? Have we fallen off of one of the wagons? Have we jumped off of one of the wagons? Are we sitting on the sidelines, serving, speculating, criticizing, perhaps having fallen prey to the wilds of Satan? Perhaps believing in a big hoax as big as the ones I quoted to you at the beginning of the Bible study.

Swinging at curveballs, never hitting them.

The wind of doctrine deceiving us.

Have we fallen astray or will we? Having been, brethren, first of all, as I mentioned, given the truth by God, it's been revealed to us, given as a gift by His grace.

Have been given that truth, number one.

Number two, let's learn to hit the curveball.

Life sends us many curves, many problems, many possible exceptions.

Let's learn to hit the curveball.

Don't be deceived.

Be ever vigilant that you will not be.

I won't have time to read it, but God tells us in a very famous chapter in Ephesians, which I have in my notes, but I will not be reading, how we take on the whole armor of God.

So these fiery darts of Satan, we can withstand them.

And as you're going in the wagon train, the Indians are in the mountains.

They've got fiery darts.

They're trying to burn up the wagon train.

Indeed, that is the goal of Satan.

So we must learn not to be deceived.

We must learn to hit the curveball.

And thirdly, we need to continue to push on in the quest for the pursuit of truth.

We cannot fall down.

We cannot stand still.

We must push forward in the pursuit of truth.

We must love to learn more of God's way of life.

As my soul, David said, pants after you as the thirsty deer pants after the cold water of a mountain brook.

My soul pants after a knowledge and understanding of your way of life.

So must we, as we follow the leadership of this church, start in that caravan, carrying with us priceless, traditional, absolute truth.

His truth, His church is marching on.

Let's continue to march along with us.

Hope you have a very enjoyable Sabbath day and we'll see many of you in church tomorrow.

Have an enjoyable Sabbath.

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