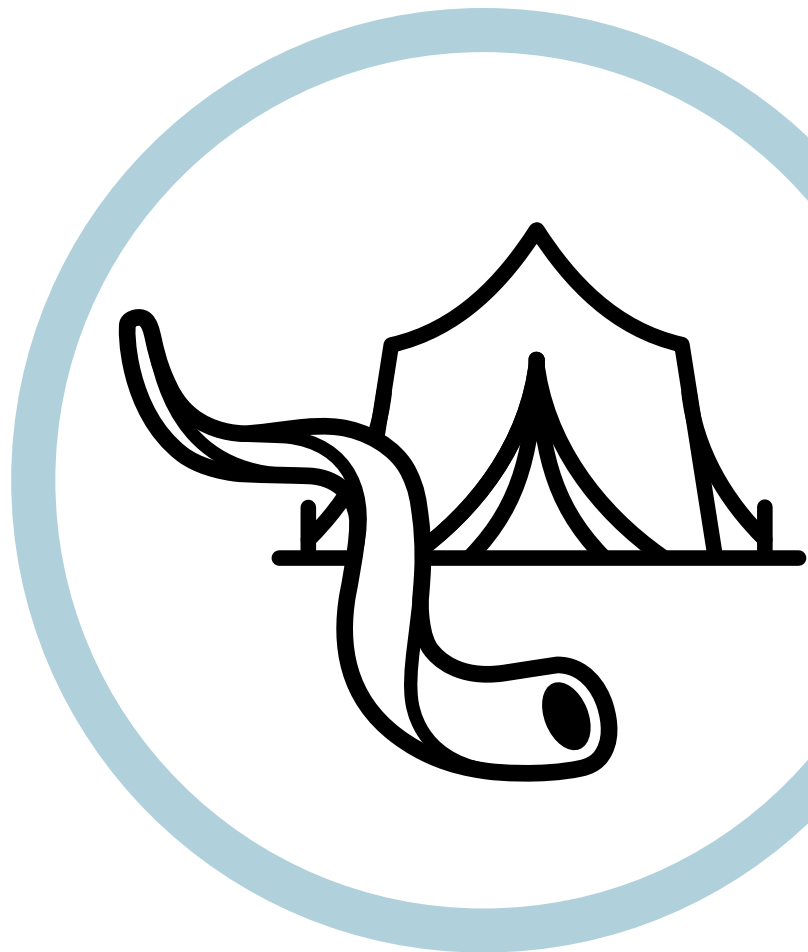


Life Hope & Truth  
Bible Study Course

**LESSON 9**

# The Festivals of God Part 2



## LESSON 9

# The Festivals of God Part 2

**THE LAST FOUR  
FESTIVALS  
REVEAL THE  
LARGE HARVEST  
TO COME AFTER  
JESUS CHRIST  
RETURNS TO  
EARTH.**

In our last lesson, we explored the background to God’s seven festivals. We discovered that the Bible calls them “the feasts of the LORD,” meaning they belong to God. They are *God’s* feasts—not man’s feasts or the feasts of any ethnic group.

We learned that they were observed by Jesus, the apostles and the early Church, and they reveal truths deeply significant for Christians. We examined the first three of those festivals and what they reveal about God’s plan.

- **The Passover** shows us how our sins can be forgiven through the sacrifice of Jesus Christ.
- **The Feast of Unleavened Bread** shows us that those who have been forgiven must put sin out of their lives and replace it with God’s righteousness.
- **The Feast of Pentecost** reveals the two primary tools God provides to help His firstfruits grow and change: the Holy Spirit and the Church of God.

While the first three festivals center on God’s relatively small harvest of human beings in this age, the last four reveal the much larger harvest to come after Jesus Christ returns to earth. They reveal how salvation will be offered to the entire world after the Kingdom of God is established on earth. They reveal the necessary steps that will have to occur for *all* to have an opportunity to know God and for the world to truly experience peace.

They also reveal the answer to the question that has perplexed people down through the ages: What happens to all those who have lived and died without knowing the true God and accepting Jesus Christ as Savior?

Let’s now explore what the four autumn festivals reveal about God’s master plan for humanity. In this lesson we will look at the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles and the Eighth Day.

## PART 1

# The Feast of Trumpets

**GOD'S  
FINAL FOUR  
FESTIVALS  
ALL OCCUR IN  
THIS SEVENTH  
MONTH ON  
THE HEBREW  
CALENDAR.**

The fourth of God's seven festivals listed in Leviticus 23 is the Feast of Trumpets.

### What festival follows the Feast of Pentecost?

Leviticus 23:23-25: "Then the LORD spoke to Moses, saying, 'Speak to the children of Israel, saying: "In the \_\_\_\_\_ month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of \_\_\_\_\_, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.'"

Numbers 29:1: "And in the seventh month, on the \_\_\_\_\_ day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the \_\_\_\_\_."

#### Deeper insight

The seventh month of the Hebrew calendar begins in the early autumn of the year (in the northern hemisphere). God's final four festivals all occur in this seventh month (the month of Tishri on the Hebrew calendar). It is interesting that the festivals that represent the completion of God's plan fall in the seventh month. In the Bible, the number seven is a number representing completion and perfection. For instance, God ordained a seven-day week, rested and ordained the Sabbath on the seventh day and ordained seven festivals.

The trumpet referred to is not necessarily a modern brass trumpet, but a *shofar*, or ram's horn. It produced a loud, piercing sound. God also commanded Israel to build special silver trumpets to be used in specific circumstances (Numbers 10:2).

### Where is the first place we find a trumpet used in the Bible?

Exodus 19:19-20: "And when the blast of the \_\_\_\_\_ sounded long and became louder and louder, Moses spoke, and God answered him by voice. Then the LORD came \_\_\_\_\_ upon \_\_\_\_\_, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up." (See also verses 13 and 16.)

#### Deeper insight

The first time we read of a trumpet being used, it is to announce God Himself coming down to Mount Sinai to give His law to Moses and the people of Israel. This use of the trumpet will become more meaningful when we cover how trumpets will be used in the future.

## Trumpets in the Old Testament

Read the Bible verses and describe what the blowing of trumpets announced.

Scripture	Significance of Blowing of Trumpets
Leviticus 25:8-17	
Numbers 10:1-8	
Numbers 10:9	
Numbers 10:10	
Joshua 6:5, 16-20	
2 Samuel 6:15	
2 Chronicles 7:1-6	
2 Kings 9:13	
Ezekiel 33:3-6	
Joel 2:1	

# JESUS CHRIST CONNECTED THE BLAST OF A TRUMPET WITH HIS RETURN AND THE RESURRECTION OF THE SAINTS.

## Deeper insight

The above Bible verses show that trumpets were blown in many different circumstances. The following are some of the key reasons trumpets were used:

- To announce the presence of God.
- To announce the liberty proclaimed by the jubilee year.
- To announce war.
- To announce victory.
- To warn of danger.

As we will see, these situations when trumpets were blown in Old Testament times have similarities to and point forward to the ultimate meaning and fulfillment of the Feast of Trumpets in the future.

## What did Jesus connect the sound of a trumpet to in His teaching?

Matthew 24:30-31: “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the \_\_\_\_\_ of heaven with \_\_\_\_\_ and great glory. And He will send His angels with a great sound of a \_\_\_\_\_, and they will gather together His elect from the four winds, from one end of heaven to the other.”

## Deeper insight

Jesus spoke these words in His Olivet Discourse shortly prior to His arrest and crucifixion. In this portion of the prophecy, He is describing His return to earth in the end time. These two verses tell us many things about His second coming. Jesus describes it as a dramatic, visible and unmistakable event. One reason it will be unmistakable to everyone on earth is because it will be announced by the great sound of a trumpet. That trumpet blast will also mark the gathering of God’s people—both those resting in the grave and those living at the time.

So Jesus Christ connected the blast of a trumpet with His return and the resurrection of the saints.

## Do other New Testament passages connect a trumpet blast with Christ’s return and the resurrection of the saints?

1 Corinthians 15:51-52: “Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last \_\_\_\_\_. For the \_\_\_\_\_ will sound, and the \_\_\_\_\_ will be \_\_\_\_\_ incorruptible, and we shall be changed.”

**PROPHECIES  
DESCRIBE  
THE BLAST OF  
A TRUMPET  
ANNOUNCING  
THE SECOND  
COMING OF  
JESUS CHRIST  
TO RULE THE  
EARTH.**

1 Thessalonians 4:16-17: “For the Lord Himself will \_\_\_\_\_ from heaven with a shout, with the voice of an archangel, and with the \_\_\_\_\_ of God. And the dead in Christ will \_\_\_\_\_ first. Then we who are alive and remain shall be caught up together with them in the \_\_\_\_\_ to meet the Lord in the air. And thus we shall always be with the Lord.”

**Deeper insight**

Paul understood from Christ and from the prophet Isaiah (Isaiah 27:13) that Jesus would return at the sound of the last trumpet. This statement also shows Paul understood there was more than one trumpet.

By putting these scriptures together, we see that the last trumpet will announce Jesus’ return, the resurrection of the “dead in Christ” and the gathering of the living saints to meet Christ in the clouds—the atmosphere.

**Do any Old Testament prophecies connect a trumpet blast with Christ’s return?**

Psalms 47:5-9: “God has gone up with a shout, the LORD with the sound of a \_\_\_\_\_. Sing praises to God, sing praises! Sing praises to our King, sing praises! For God is the \_\_\_\_\_ of all the earth; sing praises with understanding. God \_\_\_\_\_ over the nations; God sits on His holy throne. The princes of the people have gathered together, the people of the God of Abraham. For the shields of the earth belong to God; He is greatly exalted.”

Isaiah 27:13: “So it shall be in that day: The great \_\_\_\_\_ will be blown; they will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt, and shall worship the LORD in the holy mount at \_\_\_\_\_.”

Zechariah 9:14: “Then the LORD will be \_\_\_\_\_ over them, and His arrow will go forth like lightning. The Lord GOD will blow the \_\_\_\_\_, and go with whirlwinds from the south.”

**Deeper insight**

These prophecies describe the blast of a trumpet announcing the second coming of the Messiah—Jesus Christ—to rule the earth and save His people. So the trumpet’s connection with the Messiah coming to rule this earth is found in both the Old and New Testament. Just as a king’s presence was announced with the sound of a trumpet in ancient times, so will the coming of *the King* in the end time.

## Is the trumpet blast announcing Christ's return a part of a series of other trumpet blasts?

Revelation 8:1-2: "When He opened the seventh seal, there was silence in heaven for about half an hour. And I [the apostle John] saw the seven \_\_\_\_\_ who stand before God, and to them were given seven \_\_\_\_\_."

### Deeper insight

Revelation 8 describes the opening of the seventh seal of Revelation. That seventh seal represents the Day of the Lord, which includes the end-time period of God's judgment on rebellious mankind. That seventh seal is divided into seven trumpet blasts (each blown by an angel). Each trumpet blast unleashes a specific supernatural plague (though, as we will see, the seventh trumpet blast is different).

## The Seven Trumpets of Revelation

Match each of the seven end-time trumpet blasts with its correct description.

- |   |   |
|---|---|
| 1. ____ First trumpet<br>(Revelation 8:7)     | A. One-third of rivers and springs become bitter.         |
| 2. ____ Second trumpet<br>(Revelation 8:8-9)  | B. Christ returns; begins reign over the kingdoms of man. |
| 3. ____ Third trumpet<br>(Revelation 8:10-11) | C. 200-million-man army; one-third of humanity killed.    |
| 4. ____ Fourth trumpet<br>(Revelation 8:12)   | D. One-third of trees and grass burned up.                |
| 5. ____ Fifth trumpet<br>(Revelation 9:1-12)  | E. One-third of sea creatures die.                        |
| 6. ____ Sixth trumpet<br>(Revelation 9:13-21) | F. One-third of sun, moon and stars darkened.             |
| 7. ____ Seventh trumpet<br>(Revelation 11:15) | G. Locusts, symbolic of beast's military power.           |

We don't have the space in this lesson to explain what the first through sixth trumpets are describing. (At the end of this lesson you'll find links to other resources that explain these trumpets in greater detail.) The point is that these seven trumpets announce God's intervention in man's affairs, culminating in the ultimate intervention: the return of Jesus Christ to earth.

So when we read about the trumpet blast announcing Christ's return in the other scriptures cited in this section of the lesson, we have to understand them within the context of the prophetic framework of Revelation. The trumpet blast announcing Jesus' return is the seventh of seven trumpet blasts that will occur during the prophetic period called "the great day of His wrath" (Revelation 6:17).

**THE TRUMPET  
ANNOUNCING  
JESUS' RETURN  
IS THE SEVENTH  
OF SEVEN  
TRUMPET  
BLASTS THAT  
WILL OCCUR IN  
THE END TIME.**

**What else does the book of Revelation tell us about the return of Jesus Christ at the seventh trumpet?**

Revelation 11:15-18: "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The \_\_\_\_\_ of this world have become the kingdoms of our Lord and of His Christ, and He shall \_\_\_\_\_ forever and ever!' And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying:

"We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and \_\_\_\_\_. The nations were angry, and Your wrath has come, and the time of the dead, that they should be \_\_\_\_\_, and that You should \_\_\_\_\_ Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth."

**Deeper insight**

This prophecy provides many details about what Jesus Christ will do when He comes in glory and power at the seventh trumpet. We learn that:

- Christ will take authority and dominion over all the kingdoms of this earth.
- Christ will come in great wrath because of the sins and violence of man.
- Christ will grant the gift of eternal life to His saints (not only His prophets but also His servants throughout the ages who are nameless to us).

When we combine the many Old Testament scriptures that describe the significance of trumpets with the prophecies found in the New Testament, we see a full picture of what the Feast of Trumpets pictures for Christians today.

- As trumpets in the Old Testament signified God's presence on Mount Sinai, the sound of a trumpet in the future will signal the return of Jesus Christ to earth.
- As the trumpet announcing the beginning of the jubilee brought physical freedom to Israelites, the trumpet announcing Jesus Christ's return will bring true freedom—from Satan and sin—to the entire world.
- As the sound of trumpets announced the gathering of the tribes of Israel together, the sound of a trumpet will announce the gathering of God's people together—both those resurrected from the dead and those alive at Christ's coming.
- As trumpets were blown to sound the alarm of war in the Old Testament, a trumpet will be blown to announce Christ's coming in wrath to make war on the armies that will gather to fight against Him.
- As trumpets were used to warn of impending danger, trumpets will be used to announce the wrath of God against a rebellious humanity—the Day of the Lord.
- As trumpets were sounded to announce the beginning of the appointed feasts of God, a trumpet will sound to announce not just the fulfillment of one of those feasts, but also a new world where the feasts of God will be taught to *all* people.



**A TRUMPET  
WILL BE USED  
TO ANNOUNCE  
THE BEGINNING  
OF AN AGE  
WHEN ALL  
NATIONS WILL  
WORSHIP THE  
TRUE GOD.**

- As trumpets were blown to signal the fall of the walled city of Jericho, a trumpet will be blown to signal the fall of man's systems of governments—and the establishment of God's government in their place.
- As trumpets were blown to announce the coming of the Ark of the Covenant to Jerusalem, a trumpet will be blown to announce the coming of Jesus Christ to rule the earth from Jerusalem.
- As trumpets were blown to dedicate Solomon's temple, a trumpet will be blown to dedicate the era when Christ will rule and build a new, more glorious temple in Jerusalem.
- As trumpets were blown to announce the ascension of a new king to the throne, a trumpet will be blown to announce the beginning of the rule of the King of Kings and Lord of Lords.
- As trumpets were used to announce the worship of God, a trumpet will be used to announce the beginning of an age when all nations will worship the true God.

### **Summary: The Feast of Trumpets as Step 4 in God's Master Plan**

The first three festivals primarily teach us about what God is doing with people (the firstfruits) today, in this age. But the Feast of Trumpets marks an expansion of God's plan and a turning point from working with a relatively small group (His Church) to including a much larger harvest of people.

The Feast of Trumpets celebrates the future day when God the Father will send His Son, Jesus Christ, to this earth for the second time. This feast not only celebrates Christ's triumphant return, but also the resurrection and gathering of His saints. God's people (those who are living and those who are dead) will rise and meet Christ in the air. They will then descend to earth with Him to begin the rule of the Kingdom of God over the earth—the focus of another feast we will cover later in this lesson.

## PART 2

# The Day of Atonement

**IN ORDER  
TO BE  
RECONCILED  
TO GOD, WE  
MUST HAVE  
OUR SINS  
ATONED FOR.**



### TERMINOLOGY

#### Customary work

In Leviticus 23, almost all of the annual Sabbaths include the instruction “you shall do no *customary* work on it” (verses 7, 8, 21, 25, 35-36). The word *customary* describes labor or servile work one is paid for. But unpaid work that contributes to the celebration of those feasts is permitted—mainly the work of preparing meals to enjoy on those days. But, on the Day of Atonement, we are told, “You shall do no manner of work” (verse 31). The word *customary* is missing. Since it is a day of fasting, not even the normal labor of preparing a meal is permissible.

The fifth of God’s seven festivals listed in Leviticus 23 is the Day of Atonement.

#### What is the next festival following the Feast of Trumpets?

Leviticus 23:27-28, 31-32: “Also the \_\_\_\_\_ day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall \_\_\_\_\_ your souls, and offer an offering made by fire to the LORD. And you shall do no work on that same day, for it is the Day of \_\_\_\_\_, to make atonement for you before the LORD your God . . . You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a sabbath of solemn rest, and you shall afflict your \_\_\_\_\_; on the ninth day of the month at evening, from \_\_\_\_\_ to \_\_\_\_\_, you shall celebrate your sabbath.”

#### Deeper insight

The Day of Atonement occurs nine days after the Feast of Trumpets (which is observed on the first day of the seventh month). In Hebrew, this day is called *Yom Kippur*. The Hebrew word *Kippur* includes the concept of “covering.” It’s translated into English as “atonement” or “expiation.” These words describe becoming “at one” (or reconciled) to God through the removal of the barrier that separates all people from Him. In order to be reconciled to (or in total harmony with) God, we must have our sins *atoned for* or *expiated*.

This day also includes an instruction that is not given with any of the other festivals of God. Those observing it are to “afflict your souls.” This is an idiom for fasting (abstaining from food and drink for a period of time). The word *afflict* comes from the Hebrew word *anah* and means “to beat down, abase, chasten, humble.”

To know that “afflict your soul” describes fasting, we apply one of the basic principles of Bible study we covered in Lesson 2. We use the *Bible to interpret the Bible*.

Here are four other scriptures that connect “afflicting your soul” with fasting:

- **Psalm 35:13:** “But as for me, when they were sick, my clothing was sackcloth; I humbled [*anah*, or afflicted] myself with fasting; and my prayer would return to my own heart.”
- **Isaiah 58:3:** “‘Why have we fasted,’ they say, ‘and You have not seen? Why have we afflicted our souls, and You take no notice?’ In fact, in the day of your fast you find pleasure, and exploit all your laborers.”
- **Isaiah 58:5:** “Is it a fast that I have chosen, a day for a man to afflict his soul?”

**ON THE DAY OF  
ATONEMENT,  
THE HIGH  
PRIEST WAS  
TO CONDUCT  
A UNIQUE  
CEREMONY  
INVOLVING  
TWO GOATS.**

- **Isaiah 58:10:** “If you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday.”

The Day of Atonement is the only commanded fast in the year. To make absolutely clear *when* the observance—and the fast—was to begin and end, God included the time: “from evening to evening” (Leviticus 23:32). In other words, from sunset to sunset—24 hours. As we have covered, according to God’s reckoning of time, days begin and end at the setting of the sun (in the evening).

**What special ceremony did God command ancient Israel to practice on the Day of Atonement?**

Leviticus 16:7-10: “He [the high priest] shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the \_\_\_\_\_. And Aaron shall bring the goat on which the LORD’s lot fell, and offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented \_\_\_\_\_ before the LORD, to make atonement upon it, and to let it go as the scapegoat into the \_\_\_\_\_.”

**Deeper insight**

On the Day of Atonement, the high priest was to conduct a unique ceremony involving two goats. This ceremony *only* occurred on the Day of Atonement. The high priest was to take “two goats” and present them before God at the tabernacle (later the temple).

By casting lots (a method of random selection whereby God would reveal His will), one goat was chosen to be sacrificed as a sin offering and the other goat was chosen to be what many Bible translations call a *scapegoat* (verses 7-8).

The Hebrew word translated “scapegoat” is *Azazel*. The current meaning of the English word *scapegoat* doesn’t accurately convey the meaning. A “scapegoat” usually describes someone who takes blame or punishment when he or she *doesn’t* deserve it. But that’s not what *Azazel* means. The word is better translated “goat of departure.” Some translations wisely leave the word untranslated, since it has no direct English equivalent.

*The Expositor’s Bible Commentary, Abridged Edition* explains this unique word:

“The first part of ‘Azazel’ can mean ‘goat’ and the last part is from a verb that means ‘go away’ . . . It is simply the designation of the goat to be taken away, the escape goat” (p. 144).

Some scholars point out that the name can also be the proper name for a demonic being. Notice what the *Keil and Delitzsch Commentary on the Old Testament* says:

“The words, one lot for Jehovah and one for Azazel, require unconditionally that *Azazel* should be regarded as a personal being, in opposition to Jehovah . . . We have not to think, however, of any demon whatever . . . but of the devil himself, the head

## THE AZAZEL GOAT BORE RESPONSIBILITY FOR THE SINS OF THE PEOPLE.

### Holy of Holies

The innermost sanctuary of the temple. This chamber housed the Ark of the Covenant. The high priest was the only person permitted to enter this chamber, and only on the Day of Atonement. Also called the “Most Holy Place” (Hebrews 9:12, 25).

of the fallen angels, who was afterwards called Satan; for no subordinate evil spirit could have been placed in antithesis to Jehovah as *Azazel* is here, but only the ruler or head of the kingdom of demons” (commentary on Leviticus 16:6-10).

Since this goat is contrasted with the goat sacrificed as a sin offering (representing Jesus Christ), the “goat of departure” clearly represents Satan.

So what happens to the Azazel goat of Leviticus 16? We recommend you read through the chapter yourself, think about everything that was to take place, and then read the following summary and explanation.

Here is a summary:

- **Verse 10:** The Azazel goat was “presented alive” and released “as the [Azazel goat] into the wilderness.” (In the Bible, the wilderness is often associated with sin, desolation and being separated from God. Remember, it was Satan who tempted Jesus “in the wilderness,” according to Mark 1:13.)
- **Verses 15-16:** The high priest was to kill the goat of the sin offering, which represented the atoning sacrifice of Jesus Christ. He then entered the Holy of Holies in the tabernacle as a type of Christ entering the Holy of Holies in heaven as our High Priest (Hebrews 6:19-20). The high priest’s work while in the Holy of Holies symbolized Christ’s present work of interceding for His people (Hebrews 7:25).
- **Verse 18:** The high priest returned to the people from the Holy of Holies, symbolizing Christ’s return to earth from heaven—the event pictured by the Feast of Trumpets.
- **Verses 20-22:** The high priest then laid his hands on the Azazel goat and confessed “over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat.” This ceremony symbolized the goat symbolically *bearing responsibility* for the sins of the people. But this goat wasn’t sacrificed for those sins (as the goat representing Christ was). This goat was sent away “into the wilderness by the hand of a suitable man.”

The high priest placing his hands on the Azazel goat symbolized placing on Satan the responsibility for leading mankind into sin. This pictured Christ returning and placing the guilt and responsibility for sins on the head of the first and greatest instigator of sin, Satan the devil. This shows that Azazel (Satan) will bear a major portion of the responsibility for those sins forever. (Even though Satan inspires, provokes and instigates sin, when we human beings sin, we still bear our own personal responsibility for the choice we make.)

- **Verses 23-26:** After coming in contact with the Azazel goat, the high priest and the “suitable man” (verse 21) were to wash their clothes and bodies. This indicates they had come in contact with evil—which made them unclean.

This is one of the most elaborate and meaningful ceremonies in the entire Old Testament. This ceremony unlocks the meaning of the Day of Atonement and where it fits in God’s plan.

**AFTER JESUS  
RETURNS TO  
EARTH, HE WILL  
SEND AN ANGEL  
TO CAPTURE  
AND IMPRISON  
SATAN.**

**Fasting**

Fasting is voluntarily choosing to abstain from food and drink for a set period of time. Usually fasting is done over a 24-hour period of time (though it can be done over a longer or shorter period, except on the Day of Atonement). Though Jesus fasted for 40 days, He had special help and was in prime physical health. It would be dangerous—and frankly suicidal—for the average person to attempt a 40-day fast.

**What is the New Testament meaning of the Azazel goat?**

Revelation 20:1-3: “Then I saw an \_\_\_\_\_ coming down from heaven, having the key to the bottomless \_\_\_\_\_ and a great chain in his hand. He laid hold of the dragon, that \_\_\_\_\_ of old, who is the Devil and \_\_\_\_\_, and bound him for a \_\_\_\_\_ years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the \_\_\_\_\_ years were finished.”

**Deeper insight**

The Azazel goat portion of the Leviticus 16 ceremony symbolized this future prophetic event. This will take place shortly after the return of Jesus Christ to earth (Revelation 19:11-16)—the event pictured by the Feast of Trumpets.

After Jesus returns to earth, He will do what is pictured by the high priest in the Leviticus 16 ceremony. He will send an angel (pictured by the “suitable man”) to capture Satan (pictured by the Azazel goat) and imprison him in a “bottomless pit” (pictured by the wilderness). Satan will be forcefully removed from his current position as “god of this age” and will no longer be allowed to deceive the world as he does now.

Jesus also foretold the fulfillment of the Day of Atonement during His ministry: “The ruler of this world will be cast out” (John 12:31).

The Passover teaches us how *our personal guilt* for sin can be removed and forgiven through the sacrifice of Jesus Christ. The Day of Atonement reminds us of this fact as well, and also teaches us about how sin’s original instigator will be dealt with. The blame for most of the sins of humanity will be placed on Satan’s head—he will bear his responsibility and be punished by banishment.

The book of Revelation does reveal he will be released for a short period of time and given the ability to temporarily deceive again (Revelation 20:7-10). But afterward, we are told, his ability to deceive will be ended forever (verse 10). He (and the demons) will first be cast into the lake of fire and then be confined to captivity in darkness for eternity (2 Peter 2:17; Jude 1:13).

This will be his punishment for his pernicious deception that has kept human beings trapped in a world of sin for 6,000 years. Just as the sins of the people of Israel were placed “on the head” of the Azazel goat, the sins of humanity will be placed “on the head” of Satan (and his demons), and they will bear the punishment of that responsibility forever.

**How does fasting connect with the meaning of the Day of Atonement?**

Matthew 4:1-2: “Then Jesus was led up by the Spirit into the wilderness to be tempted by the \_\_\_\_\_. And when He had \_\_\_\_\_ forty days and forty nights, afterward He was hungry.”

**FASTING IS A  
POWERFUL  
TOOL THAT  
HELPS US  
WITHSTAND  
SATAN AND  
THE DEMONIC  
WORLD.**

**Deeper insight**

One of the most difficult moments of Jesus' physical life was when He had to face Satan alone in the wilderness.

Before facing Satan and his temptations, Jesus *fasted* for 40 days and nights. He did this because fasting is a spiritual tool God provides to help us humble ourselves and draw closer to Him (James 4:7-8). Fasting helped give Jesus the spiritual strength to resist every temptation Satan threw at Him. Satan backed off and left (Matthew 4:11). Jesus faced temptations and yet resisted them to remain sinless (Hebrews 4:15).

Later in His ministry, Jesus, during a conversation with His disciples about casting out demons, said: "This kind can come out by nothing but prayer and fasting" (Mark 9:29).

So fasting is a powerful tool that helps us withstand Satan and the demonic world. The Day of Atonement reminds us not only that Satan will be restrained, but also that he has powerful influence on the world today.

We will cover fasting as a tool for Christian growth in greater depth in Lesson 11.

**Was the Day of Atonement observed by the early Church?**

Acts 27:9: "Now when much time had been spent, and sailing was now dangerous because the \_\_\_\_\_ was already over, Paul advised them . . ."

**Deeper insight**

In many Bibles, the center margin (or a footnote) provides a note identifying "the Fast" as a reference to the Day of Atonement. Most commentaries will point this out as well.

*The Expositor's Bible Commentary* notes: "The ship had lost valuable time since leaving Myra, and it was obvious that there was no hope of reaching Italy before winter. Yom Kippur (Day of Atonement), the chief festival of Judaism celebrated on the 10th of the lunar month Tishri . . . was already past" (Vol. 9, 1981, p. 559).

*The NET Bible's* study note on this verse says: "*The fast* refers to the Jewish Day of Atonement, Yom Kippur. It was now into October and the dangerous winter winds would soon occur" (second edition).

The New International Version directly translates the verse: "Much time had been lost, and sailing had already become dangerous because by now it was after the Day of Atonement."

Over 25 years after Christ's resurrection, Luke identifies the time of year in relation to the Day of Atonement. This indicates this festival was still being observed by the Church. Paul and Luke likely observed "the Fast," the Day of Atonement, on board this Roman ship in the Mediterranean Sea, since Paul was a prisoner being transported to Rome.

## Summary: The Day of Atonement as Step 5 in God's Master Plan

The Day of Atonement pictures the next major event in God's plan to occur after Christ's return. It celebrates and reminds us of how the instigator of sin will be dealt with.

Shortly after His return, Jesus will send an angel to capture Satan (and his demons) and imprison them for 1,000 years. As we will see in the next festival, the world will flourish because of Satan's absence and inability to influence. Though he will later be released for a short time, afterward he will be imprisoned and rendered powerless for eternity. Satan's absence will facilitate the reconciliation of mankind to God through the atoning sacrifice of Jesus Christ.

By fasting on this day, God's people are reminded that pride and self-importance lead to sin. We live in a world under the dominion of Satan, who was the first to fall prey to pride. Fasting is a major spiritual tool that helps us to resist his influence—and humbly submit ourselves to the true God.



### PERSONAL STUDY

#### What Influence Does Satan Have on Our World?

The Day of Atonement teaches us that Satan's influence will be forcibly stopped after Jesus returns. But what influence does he have now?

Look up the following scriptures and answer the questions.

**2 Corinthians 4:4.** What is Satan called in this verse? What does this verse say he does?

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**Ephesians 2:2.** What is Satan called in this verse? What does it tell us he does?

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**John 8:44.** What does Jesus reveal about Satan's character in this verse?

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**2 Corinthians 11:3-4, 13-15.** What does this passage reveal about Satan's influence on religion?

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**Revelation 12:9.** What does this verse reveal about Satan's impact on the entire world?

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## PART 3

# The Feast of Tabernacles

### THE FEAST OF TABERNACLES IS A SEVEN- DAY FESTIVAL.

The sixth of God's seven festivals listed in Leviticus 23 is the Feast of Tabernacles.

#### What festival follows the Day of Atonement?

Leviticus 23:33-35, 41: "Then the LORD spoke to Moses, saying, 'Speak to the children of Israel, saying: "The \_\_\_\_\_ day of this seventh month shall be the Feast of \_\_\_\_\_ for seven days to the LORD. On the \_\_\_\_\_ day there shall be a holy \_\_\_\_\_. You shall do no customary work on it . . . You shall keep it as a feast to the LORD for \_\_\_\_\_ days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month.'""

#### Deeper insight

The Feast of Tabernacles begins five days after the Day of Atonement—on the 15th day of the seventh month (Tishri on the Hebrew calendar). Like the Feast of Unleavened Bread, it lasts for seven days. The first day of this feast (the 15th day of the seventh month) is a holy day. But, as we will see, the last holy day (following the Feast of Tabernacles) is on the eighth day—not the seventh, as it is for the Feast of Unleavened Bread. The Eighth Day is actually a separate festival.

#### How is the Feast of Tabernacles to be observed?

Leviticus 23:40-42: "And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall \_\_\_\_\_ before the LORD your God for \_\_\_\_\_ days. You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in \_\_\_\_\_ for seven days. All who are native Israelites shall dwell in \_\_\_\_\_."

Deuteronomy 16:13-15: "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. And you shall \_\_\_\_\_ in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates. Seven days you shall keep a sacred feast to the LORD your God in the \_\_\_\_\_ which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely \_\_\_\_\_."



## THE FEAST OF TABERNACLES IS A TIME OF JOYOUS CELEBRATION.

### Deeper insight

The Feast of Tabernacles is a seven-day feast. In biblical times, it celebrated the large autumn harvest (which mainly included grapes, figs and olives). Another name the Bible gives it is “the Feast of the Ingathering” (Exodus 23:16)—because it celebrated the *ingathering* of the large fall harvest.

The above scriptures teach us some key principles about how God commanded this feast be celebrated. Here are the main ones:

- The Feast of Tabernacles is a time of *joyous celebration*. God told Israel, and tells us today, to “rejoice” throughout the seven-day feast. It is a happy time to be celebrated with family, friends and good food and drink (Deuteronomy 14:26).
- We are to dwell in booths throughout the feast. “Booths” is just another word for tabernacles. (“Tabernacle” is derived from the Latin word *tabernaculum*, which means a tent or hut.) The feast can also be called the Feast of Booths. The Hebrew word for “booths” is *sukkah* (or *cukkah*). (The Jews still refer to this festival by a form of its Hebrew name, *Sukkot*.) The word basically means *temporary dwellings*.

In Old Testament times, this kind of dwelling was usually a tent, hut, pavilion or cottage. It seems the Israelites would construct a booth from the palm branches, boughs of leafy trees and willows they were told to collect at the beginning of the feast (Leviticus 23:40).

Since the Feast of Tabernacles was a pilgrim feast, they would construct these temporary shelters in (or around) Jerusalem and live in them for the duration of the festival.

In modern times, the command to live in “booths” during this feast is usually fulfilled by renting a modern temporary dwelling—such as a hotel room, a rental home, or sometimes even camping in a tent or RV.

To finance observing the festivals in the way God intended, He told the Israelites to save a tithe (or a *tenth*) of their income for this purpose (Deuteronomy 14:22-27). They would use this tithe to fund their travel expenses, food and drink, and cost of dwelling in Jerusalem throughout the festival. Those who observe the Feast of Tabernacles today do the same, saving a tenth of their income and using it to “rejoice before the LORD your God for seven days” (Leviticus 23:40).

### What is the significance of dwelling in booths (or tabernacles) for seven days?

Leviticus 23:42-43: “You shall dwell in \_\_\_\_\_ for seven days. All who are native Israelites shall dwell in \_\_\_\_\_, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of \_\_\_\_\_: I am the LORD your God.”

**THERE ARE  
PARALLELS  
BETWEEN  
ISRAEL'S  
EXPERIENCE  
IN THE  
WILDERNESS  
AND OURS  
TODAY.**

**Deeper insight**

The Feast of Tabernacles was to remind Israel that after they were freed from Egypt, they were sojourners and pilgrims, dwelling in temporary dwellings, for 40 years in the wilderness. When they entered the Promised Land, God wanted to be sure they never forgot *where they came from*.

Booths were to be a graphic reminder of their national experience in the wilderness. They were a reminder not only of how God miraculously brought them through this time (and into the Promised Land), but also of the lessons of the mistakes they had made. Every year, living in booths was to be a graphic reminder of their own failings in the wilderness and that God mercifully brought them out of the wilderness and into the Promised Land.

This lesson is also applicable to Christians. The New Testament shows there are strong parallels between Israel's experience in the wilderness and ours today. In the New Testament, the Kingdom of God is likened to the Promised Land, and the Christian journey is likened to the wilderness wanderings.

- Christians are to be diligent not to make the same mistakes Israel made in the wilderness and end up being denied entrance into the Kingdom of God—as an entire generation was denied entrance into the Promised Land (1 Corinthians 10:6-11; Hebrews 3:16-19; 4:11).
- Christians are to view themselves as “sojourners and pilgrims” (1 Peter 2:11, see also Hebrews 11:13). That means that our hope is not in the world around us. We are to “come out from among them and be separate” (2 Corinthians 6:17) and “seek first the kingdom of God” (Matthew 6:33).

When Christians temporarily live in a place that is not their home—a place where they have no roots—they are to remember that this world is *temporary* and that “they seek a homeland” (Hebrews 11:14) in the Kingdom of God.

**Look up the following scriptures that underscore this important truth—that Christians are to be spiritual pilgrims who are citizens and seekers of the coming Kingdom of God.**

John 18:36: “My kingdom is not of this \_\_\_\_\_. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

Acts 2:40: “And with many other words he testified and exhorted them, saying, ‘Be saved from this \_\_\_\_\_ generation.’”

Romans 12:2: “And do not be \_\_\_\_\_ to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

**AFTER JESUS  
RETURNS  
AND SATAN IS  
IMPRISONED,  
THE 1,000-  
YEAR RULE OF  
CHRIST AND  
THE SAINTS  
OVER THE  
EARTH WILL  
BEGIN.**

Galatians 1:4: “Who gave Himself for our sins, that He might \_\_\_\_\_ us from this \_\_\_\_\_ evil age, according to the will of our God and Father.”

Philippians 3:20: “For our \_\_\_\_\_ is in heaven, from which we also eagerly \_\_\_\_\_ for the Savior, the Lord Jesus Christ.”

2 Timothy 2:4: “No one engaged in warfare \_\_\_\_\_ himself with the \_\_\_\_\_ of this \_\_\_\_\_, that he may please him who enlisted him as a soldier.”

Revelation 18:4: “And I heard another voice from heaven saying, ‘Come \_\_\_\_\_ of her, my people, lest you \_\_\_\_\_ in her sins, and lest you receive of her plagues.’”

**Deeper insight**

To summarize, the Feast of Tabernacles provides Christians an annual reminder that they are to view themselves as pilgrims, sojourners and ambassadors of the future Kingdom of God. Every year, when they travel to a location and observe the Feast, they anticipate the soon-coming reality of the Kingdom of God ruling on earth.

**What major prophetic event follows Christ’s return (Feast of Trumpets) and Satan’s banishment (the Day of Atonement)?**

Revelation 20:4, 6: “And I saw thrones, and they sat on them, and judgment was committed to them . . . And they lived and \_\_\_\_\_ with Christ for a \_\_\_\_\_ years . . . Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a \_\_\_\_\_ years.”

Acts 3:20-21: “And that He may \_\_\_\_\_ Jesus Christ, who was preached to you before, whom heaven must receive until the times of \_\_\_\_\_ of all things, which God has spoken by the mouth of all His holy prophets since the world began.”

**Deeper insight**

After Jesus returns and Satan is imprisoned, the 1,000-year rule of Christ and the saints over the earth will begin. This is commonly called “the Millennium” (which means *one thousand years*).

Many Old and New Testament prophecies describe what the world will be like during this 1,000 years. The apostle Peter called this the “times of restoration of all things.” It will be the restoration of God’s government on earth and the blessings and peace that spring from the rule of God and His law.

We studied the topic of the Kingdom of God thoroughly in Lesson 5. Here are six key truths the Bible teaches us about the millennial reign of Christ:

**WHEN  
CHRISTIANS  
OBSERVE THE  
FEAST OF  
TABERNACLES,  
THEY FOCUS  
ON THE  
COMING RULE  
OF JESUS  
CHRIST ON  
EARTH.**

- Christ’s government (the Kingdom of God) will forcibly take over dominion from the governments of this world and rule supreme (Daniel 2:44; Revelation 11:15).
- The resurrected saints—including many mentioned in the Bible (such as Abraham, Isaac, Jacob, David and the 12 apostles)—will be in the Kingdom and will rule over different peoples and nations (Luke 13:28-29; Jeremiah 30:9; Matthew 19:28; Revelation 5:10).
- Jesus Christ will rule from Jerusalem—establishing it as the capital of His world-ruling government (Micah 4:2; Zechariah 8:3).
- Under the rule of the Kingdom of God, there will be peace between peoples and nations (Isaiah 2:4).
- The nature of formerly wild, dangerous animals will be changed (Isaiah 11:6). This will parallel the change in the nature of man as a result of God’s Holy Spirit being available to all people (Ezekiel 36:26; Joel 2:28).
- The Kingdom of God will continue to grow and rule forever (Isaiah 9:7; Daniel 7:14).

When Christians observe the Feast of Tabernacles, they focus on the coming rule of Jesus Christ on earth and how it will transform our divided, war-torn world into a wonderful world of peace, prosperity, justice and joy.

This is why God commanded His people to “rejoice” at the Feast of Tabernacles—to foreshadow (in a very small way) what life will be like during the millennial reign of Christ and the saints! The Millennium will be an age of rejoicing!

**Did Jesus observe the Feast of Tabernacles?**

John 7:2, 10-14, 37: “Now the Jews’ Feast of \_\_\_\_\_ was at hand . . . But when His brothers had gone up, then He also went up to the \_\_\_\_\_, not openly, but as it were in secret. Then the Jews sought Him at the feast, and said, ‘Where is He?’ And there was much complaining among the people concerning Him. Some said, ‘He is good’; others said, ‘No, on the contrary, He deceives the people.’ However, no one spoke openly of Him for fear of the Jews. Now about the \_\_\_\_\_ of the feast Jesus went up into the temple and taught . . . On the \_\_\_\_\_ day, that great day of the \_\_\_\_\_, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink.’”

**Deeper insight**

John 7 describes Jesus traveling into the city of Jerusalem to keep the Feast of Tabernacles. This was the last Feast of Tabernacles He observed during His human life and took place about half a year before His arrest and crucifixion (which occurred the following spring, during the Passover).

What is particularly interesting is that Jesus traveled to Jerusalem to observe the Feast despite the fact that His life was endangered by doing so. Because of that

**DESPITE THE DANGERS IT POSED, JESUS BELIEVED IT WAS ESSENTIAL THAT HE BE IN JERUSALEM TO OBSERVE THE FEAST OF TABERNACLES.**

danger (and the fact that His death wasn't to occur until the next spring), He wisely entered the city of Jerusalem quietly and privately (unlike the way He would enter the city the following spring for the Passover festival—see John 12:12-15).

The point is: Despite the dangers this posed, Jesus believed it was essential that He be in Jerusalem to observe the Feast of Tabernacles. It was important to Him. He kept it even though at that point doing so put Him in physical danger.

### **Why did John call the Feast the “Jews’ Feast of Tabernacles”?**

John 7:2: “Now the \_\_\_\_\_ Feast of Tabernacles was at hand.”

#### **Deeper insight**

In his Gospel John sometimes referred to Jesus observing the Jews’ feasts (see also John 2:13; 5:1; 6:4; 11:55). Some interpret John’s wording to imply that he thought of them as only Jewish feasts. But that is an incorrect interpretation.

The apostle John likely wrote his Gospel in the 90s (60 years into the New Testament Church era) when he was traveling in the Roman world. He distinguished the Feast of Tabernacles, which was preserved for Christians by the Jews, from pagan feasts that had become common.

This is why John sometimes added this distinction to his descriptions of festival observance. He was not designating the days as Jewish, but the *observance* as unique to the Jewish world at the time he was writing about.

John knew very well that Leviticus 23:1 clearly labels them “the feasts of the LORD.”

Today, a writer might describe what a “Church of God” festival service is like. But that doesn't mean that the festival belongs to the Church. It would just be describing how the Church is observing the festival at a particular time and place.

### **Did the apostle Paul observe the Feast of Tabernacles?**

Acts 18:21: “But [Paul] took leave of them, saying, ‘I must by all means keep this coming \_\_\_\_\_ in Jerusalem; but I will return again to you, God willing.’ And he sailed from Ephesus.”

#### **Deeper insight**

Though Luke does not quote Paul specifically identifying “this coming feast,” it is possible that Paul was referring to the Feast of Tabernacles. In other parts of Acts, Luke named the Days of Unleavened Bread and Pentecost (Acts 20:6, 16). The other pilgrim festival that Paul would have gone to Jerusalem to keep would have been the Feast of Tabernacles. Whether “this coming feast” was the Feast of Tabernacles or another festival, it clearly shows that Paul actively observed God’s festivals.

### “Everyone who is left”

When Zechariah describes “everyone who is left of all the nations” observing the Feast of Tabernacles, he is referring to the generation of people who survive the Great Tribulation and Day of the Lord. Millions of people will die during this future time. When Jesus and the saints begin ruling on earth, they will be working with a depleted population—likely much smaller than today’s world population.

### Will the Feast of Tabernacles be celebrated in the Millennium?

Zechariah 14:16: “And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to \_\_\_\_\_ the King, the LORD of hosts, and to keep the Feast of \_\_\_\_\_.”

#### Deeper insight

Zechariah 14 is a fascinating chapter of Bible prophecy. It is detailed and clearly describes the end time. It begins by describing the world just before Jesus returns (verses 1-2), details Christ’s return and what He will do as He descends to earth (verses 3-5) and then shows what Jerusalem will be like under His rule as the Millennium begins (verses 8-11).

It then describes “all the nations”—both Israelite and gentile—coming up to Jerusalem to observe the Feast of Tabernacles “from year to year.” We also are given Egypt as an example and learn about the punishment a nation will experience if it refuses to celebrate the Feast of Tabernacles (verses 18-19).

This prophecy teaches us two essential truths:

- After Jesus returns, the entire world will be taught to observe God’s festivals (including the Feast of Tabernacles). This shows that the feasts are important to God, which is a powerful reason for Christians to celebrate them today.
- Since there are seven festivals, God could have inspired Zechariah to write about the nations observing *any* of the seven during the Millennium. But He chose to use the Feast of Tabernacles as the example. Since the Feast of Tabernacles represents the millennial reign of Christ, the fact that God inspired Zechariah to write about this Feast being celebrated in the Millennium strengthens the connection between the Feast of Tabernacles and Jesus’ coming millennial reign on earth.

By celebrating the Feast of Tabernacles today, we herald what the entire world will do after Christ returns.

### Summary: The Feast of Tabernacles as Step 6 in God’s Master Plan

The Feast of Tabernacles represents what the world will be like after Jesus Christ returns, imprisons Satan and establishes God’s government on earth. Under the perfect rule of Christ and the saints, the world will flourish and experience peace, prosperity and justice, which have never truly been experienced on the human level since Adam and Eve rejected God’s rule over them in the Garden of Eden. This period of time will last 1,000 years.

During this time, God will make salvation available to the people who survive the end times and offer it to their children. This will be the beginning of God’s expansion of His harvest to include many more people.

When Christians keep the Feast of Tabernacles, they *feast* and *rejoice* to experience a small foretaste of the joy and prosperity of the future millennial age. They also live in temporary dwellings to remember that this present age is temporary and that Christians are ambassadors, sojourners and pilgrims representing God’s future Kingdom.

## PART 4

# The Eighth Day

**THE EIGHTH  
DAY IS A  
SEPARATE AND  
DISTINCT HOLY  
DAY—ONE OF  
GOD’S ANNUAL  
SABBATHS.**

The seventh, and final, of God’s seven festivals listed in Leviticus 23 is the Eighth Day.

### What is the final feast God commanded?

Leviticus 23:36, 39: “On the \_\_\_\_\_ day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a \_\_\_\_\_ assembly, and you shall do no customary work on it . . . And on the eighth day [there shall be] a sabbath-rest.”

Numbers 29:35: “On the \_\_\_\_\_ day you shall have a sacred \_\_\_\_\_. You shall do no customary work.”

Nehemiah 8:18: “And they kept the feast seven days; and on the \_\_\_\_\_ day there was a sacred assembly, according to the \_\_\_\_\_ manner.”

#### Deeper insight

The seventh annual festival (and holy day) is called the Eighth Day (in Leviticus 23). It occurs the day *after* the Feast of Tabernacles ends. God was clear that the Feast of Tabernacles lasts seven days (Leviticus 23:34; Deuteronomy 16:13). Only the first day of those seven is a holy day (Sabbath). The remainder of the days are special days of feasting—but not holy days.

The Eighth Day is a separate and distinct holy day—one of God’s annual Sabbaths.

### Did Jesus observe this final festival?

John 7:37-38: “On the \_\_\_\_\_ day, that \_\_\_\_\_ day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’”

John 8:2: “Now early in the morning He came again into the \_\_\_\_\_, and all the people came to Him; and He sat down and \_\_\_\_\_ them.”

#### Deeper insight

During the last Feast of Tabernacles of His physical life, Jesus stayed in Jerusalem for the duration of the Feast of Tabernacles and the Eighth Day that followed it. We know Jesus stood up and spoke “on the last day, that great day of the feast”—but there are two possibilities for which day this was.

### **The Last Great Day**

In the Church of God, the Eighth Day is also referred to as “the Last Great Day.” This name was inspired by the wording of John 7:37, but also describes the meaning of the day:

#### **Last**

This time represents the “last” and final judgment period of human beings.

#### **Great**

This judgment will include a “great” multitude of people who will stand before God.

#### **Day**

This period is also called the “day” of judgment.

The Feast of Tabernacles lasted seven days, and there are historical accounts of a water ceremony traditionally performed by the Jews on the seventh day of the Feast. This supports the possibility that Jesus spoke these words on the seventh day (technically “the last day” of the Feast of Tabernacles) and spoke about “rivers of living water” because of the water ceremony that was being held on that day.

However, it’s also possible Jesus was referring to the seventh day water ceremony, but spoke the words recorded in John 7:37-38 around sunset, when the Eighth Day began.

Whether John 7:37 refers to the seventh day of the Feast or the beginning of the Eighth Day, the following day would have been the holy day—the feast of the Eighth Day. In the next chapter, John provides a detailed description of what Jesus did on that day: “Now early in the morning He [Jesus] came again into the temple, and all the people came to Him; and He sat down and taught them” (John 8:2). So it appears on the Eighth Day, Jesus was in the temple, surrounded by people, observing the holy day.

John records many details about what happened on that day from John 8:1 to John 10:21. If we follow the events John records occurring on that day, we find that this day is identified as a Sabbath (John 9:14). Though “Sabbath” can describe both the weekly Sabbath and an annual Sabbath, in A.D. 30 the Eighth Day fell on the seventh-day Sabbath—making this a *double Sabbath* (both weekly and annual Sabbaths falling on the same day, Saturday on modern calendars).

To summarize, the book of John shows that Jesus kept the feast of the Eighth Day. John 7:37 and John 8:2 show that Jesus was in Jerusalem celebrating the Feast of Tabernacles and the Eighth Day.

## **What is the meaning of the Eighth Day in God’s plan?**

Revelation 20:5: “But the \_\_\_\_\_ of the dead did not live again until the thousand years were finished.”

### **Deeper insight**

We have already learned that the Feast of Trumpets pictures Christ’s return and the resurrection of the saints to eternal life. The Feast of Tabernacles pictures the rule of Christ and the resurrected saints beginning with the remnant of the physical population on the earth who survived the tribulation at the end of the age.

But what about *everyone else*?

What about all those billions of people who have lived and died without having the opportunity to access and understand God’s Word or truly know Jesus Christ as their Lord and personal Savior? Are they all consigned to a place religious people call “hell”? Will God let them into His family based simply on whether they were “good people”?



**THE EIGHTH  
DAY TEACHES  
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CALLING.**

The final festival, the Eighth Day, teaches us that God will do neither of those things with all these people. This festival teaches us that God has a plan and a purpose for all the billions who have lived and died without receiving God's calling (John 6:44).

Revelation 20:5 introduces us to the answer: The "rest of the dead" (those who weren't resurrected in the "first resurrection" to eternal life) will live again *after the Millennium*. The "rest of the dead" represents the multiple billions of people who have lived from the time of Adam and Eve.

The loving and merciful God will not sentence to eternal death people who never had a real opportunity to truly know Him, His Son and the truth of the Bible. Jesus said that Satan has deceived the whole world (Revelation 12:9). Though Satan will have been loosed for a short time at the end of the Millennium, he will again be confined and made powerless to deceive the "rest of the dead," who will have the opportunity to live in a world without deception.

**What happens when the "rest of the dead" rise?**

Revelation 20:11-12: "Then I saw a great white \_\_\_\_\_ and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the \_\_\_\_\_, small and great, \_\_\_\_\_ before God, and books were \_\_\_\_\_. And another book was opened, which is the Book of \_\_\_\_\_. And the dead were judged according to their works, by the things which were written in the books."

**Deeper insight**

These two verses describe one of the most monumental future events recorded in the Bible: the resurrection of the "rest of the dead" to physical life (sometimes called "the second resurrection"). These two verses don't represent a single day, but a *period of time*. Because Revelation 20:11-12 condenses a huge subject into just a few words, we must dissect it phrase by phrase in order to fully understand what is revealed.

- **"Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them."**

This is describing Jesus Christ, who will oversee this period of judgment (John 5:22, 27; Acts 10:42; 17:31; 2 Timothy 4:1). This prophetic time period is often called the Great White Throne Judgment based on this verse.

- **"And I saw the dead, small and great, standing before God and books were opened."**

This multitude of billions upon billions of human beings (including the great and powerful and the poor and forgotten) will be raised to physical life and will literally stand before God. These are people who were deceived by Satan and blinded from understanding God's truth (John 12:40; Romans 11:7; 2 Corinthians 3:14; 4:4).

The Greek word translated "books" is *biblia*, from which we derive the English word *Bible*. This is describing the *books* of God's Word, the Bible, being opened to

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their understanding. They will experience the *enlightenment* and *understanding* of God’s Word that are possible when God calls and opens a person’s mind to a knowledge of His truth (Ephesians 1:18; 1 John 5:20).

- **“And another book was opened, which is the Book of Life.”**

In addition to having their minds opened to understand “the books” of God’s Word, they will also have the “Book of Life” opened to them. The Bible reveals that the Book of Life is God’s record of those who lived righteously and will inherit eternal life (Philippians 4:3; Revelation 3:5; 21:27). Having the Book of Life *opened* means that God will give this group—“the rest of the dead”—the opportunity to inherit eternal life and enter His Kingdom.

This opportunity was never opened to them during their first lifetime because God had not called them (John 6:44), but during the Great White Throne Judgment, the opportunity to accept Christ’s sacrifice, live by His Word and enter His Kingdom will be opened to them.

- **“And the dead were judged according to their works, by the things which were written in the books.”**

These people will be judged by how they live their resurrected life, throughout this judgment period, in accordance with the laws and principles written in “the books” of God’s Word. They will be judged by the same standards God’s people today are judged by.

Right now, God’s judgment is on “the house of God”—His Church (1 Peter 4:17). During this future judgment period, those who obey God, repent of their sins, grow in godly character and endure to the end will also be given the gift of eternal life.

The truths revealed in these two verses (Revelation 20:11-12) are the keys to understanding the future of the billions of people who have lived and died without the opportunity to understand God’s Word and accept Jesus Christ as their Savior.

### **Did Jesus teach about the resurrection of “the rest of the dead” during His earthly ministry?**

Matthew 10:15: “Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of \_\_\_\_\_ than for that city!”

Matthew 11:22: “But I say to you, it will be more \_\_\_\_\_ for Tyre and Sidon in the day of \_\_\_\_\_ than for you.”

Matthew 12:41-42: “The men of Nineveh will \_\_\_\_\_ up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. The queen of the South will \_\_\_\_\_ up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.”

## Day of Judgment

In the Bible the word *day* doesn't designate only a 24-hour day. Sometimes the word is used to describe a longer, indefinite period of time. Examples include "the day of the Lord," "day of trial," "day of adversity" and "day of salvation." Even in modern times, we may refer to what life was like "in the *day* of Queen Victoria" (meaning the Victorian era). So, when the Bible refers to the "*day* of judgment," it is referring to a period of time—not a 24-hour day.

### Deeper insight

In these three passages from Matthew's Gospel, Jesus speaks about ancient gentile nations that were considered very evil (and rightfully so) by the Jews. But even though none of these civilizations (Sodom, Gomorrah, Tyre, Sidon and Nineveh) knew or obeyed the true God, Jesus said they would live again in the "day of judgment."

The "day of judgment" refers to the time period described in Revelation 20:11-12. Jesus went on to explain that the Jews of His generation would be resurrected into that same judgment, but that it would be more "tolerable" for the gentile peoples than the Jews. That is because these gentile nations never had the opportunity to understand God's Word. Jesus indicates that many of these resurrected gentile people will repent and change very quickly after they are resurrected—perhaps even more quickly than some of the Jews of Jesus' time. This will be a part of the fulfillment of a prophecy in Isaiah 60:3: "The Gentiles shall come to your light, and kings to the brightness of your rising."

There is also another important concept for us to glean from these passages. When people hear and understand God's expectations, they are held accountable.

## Does the Old Testament prophecy of this resurrection to judgment?

Ezekiel 37:4-6: "Again He said to me, 'Prophecy to these \_\_\_\_\_, and say to them, "O dry bones, hear the word of the LORD! Thus says the Lord GOD to these bones: 'Surely I will cause \_\_\_\_\_ to enter into you, and you shall \_\_\_\_\_. I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall \_\_\_\_\_ that I am the LORD.'""

### Deeper insight

Ezekiel 37 is one of the most enlightening prophecies in the Old Testament. It gives details about the second resurrection that are not given in Revelation 20:11-12 or Christ's descriptions of the gentile nations being resurrected to judgment. When we combine the details given in Ezekiel 37 with the prophecies we've already studied, we get a much more detailed picture of the second resurrection.

Before we examine this prophecy in detail, it's important to understand the audience Ezekiel was writing to. The prophecies given to Ezekiel were specifically addressed to "the children of Israel" (Ezekiel 2:3). Ezekiel's prophecy about the second resurrection focused on the resurrected people of Israel, because that was his audience. God provided these prophecies to give Israel hope of their part in this future resurrection.

Just because the prophecy specifically addresses Israel, that does not exclude the billions of non-Israelite people who will also be resurrected. Revelation 20 and Christ's statements in Matthew 10, 11 and 12 make clear that this resurrection will include *all people* who lived and died without an opportunity to know the true God. The resurrection these Israelites will experience is the same type of resurrection others will also experience.

**WHEN THE  
“REST OF  
THE DEAD”  
ARE RAISED,  
GOD WILL  
RESTORE THEIR  
PHYSICAL  
BODIES OF  
FLESH AND  
BLOOD.**

Now let's examine key parts of the vision God gave Ezekiel of the second resurrection.

- **Verse 1:** “The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones.”

This shows us that Ezekiel was seeing a vision of a particular location, a valley containing bones, during the future second resurrection.

- **Verses 3-6:** “And He said to me, ‘Son of man, can these bones live?’ So I answered, ‘O Lord GOD, You know.’ Again He said to me, ‘Prophesy to these bones, and say to them, “O dry bones, hear the word of the LORD! Thus says the Lord GOD to these bones: ‘Surely I will cause breath to enter into you, and you shall live. I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the LORD.’””

This resurrection will be different from the first resurrection in a major way—those resurrected will be given *mortal, physical life*. (In the first resurrection, God's people will be given *eternal spirit life*, 1 Corinthians 15:44-46.) When the “rest of the dead” are raised, God will restore their physical bodies of flesh and blood, reliant on oxygen.

It's then revealed that they will truly “know the LORD” at this time. (They didn't have an opportunity to “know the LORD” in their first lifetime.)

- **Verses 12-14:** “Therefore prophesy and say to them, ‘Thus says the Lord GOD: “Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it,” says the LORD.’”

After being resurrected, those of the house of Israel will be resettled in their homeland. God will also place resurrected people from other nations in a place that's best suited for them. We read that God will give these resurrected peoples His Holy Spirit and educate them in His knowledge. This is another way of saying what is revealed in Revelation 20 about the *books and the Book of Life being opened to all humanity*. God will do this by making His Holy Spirit available to all people.

As we've already explained, the resurrected multitudes will be given a period of time to respond to God's calling and use His Spirit to grow in righteousness. They won't be forced to obey God. They will have a choice—just as we today have a choice.

We certainly hope and pray that the vast majority—billions upon billions of people—will choose God's way and eventually enter His family (Hebrews 2:10).

**GOD WILL  
GIVE THESE  
RESURRECTED  
PEOPLES HIS  
HOLY SPIRIT  
AND EDUCATE  
THEM IN HIS  
KNOWLEDGE.**

**How long will the judgment period last?**

Matthew 11:24: “But I say to you that it shall be more tolerable for the land of Sodom in the \_\_\_\_\_ of judgment than for you.”

Revelation 20:5: “But the rest of the dead do not live again until the thousand years were \_\_\_\_\_.”

**Deeper insight**

The Bible doesn't reveal exactly how long the period Jesus called “the day of judgment” will last. However, we do know that it is a time period, not a 24-hour day.

Since the prophecies describe people learning from God's Word, repenting and changing during the judgment period, it likely will be multiple years. When we consider that “the rest of the dead” will include all those who died as babies and children, it is reasonable to believe they will be given time to grow up and mature so they can reach an age that will allow them to understand the Bible and make the adult decision to repent and obey God. They will then be *judged* on how they live their lives throughout the period of their resurrected physical life.

It would be consistent with God's character that He would mercifully provide resurrected babies and children the opportunity to live out a full lifetime, since they were, for various reasons and circumstances, denied that opportunity in this age.

Some have speculated that a prophecy found in Isaiah 65:20 could indicate the length of the judgment period: “No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; for the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed.”

If this prophecy describes the length of physical life spans after Jesus returns to earth, then it could indicate that the Great White Throne Judgment period will last approximately 100 years. Even if this prophecy isn't specifically referring to the judgment period, it's still reasonable to speculate that the resurrected “rest of the dead” will be given a full physical lifetime.

**What will happen to those who refuse salvation and the Book of Life?**

Revelation 20:14-15: “Then Death and Hades were cast into the lake of \_\_\_\_\_. This is the second \_\_\_\_\_. And anyone not found written in the Book of Life was cast into the lake of fire.”

Malachi 4:1, 3: “For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be \_\_\_\_\_. And the day which is coming shall \_\_\_\_\_ them up . . . You [the saints] shall trample the wicked, for they shall be \_\_\_\_\_ under the soles of your feet.”

**THOSE  
WHO REJECT  
GOD WILL  
ULTIMATELY  
BE BURNED  
UP AND  
DESTROYED  
IN A LAKE  
OF FIRE.**

**Deeper insight**

By the end of the Great White Throne Judgment period, all human beings will have been given their one and only opportunity for salvation. Some, sadly, in every age (past, present and future) will reject the way to eternal life. Our hope is that number will be *very* small.

Those who reject God—either in this age or during the Great White Throne Judgment period—will be burned up and destroyed in a lake of fire. This will be “the second death”—a permanent death from which there will be no resurrection. Ultimately, the consequence of sin will be eternal death (Romans 6:23).

Once all is said and done, all human beings will have had the full opportunity to choose between two options: “life and good” or “death and evil” (Deuteronomy 30:15).

Though it is sad and tragic that some will reject God and die for eternity, we are encouraged that after all unrepentant human beings are destroyed, “Death and Hades” will be destroyed (Revelation 20:14). After this, “there shall be no more death” (Revelation 21:4).

The author of the book of Hebrews provides the two main reasons some will be destroyed in the lake of fire.

**Read the following sections of Hebrews and answer the questions:**

**Hebrews 6:4-8.** What does this passage say is the reason some people’s end “is to be burned”?

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**Hebrews 10:26-29.** What reason does this passage reveal for people being punished with “fiery indignation”?

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**Deeper insight**

These two passages in Hebrews show the ultimate criteria for being destroyed in the lake of fire: having God’s Spirit and understanding His Word but then *rejecting God*. Those who receive God’s calling but reject it—whether in this age, in the millennial age or in the Great White Throne Judgment period—will be cast into the lake of fire and be destroyed for eternity.

**GOD'S  
DESIRE IS  
THAT ALL  
PEOPLE BE  
SAVED FROM  
SIN AND  
DEATH.**

Again, we hope and pray this will be an infinitesimally small number compared to the billions who accept God's calling and receive eternal life in His family.

**Does God want to see people be punished and die forever?**

1 Timothy 2:3-4: "For this is good and acceptable in the sight of God our Savior, who \_\_\_\_\_ all men to be \_\_\_\_\_ and to come to the \_\_\_\_\_ of the \_\_\_\_\_."

2 Peter 3:9: "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not \_\_\_\_\_ that any should perish but that \_\_\_\_\_ should come to \_\_\_\_\_."

**Deeper insight**

These two passages give us insight into the very mind and intentions of God. They show us that God's purpose—His foremost desire—is that *all* people:

- Come to an understanding of His truth.
- Repent and change their lives.
- Be saved from sin and death.

God doesn't want anybody to die forever. He is working out a plan to bring "many sons to glory" in His eternal family (Hebrews 2:10). It is His will that all enter that family as His glorified "sons and daughters" (2 Corinthians 6:18). The entire plan of God, revealed and outlined through the seven festivals, shows that God is working in an organized and methodical way to bring as many people as possible into His family. His plan gives every single person ever born an opportunity to be *personally called* into a relationship with God the Father and Jesus Christ.

**GOD IS  
EXTENDING  
HIS CALLING  
TO PEOPLE  
IN THREE  
HARVEST  
PERIODS.**

**The Three Harvests of God's Plan**

The following table shows the three general harvests—or time periods—when God will extend His calling to people.

<b>Harvest</b>	<b>Description</b>	<b>Scriptures</b>
The Firstfruits Harvest	Those God is calling to repentance in this present age. This includes those who had God’s Spirit in the Old Testament and the relatively small group of people who compose the Church of God. These are the “dead in Christ” who will be resurrected to eternal life at Christ’s return along with those who “are alive and remain.”	Matthew 7:14; Luke 12:32; John 15:18-19; 1 Thessalonians 4:16-17; 1 Peter 2:9; Revelation 7:3-10, 14-17; 17:14. See also <b><u>“The 144,000 in Revelation.”</u></b>
The Millennial Harvest	Those people who will survive the Great Tribulation and live into the millennial rule of Christ, including the children and generations that descend from them. During the Millennium, God’s calling and Spirit will be made available to them.	Isaiah 19:24-25; 24:6; 61:4; Ezekiel 36:36; Joel 2:28; Micah 4:2; Zechariah 14:16.
The Great White Throne Judgment Harvest	Those multitudes who are resurrected to physical life after the Millennium and given a chance to understand God’s Word, repent and receive eternal life.	Ezekiel 37; Matthew 10:15; 11:22; 12:41-42; Revelation 20:5, 11-12.

Sadly, even though God will make His calling available to all people in one of these time periods, there will be some (again, hopefully very few) who will reject God’s calling.

**Universal salvation**

The false idea that all people will be saved. Though the Bible shows it is God’s desire that all be saved, He will not force anyone to accept His calling. He gives all people the right to choose. The Bible is clear that there will be some who will reject God and who will be mercifully destroyed in the lake of fire.

**What occurs after everyone is either in God’s family or destroyed in the lake of fire?**

1 Corinthians 15:24-28: “Then comes the end, when He delivers the kingdom to God the \_\_\_\_\_ . . . For He must reign till He has put all enemies under His feet. The last \_\_\_\_\_ that will be destroyed is \_\_\_\_\_ . . . Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.”



**GOD THE  
FATHER WILL  
COME DOWN  
FROM HEAVEN  
AND ESTABLISH  
HIS RULE ON  
THE NEW  
EARTH.**

2 Peter 3:12-13: “Looking for and hastening the coming of the day of God, because of which the heavens will be \_\_\_\_\_, being on fire, and the elements will \_\_\_\_\_ with fervent heat? Nevertheless we, according to His promise, look for \_\_\_\_\_ and a \_\_\_\_\_ in which righteousness dwells.”

Revelation 21:1-2: “Now I saw a new heaven and a new earth, for the first heaven and the first earth had \_\_\_\_\_ away. Also there was no more sea. Then I, John, saw the holy city, \_\_\_\_\_, coming down out of heaven from God, prepared as a bride adorned for her husband.”

**Deeper insight**

After the conclusion of the Millennium and the Great White Throne Judgment period, and after the destruction of the unrepentant in the lake of fire, an entirely new era will begin. This will be after Christ “has put all enemies under His feet,” meaning all people will either be in the family of God or destroyed in the lake of fire. This will be when God’s great plan to bring “many sons to glory” (Hebrews 2:10) will be complete.

Here are some of the details the above scriptures teach us about this time when the family of God is complete and the Kingdom of God has total dominion over *all things*:

- The present earth and the physical heavens will be burned and destroyed, to be replaced by “a new heaven and new earth.” This will liberate the physical order from its present state of “corruption” and decay—to a new state of spiritual perfection and beauty that will last forever (Romans 8:21). When all have been transformed from physical to eternal spirit beings, there will no longer be a need for a physical earth and atmosphere (since its purpose is to facilitate physical life).
- God the Father will come down from heaven and establish His rule on the new earth. Paul tells us that God will be “all in all”; He will have the supreme authority over the entire family.
- Jesus Christ will hand over supreme authority over all things to the Father and will reign under Him with the rest of the family of God.

What happens next?

*Eternity.*

The Bible doesn’t give us many details about what the family of God will do for the rest of eternity, but God does give us an inspiring description of what eternity *won’t* include:

“And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Revelation 21:4).

God speed that day.

**BY OBSERVING  
THESE  
FESTIVALS,  
GOD'S PEOPLE  
ARE REMINDED  
OF THE "BIG  
PICTURE" OF  
WHAT GOD IS  
DOING AND  
THEIR PART  
IN IT.**

## **Summary: The Eighth Day as Step 7 in God's Master Plan**

The Eighth Day (sometimes called the Last Great Day) represents the final major step in God's plan to bring human beings into His eternal family. It teaches us that after the 1,000-year rule of Christ and the saints on earth, there will be a second resurrection. This resurrection will be massive—it will include all people who have lived and died throughout history without having the opportunity to be called into a relationship with God. They will be resurrected to a second physical life.

This resurrection will commence a judgment period in which people can receive salvation. During this period of time (likely the span of a human lifetime), billions upon billions of people will be given an understanding of God's Word and an opportunity to have their names written in God's Book of Life—God's record of those who will receive eternal life. Ultimately, all who truly repent and obey God will be given the gift of eternal life in the family of God. Those who reject that opportunity will be destroyed forever in a lake of fire.

After every human being is either destroyed or made an eternal member of God's family, God the Father will dwell with His family on the new earth.

### **Lesson Wrap-Up**

God's seven festivals are some of His greatest gifts to His people. They provide seven specific days throughout the year for His people to pause from their everyday lives, rest, assemble together and worship the One who has given them to us. They are joyous and positive days. But they also provide so much more. The greatest gift they give is *understanding*—an understanding of God's master plan for humanity. They answer many of the biggest questions of life:

- *Why did God create us?*
- *How can we fulfill the purpose for which He made us?*
- *How can we be forgiven from sin?*
- *How should we live our everyday lives?*
- *What help does God offer us?*
- *Where is this world headed?*
- *How will world peace come?*
- *What is the cause of evil, and how will it be ended?*
- *What happens to all the people who lived and died without an opportunity to know God?*

By observing these festivals every year, God's people are constantly reminded of the "big picture" of what God is doing and of their part in it. They help us orient our lives and calendar around God's purpose. If you are interested in replacing the man-made holidays observed by the majority of people with the festivals that God ordained in His Word, reach out to us for more information on how these festivals are observed today.

You've now completed nine lessons of this Bible Study Course. You've learned a lot about the Bible and what it teaches. We hope it's all starting to come together and you're starting to see how all these themes of God's Word connect. And we hope you're starting to understand not only how they connect together, but also how they connect to you. Understanding the Bible is of little value unless we act on it. How should you act on what you've learned? How can the truths of the Bible impact your life at the deepest levels?

In our next lesson, we will explore the topic of Christian conversion. This could be considered the most important lesson in this whole course because everything you've learned to this point hinges on your personal response. Will it just be head knowledge, or will it truly transform your life? That is a personal choice everyone has to make.

### Supplemental Reading

Life, Hope & Truth offers additional resources that can help you better understand God's inspired Word, the Holy Bible.

- [From Holidays to Holy Days: God's Plan for You >](#)
- [The Mystery of the Kingdom >](#)
- [God's Plan >](#)
- [The Feast of Trumpets: Alarm of War, Announcement of Peace >](#)
- [How 7 Trumpets of Revelation Will Affect Humanity >](#)
- [What Is the Meaning of the Seventh Trumpet? >](#)
- [Where Will Jesus Return? >](#)
- [Second Coming of Christ >](#)
- [The Day of Atonement: Removing the Enemy, Reconciling All to God >](#)
- [What Is Fasting? >](#)
- [Leviticus 16 and the Day of Atonement >](#)
- [The Feast of Tabernacles: A Bountiful Harvest >](#)
- [What Is the Kingdom of God? >](#)
- [The Prophesied Restoration of All Things >](#)
- [The Last Great Day: The Final Harvest >](#)
- [What Are the Resurrections? >](#)
- [Is the Second Resurrection a Second Chance? >](#)
- [What Is the Lake of Fire? >](#)
- [New Jerusalem >](#)

### Life, Hope & Truth Bible Study Course

#### Authors

Jim Haeffele and Erik Jones

#### Doctrinal Reviewers

John Foster, Bruce Gore,  
Peter Hawkins, Jack Hendren,  
Don Henson, Doug Johnson,  
Larry Neff, Harold Rhodes,  
Paul Suckling

#### Media Operation Manager

Clyde Kilough

#### Editorial Reviewers

Mike Bennett, David Treybig

#### Copy Editor

Becky Bennett

#### Design

Teri Mez

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a Worldwide Association, Inc.

P.O. Box 3490  
McKinney, TX 75070-8189

info@cogwa.org

## LESSON 9

# Quiz

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### True or false

Write or type in T if the statement is true and F if the statement is false.

1. \_\_\_\_ The first three of God's festivals center on how God is working with His people today.
  2. \_\_\_\_ The final four of God's festivals occur in the spring of the year in the northern hemisphere.
  3. \_\_\_\_ The final four of God's festivals occur in the seventh month of the Hebrew calendar.
  4. \_\_\_\_ The number 6 typically represents a number of completion and perfection in the Bible.
  5. \_\_\_\_ Holy days, like the weekly Sabbath, last from sunset to sunset.
- 

### Multiple choice

Select the correct answer to each question.

6. Which is *not* a situation in which trumpets were used in the Bible?

a. to announce God's presence when He gave the 10 Commandments on Mount Sinai

c. to announce when an individual was praying to God

b. to sound the alarm of war

d. to warn of impending danger

7. What is the connection between trumpets and the return of Jesus Christ?

a. Jesus will be carrying a trumpet when He returns.

c. All Christians will blow a trumpet when they see Jesus coming in the air.

b. Jesus' return will be announced by the sound of a trumpet.

d. The trumpet is only a metaphor for Christ coming with power.

8. What event does not occur when the seventh trumpet sounds?

a. Jesus Christ will appear in the clouds.

c. Living Christians will rise to meet Christ in the air.

b. The dead in Christ will be resurrected.

d. Unrepentant sinners will be thrown into a lake of fire.

9. How many trumpet blasts does the book of Revelation describe occurring in the end time?

- a. 4                                      b. 5                                      c. 6                                      d. 7

10. Which statement best summarizes the transition that occurs after the last trumpet sounds?

- a. The Father will descend to earth and establish the New Jerusalem.                                      c. Jesus Christ will take dominion and authority over all the kingdoms of this world.
- b. Satan will be permanently banished to outer darkness.                                      d. The Church is established and God's firstfruits harvest begins.

11. What unique practice is commanded on the Day of Atonement?

- a. fasting                                      b. feasting                                      c. drinking                                      d. dancing

12. What statement best describes the meaning of the Day of Atonement?

- a. We are to try to live a better life.                                      c. We are to speak words that help to heal old wounds.
- b. We are to apologize for a past offense.                                      d. We are to be reconciled to God by the removal of the barrier between us and Him.

13. What is the Hebrew word in Leviticus 16 for the goat that was to be exiled to the wilderness?

- a. Legion                                      b. Azazel                                      c. Belial                                      d. Leviathan

14. Which statement best describes the symbolism of the exiled goat in Leviticus 16?

- a. It symbolizes Satan, who will bear responsibility for sin and be exiled for 1,000 years.                                      c. It symbolizes Satan's historical fall from heaven after he tried to overthrow God from His throne.
- b. It symbolizes Satan, who will be judged guilty of sin and sentenced to death in the lake of fire.                                      d. It symbolizes Satan's influence over this world as "the god of this age."

15. Which statement best summarizes the purpose of fasting?

- a. Fasting helps us become impervious to any temptation to sin.                                      c. Fasting provides forgiveness of our sins.
- b. Fasting is a way to influence God to answer our prayers.                                      d. Fasting helps us humble ourselves, draw closer to God and resist Satan.

16. What word best describes the way God commands His people to observe the Feast of Tabernacles?

- a. solemnity                      b. rejoicing                      c. mourning                      d. revelry

17. What unique practice does God ask us to do during the Feast of Tabernacles?

- a. Eat unleavened bread.                      c. Live in temporary dwellings.  
b. Fast.                      d. Sacrifice a lamb.

18. Which statement best summarizes the meaning of the Feast of Tabernacles?

- a. It pictures the 1,000-year rule of Christ and the saints on earth.                      c. It pictures the Father descending to earth and dwelling at the New Jerusalem.  
b. It pictures the capture and binding of Satan.                      d. It pictures the second coming of Jesus and the resurrection of the saints.

19. Which statement about the Eighth Day is *incorrect*?

- a. The Eighth Day is the last of God's seven annual festivals.                      c. The Eighth Day pictures a time period that will occur after the Millennium.  
b. The Eighth Day is also called the Last Great Day in the Church of God.                      d. The Eighth Day is an extension of the Feast of Tabernacles, not a separate festival.

20. The Eighth Day pictures the resurrection of \_\_\_\_\_.

- a. Jesus Christ                      b. the rest of the dead                      c. God's faithful saints                      d. Lazarus

## CHECK YOURSELF

### Lesson 9 Quiz

- |      |      |      |      |
|------|------|------|------|
| 1. T | 6. c | 11.a | 16.b |
| 2. F | 7. b | 12.d | 17.c |
| 3. T | 8. d | 13.b | 18.a |
| 4. F | 9. d | 14.a | 19.d |
| 5. T | 10.c | 15.d | 20.b |