

***God's Feasts,
Sabbatical Years
& Jubilees***



*6000 Years End
On The 1000-year Jubilee
In The Year 2022*

To fully understand the role that God's Feasts, Sabbatical Years and Jubilees will play in the last moments of this earth's history, please visit the following link in YouTube: [6000 Years End in the Year 2022 Part 1 of 5](#)

1. Facebook: Luis F. Munilla (English)
2. Facebook: Luis Fernando Munilla ([Español](#))
3. YouTube: Lou Munilla
4. Email: Lou@SundayLawAlert.com

Before the death of King David, "he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest." -1 Kings 2:1-3.

The focus of this study is on God's "statutes." From the Scripture above, we can see that "statutes" are not the same as "commandments." Were they nailed to the cross? Are they binding today?

NOTE:

The Bible references quoted in this booklet have been taken from the Authorized King James Version of the Scriptures. The word "statutes," has been completely deleted from the New International Version and has been replaced in other versions by the words "ordinances," "commands," "decrees," "precepts," or "laws," thus distorting the original meaning, and causing many to confuse "statutes" with "commandments."

Ezekiel 20:11, 12, 19, 20

The Statutes Are Also Part Of God's Sign

"And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them." -Ezekiel 20:11, 12.

"I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God." -Ezekiel 20:19, 20.

God's Statutes Were To Be "Binding Upon Men In Every Age As Long As Time Should Last"?

"In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. . . . Christ speaks to such: 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.' What is the will of the Father? That we keep His commandments. Christ, to enforce the will of His

Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ but array themselves against *the law* governing the Jewish church, array Christ against Christ.” –Ellen G. White, *The Review and Herald*, May 6, 1875.

Ezekiel 36:25-27

God's Statutes Are Linked To The Descent Of The Holy Spirit!

“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. *A new heart also will I give you*, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *And I will put my spirit within you, and cause you to walk in my statutes*, and ye shall keep my judgments, and do them.” –Ezekiel 36:25-27.

“*The prophecies in the eighteenth of Revelation will soon be fulfilled*. During the proclamation of the third angel's message, ‘another angel’ is to ‘come down from heaven, having great power,’ and the earth is to be ‘lighted with his glory’. . . . *During the loud cry* . . . the light of present truth will be seen flashing everywhere The Word declares: ‘I will put My Spirit within you, and *cause you to walk in My statutes*’ [Ezekiel 36:25-27.] *This is the descent of the Holy Spirit*, sent from God to do its office work As men, women, and children proclaim the gospel, *the Lord will open the eyes of the blind to see His statutes*, and will write upon the hearts of the truly penitent His law.” –Ellen G. White, *The Review and Herald*, “**The Closing Work**”, October 13, 1904. [Emphasis in brackets supplied.]

Exodus 15:26

This Promise Is Made To Statute-keepers, And The 144,000 Will Need It When God's Plagues Are Poured Upon The Wicked

“If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, *and keep all his statutes*, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.” –Exodus 15:26.

Leviticus 26:3, 4

We Need This Promise, Made To Statute-keepers, As We Move Out Of The Cities

“*If ye walk in my statutes*, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.” –Leviticus 26:3, 4.

1 John 3:4

The Following Statement Includes God's Statutes As Part Of His Moral Law

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

“The Scriptures declare that ‘sin is the transgression of the law’ (1 John 3:4), and that ‘by the law is the knowledge of sin.’ Romans 3:20. In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. To discover his defects, he must look into the mirror of the divine statutes.”
–Ellen G. White, *Spirit of Prophecy*, Volume 4, pages 297, 298.

Psalm 119

“Statutes” Appear In 22 verses. “Commandments” Appear In 21 Verses.

Please see Psalm 119:5, 8, 12, 16, 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, and 171.

Deuteronomy 4:10-14

God's Covenant At Horeb [Mount Sinai] Includes God's Statutes

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.” –*Deuteronomy 4:10-14*.

Deuteronomy 5:1, 2

God's Covenant At Horeb To Be Renewed In The Last Days

“And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb.”
–*Deuteronomy 5:1, 2*.

“God's favor toward Israel had always been conditional on their obedience. At the foot of Sinai, the hosts of Israel had entered into covenant relations with God . . . And when, a few days afterward, God's law was spoken from Sinai [Horeb], and additional instruction in the form of statutes and judgments was communicated through Moses, the Israelites with one voice again promised, ‘All the words which the Lord hath said will we do.’ Exodus 24:3. Moses was inspired to utter a prophecy outlining the sure result of apostasy. Plainly he traced the evils that would result from a departure from the statutes of Jehovah . . . In the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed.” –Ellen G. White, *The Review and Herald*, “A Door of

Hope", February 19, 1914, and concluded February 26, 1914. [Emphasis in brackets supplied.]

Deuteronomy 5:27-31

After Fearing God's Voice, The Hebrews Are Sent To Their Tents, And The Statutes Are Given To Moses "Directly From The Lips Of Christ"

"Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it." —*Deuteronomy 5:27-31*.

“**T**he Lord has plainly specified the duty of those He has created ... The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: ‘Thou art an holy people unto the Lord thy God . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.’ . . . These words came directly from the lips of Christ. He was just as verily the Redeemer of His people then as He was when He came to our world in human form.” —Ellen G. White, *The Review and Herald*, June 6, 1899.

Malachi 4:4-6

The Elijah Message Involves God's Statutes And Applies To Parents And Ministers

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” —*Malachi 4:4-6*.

“The light esteem in which the law of God is held, even by religious leaders, has been productive of great evil. The teaching which has become so widespread, that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people. Those who seek to lessen the claims of *God's holy law* are striking directly at the foundations of the government of families and nations. Religious parents, failing to walk in His statutes, do not command their household to keep the way of the Lord. The law of God is not made the rule of life . . . A reformation in this respect is needed—a reformation

which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households.” –Ellen G. White, *Patriarchs and Prophets*, page 143.

Deuteronomy 6:1, 2, 8

"Bind Them [Statutes] For A Sign Upon Thine Hand, And . . . As Frontlets Between Thine Eyes"

“Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” –*Deuteronomy 6:1, 2, 8.*

Deuteronomy 28:1, 2, 15, 45

God's Blessings And Curses Are Conditional Upon Keeping God's Statutes

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. . . . But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. . . . Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.” –*Deuteronomy 28:1, 2, 15, 45.*

Hebrews 7:5

“Tithes” Are Not Part Of The 10 Commandments. Which “Law” Is Paul Describing Below?

“And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.” –*Hebrews 7:5.*

Numbers 18:21-23

Tithing Is A “Divinely Ordained” Statute & Part Of God’s Moral Law

“And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity:

it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.” –Numbers 18:21-23.

“**T**he tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His, and this claim was recognized and honored. Abraham paid tithes to Melchizedek, the priest of the most high God. Genesis 14:20. Jacob, when at Bethel, an exile and a wanderer, promised the Lord, 'Of all that Thou shalt give me I will surely give the tenth unto Thee.' Genesis 28:22. As the Israelites were about to be established as a nation, the law of tithing was REAFFIRMED as one of the divinely ordained statutes upon obedience to which their prosperity depended.” –Ellen G. White, *Patriarchs and Prophets*, page 525 [Emphasis supplied.]

Genesis 26:5

God's Statutes Were Kept By Abraham 430 Years Before The Ceremonial Law Was Given To Moses

“Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” –Genesis 26:5.

Leviticus 3:17

The Prohibition Against Fat And Blood Is A Statute

“It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.” –Leviticus 3:17.

Thousands who profess to believe the Scriptures, are confused on the health message because they do not understand God's statutes.

“In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have been incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.” –Ellen G. White, *The Great Controversy*, page 582.

Leviticus 10:9

The Prohibition Against Drinking Alcohol Is A Statute

“And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: ***it shall be a statute for ever*** throughout your generations.” –Leviticus 10:8, 9.

This statute was not only applicable to Aaron and the Levites; the Apostle Peter makes it clear that this statute is also applicable to us.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” –1 Peter 2:9.

Leviticus 10:10, 11

The Prohibition Against Eating Unclean Beasts Is A Statute

“And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.” –*Leviticus 10:10, 11.*

Genesis 7:2

Noah Was A Statute-keeper. He Brought The Clean Beasts By Seven, And The Unclean Beasts By Two

“Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.” –*Genesis 7:2.*

“The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored . . . For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished . . . The sacred statutes which Satan has hated and sought to destroy, will be honored throughout a sinless universe.” –Ellen G. White, *Patriarchs and Prophets*, page 342.

Leviticus 23:1-3

The Sabbath Is The First Of God's Feasts. If We Nail The Feasts To The Cross, We Must Also Nail The Sabbath!

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.” –*Leviticus 23:1-3.*

Churches And Nominal Adventists Will Be Enraged, As The Sabbath Is Proclaimed More Fully!

“And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth.” –Ellen G. White, *Early Writings*, page 33.

Leviticus 23:6-8, 14, 15, 21, 27, 31, 34-36, 41

God Says Four Times That His Feasts Are Statutes For Ever!

“On the fifteenth day of the same month is the feast of unleavened bread . . . In the first day ye shall have a holy convocation. . . in the seventh day is a holy convocation. . . And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And

ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf; seven sabbaths shall be complete. . . . and ye shall proclaim on the selfsame day, *that it may be an holy convocation* unto you: ye shall do no servile work *therein: it shall be a statute for ever* in all your dwellings throughout your generations. . . . Also on the tenth day of this seventh month there shall be a *day of atonement*: it shall be a *holy convocation* unto you. . . . Ye shall do no manner of work: *it shall be a statute for ever* throughout your generations in all your dwellings. . . . The fifteenth day of this seventh month shall be the *feast of tabernacles*. . . . on the first day shall be a *holy convocation*. . . . on the eighth day shall be a *holy convocation*. . . . And ye shall keep it a feast unto the LORD seven days in the year. *It shall be a statute for ever* in your generations: ye shall celebrate it in the seventh month.” –*Leviticus 23:6-8, 14, 15, 21, 27, 31, 34-36, 41.*

The Following 3 Commands Have Never Been Changed!

Exodus 23:14-17

“*Three times thou shalt keep a feast unto me in the year.* . . . Thou shalt keep the feast of unleavened bread. . . . the feast of harvest . . . and the feast of ingathering, which is in the end of the year. . . . *Three times* in the year all thy males shall appear before the Lord GOD.”

Exodus 34:18-23

“The feast of unleavened bread shalt thou keep. . . . And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. *Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.*”

Deuteronomy 16:16

“*Three times in a year shall all thy males appear before the LORD thy God* in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.”

“The Lord Does Not Repeat Things That Are Of No Great Consequence.”

In Leviticus 23, God refers four times to His feasts or holy convocations as “statutes for ever in all your dwellings throughout your generations” (verses 14, 21, 31, 41), and commands in three different places (Exodus 23:14-17, Exodus 34:18-23 and Deuteronomy 16:16), that we observe them.

“*The Lord does not repeat things that are of no great consequence.*” –Ellen G. White, *Manuscript Releases*, Volume 8, page 413.

“Come Now, And Let Us Reason Together.”

God’s “statutes” were kept by Noah before the flood, and by Abraham 430

years before the ceremonial law was given to Moses; tithing is a “divinely ordained statute;” the prohibition against eating fat or blood is a statute; the prohibition against drinking fermented wine is a statute; and the prohibition against eating unclean meats is a statute.

As God's last generation, we now realize that His feasts are also statutes, and we come to the conclusion that they were nailed to the cross.

Aren't we behaving like Protestants who claim that only nine of the ten commandments are binding? If the statutes were nailed to the cross, should we stop tithing? Should we start disobeying the health reform? Why treat the feasts any different? They are nothing more than Camp meetings at God's appointed times.

“In The Time Of The End Every Divine Institution Is To Be Restored.”

“In the time of the end every divine institution is to be restored. The breach made in the law at the time the sabbath was changed by man, is to be repaired.” –Ellen G. White, *Prophets and Kings*, page 678.

The context of the above is applicable to the Sabbath. However, notice below that God's statutes are also “divine.”

“To discover his defects, he must look into the mirror of the divine statutes.” –Ellen G. White, *Spirit of Prophecy*, Volume 4, pages 297, 298.

“The law of tithing was reaffirmed as one of the divinely ordained statutes upon obedience to which their prosperity depended.” –Ellen G. White, *Patriarchs and Prophets*, page 525.

If God's Feasts Were Nailed To The Cross, Why Did The Holy Spirit Descend On The Feast Of Pentecost, 50 Days After The Cross?

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind. . . . and they were all filled with the Holy Ghost.” –*Acts 2:1*.

Acts 3:19 declares that the final fulfillment of the outpouring of the Holy Spirit is yet in the future. It follows that that event will take place on the Feast of Pentecost.

25 Years After The Cross, Paul Kept The Feast Of Passover For Eight Days With His Converts?

“And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.” –*Acts 20:6*.

“At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them.” –Ellen G. White, *Acts of the Apostles*, pages 390, 391.

Zechariah 14:4, 5, 16-19 Prophesied That All The Wicked Would Be Destroyed During The Feast Of Tabernacles?

Context: Wicked Destroyed At Third Coming

Time: During The Feast Of Tabernacles

“And His feet shall stand in that day upon the mount of Olives . . . and the mount of Olives shall cleave in the midst thereof . . . and the Lord my God shall come, and all the saints with thee. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts . . . there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”
–Zechariah 14:4, 5, 16-19.

If we compare Zechariah 14 with 1 Thessalonians 4:16, 17, we recognize that Zechariah 14 is referring to the **Third Coming** of Christ, since at the Second Coming, in 1 Thessalonians 4, we meet the Lord in the air, and his feet never touch the earth.

When Jesus comes the second time, His saints are either alive on earth, or dead and waiting to be resurrected. The feet of Jesus will not touch the earth; the “dead in Christ will rise first,” and the righteous living will “meet the Lord in the air.” (1 Thessalonians 4:16, 17), but the wicked will be destroyed by the “brightness of His coming” (2 Thessalonians 2:8).

The Apostle John states that at the Second Coming, the righteous dead “lived and reigned with Christ a thousand years,” but the rest of the dead (the wicked dead), “lived not again until the thousand years were finished.” –Revelation 20:4, 5.

At the end of the thousand years, Christ returns a third time. At that time, He will come with all His saints that have lived with Him in heaven for one thousand years, and His “feet shall stand in that day upon the mount of Olives.” –Zechariah 14:4. In verse 5 Zechariah states, “and the Lord my God shall come, and all the saints with Thee.”

After the thousand years, John the Revelator saw the Holy City come down from heaven (Revelation 21:2). He then saw God's throne being set up in the Holy City here on earth, from where God will rule the Universe (Revelation 21:22-24).

In fulfillment of Jesus' promise, “Blessed are the meek: for they shall inherit the earth” (Matthew 5:5), the saints which have dwelt in heaven for one thousand years take their place inside the Holy City. At the same time, the wicked dead which are resurrected at the end of the thousand years (Revelation 20:5), along with Satan who has been bound, but is loosed at the end of the thousand years (Revelation 20:1-7), attempt to overtake the Holy City (Revelation 20:9).

"The Feast of Tabernacles . . . pointed forward to the great day of final ingathering . . . At that time the wicked will all be destroyed." –Ellen G. White, *Patriarchs and Prophets*, page 541.

Jesus said, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." –*Luke 21:20*. According to Zechariah 14:16, all the nations of the earth will come against Jerusalem just before the Lord destroys the wicked; this prophecy will be fulfilled both at the Second Coming, and at the Third Coming. The living wicked will be destroyed at the Second Coming, and all the resurrected wicked will take part in the second death (*Revelation 20:6*), at the Third Coming.

The saints are the only ones that are left of all the nations that came up against Jerusalem, since all the wicked were destroyed at the Second Coming. They have all assembled in the Holy City to keep the Feast of Tabernacles.

"Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." –*Zechariah 14:16*.

At the Third Coming, the second resurrection takes place for all the wicked (*Revelation 20:4, 5*); instead of keeping the Feast of Tabernacles, they will attempt to overtake the Holy City, and fire will come down from heaven and devour them (*Revelation 20:9*).

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." –*Zechariah 14:17-19*.

"The Feast of Tabernacles . . . pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed." –Ellen G. White, *Patriarchs and Prophets*, page 541.

Since the wicked are destroyed with the brightness of the Lord's coming according to 2 Thessalonians 2:8, it follows that the Second Coming MUST take place in the fall of the year, shortly before the Feast of Tabernacles commences!

"Well would it be for the people of God at the present time to have a Feast of Tabernacles." –Ellen G. White, *Patriarchs and Prophets*, pages 540, 541.

1 Corinthians 5:1, 7, 8

Why Did The Apostle Paul Write: "Therefore Let Us Keep The Feast"?

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. . . . Purge out therefore the old leaven, that ye may be a new

lump, as ye are unleavened. For even Christ our passover is sacrificed for us: **Therefore let us keep the feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

The Corinthian Church was blinded in their own sin. They were gathered together keeping the Feast of Unleavened Bread, knowing that there were those present who were in “open sin.” Paul rebukes them and explains that the removing of the leaven from the house for seven days during the feast (Exodus 12:19), symbolizes the removing of sin from the heart. He then admonishes them to “keep the feast,” not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

If God's Feasts Were Nailed To The Cross, Why Did Jesus Enter The Most Holy Place Of The Heavenly Sanctuary, More Than 1800 Years After The Cross, Precisely On The Feast Of The Great Day Of Atonement, On October 22, 1844?

“The tenth day of the seventh month, *the great Day of Atonement*, the time of the cleansing of the sanctuary, *which in the year 1844 fell upon the twenty-second of October*, was regarded as the time of the Lord’s coming.” –Ellen G. White, *The Great Controversy*, page 400.

If Jesus entered the holy of holies precisely on the Day of Atonement in 1844, then it follows that in fulfillment of Leviticus 16, when the work of atonement in the heavenly sanctuary has been completed, Jesus will also depart the most holy place on the Day of Atonement!

“*Now the event takes place foreshadowed in the last solemn service of the Day of Atonement.* When the ministration in the holy of holies had been completed . . . the scapegoat was presented alive before the Lord . . . Leviticus 16:21. In like manner, *when the work of atonement in the heavenly sanctuary has been completed*, then in the presence of God and heavenly angels and the hosts of the redeemed *the sins of God's people will be placed upon Satan*; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.” –Ellen G. White, *The Great Controversy*, page 658.

“*There are many who try to blend these two systems*, using the texts that speak of the *ceremonial law* to prove that the *moral law* has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. *The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood.* This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. *Then all the sacrificial offerings were to cease.* It is this law that Christ ‘took . . . out of the way, nailing to His cross.’ Colossians 2:14.” –Ellen G. White, *Patriarchs and Prophets*, page 365.

Do God's Feasts Point To Christ's Sacrifice On The Cross Or Beyond It?

"The Feast of Tabernacles . . . pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed." –Ellen G. White, *Patriarchs and Prophets*, page 541.

"Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks The feast of the harvest . . . celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering." –Ellen G. White, *Patriarchs and Prophets*, pages 540, 541.

Throughout this booklet, reference has been made to the published writings of Ellen G. White (1827-1915), not to prove God's statutes, since that proof must be made solely on the Word of God, but to expand our understanding of the topics covered.

On September 25, 1997, Paul Harvey, the popular radio personality, announced on his nationally syndicated program: "Women have been honored on American postage stamps for more than 100 years, starting with one woman who was not an American, Queen Isabella, in 1893. Since then, 86 women have been honored . . . But I can name an American woman author who has never been honored thus, though her writings have been translated into 148 languages; more than Marx or Tolstoy, more than Agatha Christie, more than William Shakespeare. Only now is the world coming to appreciate her recommended prescription for optimum spiritual and physical health."

Paul Harvey concluded, "Ellen White: You don't know her? Get to know her!" In 1986 the National Health Federation posthumously awarded Ellen White The President's Award for her uncanny medical insights. If you would like to know more about the life, ministry, and writings of Ellen White, please visit: www.ellengwhitetruth.com

Only The Ceremonial Law, With Its Sacrifices, Was Nailed To The Cross!

"'In the midst of the week He shall cause the sacrifice and the oblation to cease.' Daniel 9:27. In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease." –Ellen G. White, *The Desire of Ages*, page 233.

"The slaying of the Passover lamb was a shadow of the death of Christ." –Ellen G. White, *The Great Controversy*, page 399.

"As He now ate the Passover with His disciples, He put an end to the sacrifices which for four thousand years had been offered." –Ellen G. White, *Seventh-day Adventist Bible Commentary*, Volume 5, page 1139.

Contrary to popular belief that the sacrifices were instituted at the time of the Exodus from Egypt and were required only of the Hebrews, did you notice above that the sacrifices had commenced 4,000 years before Jesus died on the cross?

Immediately after the fall of man, but before the expulsion of Adam and Eve from the Garden, the Bible declares: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." –*Genesis 3:21.*

God made the coats but who killed the lamb? Adam and Eve had sinned by disobeying God, and the only way to atone for their sin was with the blood of the lamb which was sacrificed and that lamb represented Jesus Christ, for "without shedding of blood is no remission." –*Hebrews 9:22.*

“The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation. –Ellen G. White, *Patriarchs and Prophets*, page 68.

“But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin." –Ellen G. White, *Patriarchs and Prophets*, pages 68, 69.

“Twice God's covenant and His *statutes* had been rejected by the world. Both the people before the Flood and the descendants of Noah cast off the divine authority. Then God entered into covenant with Abraham, and took to Himself a people to become the depositaries of His law." –Ellen G. White, *Patriarchs and Prophets*, page 332.

“The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another.—fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place. . . . The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority.” —Ellen G. White, *The Review and Herald*, July 5, 1906.

“From eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was ‘kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith.’ Romans 16:25, 26. The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created.” —Ellen G. White, *The Signs of the Times*, December 15, 1914.

“As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation. This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. . . . Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.” —Ellen G. White, *Patriarchs and Prophets*, pages 370, 371.

“**A**nother compact—called in Scripture the ‘old’ covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the

'second,' or 'new,' covenant, because the blood by which it was sealed was shed after the blood of the first covenant. . . . But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. . . . Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience . . . They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them' (Ezekiel 20:11; Leviticus 18:5); but 'cursed be he that confirmeth not all the words of this law to do them.' Deuteronomy 27:26. The new covenant' was established upon 'better promises'—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law." —Ellen G. White, *Patriarchs and Prophets*, pages 371, 372.

“When Christ on the cross cried out, 'It is finished,' the veil of the temple was rent in twain . . . This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God." —Ellen G. White, *Seventh-day Adventist Bible Commentary*, Volume 5, page 1109.

Hebrews 10:1-9 clearly reveals that only the "sacrifices" were nailed to the cross. The Jews were to offer the same burnt offerings, meat offerings, drink offerings and sacrifices on the Sabbath as on the feast days (*1 Chronicles 23:31; 2 Chronicles 2:4; 2 Chronicles 8:13; 31:3; Nehemiah 10:33; Isaiah 1:10-14; Ezekiel 45:17; Hosea 2:11*).

The lamb that was sacrificed represented Jesus the true Lamb of God. When Jesus died on the cross, we discontinued the offering of sacrifices, but have continued worshipping on God's holy Sabbath. Should we treat the feast days any different?

Only the animal sacrifices were to cease at the cross, not the appointed times for worship! Along with the seventh-day Sabbath, the feasts are also part of the "times and laws" that the "little horn" in Daniel 7:25 would "think to change."

Daniel 7:25

What Is Meant By "Times" In The King James Version?

"Think to change the times [of sacred feasts and holy days] and the law."

Daniel 7:25 (*Amplified Bible*)

"Thinking to change the feast days and the law." Daniel 7:25 (*The New American Bible*)

"Change the set times and the law." Daniel 7:25 (*New International Version*)

"He will try to change their religious laws and festivals." Daniel 7:25 (*Good News Bible*)

God's Feasts Are Nothing More Than Camp Meetings At God's Appointed Times!

"A great work is to be accomplished by our camp meetings. The Lord has specially honored these gatherings, which He has called 'holy convocations.'"
—Ellen G. White, *Testimonies For The Church*, Volume 6, page 70.

The words "holy convocation" or "holy convocations" are only mentioned eighteen times in the Bible. In each instance, it specifically refers to one of God's feasts.

A camp meeting cannot be termed a "holy convocation," unless it is held at God's appointed times!

Please read the 39 pages in Volume 6 of the *Testimonies for the Church*, beginning at page 31 and entitled, "*The Camp Meeting*." Then read the 15 pages that follow entitled, "*After the Camp Meeting*." She spoke so much on this subject that in the Index to the Writings of Ellen G. White, you will find 16 different sub-headings under Camp Meeting.

Why Did Ellen G. White Admonish Us: "Come, Brethren And Sisters, To These Sacred Convocation Meetings, To Find Jesus. He Will Come Up To The Feast"?

"God gave directions to the Israelites to assemble before Him at set periods, in the place which He should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed upon them. At these special seasons they were to bring gifts, freewill offerings, and thank offerings unto the Lord, according as He had blessed them . . . Besides these special religious feast days of gladness and rejoicing, the yearly Passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of His requirements, He would bless them in all their increase and in all the work of their hands. God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation. . . . Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to

find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done. These camp meetings are of importance . . . Let all who profess to believe the truth respect every privilege that God offers them to obtain clearer views of His truth, of His requirements, and of the necessary preparation for His coming.” –Ellen G. White, **Chapter Title, “Convocations,”** *Testimonies For The Church*, Volume 2, pages 573-576.

There are dozens of verses in the Bible and in Psalm 119 alone that include the words, “commandments,” “statutes” and “judgments” in the same verse. There are those who declare that God’s prophets used these words interchangeably, but this is an insult to the Holy Spirit who inspired them.

After hearing God proclaim the Ten Commandments, the Israelites feared for their lives and asked Moses to speak to God on their behalf (Exodus 20:19-21.)

“And the people stood afar off, and Moses drew near unto the thick darkness where God was.” –*Exodus 20:21*. Have you ever wondered what took place, that very same day, when Moses was with God in that thick darkness? God’s answer to Moses follows:

“Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.” –*Deuteronomy 5:30, 31*. Please notice below, Mrs. White’s commentary on the above two verses.

“Such were the sacred precepts of the Decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. . . . The people of Israel were overwhelmed with terror . . . The multitude cried out to Moses, ‘Speak thou with us, and we will hear: but let not God speak with us, lest we die.’ . . . The people, however, remained at a distance, gazing in terror upon the scene, while Moses ‘drew near unto the thick darkness where God was.’ The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God’s ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people. The first of these laws related to servants. . . . The rights of widows and orphans were specially guarded, and a tender regard for their helpless condition was enjoined. . . . The taking of usury from the poor was forbidden . . . Respect for magistrates and rulers was enjoined . . . Calumny and slander were prohibited, and acts of kindness enjoined, even toward personal enemies. Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble

before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, 'Ye shall be holy men unto Me'—worthy to be acknowledged by a holy God. These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God's promises to Israel." —Ellen G. White, *Patriarchs and Prophets*, pages 309-311.

“Moses wrote these judgments and statutes from the mouth of God while he was with Him in the mount. If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The definite directions which the Lord gave to Moses in regard to the duty of His people to one another, and to the stranger, are the principles of the ten commandments simplified and given in a definite manner, that they need not err.” —Ellen G. White, *Spirit of Prophecy*, Volume 1, page 265.

“The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep His people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law.” —Ellen G. White, *The Review and Herald*, May 6, 1875.

“God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to His commandments, His statutes, and His laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life.” —Ellen G. White, *The Review and Herald*, October 9, 1894.

“ ‘Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.’ Deuteronomy 7:11. . . . The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time.” —Ellen G. White, *The Review and Herald*, April 25, 1907.

What Did Ellen G. White Mean When She Wrote: “The National Festival Of The Jews Was To Pass Away Forever”?

“Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate

the Passover with His disciples, He instituted ***in its place*** the service that was to be the memorial of His great sacrifice. *The national festival of the Jews was to pass away forever.* The service which Christ established was to be observed by His followers in ***all lands*** and through all ages." –Ellen G. White, *The Desire of Ages*, page 652.

Please notice above the words "in its place." Now compare this statement with the following reference, and notice that what passed away was the Passover day—which was celebrated on the 14th day of the first month and which was replaced by the Lord's Supper—and not the seven days' feast of unleavened bread which immediately followed.

"On the ***fourteenth day*** of the month, at even, the ***Passover*** was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and ***pointing forward to the sacrifice*** that should deliver from the bondage of sin. *When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the ***Passover*** had been a type. *The Passover was followed by the seven days' feast of unleavened bread.* The first and the seventh day were days of holy convocation." –Ellen G. White, *Patriarchs and Prophets*, page 539.*

The first month of God's calendar was originally called Abib (Exodus 23:15.) During the reign of Queen Esther, it was changed to Nisan (Esther 3:7.)

"In the ***fourteenth day*** of the ***first month*** at even is the Lord's Passover. And on the ***fifteenth day*** of the same month is the feast of unleavened bread unto the Lord: ***seven days*** ye must eat unleavened bread." –*Leviticus 23:5, 6.*

The Passover day, along with the Feast of Unleavened Bread, lasted eight days. This is why Mrs. White, commenting on Acts 20:6, states: ***"At Philippi*** Paul tarried to keep the Passover . . . The Philippians were the most loving and truehearted of the apostle's ***converts***, and during the ***eight days of the feast*** he enjoyed peaceful and happy communion with them" (*Acts of the Apostles*, pages 390, 391)

In Luke 22:1 we read that the Feast of Unleavened Bread was also called the Passover. The 14th day of the first month was NOT a holy convocation. Only the 15th and the 21st days of the month—the first and last days of the Feast of Unleavened Bread—were holy convocations (Leviticus 23:5-8.)

Nisan 14	Passover
Nisan 15	<i>Holy Convocation</i> [First Day of Feast.]
Nisan 16	Second day of the feast
Nisan 17	Third day of the feast
Nisan 18	Fourth day of the feast
Nisan 19	Fifth day of the feast
Nisan 20	Sixth day of the feast
Nisan 21	<i>Holy Convocation</i> [Last Day Of Feast.]

The statement, “the national festival of the Jews was to pass away forever,” does not do away with the feast, but only with the sacrifice on the day of Passover, which was replaced by the Lord's Supper, and which should be observed more frequently than the annual Passover.

“The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt.” –Ellen G. White, *Seventh-day Adventist Bible Commentary*, Volume 6, page 1090.

It was the Lord's Supper, which Paul observed at Philippi on the fourteenth of Nisan in place of the Passover. He then continued to observe the Feast of Unleavened Bread for seven days; thus he kept the eight-day feast! Now let's read again the reference quoted earlier:

“Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.” –Ellen G. White, *The Desire Of Ages*, page 652.

Since the Lord's Supper—which is part of the eight-day Feast of Unleavened Bread—“was to be observed by His followers in all lands,” then we can be certain that we do not need to travel to Jerusalem to keep these feasts. This is why Acts 20:6, and Mrs. White's commentary on the same, states that Paul kept the eight-day feast with his converts at Philippi.

“The Types Which Relate To The Second Advent Must Be Fulfilled At The Time Pointed Out In The Symbolic Service.”

“Attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. The slaying of the Passover lamb was a shadow of the death of Christ. . . . These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, ‘the first fruits of them that slept,’ . . . In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.” –Ellen G. White, *The Great Controversy*, pages 399, 400.

Which Types Above "Relate To The Second Advent?"

Could Two Of Them Be The Feasts Of Pentecost And Tabernacles, Which Are Called Respectively The "Feast Of Harvest" And The "Feast Of Ingathering" (Exodus 23:16)?

"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines." –Ellen G. White, *That I May Know Him*, page 114.

Colossians 2:16, 17

What Did Paul Mean By: "Which Are A Shadow Of Things To Come?"

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

An interesting scene took place in the year 1957, when our pioneers found themselves compiling Volume 7 of the *Seventh-day Adventist Bible Commentary*. Using the writings of Mrs. White, they had done a fantastic job at explaining each of the verses in the volume, but they were surprised to find that Mrs. White, in her 70 years of ministry, and in the more than 2,000 visions that she was given, never received one ray of light, nor made a single declaration in reference to Colossians 2:16, 17.

They found themselves in a predicament. Before 1957, Protestants had used Colossians 2:16, 17 for more than 113 years to accuse Seventh-day Adventists of legalism in keeping the Sabbath holy. How could they now explain Paul's inspired statement, "which are a shadow of things to come," without the inspired writings of Mrs. White?

Our Church fathers nailed to the cross what they thought were "shadows," on the authority of ONE SINGLE STATEMENT from Albert Barnes, a *Presbyterian* commentator, quoted below. Since that Volume was published 61 years ago, this error has poisoned the minds of thousands of our pastors and leaders.

“On this passage Albert Barnes, *Presbyterian commentator*, well observes: ‘There is no evidence from this passage that he [Paul] would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to teach that one of the commandments had ceased to be binding on mankind. . . . He had his eye on the great number of days which were observed by the Hebrews as festivals, as part of their ceremonial and typical law, and not to the moral law, or the ten commandments. No part of the moral law—no one of the ten commandments could be spoken of as ‘a shadow of good things to come.’” –*Seventh-day Adventist Bible Commentary*, Volume 7, page 206.

You will not find in the Scriptures or in the Spirit of Prophecy, a single declaration that the feasts of Jehovah are part of the Ceremonial Law. Protestants have used Colossians 2:16, 17 for more than 150 years to accuse Seventh-day Adventists of legalism. Now Seventh-day Adventists are using the same texts to accuse feast-keepers of legalism. It is impossible to understand Colossians 2:16, 17 without understanding God's feasts. No wonder Mrs. White admonished us as follows:

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.” –Ellen G. White, *The Review and Herald*, December 20, 1892.

Colossians 2:16, 17

What Did Paul Mean By “HOLYDAY”?

Paul, under inspiration, used the word “holyday” not holidays; there is a tremendous difference! The word “holiday” is not found in the King James Version. It is man-made; it refers to Christmas, Thanksgiving, New Year’s Day, and the like.

Strong's Concordance assigns its number 1859 to “holyday” in Colossians 2:16; it defines it thus: “A festival:—feast, holyday.”

“Sabbath days,” in Colossians 2:16, refers to the weekly Sabbath, and “holyday,” refers to God's “holy convocations” in Leviticus 23. As previously noted above, these are “statutes” which are part of God's moral law and “binding upon men in every age as long as time should last.”

Colossians 2:16, In Four Other Versions, Makes This Clear

“Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths.” –*New King James Version*.

“Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.” –*New International Version*.

“Therefore let no one sit in judgment on you in matters of food and drink, or with regard to a feast day or a new moon or a Sabbath.” –*The Amplified Bible*.

“Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.” –*New American Standard*.

When we study Colossians 2:6-17 in context, it is clear that the Colossian church was backsliding and being deceived by false teachers.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” –*Colossians 2:6, 8*.

Paul's epistle to the Colossians makes it evident that false teachers were judging what the Colossians were eating or drinking during their observance of these feast days. Like the Galatians, the Colossians had not observed God's feast

days before becoming Christians. After starting to observe God's feasts, false religious teachers began to condemn and criticize their substitution of the Lord's supper, namely, unleavened bread and unfermented wine, for the sacrificial offerings.

"Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." –*Colossians 2:16*.

Please notice above that the word "is" is italicized in the King James Version showing that it was added by the translators. Paul is trying to tell us: "No one (none of these false teachers) is to judge you in respect of a holyday, new moon, or of the Sabbath. "The reality—the substance, the solid fact of what is foreshadowed, the body of it—belongs to Christ." –*The Amplified Bible*, 1964 Edition.

"T*he greatest difficulty Paul had to meet arose from the influence of Judaizing teachers.* These made him much trouble by causing dissension in the church at Corinth. *They were continually presenting the virtues of the ceremonies of the law*, exalting these ceremonies above the gospel of Christ, *and condemning Paul because he did not urge them upon the new converts.*" –Ellen G. White, *Selected Messages*, Volume 1, page 236.

Jesus is the head of the Church (*Colossians 1:18*). What His people eat and drink on the Sabbath day and the feast days, such as unleavened bread and unfermented wine, are not to be judged by the world, but by the body of Christ.

These days prophetically point forward, and reveal more fully God's plan of salvation; as we observe them as commanded, we will better understand God's will for us.

Paul showed them by personal example and by the Scriptures how and when they should observe the feast days and the Sabbath. He then warned and instructed them by saying: "As ye have therefore received Christ Jesus the Lord, so walk ye in him . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." –*Colossians 2:6, 8*.

Galatians 4:10

What Did Paul Mean By "Ye Observe Days, And Months, And Times, And Years?"

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." –*Galatians 4:8-10*.

It is important to notice that the Galatians were Gentile Christians and were in the process of backsliding toward heathenism. Notice that Paul says: "When ye knew not God..."

These Gentile Christians learned about God's feast days for the first time

through the efforts of Paul and the early Church. After fully realizing that God had ordained and commanded feast days to be observed, they had turned back to their old religious days, months, times and years. It is in this context that Paul addresses them in Galatians 4:8-10.

Paul could not have been referring to God's feast days when he said, "ye observe days and months, and times, and years," because God never commanded as holy any "months" or "times." On the contrary, God condemned the observance of times. "There shall not be found among you any one that . . . useth divination, or an observer of times." –*Deuteronomy 18:10*.

God's Feasts Were Kept By Christians Until A. D. 325 At The Council Of Nice

Mrs. White wrote 40 years before her death that God's "statutes were explicitly given to guard the ten commandments." It is a historical fact that the Apostolic Church kept God's feasts for 325 years after the cross. It was not until the Council of Nice, in A.D. 325, that God's feasts were replaced by pagan feasts. Once the "guards" were down, the Catholic Church, in A.D. 364, at the Council of Laodicea, enacted the first Sunday Law.

"In 325 the Council of Nice was held . . . Great disputes had arisen as to the time of celebrating Easter. Moreover, the Church was not fully established, many Christians being still simply Jewish sectarians. A new rule was therefore made, which, while still keeping Easter dependent on the moon, prevented it from coinciding with Passover. . . . Under the reign of Constantius (337-361) the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment. . . . The persecutions under Constantius finally decided the patriarch, Hillel II. (330-365), to publish rules for the computation of the calendar, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period and the consequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation. This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, fixed the celebration of the Jewish feasts upon the same day everywhere." –*The Jewish Encyclopedia*, Volume 3, page 500.

THE TIME APPOINTED

A careful examination of the Scriptures reveals that the most important Biblical events of the past have taken place at God's "appointed times," also described in the Scriptures as "the time appointed."

Isaac was born at "the time appointed." –*Genesis 18:14*. The exodus from Egypt took place at "the time appointed." –*Exodus 23:15*. The Lord's pestilence, which destroyed 70,000 Hebrews because of David's disobedience, took place at "the time appointed." –*2 Samuel 24:15*. The "last end of the indignation" takes place at "the time appointed." –*Daniel 8:19*. The 70 weeks prophecy and the

2300-day prophecy of Daniel 8:14 and 9:25-27 were fulfilled at “the time appointed.” —*Daniel 10:1*.

As we begin to understand God’s “appointed times,” we realize that the final Biblical events will also take place at “the time appointed.” Chapter 11 of Daniel contains a “dual” test, which must be met by the king of the North as he persecutes God’s people before the return of Jesus. Verses 27, 29 and 35 of the eleventh chapter of Daniel declare that the persecution of God’s people must commence, and must end, at “the time appointed.”

“**T**he end shall be at the *time appointed*. . . . At the *time appointed* he shall return. . . . and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. . . . And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for *a time appointed*.” —*Daniel 11:27-35*.

The prophet Habakkuk was directed: “Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an *appointed time*, but at *the end* it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” —*Habakkuk 2:2, 3*.

Daniel 11 Revisited

Strong’s Concordance assigns its #4150 to the word “appointed,” in Daniel 11:27, 29 and 35 quoted earlier. Strong’s defines it thus: “an appointment, i.e. a fixed time or season; *spec. a festival*.”

As we now read the Scriptures and find the “time appointed,” or the “appointed time,” we realize that God is speaking of His festivals.

Noah’s ark rested upon the mountains of Ararat on the second day of the Feast of Tabernacles, which commences on the fifteenth day of the seventh month.

“And the ark rested in the *seventh month, on the seventeenth day of the month*, upon the mountains of Ararat.” —*Genesis 8:4*.

“*At the time appointed* for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins.” —Ellen G. White, *The Great Controversy*, page 486.

Once we understand what is meant by “the time appointed,” and know the days of the months upon which God’s festivals take place, we will recognize that the most important Biblical events of the past have also taken place during God’s “festivals,” although the phrase itself is not mentioned in the Scriptures describing the events. Some of the most important ones follow:

“The resting of Noah’s ark upon the mountains of Ararat.” —*Genesis 8:4*.

“The crossing of the Jordan before the fall of Jericho.” —*Joshua 4:19; 5:10*. “The

bringing of the ark of the covenant into Solomon's temple." –2 Chronicles 5:3, 7, 14. "The revival and temple worship restored under Hezekiah." –2 Chronicles 30:1, 2, 5; 35:18. "The confirmation by Darius of the decree of Cyrus to restore and rebuild Jerusalem." –Ezra 6:1-20. "The restoration of worship and preparation to rebuild the temple at Jerusalem." –Ezra 3:6; Nehemiah 8:2. "The first cleansing of the Temple by Jesus." –John 2:13-16. "The crucifixion of Jesus Christ." –John 19:14. "The outpouring of the Holy Spirit on the day of Pentecost." –Acts 2:1. "The siege of Jerusalem in A.D. 66, and the destruction of Jerusalem in A.D. 70, " both took place at "appointed times."

"Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that . . . are entirely new." –Ellen G. White, *Fundamentals of Christian Education*, page 473.

What Is The Purpose Of God's Feasts?

"As a means of education an important place was filled by the feasts of Israel. In ordinary life the family was both a school and a church, the parents being the instructors in secular and in religious lines. But three times a year seasons were appointed for social intercourse and worship . . . The journey to Jerusalem, in the simple, patriarchal style amidst the beauty of the springtime, the richness of midsummer, or the ripened glory of autumn, was a delight . . . As they journeyed, the experiences of the past, the stories that both old and young still love so well, were recounted to the Hebrew children. The songs that had cheered the wilderness wandering were sung. God's commandments were chanted, and, bound up with the blessed influences of nature and of kindly human association, they were forever fixed in the memory of many a child and youth. . . . By the devout in Israel, fully a month of every year was occupied in this way. It was a period free from care and labor, and almost wholly devoted, in the truest sense, to purposes of education." –Ellen G. White, *Education*, pages 41-43.

What Did James And Ellen White Write About God's Feasts?

"Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? . . . The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but that the prince of darkness rules and controls them. Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings?" –Ellen G. White, *Counsels To Parents, Teachers, and Students*, page 343.

"Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service? . . . Let the school and the church henceforth have festivals of rejoicing unto the Lord." –Ellen G. White, *Counsels To Parents, Teachers And Students*, page 371.

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came . . . In the

days of Christ *these feasts* were attended by vast multitudes of people from all lands The Lord saw that these gatherings were necessary for the spiritual life of His people *If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict!*" –Ellen G. White, *Testimonies For The Church*, Volume 6, pages 39, 40.

"This excellent meeting, with all its labor of preparation, anxiety, preaching, hearing, exhorting, confession of sins and want of Christ, its tears, deliverances, and joys, is now past. Those parents who brought their children to the meeting and saw them converted, and take the baptismal vow, are now glad that they brought them. Those who did not bring their children regretted their mistake. *These annual Feasts of Tabernacles are gatherings of the greatest importance;* and there should be a general turnout of all who may be benefited." –James White, *Signs of the Times*, June 8, 1876 [Quoted from: Ellen G. White, *The Lonely Years*, Volume 3, page 38.]

“The first Sabbath on our way we spent at Orleans and observed *the fast*. It was a day of great solemnity with us; we sought to *humble ourselves* before God, and with *brokenness of spirit and much weeping* we all prayed fervently that God would bless and strengthen us to do His will at the Conference." –Ellen G. White, *Testimonies For The Church*, Volume 1, page 593.

Notice the description of how the “fast” was observed. “We sought to *humble ourselves* before God, and with *brokenness of spirit and much weeping* we all prayed fervently.”

“The Day of Atonement . . . was not only a ceremonial sabbath but also a strict fast day (Leviticus 23:27-32).” –*Seventh-day Adventist Bible Commentary*, Volume 2, pages 106, 107.

The “fast” above spent at Orleans by Mrs. White, refers to the Day of Atonement (Leviticus 23:27), and is the same “fast” that the Apostle Paul refers to in Acts 27:9: “Now when much time was spent, and when sailing was now dangerous, because the *fast* was now already past, Paul admonished them.” Notice the commentary on Acts 27:9 below:

“The fast. Evidently the Day of Atonement, on the 10th day of the 7th month of the ecclesiastical calendar, Tishri . . . It was now probably the latter part of October, and severe storms were to be expected.” –*Seventh-day Adventist Bible Commentary*, Volume 6, page 445.

God Has Promised To Protect Our Property During Our Observance Of His Feasts!

“The people were surrounded by fierce, warlike tribes, that were eager to seize upon their lands; yet *three times every year* all the able-bodied men and all the people who could make the journey were directed to leave their homes and repair to the place of assembly, near the center of the land. *What was to hinder their enemies from sweeping down upon those unprotected households,* to lay them waste with fire and sword? What was to prevent an invasion of the land,

that would bring Israel into captivity to some foreign foe? God had promised to be the protector of His people. 'The angel of Jehovah encampeth round about them that fear Him, and delivereth them.' Psalm 34:7. While the Israelites went up to worship, divine power would place a restraint upon their enemies. God's promise was, 'I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. Exodus 34:24.' –Ellen G. White, *Patriarchs and Prophets*, page 537.

According To The Scriptures, How Are God's Feasts To Be Observed?

The Bible states: "Three times thou shalt keep a feast unto me in the year" (Exodus 23:14-17; Exodus 34:18-23; Deuteronomy 16:16.)

The first feast, *Unleavened Bread*, takes place in the spring and is observed for seven days. The second feast, *Pentecost*, takes place in the summer and is observed for one day. The third feast is composed of three feasts, all of which take place in the fall, and are observed for ten days; *Trumpets*, one day; *Day of Atonement*, one day, and *Tabernacles*, eight days.

We will examine each feast in detail, but before we do so, we need to understand that God's calendar is different from ours.

AN UNDERSTANDING OF GOD'S CALENDAR IS NECESSARY TO CALCULATE THE TIMING OF HIS FEASTS

Feast-keepers recognize serious problems with the present-day Jewish calendar. The Apostolic Church kept God's feasts for 325 years after the cross. It was not until the Council of Nice, in A.D. 325, that the rabbis of Babylonia published rules for the computation of God's calendar contrary to the Biblical method.

"In 325 the Council of Nice was held . . . Great *disputes had arisen as to the time of celebrating Easter* . . . A new rule was therefore made, which, while still keeping Easter dependent on the moon, prevented it from coinciding with Passover." –*The Jewish Encyclopedia*, Volume 3, page 500.

The Hebrew lunar-solar calendar was given by God for all mankind, and the Jewish feasts were, in Biblical times, kept by observation of both the sun and the moon.

"God said, let there be lights in the firmament of the heaven to divide the day from the night; and let THEM be for signs, and for seasons, and for days, and years." –*Genesis 1:14*.

Notice above that "let THEM" is not a "singular" source of light. At creation, God appointed these two heavenly bodies to determine the weekly Sabbaths and His holy days.

Strong's Concordance assigns its #4150 MOED to the word "seasons" in Genesis 1:14 and defines it thus: "an appointment, i.e. a fixed time or season; spec. a festival."

Strong's also assigns its #4150 MOED to the word "seasons" in Psalms

104:19, and to the word “feasts” in Leviticus 23. “He appointed the moon for seasons.” –*Psalms 104:19.*

“Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. . . . These are the feasts of the Lord . . . These are the feasts of the Lord. . . . And Moses declared unto the children of Israel the feasts of the Lord.” –*Leviticus 23:2, 4, 37, 44.*

SIGNS, SEASONS, DAYS & YEARS (Genesis 1:14)

“Signs” apply to astronomical events such as eclipses or blood moons. “Seasons,” as noted above in Strong’s, applies to His holy feasts. “Days” are marked out by the sun. “Years” are marked after 12 moon cycles have passed, and the earth has gone through four seasons of weather changes, marked with the sun by four distinct tilts of the earth called “equinoxes” and “solstices.”

5 REASONS WHY WE CANNOT START THE YEAR BY RELYING ON THE WAVE SHEAF

The Israelites left Egypt in the month of Abib (*Exodus 13:4*) “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” –*Exodus 12:2.* After the exile, the month Abib was called Nisan (*Nehemiah 2:1*.)

Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April.” –Ellen G. White, *Patriarchs and Prophets*, page 537.

A sheaf of grain was to be offered as firstfruits during the Feast of Unleavened Bread (Lev. 23:10-14), after which the new crop of barley could be eaten. Thus, the middle of Abib must not be too early for the beginning of barley harvest, the earliest grain that ripened in Palestine. And further, it must not be too late for the Feast of Weeks (Pentecost) to come during the Wheat harvest, seven weeks later, for the latter feast was called “the firstfruits of wheat harvest” (Ex. 34:22; Lev. 23:15-17; Deut. 16:9,10.)

Please note the following examples which clearly show that the barley harvest CANNOT be used to establish the first day of God’s sacred year:

1. God gave Adam the lunar-solar calendar in Genesis 1:14. In Genesis 2:5 we read: “The Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground.” Although we do not know the years between creation and the fall of Adam, during that period of time, everything was perfect. There were no seasons, heat nor cold, and Adam and Eve lived naked in the garden (Gen. 3:8-11.) “If there was not a man to till the ground,” how could Adam rely on the barley harvest to determine the start of God’s sacred year?
2. What about Noah during the flood? How did he know that it was the first day of the first month (Gen. 8:13), without a barley harvest? It’s obvious he started the year by following the lunar-solar calendar and the vernal equinox! “I am the Lord, I change not.” –*Malachi 3:6.*

3. In Leviticus we are told to let the land rest every 7 years (Lev. 25:4.) In Leviticus 25:8-12, we are told that on the 49th year the land is to rest, and it must rest also on the 50th year being a jubilee year. As a result, no grain was to be planted. If God's people had depended on the barley harvest, they could have never discerned the start of God's sacred year!
4. The Hebrews wandered in the "wilderness desert" for 40 years, and yet kept a careful record of the months and years without consulting the barley harvest!
5. Barley is not reliable because it ripens faster near the equator than in colder areas further away from the equator; it also ripens faster in the valleys of Israel than on the mountain tops.

BEFORE OR AFTER THE EQUINOX

The Bible simply does not support starting God's sacred year when the barley ripens, but by the first new moon "after" the Vernal Equinox, which marks the commencement of the "season" (Gen. 1:14) of Spring, causing the Sun to return, and the green ears to grow and ripen.

"In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians), the law ordained that we should . . . slay . . . the Passover." –Josephus, *Antiquities of the Jews*, 3.10.5.

The vernal equinox is still called "The First of Aries," because in 150 B.C. when Ptolemy first mapped the constellations, Aries lay in that position.

As a result of inferences derived from non-Biblical information such as Josephus, many argue that the month in which Passover takes place is determined from the New Moon "nearest" to the Vernal Equinox in the Northern Hemisphere.

The "nearest" visible crescent to the Vernal Equinox still leaves the question open as to whether the first visible crescent of the month in which Passover falls is "before" or "after" the Vernal Equinox.

If God's sacred year could start with the first visible crescent "before" the Vernal Equinox, then it would be starting as the year was "coming to a close." It's not logical for Spring, the first "season," which commences after the Vernal Equinox, to start after God's sacred year has already started.

The Passover lamb was sacrificed in the first month (Exodus 12:1-7.) "And the Lord spake unto Moses . . . saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you." –*Exodus 12:1, 2*.

Note what happens if we substitute "month" by "new moon." "And the Lord spake unto Moses . . . saying, This "new moon" shall be unto you the beginning of "new moons": it shall be the first "new moon" of the year to you."

"It was later in this period that eyes turned to October 22, which, according to the Karaite reckoning, would be the exact time for the fulfillment of the prophecy of Daniel 8:14." –Ellen G. White, *The Early Years*, Volume 1, page 50. Why were our pioneers so impressed with the Karaites?

“Karaites. . . . The accepted meaning of the name of the sect —Kara'im, Ba'alei ha-Mikra (*‘people of the Scriptures’*)—is assumed to imply the main characteristic of the sect, *the recognition of the Scriptures as the sole and direct source of religious law*, to the exclusion of the Oral law.” —*Encyclopaedia Judaica*, 1971 Edition, Volume 10, page 762.

“Now there is a dispute between the Rabbinical, and the Caraites Jews, as to the correct time of commencing the year. The former are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculation, and commence with the first day of the new moon *nearest* the vernal equinox, when the sun is in Aries. The Caraites Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon *nearest* the barley harvest in Judea; and which is one month later than the Rabbinical year. The Jewish year of 1843 A.D., as *the Caraites* reckon it in accordance with the Mosaic law therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April, when 1843 and the 2300 days, according to their computation, will expire. But according to the *Rabbinical Jews*, it began with the new moon the first of last April, and will expire with the new moon in the month of March next.” —*Signs of the Times*, June 21, 1843, p. 123.

But our pioneers did not take into consideration one “third” group, the Karaites in the Land of Shine’ar (Babylonia), which used the lunar-solar calendar of Genesis 1:14 and follow the first new moon *after* the vernal equinox alone, without having to search for the Abib at all.

“Jewry is divided on that point [i.e., on the method of declaring the advent of the crucial month of *Nisan*] into three differing groups [sums up Levi ben Yefeth, the early eleventh-century Palestinian *Karaite jurist*]. ***The first group***, comprising the majority community, are the Rabbanites, the followers of the *mōlad* [=the precalculated birth of the New Moon], who are acting [in this matter] on the basis of computation. This is close to *al-i’tidāl* [=the equinox], i.e., the time when the sun enters the Constellation of the Ram [= Aries]. And they do not search for the *abib* [i.e., for the ripened barley] in conjunction with the beginning of their calendar-year. Thus it may happen that at one time the barley will mature prior to their [vernal] New Year, while another time it will tarry and appear later. ***The second group*** consists of people in the Land of Shine’ar [= Babylonia] from among *our brethren the Karaites*. *They follow the [computation of the vernal] equinox alone*; yet, they stipulate certain conditions which are different from those stipulated by the Rabbanites. This is why we have listed this group as separated from the Rabbanites. . . . *Now, this second group does not inquire, nor search, for the abib at all; [its members simply] wait and do [the proclamation of Nisan] when the sun reaches the Constellation of the Ram. . . .* The adherents of ***the third group*** [i.e., the Palestinian-oriented Karaites] observe [the New Year] on the strength of *abib* alone and they do not investigate [the position of] the sun

at all.” –Zvi Ankori, *Karaites In Byzantium*, 1959 Edition, pages 303, 304.

It's important to recognize how the Karaites in Babylonia came into being. In 605 B.C. king Nebuchadnezzar of Babylon accepted the surrender of Jerusalem and took Jewish hostages, among whom were Daniel and his three friends, “children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's place and whom they might teach the learning and the tongue of the Chaldeans (Dan 1:1-4.)

In 597 B.C., Nebuchadnezzar again turned his attention toward Judah. He sent king Jehoiachin of Judah captive to Babylon with 10,000 of his most distinguished citizens, among whom was the prophet Ezekiel (Eze 1:1, 2; 33:21), and made Jehoiachin's uncle, Zedekiah, king of Judah. In this second deportation, Nebuchadnezzar took “all the princes, and all the mighty men of valor . . . and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land” (2 Ki 24:8-15.)

When Zedekiah several years later rebelled against Nebuchadnezzar the Babylonians returned in 586 B.C. and destroyed Jerusalem, “burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. . . but the captain of the guard left of the poor of the land to be vinedressers and husbandmen” (2 Ki 25:9-12.)

In other words, the third group of Karaites discussed above, the Palestinian-oriented Karaites, were made up from the “poorest sort of the people of the land” (2 Ki 24:8-15.) They were “vinedressers and husbandmen,” and had no other choice but to search for the barley harvest to determine the commencement of God's sacred year. It was in Babylon that the Jews began to forge their character as a people. It was there that Judaism was born, and the Karaites of Babylonia followed the Biblical lunar-solar calendar (Gen 1:14) and proclaimed Nisan 1 on the first new moon after the vernal equinox.

In 1984, Abba Eban, a citizen of Israel, educated in England, by training a scholar of history and language, a member of Israel's parliament and a former Israeli Ambassador to the United States, hosted the monumental nine-part series entitled: HERITAGE, *Civilization and the Jews*, spanning three millennia of Jewish history and culture, and winner of the coveted Peabody Award. Abba Eban describes what took place in Babylon this way:

“Thousands were exiled from Judah to Babylon, the land of their conquerors. It could have been the end of the Jewish story, but instead it was only the beginning . . . The exile had sent the Jews all over the near East, to Egypt and Asia Minor, but principally to Babylonia and there they settled . . . Babylonia was the direct heir of ancient Mesopotamia where laws had first been codified, and time divided into hours and minutes. In Babylonia there were linguists, mathematicians, astronomers and physicians . . . It was here in Babylon that they

began to forge their character as a people. It was here that Judaism was born."
 –Abba Eban, HERITAGE, *Civilization and the Jews*, Episode 2, The Power of the Word, 1984 Edition.

After much study in 1843 and 1844, our pioneers rejected the “Rabbinical” commencement of God’s sacred year with the first new moon *nearest* the vernal equinox, since the Jewish year in 1844 would have commenced for them with the new moon in the month of March, whereas the Palestinian-oriented Karaites commenced 1844 with the “new moon *nearest* the barley harvest” which was one month later.

There was as much controversy between these two Jewish groups back in the Middle Ages, as between the Pharisees and Sadducees of Christ’s day, only now the controversy centered in the *barley harvest versus the vernal equinox* as the basis for computing the commencement of the sacred year, for if this beginning month is not correctly timed, then every succeeding festival, including the Day of Atonement, is dislocated from its divinely appointed place.

As noted in the previous section: “5 Reasons Why We Cannot Start The Year By Relying On The Wave Sheaf,” God gave Adam the lunar-solar calendar in Genesis 1:14; Noah did not have a barley harvest to search for during the flood; no grain was to be planted during the Sabbatical year preceding the Jubilee year, and yet God’s feasts were kept during the Jubilee year without searching for the barley harvest; the Hebrews kept God’s feasts for 40 years in the “wilderness desert” without consulting the barley harvest; and barley ripens faster in the valleys of Israel than on the mountain tops.

In 1884, forty years after the 1844 disappointment, this 1500-year old conflict was put to rest by Mrs. White who, under inspiration declared:

“Anciently the year did not commence in mid-winter, as now, but at the first new moon after the vernal equinox.” –Ellen G. White, *The Spirit of Prophecy*, Volume 4, 1884 Edition, page 497.

But the conflict continues, and in 2018 there were some groups which celebrated the Passover meal (Nisan 14) on April 1st. In order to do so, they had to commence God’s sacred year using the new moon of March 17th, before the Vernal Equinox of March 20th. As a result, they started God’s sacred year in the Winter, instead of “after” the Vernal Equinox, which marks the commencement of the “season” (Gen. 1:14) of Spring, causing the Sun to return, and the green ears to grow and ripen.

God is not the author of confusion. Using the lunar-solar calendar mandated in Genesis 1:14, God’s sacred year, MUST start when the first “season” of the year starts, AFTER the Vernal Equinox.

“At the Exeter camp meeting in New Hampshire, a Millerite preacher, Samuel Snow, *electrified* his audience. He pointed out first, that according to

Ezra 7, the decree to rebuild Jerusalem that commenced the 2300 years, did not begin until the autumn of 457 B.C., therefore, the 2300 years would have to end in the autumn, not in the spring, but on what day in the autumn? From his study of the Jewish spring and autumn feasts in the book of Leviticus, Snow concluded that Jesus would appear on the tenth day of the seventh month. 'The very best evidence' [said Snow], 'indicates that the tenth day of the seventh Jewish month will occur on October 22, in 1844. Therefore, in less than three months, the Bridegroom will be here to take His waiting bride. Is it not time for us to hear the cry at midnight, 'Behold the Bridegroom cometh, go ye out to meet Him?' ” –Review & Herald Publishing Association, Adventist Heritage Video Series, *Keepers of the Flame*, Episode 3, The Great Expectation, copyright 1989. [Emphasis in brackets supplied].

“Snow . . . emphasized the tenth day of the Jewish seventh month, *Tishri*, the Jewish Day of Atonement, as the true ending date of the prophetic 2300 years. Later he set forth the specific day as Oct. 22, 1844, our calendar equivalent of the tenth day of the seventh month in that year according to the old *Karaite* Jewish calendar. . . . Snow's presentation was wholeheartedly received. But the prominent leaders elsewhere regarded his message with marked reserve. Nevertheless, the 'seventh month' message spread with seemingly irresistible power. Snow published the True Midnight Cry (four pages) at Haverhill, Massachusetts, on Aug. 22. It was filled with brief but convincing arguments. His preaching of the 'definite time' was soon taken up by hundreds of Millerite preachers, while Snow himself lectured continuously throughout the East. One by one the outstanding leaders joined in the swelling chorus.” –*Seventh-day Adventist Encyclopedia*, Second Revised Edition, page 620, Snow, Samuel S.

How could Samuel Snow be so sure that the Day of Atonement would take place on October 22nd? How could he publish the *Midnight Cry* on August 22, 1844, 62 days before October 22, 1844? Surely, he did not wait until the new moon crescent was visible; that event didn't take place until October 12th.

“The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming.” –Ellen G. White, *The Great Controversy*, page 400.

“On the tenth day of this *seventh month* there shall be a day of atonement.” –*Lev. 23:27. Nisan*, anciently known as Abib (Exodus 12:2; 13:4) is the 1st month. *The Day of Atonement* takes place in *Tishri*, the 7th month.

<http://aa.usno.navy.mil/data/docs/MoonPhase.php> is the website for the United States Naval Observatory where the information on the table below has been obtained. The data for the vernal equinox comes from a book entitled, *Astronomical Tables of the Sun, Moon and Planets*, by Jean Meeus, 1983 Edition, pages 3-39.

The time of 19 02 17 found below under the new moon for March 1844, represents the 19th day, 02 hour, and 17 minutes and has been adjusted for Jerusalem time (Universal Time +2 hours.)

<u>Year</u>	<u>Month</u>	<u>Equinox</u>	<u>New Moon</u>
1844	March	20 11 53	19 02 17
	April		17 18 32
	May		
	June		
	July		
	Aug.		
	Sept.		12 15 17
	Oct.		12 01 25

In 1844 the ASTRONOMICAL new moon commenced on March 19, at 02 hours and 17 minutes [Jerusalem Time]. The Vernal Equinox took place on March 20 at 11:53 AM.

From the study of the Karaite calendar, Samuel Snow recognized that the new moon would commence on March 19th, before the vernal equinox on March 20th, and therefore he used the new moon in April. Sunset in Jerusalem on April 17 took place at 6:11 PM, and when the new moon commenced at 6:32 PM, it was already April 18, the commencement of the sacred year, since the Biblical day commences at sunset (Leviticus 23:32.) The 7th month of Tishri would now take place in October.

Samuel Snow also recognized that the new moon would take place at 1:25 AM on October 12th, and therefore correctly calculated that Tishri 1 or the Feast of Trumpets would commence on October 12th at sunset; the 10th day of the 7th month would commence on the 21st of October, at sunset, and *The Great Day of Atonement* would take place on October 22nd.

VISIBLE OR ASTRONOMICAL NEW MOON

As used by astronomers, the “astronomical” new moon refers to the conjunction, when the moon passes between the earth and the sun.

“A few nights after new moon, the edge of the sunlit half of the moon appears as a *slender crescent for a brief period after sunset*. This phase is technically the crescent after new, or waxing crescent, though it is popularly called the new moon.” –*Encyclopedia Americana*, 1971 Edition, page 426 d.

According to the Public Affairs Correspondent of the U.S. Naval Observatory, the earliest recorded sighting of the new crescent, to a skilled observer with perfect conditions, has been between 15-16 hours.

In Biblical times visual observation was used to determine the appearance of the crescent (1 Samuel 20:18, 24), and the Bible does not authorize us anywhere to do otherwise. The Hebrews had no computers, telescopes or almanacs to compute the conjunction, and they had to rely on at least two reliable witnesses who had seen the visible crescent.

“*T*he Hebrew month was lunar, beginning with the evening on which the *crescent moon appeared*. The 1st day of the month was called the new moon (1 Samuel 20:24-27) . . . *At first*, visual observation was used to determine the appearance of the crescent. If the crescent was seen on the evening following the

29th day of the month, a new month had begun; if not, another day was added so that that particular month had 30 days (a month never had more than 30 days).”
—*Seventh-day Adventist Bible Dictionary*, pages 757, 758.

After A.D. 359, the Jews began to observe the first of Tishri (7th Hebrew month) on the day of the conjunction, rather than on the day of the visible crescent. A system of intercalating a 13th month every 2 or 3 years, 7 times in 19 years, was adopted which totally ignored the fact that the year must start in the Spring, in the month of Abib as required by Exodus 12:2 and 34:18.

“The early Hebrew calendar. . . must be adjusted to keep the year in step with the seasons, but so also must our solar calendar, used in most of the world today. The difference is that our year is only about a fourth of a day less than the true year of the seasons, determined by the sun, whereas the common lunar year of 12 ‘moon’ months is 10 or 11 days shorter than the true solar year. We adjust our solar calendar year by letting the error run for 4 years, until a whole day is accumulated, which we add as the 29th of February. In the lunar calendar the larger error of 10 or 11 days is allowed to run until a month is accumulated; by adding a 13th month every 2 or 3 years (7 times in 19 years) this difference is compensated for.” —*Seventh-day Adventist Bible Commentary*, Volume 1, pages 100, 101.

Since the Winter ends when the Vernal Equinox occurs on March 20, and Summer ends when the Autumnal Equinox occurs on September 23, this intercalation repeatedly places the Passover into the Winter, and repeatedly places the Feast of Tabernacles into the Summer, thus ignoring God’s instruction in Exodus 34:22: “And thou shalt observe . . . the feast of ingathering at the year’s end.”

THE FEAST OF UNLEAVENED BREAD

Please refer again to the table above, and note that in order for the *Day of Atonement* to take place on Tuesday, October 22 in 1844, the following would have taken place:

1. The sacred year commenced on Thursday, April 18 at sunset, and Nisan 01 took place on April 19.
2. Nisan 14 commenced on May 1 at sunset and Passover day took place on Thursday, May 2.
3. The Lord’s Supper was celebrated—in place of the paschal lamb—in the late afternoon of Nisan 14 and Nisan 15, a holy convocation and first day of the feast of Unleavened Bread, took place on Friday, May 3.
4. Nisan 21 or last day of the feast of Unleavened Bread, commenced at sunset on May 8, and Thursday, May 9 was a holy convocation.

“The Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning

of April. . . . On the fourteenth day of the month, at even, the Passover was celebrated." –Ellen G. White, *Patriarchs and Prophets*, page 537.

Note that it is Abib, which corresponded "to the last of March and the beginning of April," and NOT the feast of *Unleavened Bread*. There are many who have confused this issue and celebrate the feast of Unleavened Bread at the end of March.

As we saw earlier, the Karaites and Ellen G. White, declared that "the year did not commence in mid-winter, as now, but at the first new moon after the vernal equinox."

Beginning with the year 1583, the vernal equinox has always taken place on March 20 or 21 with 21 exceptions where it has taken place on March 19. Why the 21 exceptions? To understand this, we must turn to the history of the Gregorian Calendar a little further ahead.

If the sacred year commences with the month Abib on the first new moon after the vernal equinox, then Nisan 01, the commencement of the sacred year, can never take place before March 20. Since the feast of Unleavened Bread commences on Nisan 15, the earliest date when this feast can commence will usually be around April 5.

“The paschal lamb was slain in the late afternoon of Nisan 14, following the regular evening sacrifice, and eaten, with unleavened bread, after sunset that same night, during the early hours of Nisan 15." –*Seventh-day Adventist Bible Commentary*, Volume 5, page 533.

Joshua 5:10 states: "And the children of Israel . . . kept the passover on the fourteenth day of the month at even." Had Joshua eaten the paschal lamb at the commencement of Nisan 14, as Nisan 13 was coming to a close, the Scripture would read: "kept the Passover on the thirteenth day of the month at even." But this is not Biblical. Nisan 14 had commenced the evening before. The day was now ending, and at the end of Nisan 14, as Nisan 15 was about to commence, the paschal lamb was eaten "after sunset that same night, during the early hours of Nisan 15" as Volume 5, page 533 above states.

We should eat unleavened bread for seven days (Leviticus 23:6), and "the seventh day is a holy convocation; ye shall do no servile work therein" (Leviticus 23:8.)

We celebrate the Feast like a Camp Meeting, with the difference that we celebrate it at God's "appointed times," and we observe the first and last days as holy convocations.

We begin in the morning at 9:15 AM with a song service. We have three meetings in the morning from 9:30 – 10:30, 10:45 – 11:45, and 12:00 – 1:00. In the evening we come together at 6:45 PM for a song service, and we have a meeting from 7:00 – 8:15 PM.

The Gregorian Calendar Change – *Eleven Days That Never Were*. On Wednesday, September 2, 1752, millions of British subjects in England and the

colonies went peacefully to sleep and did not wake up until twelve days later. The British Calendar Act of 1751 declared the day after Wednesday the second, to be Thursday the fourteenth.

Prior to that September evening, the official British calendar differed from that of continental Europe by eleven days, that is, September 2 in London was September 13 in Paris, Lisbon and Berlin. The discrepancy had sprung up from Britain's continued use of the Julian calendar, which had been the official calendar of Europe since its invention by Julius Cesar (after whom it was named) in 45 B.C.

The Julian Calendar, which consisted of eleven months of 30 or 31 days and a 28-day February (extended to 29 days every fourth year), was actually quite accurate: it erred from the real solar calendar by only 11 and ½ minutes a year. After centuries, though, even a small inaccuracy like this adds up. By the sixteenth century, it had put the Julian calendar behind the solar one by 10 days.

In 1582, Pope Gregory XIII ordered the advancement of the calendar by 10 days and introduced a new corrective device to curb further error: century years such as 1700 or 1800 would no longer be counted as leap years unless they were divisible by 400 (like 1600 or 2000). This system is undeniably effective and is still in official use in the United States. The Gregorian Calendar year differs from the solar year by only 26 seconds and adds only up to one day's difference every 3,323 years.

THE FEAST OF PENTECOST

"Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks . . . The Pentecost occupied but one day, which was devoted to religious service. . . . The feast of the harvest . . . celebrated the ingathering of the fruits of the earth, AND POINTED FORWARD TO THE GREAT DAY OF FINAL INGATHERING when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner." –Ellen G. White, *Patriarchs and Prophets*, pages 540, 541 (Emphasis in CAPS supplied.)

Pentecost is a 1-day feast in the Summer. Note that Pentecost points forward to the last days of this earth's history and takes place 50 days after the "sheaf of the wave offering" is offered (Leviticus 23:10-16), during the feast of Unleavened Bread. The timing of when to wave the sheaf has caused Jews and Christians to disagree for more than 2,000 years on the dating of Pentecost. If we wave the sheaf on the wrong day, we will arrive at a wrong date for Pentecost!

"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the **SABBATH** the priest shall wave it And ye shall count unto you from the morrow after the **SABBATH**, from the day that ye brought the sheaf of the wave offering; seven **SABBATHS** shall be complete: Even unto the morrow after the seventh **SABBATH** shall ye number fifty days;

and ye shall offer a new meat offering unto the Lord. And ye shall proclaim on the selfsame day, that it may be an **HOLY CONVOCATION** unto you: ye shall do no **SERVILE WORK** therein: it shall be a statute for ever in all your dwellings throughout your generations.” –*Leviticus 23:10, 11, 15, 16, 21* (Emphasis in CAPS supplied.)

Did you notice the phrase “ye shall do no servile work therein?” During the Feast of Unleavened Bread, “on the morrow after the Sabbath” (Leviticus 23:11), the priest waved the sheaf of first fruits. The first and last days of the Feast of Unleavened Bread are termed “holy convocations” (Leviticus 23:7, 8), and because God’s people are prohibited from doing “servile work” during those days, there are those that have confused these days with God’s Sabbath, and have termed these days, “ceremonial sabbaths,” or “convocation sabbaths,” even though these days can fall on any day of the week.

The sheaf is waved on the morrow after the Sabbath. The controversy arises in regard to what is meant by “sabbath” in Leviticus 23:11, 15, 16? Is it from the morrow after a “convocation sabbath,” or after the seventh-day Sabbath?

What work is prohibited during the “convocation sabbaths?” “Servile” work. How many times is the word “servile” found in the Bible? 12 times. Is this type of work ever associated with the seventh-day Sabbath? NO. Servile work is used exclusively in reference to work prohibited to be done in the holy convocation days during God’s feasts.

The Sabbath rest is different from the rest required during “convocation sabbaths.” Leviticus 23:3 states that during the Sabbath the Israelites were not allowed to do “any” type of work; “servile work” is not mentioned!

In the “convocation sabbaths,” God’s people are not allowed to do any “servile” work (Leviticus 23:8, 21, 25, 35, 36), or that type of work such as a servant or employee does for someone else. This indicates there is a type of work we are allowed to do during the “convocation sabbaths” that is forbidden during God’s Sabbath.

Strong’s Concordance assigns its #7676 SHABBATH to the word “sabbath” in Leviticus 23:11, 15, 16 and defines it thus: “From 7673; intermission, i.e. (spec.) the Sabbath.”

Strong’s #7673 SHABATH is the primary root. Strong’s assigns its #7676 also to the “sabbath” in the fourth commandment of Exodus 20:8-11.

Strong’s Concordance assigns its #4744 MIQRA to the word “convocation” in Leviticus 23 and defines it thus: “Something called out, i.e. a public meeting (the act, the persons, or the place); also a rehearsal; assembly, calling, convocation, reading.”

Strong’s Concordance assigns its #5656 ABODAH to the word “servile” in Leviticus 23:7, 8, 21, 25, 35, 36 and defines it thus: “From 5647.” “5647 ABAD; a prim. root; to work (in any sense); by impl. to serve . . . enslave . . . keep in bondage . . . be bondmen, bond-service.”

The problem is compounded by the fact that in A.D. 31, Jesus was crucified on Friday, Passover Day. Sabbath was called a “high day” (John 19:31) because it coincided with the first day of the feast of Unleavened Bread, which is a “holy convocation.”

“And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, ‘the firstfruits of them that slept’ (1 Cor. 15:20).” –Ellen G. White, *The Great Controversy*, pages 399, 400.

In that particular year it was very simple to determine when to wave the sheaf of first fruits; it had to be on Sunday, when Jesus resurrected, since He was the “antitype of the wave sheaf.” It had to be waved on “the second day” of the feast of Unleavened Bread, and it was to be waved on “the morrow after the Sabbath” (Leviticus 23:11.) Since the sheaf was waved on Sunday, Pentecost had to take place on a Sunday, fifty days later (Lev. 23:15, 16.) Any other day is a mathematical impossibility!

The following statement further compounds the problem by stating that the sheaf was waved on the “second day” of the feast.

“The Passover was followed by the seven days’ feast of unleavened bread. The first and the seventh day were days of holy convocation . . . On the SECOND day of the feast, the first fruits of the year’s harvest were presented before God.” –Ellen G. White, *Patriarchs and Prophets*, page 539 (Emphasis in CAPS supplied.)

So, what is meant by “sabbath” in Leviticus 23:15, 16? Is it from the “morrow after” a “convocation sabbath” or after the “seventh-day Sabbath” that the countdown to Pentecost commences? There are two biblical methods, which unequivocally provide the answer to this dilemma, and prove that Ellen White’s statement was correct because the context was A.D. 31 when Jesus was crucified, and Sabbath means just that, the seventh-day Sabbath.

METHOD #1

“Even unto the morrow after the seventh sabbath shall ye number fifty days.” –*Leviticus 23:16*.

If we are going to apply the word “sabbath” to a “convocation sabbath” or to a “seventh-day Sabbath,” then the 49th day before Pentecost, must also be either a “convocation sabbath”, or a “seventh-day Sabbath.” The problem is that 49 days after the “wave sheaf” there are no “convocation sabbaths,” which forces Pentecost to always fall on Sunday!

For example: In 2018 there are groups commencing the Feast of Unleavened Bread with the Passover meal on Sunday, April 1. Monday, April 2 would be a “convocation sabbath,” and they will “wave the sheaf” on Tuesday, April 3. Sabbath, April 7 would be “Sabbath #1 of seven (Lev. 23:15, 16), that must take place before Pentecost. Sunday, April 8 would be the last day of the Feast of Unleavened Bread, a “convocation sabbath,” and sabbath #2 towards Pentecost. Sabbath, April 14 = Sabbath #3; April 21 = Sabbath #4; April 28 = Sabbath #5; May 5 = Sabbath #6; May 12 = Sabbath #7, and according to Leviticus 23:16, Pentecost, the 50th day after the wave sheaf, must take place on Sunday, May 13, the morrow after the seventh sabbath. However, if we count from Tuesday, April 3, when the sheaf was waved, to Sunday, May 13, we only come up with 48 days,

thereby failing the test of Leviticus 23:15, 16.

The only way for the 49th day to be a Sabbath is to always wave the sheaf on the first Sunday, which takes place *inside* the Feast of Unleavened Bread. Anything else is a mathematical impossibility!

METHOD #2

“And the children of Israel . . . kept the passover on the fourteenth day of the month at even. . . . And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.”
–*Joshua 5:10-12*.

In Joshua 5:10-12 the sheaf HAD TO BE waved on the “first” day of the feast, instead of the “second” day as it happened in AD 31. Why?

Notice they ate “unleavened cakes” because the Feast of Unleavened Bread had already commenced. Furthermore, they ate “old corn” and “parched corn” on the morrow after the Passover. Leviticus 23:14 prohibits the eating of bread or parched corn until the sheaf is waved. Since the “morrow after the Passover” is the first day of the Feast of Unleavened Bread, it follows that Joshua had to waive the sheaf on the first day of the Feast of Unleavened Bread, instead of the second day as it happened at the time of Christ.

In order for that to take place, Passover day must have fallen on the Sabbath. That evening, the feast of Unleavened Bread commenced. The following Sunday morning, on the first day of the feast, was the “morrow after the Sabbath” (Leviticus 23:15), and the sheaf was waved beginning the countdown to Pentecost.

THE FEAST OF TRUMPETS

This feast is celebrated on the first day of Tishri, the seventh month; it is a holy convocation and we are to abstain from servile work (Leviticus 23:24, 25.)

Once we determine when Nisan commences, then we count to the 7th month and use the same rules to determine when Tishri commences.

THE GREAT DAY OF ATONEMENT

The Day of Atonement, known to the Jews as Yom Kippur, was and still is the most solemn day of the year. Of all the feasts, this is the only one that requires God’s people to abstain from “all work,” just like the seventh-day Sabbath. Notice that we do not find the words “servile work” anywhere.

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. *And ye shall do no work* in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. . . . *It shall be unto you a sabbath of rest, and ye shall afflict your souls:* in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.” –*Leviticus 23:27-32*.

Leviticus 23:27 declares: “And ye shall *afflict your souls.*” Psalm 35:13 declares: “I *humbled my soul with fasting.*”

The 10th day of the 7th month, the Day of Atonement (Yom Kippur), is the most solemn day of the year and *a strict fast day* (Leviticus 23:27-32). Leviticus 23:27 uses the term “afflict your souls,” and Psalm 35:13 clearly explains this to

mean fasting.

Psalm 69:10 declares: "When I wept, and chastened my soul with fasting, that was to my reproach."

Jeremiah 36:6 declares: "Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day."

In Acts 27:9 the Apostle Paul states: "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them."

See the following accounts of Moses and the prophets where details of spiritual fasts are given. Notice that in each case, fasting took place without food and water. **Moses** (*Exodus 34:28 & Deuteronomy 9:9*); **Ezra** (*Ezra 10:6*); **Esther** (*Esther 4:16*); **Jonah** (*Jonah 3:7*); **Paul** (*Acts 9:9*). Also notice the true purpose of a fast which is found in Isaiah 58:1-12.

We should not eat a heavy meal before the beginning of a fast. Also, be careful not to eat the usual amount of heavy foods immediately after a fast. The stomach will be very sensitive. If you have never fasted without water, you may experience a slightly uncomfortable reaction; this is normal. But if we spend the day with Jesus, in prayer and Bible study, we will be truly blessed. Always remember what Jesus said about fasting in Matthew 6:16-18.

THE FEAST OF TABERNACLES

This feast commences on the 15th day of the seventh month, and it is celebrated for the following eight days. The first and last days are holy convocations (Leviticus 23:34-36, 39.)

"On the first day shall be a holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein." –*Leviticus 23:35, 36*.

"The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed." –Ellen G. White, *Patriarchs and Prophets*, page 541.

CALCULATING THE FEASTS OF THE LORD

2 Chronicles 6:6 declares: "But I have chosen Jerusalem, that my name might be there" (see also 1 Kings 11:36.) In order to bring uniformity to God's people around the world, it would be best that all feasts be calculated using Jerusalem time.

Go to: <http://aom.giss.nasa.gov/srver4x3.html> to determine the date of the Vernal Equinox for any particular year and make a note of it.

Go to: <http://aa.usno.navy.mil/data/docs/MoonPhase.php> to find the phases of the moon for any particular year. The US Naval Observatory (USNO) uses Universal Time (UT), which is 5 hours ahead of Eastern Standard Time, and 2 hours behind Jerusalem Time, so in order to determine the Moon data for Jerusalem, we must add 2 hours to the dates found in the table.

As previously explained, the first New Moon after the Vernal Equinox marks the commencement of the first month of God's sacred calendar. Note in the table the first New Moon, which takes place after the Vernal Equinox, and add two hours for Jerusalem time.

Now count to the 7th month in the USNO "Moon Phase" document and note the new moon date for the 7th month; adjust for Jerusalem time.

As previously mentioned, the earliest recorded sighting of the new crescent, to a skilled observer with perfect conditions has been between 15-16 hours. If weather conditions are not perfect, the new moon may not be visible for 2-3 nights, and when it's first visible, as previously explained, it will be for only a brief period after sunset.

As a result, in Biblical times, the earliest sighting of the new moon by the Hebrews would have been at the first sunset occurring 15 hours after the astronomical new moon. Since God's day commences at sunset (Leviticus 23:32), once the moon was sighted at sunset, that marked the commencement of the first day of the first month of God's sacred calendar.

Did the Jews wait until they saw the New Moon to declare Nisan 01? YES. Had they done so if they had had the instruments we have today wherein we can predict with 100% accuracy the DARK moon 100 years into the future? I doubt it.

God is not the author of confusion and I dare say that when we get to heaven He may say to us: "Why didn't you make life simple and go with the DARK moon to stop all the arguments?"

To maintain uniformity and peace, I propose that we calculate the New Moon will be visible on the first sunset occurring at least 16 hours after the Astronomical New Moon. If the sunset takes place less than 16 hours after the DARK moon, then we must wait until the following sunset to start counting the commencement of Nisan 01.

NISAN 01 – THE FIRST DAY OF GOD'S SACRED YEAR

Once we determine the astronomical new moon, we go to the next sunset that takes place at least 16 hours after that new moon. Under perfect conditions, someone in Jerusalem would be able to view the new moon and advise others. That evening at sunset would commence the first day of God's sacred year, and the following day would be considered Nisan 01.

NISAN 14 – PASSOVER DAY

Passover day or Nisan 14 would be the day when the Passover lamb was slain. "The paschal lamb was *slain in the late afternoon of Nisan 14*, following the regular evening sacrifice, and *eaten, with unleavened bread, after sunset that same night, during the early hours of Nisan 15.*" –*Seventh-day Adventist Bible*

Commentary, Volume 5, page 533.

NISAN 15 – THE FEAST OF UNLEAVENED BREAD

The Feast Of Unleavened Bread commences at sunset on Nisan 14, and all of Nisan 15 is a holy convocation. The seventh day of the feast commences on Nisan 20 at sunset, and all of Nisan 21 is a holy convocation.

THE WAVE SHEAF

As previously mentioned, on Sunday, or the morrow after the first seventh-day Sabbath taking place during the Feast of Unleavened Bread (Leviticus 23:11), the priest waved the sheaf of first fruits.

PENTECOST

Now that we know the Sunday when the sheaf is waved, we can count 7 Sabbaths, and the Sunday (“morrow after the seventh Sabbath” Leviticus 23:16) after the seventh Sabbath is Pentecost.

TISHRI 01 – TRUMPETS

We had previously determined the astronomical new moon for the seventh month. Now go to the next sunset that takes place at least 16 hours after that new moon; that evening at sunset commences the first day of the seventh month. The following day is Tishri 01.

TISHRI 10 – DAY OF ATONEMENT

Now that we know Tishri 01 we can count to Tishri 10, which commences the evening before at sunset.

TISHRI 15 – FEAST OF TABERNACLES

We can also count to Tishri 15 and Tishri 22, since this feast lasts 8 days; don't forget that both days commence at sunset the evening before.

The Second Tithe Provides The Funds To Celebrate The Feasts Of The Lord

“To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, ‘I have given the children of Levi all the tenth in Israel.’ Numbers 18:21. But in regard to the second He commanded, ‘Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstling of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.’ Deuteronomy 14:23, 29; 16:11-14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and

the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' Deuteronomy 26:12. This tithe would provide a fund for the uses of charity and hospitality. . . . Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food." –Ellen G. White, *Patriarchs and Prophets*, pages 530, 531.

6000 YEARS END ON THE 1000-YEAR JUBILEE IN THE YEAR 2022

KEY TEXTS

1. "One day is with the Lord as a thousand years, and a thousand years as one day." –2 Peter 3:8
2. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." –John 16:13

ASSUMPTIONS

1. The 6000 years started counting when Adam started counting his years.
2. The first year in the first Jubilee cycle was year 1 of the 6000 years.
3. God kept record of the time things happened in the Bible for a reason.

INTERESTING FACTS

1. $6000 \text{ Years} \div 49 \text{ Years/Jubilee} = 122 \text{ Jubilees} + 3 \text{ Sabbaticals} + 1 \text{ Year}$
2. A Sabbatical occurs every 7 years
3. "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." –Daniel 9:1, 2.

OBJECTIVE

1. Prove that Jubilee #67 commenced at the end of the Sabbatical Year in 695 B.C., which was also the year during which king Sennacherib of Assyria attempted his second invasion against Judah, only to have his army of 185,000 Assyrians completely decimated by a single angel of the Lord (2 Kings 19:29, 35 Isaiah 37:30, 36 2 Chronicles 32:20, 21)
2. Prove that Jubilee #122 commenced at the end of the Sabbatical Year in A.D. 2001, then we know that we only have 21 years till the end of the 6000 years.

WHY STUDY THE PROPHECIES

Because history will be repeated! "It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these

been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men At the time of Christ's first advent, the priests and scribes of the Holy City, to whom were entrusted the oracles of God, might have discerned the signs of the times, and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace; Daniel specified the time of His advent. Micah 5:2; Daniel 9:25. God had committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world's history—the coming of the Son of God." —E.G. White, *The Great Controversy*, 1911 Edition, pages 312, 313.

We also have to study the prophecies because the devil will try to deceive the very elect! "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." —Matthew 24:24.

“ ‘**J**esus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled . . . Mark 1:14, 15'. . . . The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies . . . Christ urged upon His disciples the importance of prophetic study. As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased'. . . . The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation While we are not to know the hour of our Lord's return, we may know when it is near. 'Therefore let us not sleep, as do others; but let us watch and be sober.' 1 Thessalonians 5:4-6." —E.G. White, *The Desires of Ages*, 1898 Edition, pages 231-235.

GOD'S SABBATH

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." —Genesis 2:1-3.

"**Remember** the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in

six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.” –*Exodus 20:8-11*.

“And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” –*Ezekiel 20:20*.

THE SABBATICAL YEAR

“And the Lord spake unto Moses in mount Sinai, saying. . . . Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.” –*Leviticus 25:1-4*.

“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” –*2 Chronicles 36:20, 21*.

THE JUBILEE YEAR

“And the Lord spake unto Moses in mount Sinai, saying. . . . Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you. . . . And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

–*Leviticus 25:1, 8-11, 20-22*.

Note that the land rested on the Sabbatical year, it also rested on the following year, the Jubilee year, and the land was not planted until the 3rd year.

TIMELINE – SHORTLY AFTER THE END OF THE 6000 YEARS

“For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” –*1 Thessalonians 4:16-18*.

“And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years.” –*Revelation 20:4*.

And I saw an angel come down from heaven. . . . And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand

years. . . and after that he must be loosed a little season.” –Revelation 20:1-3.

“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” –Revelation 20:5.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” –Revelation 20:6.

TIMELINE – AFTER 7000 YEARS

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them.” –Revelation 21:1-4.

“And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations . . . to gather them together to battle.” –Revelation 20:7, 8.

“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” –Revelation 20:9.

“And I saw a great white throne. . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” –Revelation 20:11, 12.

CHART 1 – HISTORY (Slide 18)

Adam To Abraham's Death – 2183 Years – 44 Jubilees + 27 Years – 1795 B.C.

For a complete explanation of the following chart, please see Slides 18–20 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)

HISTORY: Adam To Abraham's Death - 2183 Years - 44 Jubilees + 27 Years - 1795 B.C.

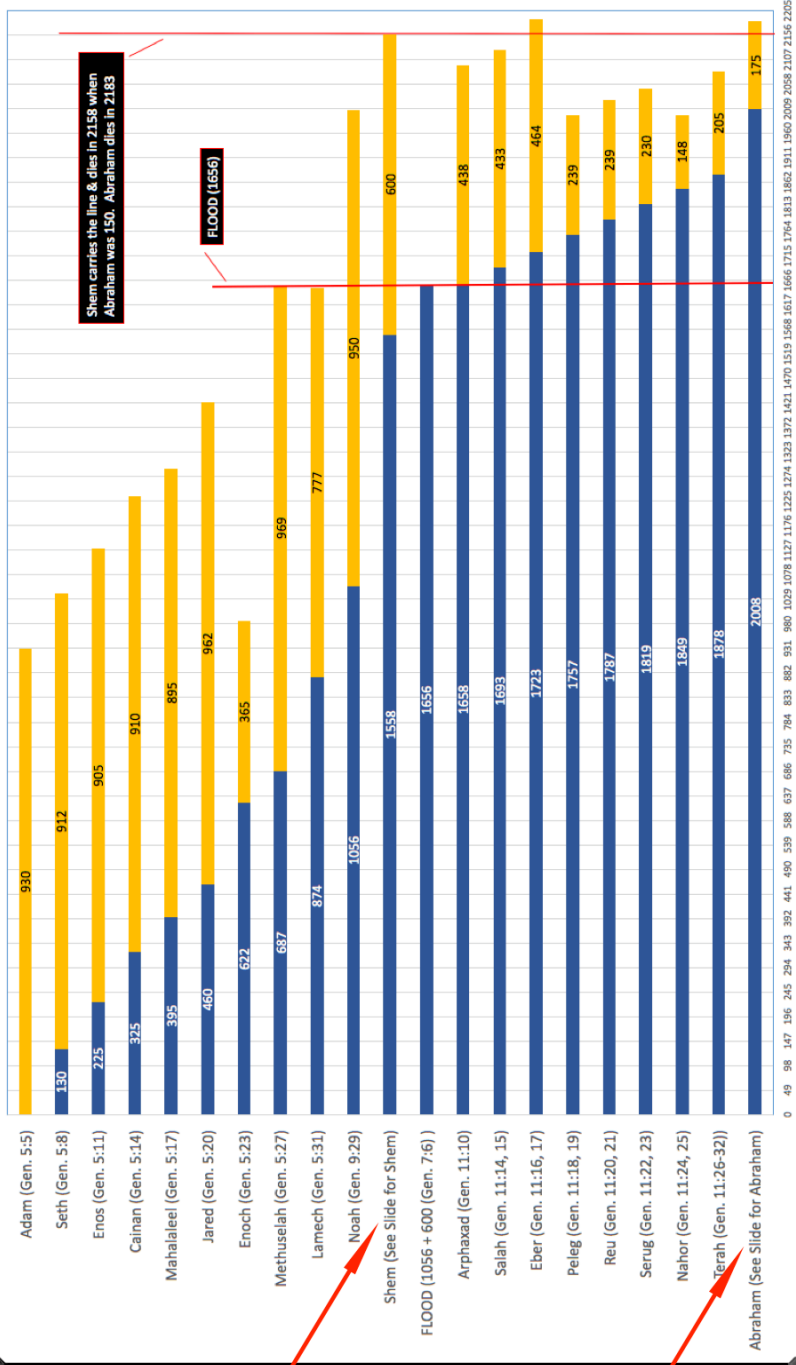
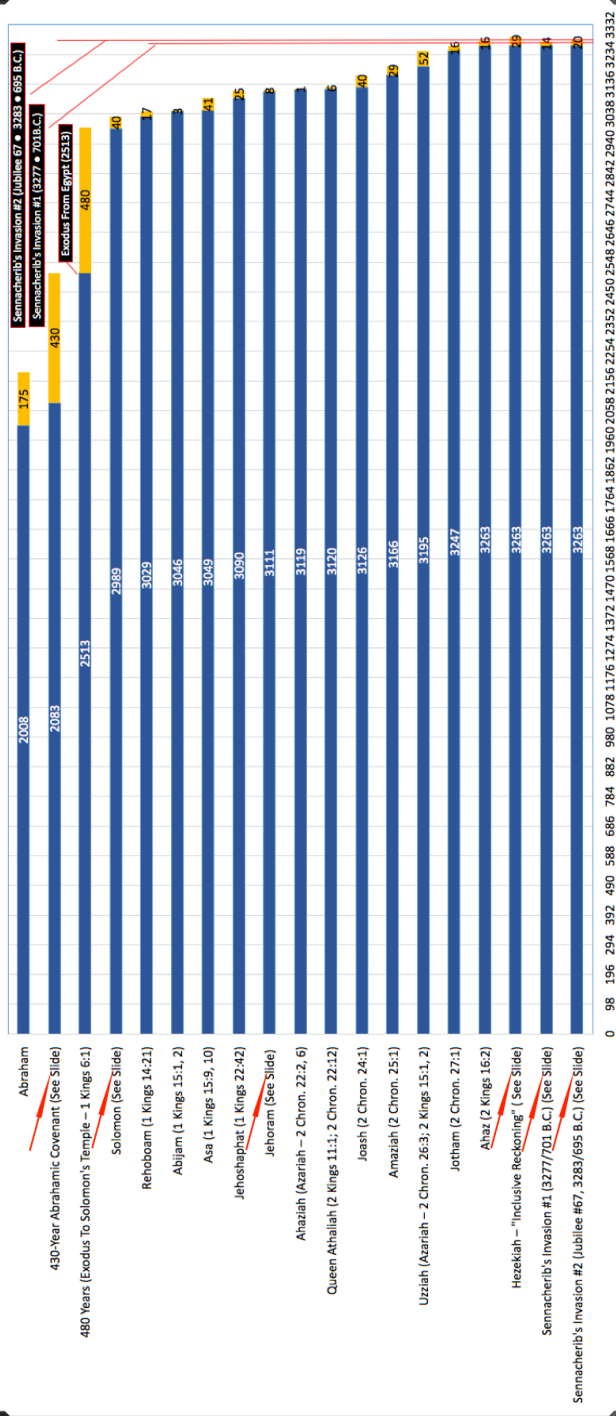


CHART 2 – HISTORY (Slide 47)

Abraham To Sennacherib's Invasion #2 – 3283 Years – Jubilee #67 – 695 B.C.

For a complete explanation of the following chart, please see Slides 47-52 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)

HISTORY: Abraham To Sennacherib's Invasion #2 – 3283 Years – Jubilee #67 – 695 B.C.



KING HEZEKIAH'S HISTORY

The commencement of the reign of king Ahaz took place in the year 3263 and he reigned 16 years (2 Kings 16:2.) That would place the commencement of Hezekiah's reign in the year 3279.

"The Taylor Prism is a large six-sided clay document which contains the annals of Sennacherib . . . The prism was discovered in the ruins of Nineveh . . . The artifact was acquired by the British Consul in Baghdad Col. R. Taylor in 1830 and subsequently donated to the British Museum . . . As one of the earliest, longest cuneiform texts to be discovered it played a significant role in deciphering and understanding Akkadian cuneiform. The document is most celebrated outside of Assyriology for its account of the siege of Jerusalem in 701 BC, an event described in the Bible in 2 Kings 18–19 and Isaiah 36–37." –Eva Miller, University of Oxford, Bibliography: D. Luckenbill. 1927. *Ancient records of Assyria and Babylonia*: Vol. II. T.D. Mitchell. 1988. The Bible in the British Museum.

"Sennacherib invaded Judah in the fourteenth year of Hezekiah. The cuneiform inscriptions leave no doubt that this invasion took place in 701 B.C., which would fix 715 as Hezekiah's initial year." –*The Jewish Encyclopedia, 1904 Edition*, Volume VI, page 381.

After the discovery of the Taylor Prism in 1830, most scholars agree that the commencement of Hezekiah's reign began in 715 B.C. which equals the year 3263 counting forward from Adam. As it will be shown in the charts that follow, a 16-year adjustment (3279–3263) has been made to the Timeline, to account for the "inclusive reckoning" of years over the 3263-year span from Adam to king Hezekiah.

INCLUSIVE RECKONING OF YEARS

"The question of how long Jesus was in the tomb rose from a modern misunderstanding of 'inclusive reckoning,' the common ancient method of counting. It included both the day (or year) on which any period of time began and also that on which it ended, no matter how small a fraction of the beginning or ending day (or year) was involved." –*Seventh-day Adventist Bible Commentary*, Volume 5, page 249.

"And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken." –*2 Kings 18:9, 10*.

Note that if we add 3 years to the 4th year of Hezekiah and to the 7th year of Hoshea, we would normally end up in the 7th year of Hezekiah and the 10th year of Hoshea but using the Biblical method of "inclusive reckoning of years," we end up in the 6th year of Hezekiah and the 9th year of Hoshea.

"The Bible lists several periods of 'three days' that ended during, not after, the third day, and thus covered less than three full 24-hour days (see Gen. 42:17-19; cf. 1 Kings 12:5, 12 with 2 Chron. 10:5, 12.)" –*Seventh-day Adventist Bible Commentary*, Volume 5, page 250.

Scriptures declare that Jesus resurrected on the "third" day (1 Corinthians

15:3, 4.) He was buried late on good Friday (Day 1), He rested on Saturday according to the 4th commandment in Exodus 20:8-11 (Day 2), and He resurrected early on Sunday (Day 3). *It was not 72 hours, but 2 partial days + 1 full day (Luke 23:52 – 24:3.)*

When Jesus resurrected on Sunday, He appeared to two of His disciples on the road to Emmaus. The Scriptures are clear in Luke 24:21, that “the first day of the week” in Luke 24:1, was indeed the “third day” since His crucifixion.

“But we trusted that it had been he which should have redeemed Israel: and beside all this, ***today is the third day*** since these things were done.” –*Luke 24:21.*

SENNACHERIB – INVASION #1

“Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord . . . and gave it to the king of Assyria.” –2 Kings 18:13-16.

“According to II Kings 18:13 . . . the campaign of Sennacherib (701 B.C.E.) took place in the 14th year of Hezekiah’s reign which would place the beginning of Hezekiah’s reign in 715/4 B.C.E.” –*Encyclopaedia Judaica*, Second Edition, Volume 9, page 87.

“In those days was Hezekiah sick unto death. And the prophet Isaiah . . . said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he . . . prayed unto the Lord. . . . And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah . . . I have heard thy prayer . . . I will heal thee. . . . And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city” –2 Kings 20:1-6.

The Lord’s promise of delivering and defending the city could not be applicable to the first invasion in 701 B.C., since at that time the city was delivered by Hezekiah’s payment to Sennacherib of all the “treasures of the king’s house,” including “the gold from the doors of the temple of the Lord.”

Sennacherib’s first invasion in 701 B.C. ends in 2 Kings 18:16 quoted above. After verse 16, there is a break in the story. Obviously, Hezekiah did not possess the sum required by Sennacherib, or Sennacherib’s greed caused him several years later, commencing in verse 17, to send messengers again unto Hezekiah and “attempt” a second invasion.

“At that time did Hezekiah cut off the gold from the doors of the temple of the Lord . . . and gave it to the king of Assyria.” –2 Kings 18:16.

The second invasion begins with verse 17, is described in extreme detail over the next 57 verses in chapters 18 and 19 and concludes with the decimation of Sennacherib’s entire army of 185,000 Assyrians, a “great host,” by one single angel of the Lord, in 2 Kings 19:35. Note the history break in bold below!

“AND the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem.” –2 Kings 18:17.

SENNACHERIB – INVASION #2

At the time of the second invasion, Hezekiah did not rely upon his riches or the gold from the temple as he did in 701 B.C., but gave the matter over to the Lord.

*“And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord Then Isaiah . . . sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. . . . **And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof** Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city. . . . And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. –2 Kings 19:14, 20, 29, 33-35 (See Isaiah 36:1; 37:21, 30, 33.)*

As previously discussed on page 50 under the heading “The Jubilee Year,” *the sign given by the Lord to Hezekiah, is Sabbatical and Jubilee language taken directly from Leviticus 25.* Hezekiah reigned 29 years (2 Kings 18:2.) Since 701 B.C. was his 14th year, then we can be sure that his reign commenced in 715 B.C., and he died in 686 B.C.

Between 701 B.C. (the 14th year of Hezekiah’s reign), and 686 B.C. (the year of his death), there are only two Sabbatical Years during which the land rested and Sennacherib’s second invasion could have taken place, and those would be the years 695 B.C and 688 B.C.

We will come back to prove on which of these two Sabbaticals the second invasion took place, but before going further, we need to understand the Jubilee Year Cycle.

CHART 3 – THE JUBILEE YEAR CYCLE (Slide 57)

For a complete explanation of the following chart, please see Slide 57 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)

Please note in this Chart that follows, that year 50 also equals year 1 of the next Jubilee Cycle.

Like the weekly cycle, and the 50-day count to Pentecost, the years repeat in multiples of 7. Using the Biblical year-day principle, under which a day of prophetic time is counted as a calendar year of historic time (Numbers 14:34; Ezekiel 4:6), the 70 weeks of Daniel 9:24-27, equal 490 years (70x7) or 10 Jubilees (10x49.)

The Jubilee Year Cycle

1	2	3	4	5	6	Sabbatical Year
8	9	10	11	12	13	Sabbatical Year
15	16	17	18	19	20	Sabbatical Year
22	23	24	25	26	27	Sabbatical Year
29	30	31	32	33	34	Sabbatical Year
36	37	38	39	40	41	Sabbatical Year
43	44	45	46	47	48	Sabbatical Year
50/1 (Jubilee Year)	2	3	4	5	6	Sabbatical Year

"And the Lord spake unto Moses in mount Sinai, saying . . . When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow . . . nor prune thy vineyard." —Lev. 25:1-4

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement . . . And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you. . . . ye shall not sow, neither reap that which growth of itself in it. . . . For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. . . . Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year." —Leviticus 25:8-22

What About A 50-year Jubilee?

SENNACHERIB – INVASION #2 (Continued)

There is only one event in Scripture where the Sabbatical and Jubilee-year language is given as a sign to God's people, and it's this invasion by Sennacherib, king of Assyria.

Any attempt to calculate the end of the 6000 years of earth's history, must therefore be tied to this Biblical event; namely, the Jubilee that commenced at the end of the Sabbatical year, during which king Sennacherib of Assyria, attempted his second invasion against Judah.

It is no wonder then that this event is described, in almost identical language, 3 times in Scripture (2 Kings 19:29, 35; Isaiah 37:30, 36; 2 Chronicles 32:20, 21.)

As stated above in 2 Kings 19:29, 35, the sign was given to Hezekiah during a Sabbatical year, and "it came to pass that night [during the Sabbatical year], that the angel of the Lord . . . smote in the camp of the Assyrians a hundred fourscore and five thousand."

God's people were not to eat that year, nor the year that followed which was the Jubilee year.

But 701 B.C. was not a Sabbatical year and therefore fails the test required in 2 Kings 19:29 or Isaiah 37:30. As a result, there must have been a second invasion by Sennacherib in 695 B.C. or 688 B.C.

The Jewish economy revolves around the Jubilee year, which was the climax of 7 sabbatical cycles, each one ending on a Sabbatical year.

The Sabbatical year was also known as the "acceptable year of the Lord," (Isaiah 61:2; Luke 4:19); *"The year of release"* (Deuteronomy 31:10); *"The year of my redeemed"* (Isaiah 63:4) and *"The year of recompenses"* (Isaiah 34:8.)

It is a Biblical principle that God's people will be delivered "at the end" of a Sabbatical year.

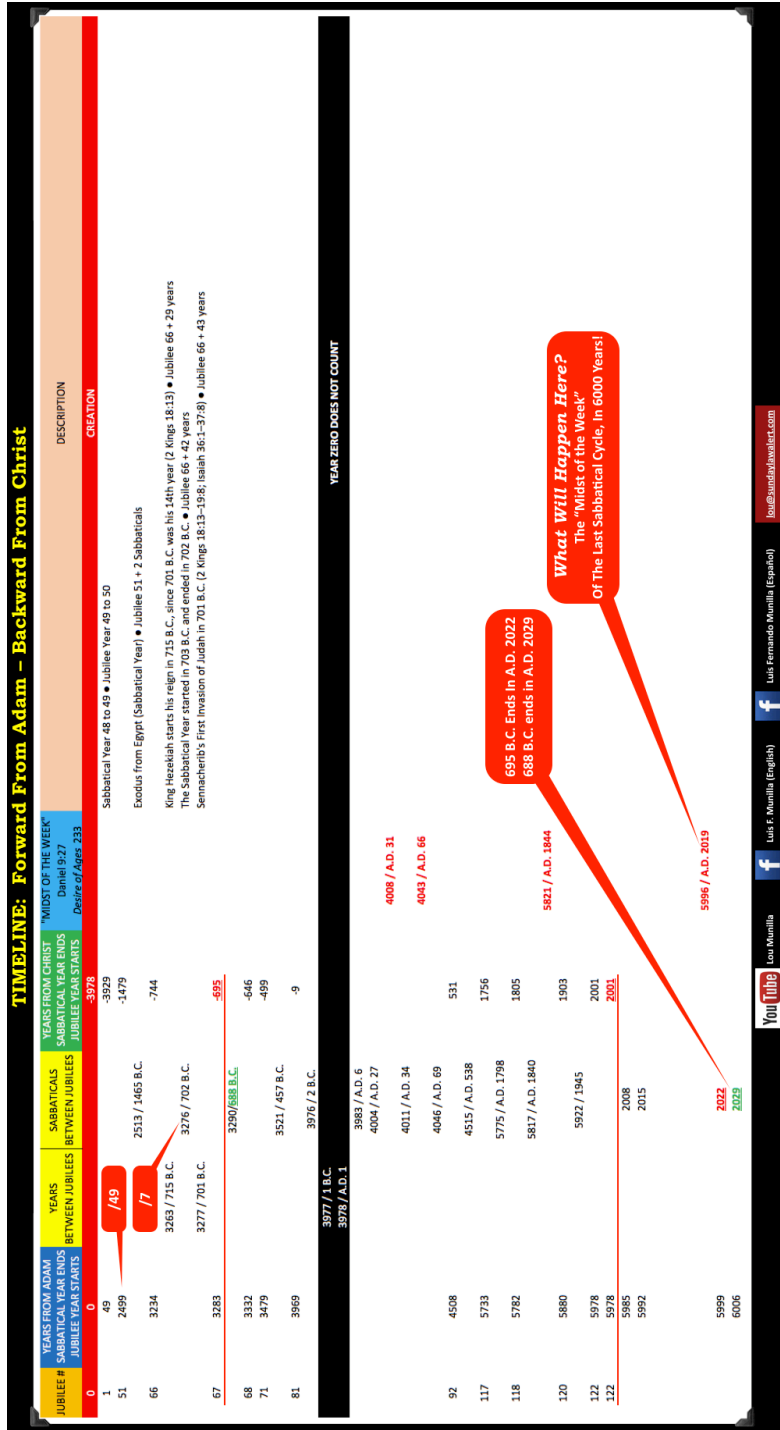
"At the end of every seven years thou shalt make a release." –Deuteronomy 15:1.

"At the end of every seven years, in the solemnity of the year of release." –Deuteronomy 31:10.

"At the end of seven years let ye go every man his brother a Hebrew." –Jeremiah 34:14.

CHART 4 – TIMELINE: (Slide 59)**FORWARD FROM ADAM – BACKWARD FROM CHRIST**

For a complete explanation of this chart, please see Slides 58-61 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)



SENNACHERIB – INVASION #2 (Continued)

“Hezekiah . . . a test came in 701 B.C. when Sennacherib who had followed Sargon II in 705 B.C. on the throne of Assyria, carried out a successful campaign against Palestine in general, and against Hezekiah in particular. Of this invasion both Biblical and cuneiform records are available. *The Biblical records* (2 Kings 18:13 to 19:36; 2 Chronicles 32:1-21; Isaiah 36 and 37) *combine two invasions of Sennacherib in such a way that it is difficult to know where the account of the campaign of 701 B.C. ends and that of the later one (which took place after 690 B.C.) begins. . . . When **Hezekiah died, c. 686 B.C.**, his son Manasseh . . . became sole ruler.”* –*Seventh-day Adventist Bible Dictionary, pages 485, 486.*

“*In those days was Hezekiah sick unto death.* And the prophet Isaiah . . . said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he . . . prayed unto the Lord. . . . And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying. . . . tell Hezekiah. . . . ***I will add unto thy days fifteen years; and I will deliver thee and this city*** out of the hand of the king of Assyria; and ***I will defend this city.***” –2 Kings 20:1-6.

“*The reign of Hezekiah was characterized by a series of remarkable providences which revealed to the surrounding nations that the God of Israel was with His people.* The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long since set aside the message of Jonah and had become defiant in their opposition to the purposes of Heaven. *A few years after the fall of Samaria the victorious armies reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success (2 Kings 18:16); but they withdrew for a season* because of difficulties arising in other portions of their realm. Not until some years later ***(2 Kings 18:17), toward the close of Hezekiah’s reign was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail.***” –E.G. White, *Prophets and Kings, 1917 Edition, page 339.*

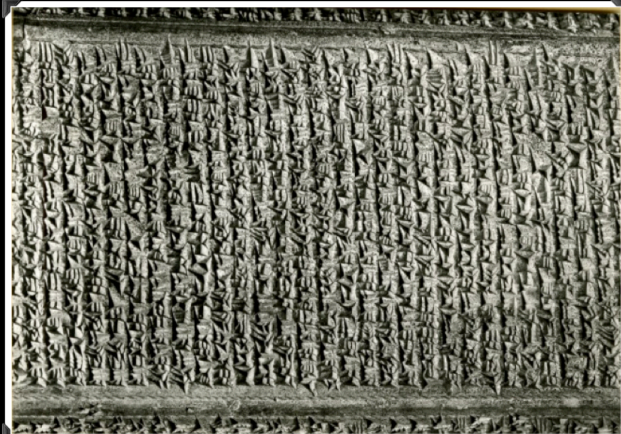
SENNACHERIB – INVASION #2 SUMMARY

1. 2 Kings 18:1-16 – Sennacherib’s first invasion in 701 B.C., but Sennacherib’s army withdraws for a season.
2. 2 Kings 18:17 to 2 Kings 19:37 – Sennacherib’s second invasion of Judah.
3. 2 Kings 18:17 – Sennacherib sends 3 emissaries to meet with Hezekiah.
4. 2 Kings 18:17 – “And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem.”
5. 2 Kings 18:18 – Hezekiah refuses to meet with Sennacherib’s messengers and instead sends 3 emissaries.

6. *2 Kings 18:18* – “And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.”
7. 3 of the top messengers from Sennacherib, met with 3 of the top messengers from Hezekiah, and we pick up the story in verse 19.
8. *2 Kings 18:19-36* – dialogue between the 6 emissaries.
9. *2 Kings 18:37 to 2 Kings 19:6* – Hezekiah’s emissaries know not how to handle the situation and return to Hezekiah with their clothes rent.
10. *2 Kings 18:37* – “Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.”
11. When Hezekiah hears their report, he rents his clothes, covers himself with sackoth, goes into the house of the Lord, and sends his emissaries to Isaiah the prophet, who tells them not to fear; the Lord will cause Rab-shakeh to hear a rumour and return to his own land.
12. *2 Kings 19:1-7* – “And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim . . . and Shebna . . . to Isaiah the prophet. . . . And Isaiah said unto them . . . Be not afraid. . . . I will send a blast upon him, and he shall hear a rumour, and shall return to his own land.”
13. Likewise, Rab-shakeh knows not how to handle the situation when he sees that Hezekiah has no plans of surrendering. Rab-shakeh needs to talk with Sennacherib, but it would have been a large undertaking to return to Lachish with “a great army” (Isaiah 36:2) of 185,000 Assyrians which had laid siege of Judah. So Rab-shakeh leaves Tartan and Rabsaris in command of the siege and returns to Sennacherib.
14. *2 Kings 19:8-10* (See also Isaiah 37:9.) – “So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.” Jerusalem was still under siege by Sennacherib’s army, and when he heard the rumor that Tirhakah, the king of Ethiopia, was coming to fight against him, he sent messengers again unto Hezekiah, and just before the invasion was to be carried out, a single angel of the Lord destroyed his entire army in verse 35.

SLIDE 65 – THE TAYLOR PRISM

For a complete explanation of this Prism, please see Slides 65 and 66 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)



65

www.britishmuseum.org/research/collection_online/collection_object_details?objectId=2946077&article=1

Google Books News Fox News Bible App YouTube Downloader Vevo Fango YouTube Google Maps HighStreet eBayart CN CN DocuSign Search the website Membership Sign up About us

The British Museum

Research > Collection >

Collection online

The Taylor Prism / The Sennacherib Prism / Library of Ashurbanipal

Object type prism

Museum number 91032

Title (object) The Taylor Prism; The Sennacherib Prism

Title (series) Library of Ashurbanipal

Description Hezbonite clay prism, foundation record like exemplar of Sennacherib until the start of the first war against Babylon, and includes a description of the tribute received from Hezakkai, King of Judah in 701 BC; 82 + 83 + 82 + 80 + 80 + 85 + 75 lines of inscription.

Authority Eponym: **Beisurumant**

Culture/period Neo-Assyrian

Date 691BC


Production place Made in Iraq, north (Akk/Middle East Iraq, North Iraq)

Findspot Found/Acquired: **Nab Yenus**, (Akk.Iraq,North Iraq,Nab Yenus)

Materials clay

Dimensions Height: 38.1 centimetres (15 inches) (incl. base) Width: 8.87 centimetres (3.5 inches)

Inscriptions Inscription type
Inscription
Inscription script
cuneiform



"The Taylor Prism / The Sennacherib Prism. . . . includes a description of the tribute received from Hezekiah, King of Judah in 701 BC; 82 + 83 + 82 + 80 + 85 + 75 lines of inscription."
—www.thebritishmuseum.org

SLIDE 65 – THE TAYLOR PRISM (Continued)

WORDS ON THE PRISM – *“As for Hezekiah the Judahite, who did not submit to my yoke: forty-six of his strong, walled cities, as well as the small towns in their area, which were without number, by levelling with battering-rams and by bringing up siege-engines, and by attacking and storming on foot, by mines, tunnels, and breeches, I besieged and took them. 200,150 people, great and small, male and female, horses, mules, asses, camels, cattle and sheep without number, I brought away from them and counted as spoil. (Hezekiah) himself, like a caged bird I shut up in Jerusalem, his royal city. I threw up earthworks against him—the one coming out of the city-gate, I turned back to his misery. His cities, which I had despoiled, I cut off from his land, and to Mitinti, king of Ashdod, Padi, king of Ekron, and Silli-bêl, king of Gaza, I gave (them). And thus I diminished his land. I added to the former tribute, and I laid upon him the surrender of their land and imposts—gifts for my majesty. As for Hezekiah, the terrifying splendor of my majesty overcame him, and the Arabs and his mercenary troops which he had brought in to strengthen Jerusalem, his royal city, deserted him. **In addition to the thirty talents of gold** and eight hundred talents of silver, gems, antimony, jewels, large carnelians, ivory-inlaid couches, ivory-inlaid chairs, elephant hides, elephant tusks, ebony, boxwood, all kinds of valuable treasures, as well as his daughters, his harem, his male and female musicians, which he had brought after me to Nineveh, my royal city. To pay tribute and to accept servitude, he dispatched his messengers.”* –<http://www.bible-history.com/empires/prism.html>, Complete translations of the records of Sennacherib can be found in Daniel D. Luckenbill, *Ancient Records of Assyria and Babylonia*, Vol. 2, and in James Pritchard's *Ancient Near Eastern Texts* (1950.)

“And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and **thirty talents of gold.**” –2 Kings 18:14.

TIRHAKAH, KING OF ETHIOPIA – ENTERS

“The biblical story combined two different campaigns which took place at different dates. The first campaign, which took place in 701 B.C.E., ended with the submission of Hezekiah (as in the Assyrian source and cf. II Kings 18:13-16), while the second campaign was waged after 689 B.C.E., a period on which there is no information in the Assyrian sources.” –*Encyclopaedia Judaica*, Second Edition, Volume 9, page 89.

“Tirhakah [Heb. Tirhaqah; Egyptian, generally transliterated Taharka . . . the 5th king of the 25th, or Ethiopian, dynasty of Egypt . . . *In 690 B.C. he became king after his brother's death* and reigned until 664 B.C. In 2 Ki 19:9 and Is 37:9, King Tirhakah is mentioned in connection with an invasion of Judah by Sennacherib. These verses speak of his approach with an army to fight against Sennacherib. *Many formerly believed that this was at the time of Sennacherib's campaign of 701 B.C., of which the Assyrian king has left us long and detailed records. However, Tirhakah was certainly not king in 701 B.C., and may not even have been in Egypt at that time. . . . Therefore, it seems that the campaign which*

proved so disastrous to Sennacherib (2 Ki 19:35) must have taken place after Tirhakah began his reign, and therefore sometime after 690 B.C., but before the death of Hezekiah, which appears to have occurred about 686 B.C.” –*Seventh-day Adventist Bible Dictionary*, pages 1125, 1126.

If Tirhakah ascended to the throne of Egypt in 690 B.C., then the second invasion could have never taken place in the Sabbatical year that ended in 695 B.C.

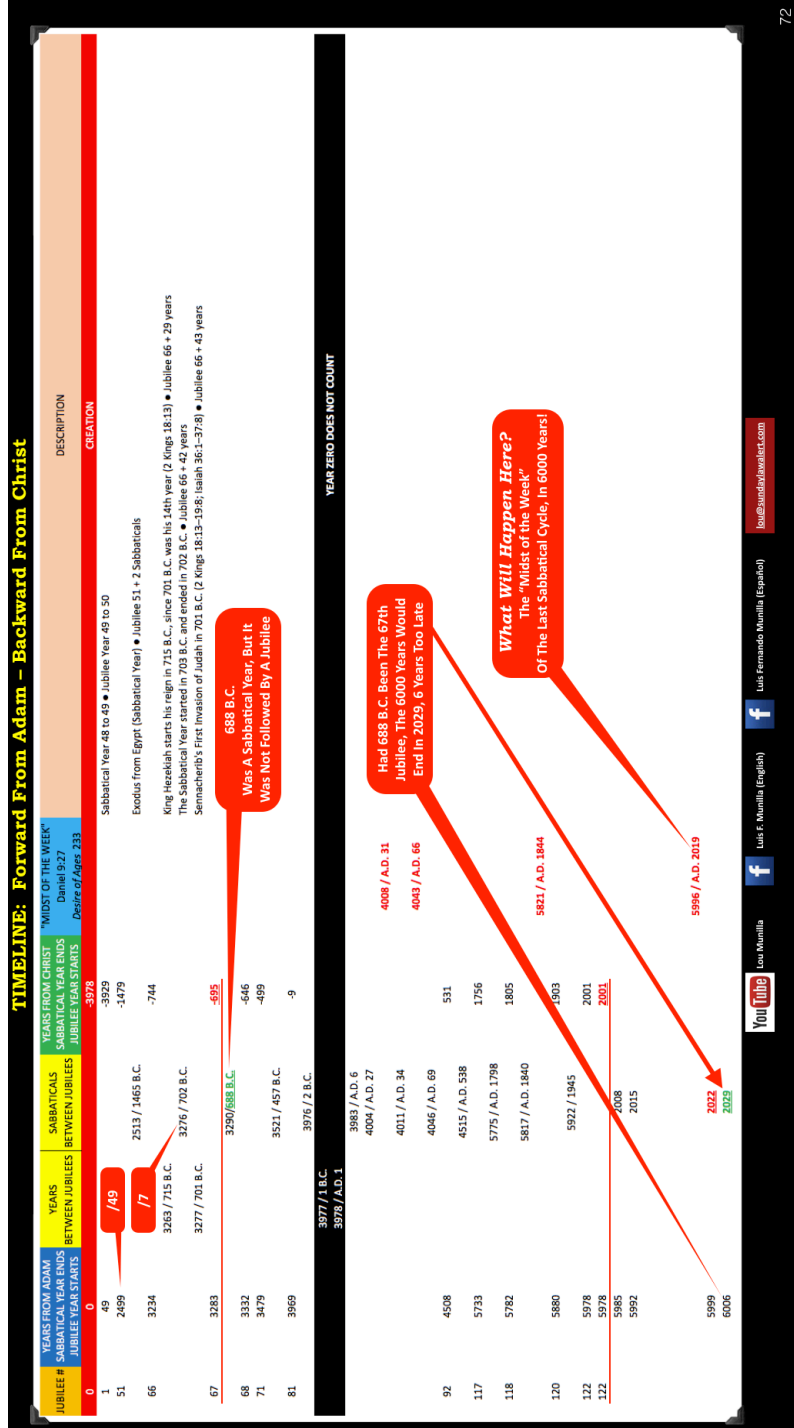
Thus, we are left with only one conclusion: Sennacherib's second invasion must have taken place in the Sabbatical year that ended in 688 B.C., as the Jubilee was about to start. But as we go back to our last Chart, we encounter a major problem.

688 B.C. was a Sabbatical year, but it was not followed by a Jubilee year, and therefore fails the test of 2 Kings 19:29 and Isaiah 37:30. Furthermore, had 688 B.C. been the 67th Jubilee, the 6000-year Timeline for the earth would end in the Sabbatical year ending in 2029, which is 6006 years since the creation of Adam. Let's look again at our last Chart.

CHART 5 – TIMELINE: (Slide 72)

FORWARD FROM ADAM – BACKWARD FROM CHRIST

For a complete explanation of this chart, please see Slides 72-81 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)



TIRHAKAH, KING OF ETHIOPIA – ENTERS (Continued)

I started studying the Jewish Economy in 1989 and wrote my first book in 1991 when I had concluded that the Jubilee would take place in 1994.

When that did not occur, I continued to study, and 10 years later, in 2004, I realized that Tirhakah had to be part of the equation. I concluded, like all those before me, that Sennacherib's second invasion must have taken place after Tirhakah ascended to the throne of Egypt in 690 B.C.

When I realized that 688 B.C was not followed by a Jubilee year, I was confused and disappointed, and left the Jubilee study alone for another 10 years. But the Holy Spirit would not leave me alone, and at the beginning of 2014, I was once again compelled to study, to research and to find my error.

What we had missed is that the Biblical account refers to Tirhakah as the king of Ethiopia, not Egypt. Once again, I was excited, but I still could not fit the Jubilee into the equation.

On December 8, 2014, I was taken by ambulance to the hospital with a double pneumonia and suffered a septic shock, which caused my entire blood system to be poisoned, all my organs stopped functioning, and I fell into a coma.

The team of 7 doctors told my wife and 3 sons that I would not survive, and my immediate family should be contacted. My 5 brothers and their wives flew into Dallas from Miami and remained by my bedside for 11 days.

On the 10th day, my wife was informed that in order to survive I would have to have a tracheotomy and be connected to a dialysis machine. My oldest son explained that I had spoken with my family on numerous occasions regarding similar events that have happened to others, and my desire had been expressed that if God could not keep me alive, I would rather die than wake up connected to machines keeping me alive.

On the 12th day, I came out of the coma, and I could not lift a finger to dial my iPhone. I had to learn how to swallow, talk, walk, shave and shower. I was in the hospital for a total of 73 days, and for the first 60 days, for fear of choking, I was not allowed to eat or drink anything by mouth except a few ice chips. I lost 45 pounds and 60% of my muscle mass. But God was not finished with me.

Again, my Jubilee study was put on hold. But as Solomon said: *"To every thing there is a reason, and a time to every purpose under the heaven."* –*Eccl. 3:1. Nothing happens until God commands it so!*

For the last 30 years I have been a health reformer and have walked 2 miles every day in 30 minutes. I survived only by God's grace and prayers from all over the world. I am now back to walking my 2 miles a day, never had dialysis or a tracheotomy, and take no drugs!

Although I did not realize it until months later when I looked at my diary, on December 8, 2015, exactly one year to the day after I went into my coma, I was compelled once again to start studying the Jubilee.

This time however, I decided to count forward from Adam, instead of counting back from Christ, to arrive at the correct date for the Jubilee that took

place during Sennacherib's invasion.

"And when he heard say of Tirhakah king of Ethiopia. Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah." –2 Kings 19:9.

"TIRHAKAH. King of Ethiopia (i.e., Nubia). When Sennacherib and his general (Rabshakeh) were besieging Lachish, Libnah, and Jerusalem, it was reported that Tirhakah was approaching with an army to assist the Palestinians against the Assyrian forces (II Kings xix. 9; Isa. xxxvii.9)." –*Jewish Encyclopedia*, 1906 Edition, Volume 12, page 147.

"The Kingdom of Kush was an ancient African kingdom . . . in what is now the Republic of Sudan. . . . After King Kashta ('the Kushite') invaded Egypt in the 8th century BC, the Kushite kings ruled as pharaohs of the Twenty-fifth dynasty of Egypt for a century, until they were expelled by the Assyrians. . . . the Kushite imperial capital is at Meroe. In early Greek geography, the Meroitic kingdom was known as Ethiopia." –*Wikipedia*, The Kingdom of Kush, February 12, 2016.

"**TIRHAKAH. King of Ethiopia, or Cuch, and of Egypt.** This prince, at the head of a powerful army, attempted to relieve Hezekiah, when attacked by Sennacherib, 2 Kings 19:9, but the Assyrian army was routed before he came up, Isaiah 37:19 . . . the third and last king of the twenty-fifth or Ethiopian dynasty." –*American Tract Society Bible Dictionary*, **1859 Edition**.

"TIRHAKAH. . . . This king . . . was the third Pharaoh of the twenty-fifth or Ethiopian dynasty of Egypt. He was a usurper who tried later to legalize his usurpation by marriage with the widow of his predecessor, Shabatoka . . . Assyrian reports assign his death to 668-667 B.C.; and Egyptian inscriptions state the he reigned twenty-six years (twenty or eighteen according to Manetho). Thus his ascension to the throne would fall in 694-693 B.C. (according to others, his coronation occurred in 691 and his death in 665)." –*Jewish Encyclopedia*, 1906 Edition, Volume 12, page 147.

"It will be seen from the above chronology that the monumental data can not easily be harmonized with the seemingly conflicting chronology of the Bible, which mentions Tirhakah in 701 both as king and as at war with the Assyrians. It is at present not possible to explain this discrepancy; the latest attempt at an explanation is that of Prasek ("Mitteilungen der Vorderasiatischen Gesellschaft," 1903, viii. 148), who holds that the Biblical passage concerning Tirhakah referred originally to an expedition in 691 or later, the report being misplaced in the present text." –*Jewish Encyclopedia*, 1906 Edition, Vol. 12, page 147.

"**Tirhakah . . . the king of Cush or Ethiopia** . . . who opposed Sennacherib in Palestine (2 Ki 19:9; Isa 37:9). The name of this ruler of Egypt and his native realm appears in hieroglyphics as Taharqa. . . . The engagement between Tirhakah's army and the Assyrians is regarded as having taken place in 701 BC.

Petrie explains this date by supposing he acted at first for the reigning Pharaoh, his cousin Shabatoka, Tirhakah not having officially become Pharaoh until the former's death in 693 BC." –*The International Standard Bible Encyclopaedia*, 1915 Edition, Volume 5, page 2986.

So according to Petrie, while Shabatoka was the pharaoh of Egypt, Tirhakah his cousin, king of Ethiopia, was acting as his viceroy. Shabatoka reigned as pharaoh of Egypt from 702 to 690 B.C. This ruler's name also appears as Shabatka, Shabataka, Shebitku or Shebitgo. Shabatoka was the nephew and successor of Shabaka who ruled from 716 to 702 B.C. Shabaka, whose name also appears as Shabako, was the son of Piankhy, the founder of the Twenty-fifth dynasty of Egypt. After 20 years as king of Nubia, he conquered Egypt towards the close of his reign and ruled it until 716 B.C. He is also described as Piankh, Py, Piy, Piye, or Sibe by the Assyrians, and by the Hebrews as So king of Egypt (2 Kings 17:4.)

“Sir William Matthew Flinders Petrie (born June 3, 1853, Charlton, near Greenwich, London, England—died July 28, 1942, Jerusalem), British archaeologist and Egyptologist who made valuable contributions to the techniques and methods of field excavation and invented a sequence dating method that made possible the reconstruction of history from the remains of ancient cultures. He was knighted in 1923.” —www.britannica.com, March 25, 2017.

“Zerakh, or Usarkon, was the next king of Egypt, the son of Karamat, Solomon's sister-in-law. He invaded Judah unsuccessfully in 903 BC (2 Ch 14 9) with an army of Libyans and Sudanis (2 Ch 16 8). A statue of the Nile, dedicated by him, and naming his descent from Karamat and Pasebkhanu, is in the British Museum. After a couple of cents, the Ethiopian kings intervened. Shabaka was appointed viceroy of Egypt by his father Piankhy. and is described by the Assyrians as Sibe, commander-in-chief of Muzri, and by the Hebrews as Sua or So, king of Egypt (2 K 17 4). Tirhakah next appears as a viceroy, and Hezekiah was warned against trusting to him (2 K 19 9). These two kings touch on Jewish history during their viceroalties, before their full reigns began.” —*The International Standard Bible Encyclopaedia, 1915 Edition, Volume 2, page 912.*

“And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa. . . cried unto the Lord his God. . . . So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.” —*2 Chronicles 14:9-12.*

Note above that Zerah the Ethiopian had a million men (“a thousand thousand”) in his army. 200 years before Sennacherib, the Ethiopians were already a powerful kingdom. It's no wonder then that Sennacherib was troubled, when he heard that Tirhakah, king of Ethiopia, was approaching

“Viceroy . . . The governor of a country or province who rules as the representative of his king or sovereign.” —*Webster's Seventh New Collegiate Dictionary, 1965 Edition, page 990.*

“Sennacherib, the king of Assyria. . . . when he had failed of his treacherous designs against the Egyptians . . . spent a long time in the siege of Pelusium; and when the banks that he had raised near to the walls were of a great height, and when he was ready to make an immediate assault upon them, but heard that Tirhakah, king of the Ethiopians, was coming and bringing great forces to aid the Egyptians, and was resolved to march through the desert, and so to fall

directly upon the Assyrians, this King Sennacherib was disturbed at the news." – William Whiston, *The New Complete Works Of JOSEPHUS*, 1999 Edition, page 334.

"Now, in 701 B.C., the year of Sennacherib's Judaeian campaign, Taharqa is named as being king of Ethiopia (2 Kings xix. 9), and being ready to fight in Palestine. This is quite consistent with the previous case of Shabaka acting as king before his sole reign, and there is no need whatever to resort to a theory of two campaigns. The Ethiopian rulers, even if they combined the government of Napata and Thebes, were ready enough to make their sons viceroys to manage the affairs of the distant north. This vicereignty in 701 shows that Taharqa was probably at least 21 . . . It was not till the death of Shabatoka in 693 that Taharqa became sole king, at about the age of 29." –Sir John Pentland Mahaffy, *A HISTORY OF EGYPT, From The XIXth To The XXXth Dynasties, Vol. III, By W. M. Flinders Petrie*, 1905 Edition, Library of Princeton University, Page 296.

So, Petrie, brilliant as he was for realizing that Tirhakah was acting as Shabatoka's (Shabatka) viceroy, erroneously concluded that there was only 1 invasion by Sennacherib and that took place in 701 B.C. However, Sennacherib's prism reveals his boasting of that victory. Had his army been destroyed in 701 B.C., he would have remained quiet, as he did after his army was decimated in 695 B.C.

Furthermore, the prism and Scripture both agree with the 30 talents of gold paid by Hezekiah, after cutting the gold off the doors of the temple in 2 Kings 18:14-16. Had there been only one invasion, what would be the sense of the extra ordinary detail, in 57 verses of Scripture describing the second invasion, beginning in 2 Kings 18:17 to 2 Kings 19:37?

"Tirhakah . . . the last king of Egypt . . . He probably ascended the throne about B.C. 692, having been previously king of Ethiopia (2 Kings 19:9; Isa. 37:9), which with Egypt now formed one nation." –*Easton's 1897 Bible Dictionary*.

SLIDE 81 – EGYPTIAN DYNASTIES LATE PERIOD 747 – 30 BC

For a complete explanation of the following chart, please see Slides 72-81 in the following YouTube link: [6000 Years End in the Year 2022 Part 1 of 5](#)

Egyptian Dynasties Late Period 747 – 30 BC

Twentieth Fifth Dynasty 780 – 656 BC

The native princes of Kush (Nubia- modern Sudan) conquered a degenerate Egypt and established themselves as the twenty-fifth dynasty. They restored Egypt to its ancient customs, had old texts recopied, built religious buildings at Thebes and revived the custom of pyramid burials. Taharka supported Palestine's resistance against King Sennacherib of Assyria, but Sennacherib's son, Esarhaddon, defeated Taharka's army. Memphis was captured, along with its royal harem. On Esarhaddon's withdrawal from Egypt, Taharka returned from his refuge in Upper Egypt and massacred the Assyrian garrisons. He held control over Egypt until he was defeated by Esarhaddon's son, Ashurbanipal, after which he fled south to Nubia, where he died and was buried in a large pyramid at Nuri.

- Alara
- Kashta
- Piye 747-716
- Shabako 716-702
- Shabataka 702-690
- Taharka 690-664
- Tantarnani 644-656

www.discoveringegypt.com (February 11, 2016)

- "Although Manetho does not mention the first king, Piye, mainstream Egyptologists consider him the first Pharaoh of the 25th dynasty. Manetho also does not mention the last king, Tantamani, although inscriptions exist to attest to the existence of both Piye and Tantamani." – *Twenty-fifth Dynasty of Egypt, Wikipedia, March 23, 2016*
- "Manetho . . . is believed to have been an Egyptian priest from Sebennytos . . . who lived during the Ptolemaic era in the early 3rd century BC. . . . Manetho is believed to have authored the *Aegyptiaca* . . . or *History of Egypt*, at the request of Ptolemy II Philadelphus." – *Manetho, Wikipedia, February 11, 2016*
- After more than 20 years as king of Nubia, Piye conquered Egypt towards the close of his reign and is the founder of the 25th dynasty. As a result, neither Manetho, the *Jewish Encyclopaedia* (1906 Edition) or the *International Standard Bible Encyclopaedia* (1915 Edition), consider him the first Pharaoh. Thus Taharka (Tirhakah) is quoted as the "third" Pharaoh of the 25th dynasty of Egypt by these sources

CHART 6 – TIMELINE: (Slide 709)**FORWARD FROM ADAM – BACKWARD FROM CHRIST (Complete)**

Chart 6 in the following page, contains too much material and it's hard to read. For a larger version of this chart, please see Slide 709 in Part 5 of the following YouTube link: [6000 Years End in the Year 2022 Part 5 of 5](#)

It behooves you, for the sake of your family, to view this 5-part series in order to better understand the Ram (Daniel 8), the He Goat (Daniel 8), the Little Horn (Daniel 7 & 8), the Seal of God (Revelation 7), the Mark of the Beast (Revelation 13), and the roles that the papacy, America, Great Britain, Russia, China, the European Community, the 7 Feasts of the Lord (Leviticus 23) and the Sabbatical & Jubilee Years (Leviticus 25) will play in the last moments of this earth's history.

If you seek additional information, please email: Lou@SundayLawAlert.com

TIMELINE: Forward From Adam • Backward From Christ

JUBILEE #	YEARS FROM ADAM	YEARS FROM CHRIST	YEARS BETWEEN JUBILEES	YEARS BETWEEN JUBILEES	MIDST OF THE WEEK	DESCRIPTION
0	0	0			Daniel 9:27 Desire of Ages 233	CREATION
1	49	-3978	49	-3978		Sabbatical Year 48 to 49 • Jubilee Year 49 to 50
51	2489	-1479	49	-1479		Exodus from Egypt (Sabbatical Year) • Jubilee 51 + 2 Sabbaticals
66	3234	-744	49	-744		King Hezekiah starts his reign in 715 B.C., since 701 B.C. was his 14th year (2 Kings 18:13) • Jubilee 66 + 29 years The Sabbatical Year started in 703 B.C. and ended in 702 B.C. • Jubilee 66 + 42 years Sennacherib's First Invasion of Judah in 701 B.C. (2 Kings 18:13-19:8; Isaiah 36:1-37:8) • Jubilee 66 + 43 years Sennacherib's Second Invasion of Judah in 695 B.C.—Sabbatical year ends—Jubilee year commences (2 Kings 19:9-37; Isaiah 37:9-38) • Jubilee 67
67	3283	-695	49	-695		2300-day & 70-week (490 years = 10 Jubilees) prophetic commences (Dan. 8:14; 9:24-27; E.G. White, <i>The Great Controversy</i> , 1911 Edition, page 410) • Jubilee 71 + 6 Sabbaticals
71	3479	-499	49	-499		Jubilee 71 + 6 Sabbaticals
81	3869	-9	49	-9		8 Major Biblical Dates—All Took Place On Sabbatical Or "Midst of the Week" Years. All Found In <i>The Great Controversy</i> . Move Any 1 Year & All Fall Apart. This Is No Coincidence!
92	4508	531	49	531	3 4008 / A.D. 31	Christ is baptized (Dan. 9:24-27; E.G. White, <i>The Great Controversy</i> , page 327); "Acceptable year of the Lord" (Luke 4:18, 19; Isaiah 61:2); "Year of my redemption" (Lev. 25:10); Jubilee Year 81 + 5 Sabbaticals
117	5733	1756	49	1756	4 4043 / A.D. 66	Christ is crucified (Dan. 9:24-27; E.G. White, <i>The Great Controversy</i> , page 333) The Jews sealed their rejection of the gospel (Dan. 9:24-27; E.G. White, <i>The Great Controversy</i> , 1911 Edition, page 327; E.G. White, <i>The Desire of Ages</i> , 1898 Edition, page 233) • Jubilee 81 + 5 Sabbaticals
118	5782	1805	49	1805	5 4092 / A.D. 115	The "Great Revolt" of the Jews against Rome begins in the spring of A.D. 66, in the "midst of the week" of the Sabbatical Cycle that ended in A.D. 69
120	5880	1903	49	1903	6 4141 / A.D. 163	Vespasian is proclaimed emperor of Rome and his son Titus immediately lays siege of Jerusalem in April A.D. 70, destroying the Temple and slaughtering 1M
122	5978	2001	49	2001	7 4190 / A.D. 212	1260-Year Papal Supremacy Starts (Rev. 13:3-10; Dan. 7:7, 8; 8:9-12; E.G. White, <i>The Great Controversy</i> , 1911 Edition, page 439) • Jubilee 92 + 1 Sabbatical
122	5978	2001	49	2001	8 4239 / A.D. 261	1260-Year Papal Supremacy Ends (Rev. 13:3-10; Dan. 7:7, 8; 8:9-12; E.G. White, <i>The Great Controversy</i> , 1911 Edition, page 439) • Jubilee 117 + 6 Sabbaticals
122	5978	2001	49	2001	9 4288 / A.D. 310	Yoshai Litch predicted the Fall of the Ottoman Empire, (Rev. 9; E.G. White, <i>The Great Controversy</i> , 1911 Edition, pages 334, 335) • Jubilee 118 + 5 Sabbaticals
122	5978	2001	49	2001	10 4337 / A.D. 359	Judgment of the Dead commences (Dan. 8:14; E.G. White, <i>The Great Controversy</i> , 1911 Edition, page 400)
122	5978	2001	49	2001	11 4386 / A.D. 408	End of World War 2, August 14, 1945 • Jubilee 120 + 6 Sabbaticals
122	5978	2001	49	2001	12 4435 / A.D. 457	"The Last Crisis" Starts • The Twin Towers of the World Trade Center Collapse • Sabbatical Year Ends • Jubilee Year Starts
122	5978	2001	49	2001	13 4484 / A.D. 506	14 Years Till The End Of 6000 Years
122	5978	2001	49	2001	14 4533 / A.D. 555	Last Jubilee Before 6000 Years • 21 Years Till The End Of 6000 Years
122	5978	2001	49	2001	15 4582 / A.D. 604	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	16 4631 / A.D. 653	14 Years Till The End Of 6000 Years
122	5978	2001	49	2001	17 4680 / A.D. 702	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	18 4729 / A.D. 751	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	19 4778 / A.D. 800	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	20 4827 / A.D. 849	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	21 4876 / A.D. 898	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	22 4925 / A.D. 947	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	23 4974 / A.D. 996	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	24 5023 / A.D. 1045	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	25 5072 / A.D. 1094	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	26 5121 / A.D. 1143	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	27 5170 / A.D. 1192	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	28 5219 / A.D. 1241	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	29 5268 / A.D. 1290	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	30 5317 / A.D. 1339	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	31 5366 / A.D. 1388	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	32 5415 / A.D. 1437	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	33 5464 / A.D. 1486	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	34 5513 / A.D. 1535	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	35 5562 / A.D. 1584	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	36 5611 / A.D. 1633	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	37 5660 / A.D. 1682	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	38 5709 / A.D. 1731	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	39 5758 / A.D. 1780	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	40 5807 / A.D. 1829	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	41 5856 / A.D. 1878	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	42 5905 / A.D. 1927	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	43 5954 / A.D. 1976	6000 Years Commence • Jubilee Year Starts
122	5978	2001	49	2001	44 6003 / A.D. 2025	6000 Years Commence • Jubilee Year Starts

8 Major Biblical Dates—All Took Place On Sabbatical Or "Midst of the Week" Years. All Found In *The Great Controversy*. Move Any 1 Year & All Fall Apart. **This Is No Coincidence!**

1 3977 / B.C. 3978 / A.D. 1

2 3983 / A.D. 6 4004 / A.D. 27

3 4008 / A.D. 31

4 4011 / A.D. 34 4046 / A.D. 69

5 4508 / A.D. 538 531

6 5775 / A.D. 1798 1756

7 5817 / A.D. 1840 1805

8 5821 / A.D. 1844 1903

5986 / A.D. 2019 2001

5999 2022

YouTube Luis F. Muntilla
 Facebook Luis F. Muntilla (English) Luis F. Muntilla (Español)
 Instagram @luisfmuntilla

“Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.”

—Psalm 119:33, 34

“These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last.”

—Ellen G. White, *The Review and Herald*, May 6, 1875

“In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have been incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.”

—Ellen G. White, *The Great Controversy*, page 582

“The teaching which has become so widespread, that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people.”

—Ellen G. White, *Patriarchs and Prophets*, page 143

“The sacred statutes which Satan has hated and sought to destroy, will be honored throughout a sinless universe.”

—Ellen G. White, *Patriarchs and Prophets*, page 342