

RONNIE GILL

*"Knowing this first, that no prophecy of the scripture is of any private interpretation."*

*2 Peter 1:20*

# School of the Prophets

*"For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews. Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews."*

*2 Nephi 11:2, 8*

2015

“And the branches of the natural tree will I graft in again, into the natural tree; and the branches of the natural tree will I graft into the natural branches of the tree; And thus will I bring them together again, that they shall bring forth the natural fruit; and they shall be one.”

Jacob 3:133-134

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# INTRODUCTION

“And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

**And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them.**

And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

Behold I was about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, **I will try the faith of my people;** therefore I, Mormon, do write the things which have been commanded me of the Lord.”

3 Nephi 12:1-5

**“Wherefore, we search the prophets; and we have many revelations, and the spirit of prophecy, and having all these witnesses, we obtain a hope, and our faith becometh unshaken, ...”**

Jacob 3:7

“And it shall come to pass, that the Lord God shall bring forth unto you the words of a book (Book of Mormon), and they shall be the words of them which have slumbered.

And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed (Vision of the Brother of Jared), **shall not be delivered in the day of the wickedness and abominations of the people.**

**Wherefore the book shall be kept from them.**

But the book (BofM) shall be delivered unto a man, and he shall deliver the words of the book, which are the words of them which have slumbered in the dust; and he shall deliver these words unto another; **but the words which are sealed (VBJ)**, he shall not deliver, neither shall he deliver the book.

For the book shall be sealed by the power of God, **and the revelation (VBJ) which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth: for, behold, they reveal all things from the foundation of the world unto the end thereof.**

And the day cometh that the words of the book which were sealed (VBJ), shall be read upon the housetops; and they shall be read by the power of Christ; And all things shall be revealed unto the children of men which ever hath been among the children of men, and whichever will be, even unto the end of the earth.”

## 2 Nephi 11:125-132

“And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they can not be read.

And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write.

For behold, the language which ye shall write, I have confounded; wherefore I will cause in mine own due time that these stones shall magnify to the eyes of men, these things which ye shall write.

And when the Lord had said these words, the Lord shewed unto the Brother of Jared all the inhabitants of the earth which had been, and also all that would be; and the Lord withheld them not from his sight, even unto the ends of the earth; For the Lord had said unto him in times before, that if he would believe in him, that he could shew unto him all things — it should be shewn unto him; therefore the Lord could not withhold anything from him; for he knew that the Lord could shew him all things.

And the Lord said unto him, Write these things and seal them up, and I will shew them in mine own due time unto the children of men.

And it came to pass that the Lord commanded him that he should seal up the

two stones which he had received, and shew them not, until the Lord should shew them unto the children of men.

And the Lord commanded the Brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross;

And for this cause did King Mosiah keep them, that they should not come unto the world until after Christ should shew himself unto his people.

And after that Christ truly had shewed himself unto his people, he commanded that they should be made manifest.

And now, after that, they have all dwindled in unbelief, and there is none, save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

Behold, I have written upon these plates the very things which the Brother of Jared saw; and there never was greater things made manifest, than that which was made manifest unto the Brother of Jared; wherefore, the Lord hath commanded me to write them; and I have written them.

And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

For the Lord saith unto me, **They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity and become clean before the Lord;**

**And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the Brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are."**

Ether 1:87-101

Discernment: The power of discerning; keen perception or judgment; insight.

Faith: Unquestioning belief, based on a multitude of past evidence. Loyalty.

Belief: The state of believing; conviction or acceptance that certain things are true or real. Trust or confidence.

"Wherefore, if a man have faith, he must needs have hope; for without faith there can not be any hope.

And again, behold I say unto you, that he can not have faith and hope, save he shall be meek and lowly of heart; if so, his faith and hope are vain, for none is acceptable before God, save the meek and lowly of heart;



And if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity, he is nothing; wherefore he must needs have charity.”

Moroni 7:48-50

Based on everything above it should be obvious to us that we lack in discernment, faith and belief. Else the fullness of both 3 Nephi 12:1-5 and Ether 1:87-101 would be fulfilled. But as stated in Ether, “And in that day that they shall exercise faith in me ...”, we must increase yet more our faith, belief and discernment.

So one of our first purposes or goals in these studies is to increase our discernment by learning and knowing the truths that are in the scriptures, based on a better understanding of the way the Jews wrote and understood things (see 2 Nephi 11:2,8), that we might have a better power of discernment of that which is true and false and also have a truer judgment. Another purpose or goal is to increase our faith, based on the multitude of prophecies that have been fulfilled and are being fulfilled before our eyes, thus thirdly increasing our belief to a point where it is firm and unwavering. And through this come closer to God and better understand the paths ahead of us.

### Simple Truths:

“For do we not read that God is the same yesterday, today, and forever; and in him there is no variableness neither shadow of changing.”

Mormon 4:68

The words “neither shadow of changing”, gives us an important point.

**There can be no contradictions.**

“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

But blessed are your eyes, for they see: and your ears, for they hear.”

Matthew 13:13, 16

### Recommendations:

1. Do this Study Fasting. (Especially from music, literature, TV, movies and other entertainments of the World.)
2. Have a willingness to participate 100%.
3. Have a willingness to sacrifice, in order to come closer to God.



# LESSON # 1 - SACRIFICE

Def: Sacrifice — The act of **giving up**, or **forgoing** something **valued** for the sake of something having a more pressing claim or value.

Ultra Def: Sacrifice — To willingly give over, my will, for God's will.

A sacrifice must be something **we** hold as needed, important, valuable, even maybe something we feel it would be hard to live without. A sacrifice cannot be something you have promised to take care of (example: Marriage). Nor can it be a responsibility you have undertaken before God (example: Family). A sacrifice cannot be a sin. And a sacrifice only has as much value overall as you have value for the sacrifice, our God is a just God.

In order for a sacrifice to have its full value before God, we have to be doing all we can to keep his commandments. We can never buy our way to heaven!

1 Samuel 2:22-36

“Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD'S people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD,

who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. And the child Samuel grew on, and was in favour both with the LORD, and also with men. And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."

We have to examine ourselves and call ourselves up to a higher moral and spiritual level.

"For after this day of life, which is given us to prepare for eternity, Behold, **If we do not improve our time while in this life,** then cometh the night of darkness wherein there can be no labor performed."

Alma 16:230

"Ye shall not do after all the things that we do here this day, every man **whatsoever is right in his own eyes.**"

Deuteronomy 12:8

MAXIMUM WILLING EFFORT  
+  
OBEDIENCE  
=  
MAXIMUM POSITIVE RESULTS

Exodus 13:3-9

“And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten. This day came ye out in the month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day *shall be a feast to the LORD*. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.”

Matthew 19:27-29

“Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.”

1 Timothy 5:8

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

**Homework:**

Write and explain why Matthew 19:27-29 is not in contradiction to 1 Timothy 5:8. Also what is something in your own life that you could sacrifice for a better walk with God? Why would it be a valuable and reasonable sacrifice?

## LESSON #2 – AS IT WAS

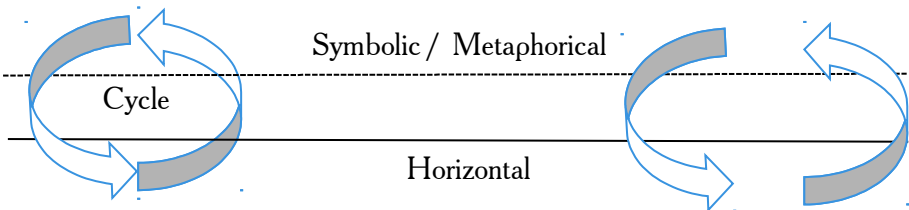
Like it was... or As it was...

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.”

Ecclesiastes:1:9

In the word of God, as we see it through Hebrew eyes, we find that God established patterns that would help his people know him and also help others to come to the truth. We read that God is the same yesterday, today, and forever; but do we consider the depth of this statement?

Time:



We have the Horizontal which can be seen as or likened to  $1+2=3$ . We have literal numbers with literal meanings and a literal result, often on a literal time line. These are prophecies that are clearly stated and exactly fulfilled.

Example:

“And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”

Matthew 24:2

As we know, historically the temple was torn down and destroyed by the Roman soldiers; and, literally, one stone was not left upon another. This shows the natural progress of time as we perceive it as humans.

We have the symbolic / metaphorical which can be seen as or likened to  $a+b=c$ . These are events that are symbolic, metaphorical, or maybe even in parable form. They are literal objects with symbolic meaning and results that might not be perceived on the normal time line as we see it.

Example:

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.”

Matthew 12:33

Here we can see the metaphor of a tree and its fruit, a metaphor which has real world value to us as it is, but is not really what Christ was referring to. The tree is symbolic of us, as humans, the fruit symbolic of what we do and say in this life. Thus the “a” wasn’t really referring to an “a” but rather to a “1” in the math problem above. Also, we see that we can’t exactly place this event on a time line, as it happens at different times to different people.

Another example is the story of Naomi and Ruth. We have a real historical event that fits on the normal time line, but we also have a metaphorical or symbolic event that is a prophecy of the coming of the Messiah and also the Gentile church. (This will be discussed more in depth in a following lesson.)

And finally we have the cycle which can be seen or likened to  $1+2=2+1$ ,  $1+2=1+2$ ,  $a+b=b+a$ ,  $a+b=a+b$ ,  $1+2=a+b$ ,  $1+2=b+a$ ,  $a+b=1+2$ ,  $a+b=2+1$ , etc. This can be a horizontal event which repeats based on some cycle. Or it can be a symbolic / metaphorical event that repeats based on some cycle. It can also be a combination of the two, horizontal + symbolic / metaphorical as an event that repeats on some specific cycle. Cycles can be small, as in hours or days. Cycles can be medium, as in months or years. And cycles can be large, as in generations or centuries. Cycles are living Chiasms, as the prophets often were living parables.

Example:

“But as the days of Noe were, so shall also the coming of the Son of man be.”

Matthew 24:37



Here we can see a repeat, or cycle, that spans 4,000+ years. We can see that the events around Noah's time will be repeated. Not the actual events of the flood, but rather the events that led up to the flood, the character of the people, the sins etc. Also a repeat in the symbolic nature. Just as God preserved Noah and his family, God will preserve his people, even if it must needs be by fire.

Another example is the prophet Ezekiel. In Ezekiel chapters 4 and 5, the prophet was told to do several things, one of which was lying on his left side for 390 days, and then on his right side for 40 days. This is the example of a living parable. What he did would be repeated in the lives of God's errant people at some time in the future, and possible even more than once.

**“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:”**

**Isaiah 46:10**

Jubilee: A cycle of 49-50 years that was to be a time of setting free, a time of liberty, all debts wiped out, all slaves set free. It was also to be held equal to a sabbath year and observed as a sabbath year.

Leviticus 25:8-17

“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 jubile 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 jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.”

## Does this have any bearing on today?

(1816-1817)

+49

**1866-1867:** (1866-1867) Jews become a majority in Jerusalem. The final emancipation of the Jews from Austria and Hungary. (Side Note: in 1867 the saints were given a command that it was time to return and take possession of the temple lot. The prophecy had been given through Grandvil Hedrick.)

+49

**November 2<sup>nd</sup>, 1917:** (1916-1917) 400 years of Ottoman rule ended by British conquest. Balfour declaration signed by Britain, promising a Jewish homeland in Palestine.

+49

**June 5<sup>th</sup>, 1967:** (1966-1967) Six day war that liberates Jerusalem.

+49

**October 3<sup>rd</sup>, 2016:** (2016-2017) Beginning of next 50 year cycle. ?????? Could Amos 1:3-15 be fulfilled during this cycle? That would be another liberating moment for Israel.

Amos 1:3-15

“Thus saith the Lord; For three transgressions of Damascus (Syria), and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord. Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God. Thus saith the Lord; For three transgressions of Tyrus (Lebanon), and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof. Thus saith the Lord; For three transgressions of Edom (West Bank), and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

Thus saith the Lord; For three transgressions of the children of Ammon (Jordan), and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: And their king shall go into captivity, he and his princes together, saith the Lord.”

**Note sent to me from Apostle Alvin Moser about 1917:**

I have been thinking about your study a lot lately. On page 20 you mention some dates, in particular 1917. I started to look at church history during that period. Prior to that missionary work was next to none. Church memberships also was very small. I don't know what you know about the history of the church but in 1917 we had a president or presiding elder of the general church and of the several very small locals. Some time near 1917 T J Sheldon came into the church from the RLDS.

It appears from the minutes to be kind of a beginning point. George D. Cole was president. In the summer of 1918 he took a missionary trip to Monticello, UT. He baptized 3 people then had a stroke. He managed to help with the confirmation then returned home, passing away the day after he came home. Then the last president of the church was elected, C L Wheaton. He was revolutionary. Every thing changed from that year.

Below is a record of the first official meeting.

MINUTES OF A MEETING OF THE COMMITTEES OF  
THE CHURCH OF CHRIST AND THE REORGANIZED CHURCH  
OF JESUS CHRIST OF LATTER DAY SAINTS

Thursday Evening, 8  
P.M.  
November 14, 1918

Meeting was called to order by Bro. Sheehy. Prayer was by Bro. Wheaton.

By motion Bro. Sheehy and Bro. Wheaton were associated to act together as presidency of the meeting. T. J. Sheldon was chosen to act as secretary of the meeting

The following members of the committee were present; Of the Church of Christ: Elders C. L. Wheaton, Alma O. Frisbey, A. E. Hines and T. J.

Sheldon; Of the Reorganized Church: Elders Walter W. Smith, Francis M. Sheehy and Mark H. Siegfried.

The minutes of the previous meeting were read.

Bro. Wheaton stated the object of the meeting and after informal discussion was had, the following resolutions were adopted unanimously:

“Agreed, that persons who are, or have been, connected with the Church, desiring to unite with either branch of the Church shall not be received to fellowship until the elders of the branch of the church to which they apply shall have opportunity to decide upon their standing; each organization to furnish the other with evidence in their possession with reference to the person in question.

“Agreed, that when ministers of the Church of Christ and The Reorganized Church of Jesus Christ of Latter Day Saints are laboring together, the persons baptized shall have the right of choice as to which organization they shall unite with.

Motion was made that the Joint Council adjourn.

Minutes were read and approved. Meeting was dismissed by Bro. Sheehy.

T. J. Sheldon  
Secretary of Meeting

So, the point is this: Discussion began about baptism and accepting other baptisms. Up to this time they really could go back and forth from RLDS to COC. I don't think much opposition was there prior. So God moved on the church to consider the possibility of accepting or denying membership, then the RLDS church really made the final jump. People came into the church and the church grew from those days for a long time.

Next they talked about the presidency. He needed to receive certain revelations. The two churches agreed, within 7 years the presiding elder was abolished in the Church of Christ. I feel that the year of 1917-1918 was pivotal for the Church. The fact that they discussed such topics has changed our doctrine and practice.

### Existing Cycles:

“ ... and the evening and the Morning were the first day.” Genesis 1:5b  
**cycle of 12/24 hrs.**

“ ... and he rested on the seventh day from all his work which he had made.” Genesis 2:3b

**cycle of 7 days.**

“But the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: ...” Leviticus 25:4

**cycle of 7 years.**

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and space of the seven sabbaths of years shall be unto thee forty and nine years.” Leviticus 25:8

**cycle of 49-50 years.**

“ ... I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;” Exodus 20:5

**cycle of 216-288 years +/-**

(3 Nephi 13:13-14 – 72 years, age of man, after Christ's death and resurrection.  
 $3 \times 72 = 216, 4 \times 72 = 288$ )

### **Homework:**

Find and describe two cycles that were established in the old testament for God's people.

Do we have present day cycles? What are they and how do they influence our lives?

Can any of the old testament cycles help us to understand and see the future? Which, and how?

## LESSON # 3 – BRICKS FOR STONES

“Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

Matthew 13:52



“I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.”

Isaiah 48:3

These passages and many more show us the very important link between the Old Testament and the New Testament and also our day and the future. When we read the stories and passages from the Old Testament, often times they are telling us a story much deeper than we are reading on the surface of the page. These stories can have different levels of understanding. They can be moral lessons. But they can also be prophecies in disguise.

“That which hath been is now; and that which is to be hath already been; and God requireth that which is past.”

Ecclesiastes 3:15

In this study we will go over the tower of Babel and see how it is a simple cycle, filled with symbolism. We will then compare it to the kingdom of heaven as portrayed in Revelations and what God really expects. We will take it at this point as a literal cycle. It could signify something more, but we will leave that for your personal study.

Genesis 11:1-9

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

The Antiquities of the Jews 4:1b-3a — Josephus

“1. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers !

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion.”

One of the first things that a person does when he begins to rebel against God is to twist that which is good and right. As we become more and more rebellious we twist more and more that which God has given us. And we rebel more against what we think or perceive God will do.

**“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”**

**Isaiah 24:5**



The real problem in the story above is that they began to replace the stones for bricks. They distrusted God at His word. God's word is symbolically the stones they were changing for their own ideas and beliefs. God is foretelling, based on Babel, that we as people will live in a cycle of giving up that which is strong and firm and diverse and controlled by a divine creator, for something that is weak, breakable, predictable and controlled by us. Spiritually Babel is us; and when following the truth becomes difficult, we will throw it out and replace it with things that are weak yet made by our own means and desires. Thus, the final product is determined by us and not by some divine being. The antithesis to this is God's kingdom as described in Revelations 21:10-21 "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."

Why is the difference so important? We see that this building was made out of that which was divine and true, not man-made, but ordained and made by God. Each gem is important, showing us that God wants absolute purity and veracity in the building of His kingdom, not some fake imitation based on our ideas of what is good and right. Thus we can understand that there is no way to improve on what God has done. It is for us to accept and believe that He has already given us that which is perfect for our perfection.

“And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;”

Isaiah 9:9-11

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.”

2 Corinthians 11:13

Here we end up with another change. It starts with taking what God has given and changing it into something man made, but when destruction and punishment are about to be poured out or is being poured out upon the unbelievers they quickly begin to support and build up the very image of the thing that they were destroying. The problem is that they attempt to build up an image; and to do it humanly, they use “hewn stones”, still never turning to the God that can save them. Thus they end up as it says in Isaiah 9:9-11, through rebellion, attempting to change to that which they perceive as good; but it's too late and even though it appears the right thing, it's wrong and the wrong way.

### **Homework:**

Write a paragraph on why else we as humans may want to replace the perfect things of God?

Write a paragraph on how we, as a world today, are imitating and repeating the cycle of Babel all over again. In what ways are we building up the “images” of what is right and good.

# LESSON #4 – JESUS & THE BOOK OF RUTH

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

2 Peter 1:3-4

**“Is there any thing whereof it may be said,  
See, this is new? It hath been already of old  
time, which was before us.”**

**Ecclesiastes 1:10**

## The characters in our story:

Elimelech – (Hebrew Def. Of name: my God is king) Naomi's Husband an Israelite.

Mahlon and Chilion – (Hebrew Def. Of name: sick, pining) Elimelech and Naomi's sons who died in a foreign land.

Naomi – (Hebrew Def. Of name: my delight) The Wife of Elimelech an Israelite.

Mara - (Hebrew Def. Bitter or a strong flavor.) The name that Naomi gave

herself in reference to what God had done to her in the loss of her husband, sons and inheritances.

Ruth – (Hebrew Def. Of name: friendship) The Gentile daughter in law.

Orpah – (Hebrew Def. Of name: gazelle) The other Gentile daughter in law.

Boaz – (Hebrew Def. Of name: fleetness) The Restorer and Savior.

The Nearer Kinsman – Who should have been the Kinsman Redeemer but wasn't.

10 Elders – The Witnesses.

Obex - (Hebrew Def. Of name: To Serve) Boaz and Ruth's son.

\* Info: The barley harvest in Israel is typically in the months of March and April of the Gregorian calendar.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighted in thee, and thy land shall be married. For as a young man married a virgin, so shall thy sons marry thee: and as the bridegroom rejoiced over the bride, so shall thy God rejoice over thee."

Isaiah 62:1-5

The Story of Ruth	World History
<p>Elimelech and Naomi leave Israel because of famine and live with Moabites.            Chat. 1 Vs. 1-2</p>	<p>Matthew 24:15-22            When the Roman legions began to march towards Jerusalem, in 69-70 A. D., some who remembered Jesus' warning in Matthew 24 escaped Jerusalem. Some escaped to Petra, others to other parts as they sought safety.</p>
<p>Elimelech and his sons lose their lands and inheritances.            Chpt. 4 Vs. 1-4</p>	<p>As History tells us, Titus (Vespasian's Son) destroyed Jerusalem and suppressed a Jewish revolt. The first Diaspora takes place.</p>

	70 A. D.
<p>Elimelech and his sons die while still in the Moabites' lands. (2 sons of Elimelech = a nation split in 2, Israel the northern group of 10 tribes, and Judah the southern group of 2 tribes.)  Chpt. 1 Vs. 3-5  Chpt. 1 Vs. 20-21</p>	<p>The Jews live in exile for 900+ years.</p>
<p>They were in Moabite lands for about ten years.  Chpt. 1 V. 4</p>	<p>In the 10th and 11th centuries the Karaite Jews began to return to Israel. (Matching 1 year to 100 years. 10 years = 1000 years.)</p>
<p>They returned in the beginning of the barley harvest. To Bethlehem.  Chpt. 1 V. 22  Linked to the marriage which takes place during the same time period.</p>	<p>Church of Christ is restored in the beginning of the barley harvest. (Bethlehem signifying the birthplace of Jesus. Or the birth of the church.)</p>
<p>For a time Naomi lived off of the work and help of Ruth.  Chpt. 2 V. 2  Chpt. 2 V. 18</p>	<p>Ruth as a Gentile worked to help her mother in law Israel.  The U.S. Has helped Israel since 1949, with a total of more than 83 billion dollars in aid.</p>
<p>Ruth was greatly favored and blessed by Boaz, and Boaz told her to remain with him and go to no other field.  Chpt. 2 Vs. 8-9</p>	<p>"Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:" Romans 3:28-29  As such we can see the God has reached out to the Gentiles equally as the Jews.</p>
<p>Boaz shared both his food and bounty with Ruth, above what she had worked for.  Chpt. 2 Vs. 14-16</p>	<p>"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16  God has blessed the Gentiles, and</p>

	even more the church, for our faith and trust in Him.
Ruth was told to wash herself and anoint herself and then go and wait on Boaz. Chpt. 3 Vs. 3-4	"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians 2:12 God has asked us through the testimonies of his people, through the Bible and the Book of Mormon to wash ourselves and receive the laying on of hands for our anointing, to receive the Holy Spirit.
Boaz blesses Ruth for seeking him and not some other who was younger, whether poor or rich. Chpt. 3 V. 10	As we, first as a church and second as individuals, seek and obey God, he richly pours out blessings upon us. Also the nation of the USA has been greatly blessed and prospered during the time which it was built upon the precepts of God.
Boaz redeems Naomi, and Marries Ruth. Before 10 witnesses. Chpt. 4 Vs. 9-11	The church of Christ is restored April 6 <sup>th</sup> , 1830. During the time of the Israeli Barley harvest, which is the promise, which will lead to a wedding.
Boaz Marries Ruth sometime after the end of the Barley Harvest. Chpt. 3 V. 2	"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Revelations 19:7-9

“But in the days of the voice of the seventhangel,when he shall begin to sound, the mystery of God should be finished,as he hathdeclared to his servants the prophets.”  
Revelations 10:7

“Surely the Lord God will do nothing,  
but he revealeth his secret unto his  
servants the prophets.”

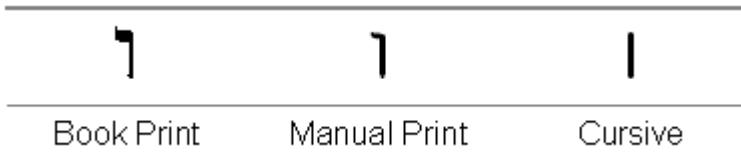
Amos 3:7

## The missing vav

### תולדות

Genesis 2:4 "These are the generations ( תולדות) of the heavens and of the earthwhen they were created,in the day that the Lord God made the earth and the heavens," (Strongs #8435)

The sixth letter of the Hebrew alphabet is called "Vav" (pronounced "vahv") and has the sound of "v" as in "vine."



In the book of Genesis we find this letter in the Hebrew word for generations, the letter is used twice. But from Genesis 2:4 and forward to the book of Ruth we find some 30+ uses of the word generations (Strongs #8435), yet in all these cases the letter vav is missing in the word generations. Not until the book of Ruth 4:18 "Now these are the generations of Pharez: Pharez begat Hebron," (Strongs #8435) do we find the missing vav put back in.

### תולדת

Genesis 5:1 "This is the book of the generations (תולדת) of Adam. In

the day that God created man, in the likeness of God made he him;" (Strong's #8435) Here we find the second vav missing in the word generations.

This has been a perplexing problem for Jewish scholars because, of course, they believe that what Moses wrote in the first five books of Moses was given to Moses by God himself. So the question is; why is there a missing vav between Genesis 2:4 and Ruth 4:18?

Of course, we will only know the fullness of God's wisdom when we see him in His kingdom and He can fully explain to us why He did what he did. But an interesting note is that in Genesis 2:4 we have the fall of man and his being expelled from the Garden of Eden. Yet in Ruth 4:18, we have the lineage of Jesus Christ through Boaz and Ruth. And it would seem very normal to have put the vav back in as a flag to show the family line where we can expect to see the Messiah. Showing us that after Adam there was some part of us missing, but with the coming of the Messiah all would return to its rightful state. We were brought back into the presence of God.

### **Homework:**

Find another chiasm of time in the scripture and write out some of the repeating points that you can see.



## LESSON # 5 – GIDEON

“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.”

1 Corinthians 1:25-29

“And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, which shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, To work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph.”

2 Nephi 2:44-48

“And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; Wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not,

even as he was merciful unto the father of Joseph, that he should perish not; Wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.”

Ether 6:6-8

Joseph in Egypt	Gideon	Today in Prophecy
Genesis 41-48	Judges 6,7,8	
One of Jacobs youngest sons, yet most beloved of Jacob. Joseph's sons were, Ephraim and Manasseh.	“... my family is poor in Manasseh, and I am the least in my father's house.” Judges 6:15	“And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, which was sold into Egypt by the hands of his brethren.” Alma 8:3
“And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.” Genesis 41:27	Israel 7 years in captivity under the Midianites which caused a famine in the land — 6:1,4	
“And he (Jacob) said, Behold, I have heard that there is corn in Egypt; ...” Genesis 42:2	Israel cried out to God for help — 6:6	
“And there was there with us a young man, an Hebrew, servant to the captain of the guard;	God sent a prophet as a	“... I beheld other books which came forth by the

<p>and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.” Genesis 41:12</p>	<p>1<sup>st</sup> witness — 6:8</p>	<p>power of the lamb,...” 1 Nephi 3:183-191</p>
<p>“ ... and will give this land to thy seed after thee for an everlasting possession.” “Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.” Genesis 48:4,22</p>	<p>Another nation was destroyed or expelled for God's people — 6:9</p>	<p>“And now I, Moroni, proceed to give an account of those ancient inhabitants which were destroyed by the hand of the Lord upon the face of this north country.” Ether 1:1</p>
	<p>It was in the time of the wheat harvest — 6:11</p>	
<p>“And Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more.” Genesis 37:5</p>	<p>An angel came to bring witness to deliverance — 6:12</p>	<p>“... and he said that he was a messenger sent from the presence of God to me ... and that God had a work for me to do ...” Joseph Smiths Second Experience</p>
<p>“... Shalt thou indeed reign over us? ... and, behold, the sun and the moon and the stars made obeisance to me.” Genesis 37:8,9</p>	<p>Gideon Called — 6:13</p>	<p>“And there shall raise up one mighty among them, which shall do much good, both in word and in deed,...” 2 Nephi 2:46</p>
<p>“... See, I have set thee over all the land of Egypt.” Genesis 41:38-41</p>	<p>The sign given for Gideon — 6:17</p>	<p>“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: ...”</p>

		Daniel 2:44
“And the Lord was with Joseph,…” Genesis 39:2	God accepts Gideons offering — 6:20-21	
“And he gathered up all the food of the seven years, which were in the land of Egypt,…” Genesis 41:48	Gideon builds an alter to God — 6:24	“They shall be no more brought down into captivity; And the house of Israel shall no more be confounded;” 1 Nephi 3:204-205
“And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all the lands.” Genesis 41:57	Gideon removes the Idols — 6:26-27,30	“And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church,…” 1 Nephi 3:232
“And Joseph's ten brethren went down to buy corn in Egypt.” Genesis 42:3	10 men help Gideon — 6:27	
	Midianites and Amalekites are against Israel — 6:33	
	Gideon calls together some of the tribes “And he sent messengers throughout ... Manasseh ... Asher ... Zebulun ... Naphtali ...” — 6:35	“Graft in the branches; begin at the last, that they may be first, and that the first may be last,…” (4 branches + original) Jacob 3:127,60,65,67,68
	God selects only a few (300 men) for the task at hand — 7:2-7	“... I beheld the church of the Lamb of God, and its numbers were few,…” 1 Nephi 3:226
	The people bring food and Trumpets — 7:8	

<p>“And God spake unto Israel in the visions of the night,... fear not to go down into Egypt; ... I will also surely bring thee up again:...” Genesis 46:2-4</p>	<p>A dream is given to the enemy about Gideon – 7:13-14</p>	
<p>“ ... God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years,...” Genesis 45:5,6 2 years out of 7 would be almost equivalent to the beginning of the middle watch in time, 4 hours of 12.</p>	<p>Salvation comes at the beginning of the middle watch – 7:19</p>	<p>“And if he shall come in the second watch, or come in the third watch, ...” Luke 12:38</p>
<p>“His sons, and sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.” Genesis 46:7</p>	<p>Ephraim is invited to join in at the end – 7:24, 8:1</p>	<p>“And also, as many of the house of Israel as shall come, ...” 3 Nephi 10:2</p>
	<p>The people of Succoth and Penuel wouldn't help – 8:5-9</p>	
<p>“ ... truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.” Genesis 48:19</p>	<p>Gideon is asked to be the ruler but declines the position – 8:22-23</p>	

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**Homework:**

Find parallels to fill in as much as possible the column, “today in prophecy”.

## LESSON #6 – THE 7 FEASTS

“And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law; And they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given.”

2 Nephi 11:48-50

"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."

Leviticus 23:1-2

For whatsoever things were written aforementioned were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Matthew 5:17-18

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words."

John 5:46-47

"Let no man therefore judge you in meat, or in drink, or in respect of an holiday, 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 2:16-17

In the next few studies we will be going over the 7 main feasts that God gave to Moses to give to the people. As we can see from the verses above, God had purpose in giving these feasts. We will be looking into how Christ fulfilled them and will fulfill them. We will also look at important events that have taken place on these dates.

As our God is unchangeable, we will also see how the restoration of the Church in these latter days fits perfectly with God's divine calendar.

The seven feasts we will be going over are: Feast of Passover, Feast of Unleavened bread, Feast of First Fruits, Feast of Weeks, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles.

The first three of these feasts take place in our spring or Jerusalem's barley harvest, in the month of Nisan. The fourth one falls exactly in the middle of the first and last. The last three take place in our fall or Jerusalem's planting season, in the month of Tishri.

**The word Feasts means "Appointed Times".**





## LESSON #7 – PASSOVER - PESACH I

What is Passover?

How did Christ fulfill it?

What other important historical events fell on this date?

What important events in the restoration of the Church of Christ fell on this date?

**Passover:**

Nisan 13th- 14th was always considered a, "Covenant Day".

Exodus 12:1-14,43-49

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the pertinence thereof. And ye shall let nothing of it remain until the morning; and that which remained of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forthought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourner among you."

### **Tradition:**

According to tradition the Tower spoken of by the prophet Micah, refers to the first appearance of the angel to the shepherds watching their flocks(Luke 2:6-17).

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8

This tower refers to the, "Migdal Eder", tower. According to tradition the shepherds that were watching their sheep there were actually priests from the temple who watched over the sheep that would eventually be used for the passover sacrifices. When a lamb was born they would take it and wrap it in scraps of old priest robes, so that it would be kept from blemish, and then placed in a manger, to keep it from getting trampled upon. If this tradition is true, it would have given these shepherds a very keen understanding about what they were seeing when they came and saw the baby Jesus, wrapped in swaddling clothes and lying in a manger.

### **Important Points:**

1. In the first month on the tenth day they were to set aside a lamb. This lamb was to be one year old and without any blemish or spot, healthy in all aspects. The lamb had to be male. It would be taken to the temple and certified by the priests.
2. On the fourteenth of this same month, they were to kill the lamb in the evening.
3. They were to paint the door posts with the blood of the lamb.
4. They were only to roast it. No exceptions.
5. They were to leave nothing left over.
6. They were to break no bones.
7. They were to eat only in their homes, not taking any out of the house.
8. No stranger was permitted to eat or partake of the passover unless he had been circumcised.
9. The lamb was to be eaten with bitter herbs.
10. The lamb was to be eaten with unleavened bread. The bread traditionally would be broken in half. One half called, "Afikomen", meaning in Greek, "that which is coming" is then wrapped in a small piece of cloth and hidden for the children to find.

### Christ's fulfillment of the feast:

1. Nisan 10: Jesus enters Jerusalem on a donkey - perfect, without sin and goes directly to the temple to be seen of the priests. (John 1:29, 36, 1 Corinthians 5:7, Luke 23:4, John 18:38, Matthew 21:1-5, 13-15) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zachariah 9:9

2. Nisan 14: Jesus partakes of the passover and explains the significance of the wine and unleavened bread that were used in the passover, the wine being symbolic of his blood and the bread being symbolic of his body. Goes also with #10. (Matthew 26:27-29)

~Traditionally there are 4 cups used at the passover supper. This is linked to Exodus 6:6-7. One cup symbolized "Jesus would bring them out". The second cup symbolized "Jesus would rid them of their bondage". The third cup symbolized "Jesus would redeem them with stretched out arms". And the fourth cup symbolized "Jesus would take them for a people". The third cup is commonly thought of as the betrothal cup, and the fourth cup was commonly considered the consummation cup or the cup taken by the bride and groom after they had consummated their wedding. It's is thought by some that this fourth cup was what Jesus was referencing when he said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom". Matthew 26:29

3. Nisan 14: Jesus is crucified. (Matthew 27:35-37, 45)

~On the third hour Jesus was crucified. This would translate to 9am on the 14th of Nisan (Mark 15:25). On the ninth hour, Jesus dies and gives up the ghost. This would translate to 3pm on the 14th of Nisan, the very hour that the sacrificial lambs were being killed (Mark 15:33)

4. Nisan 15-17: Jesus was in the tomb. (Ephesians 4:9)

5. Jesus' body was complete when they laid him in the tomb. (Matthew 27:59-60)

6. Jesus' body was unbroken. (John 19:33)

7. We are not to be condemned with the world. (Being part of #8) . (1 Corinthians 11:31-34)

8. No un-baptized person is to partake. (1 Corinthians 11:29)

9. They gave Jesus vinegar. Jesus was also very sorrowful. (Matthew 27:48, 26:38-39)

10. Jesus tells the disciples that the bread is his body. And he asks us to come without leaven or false ideas or doctrine. Purity. (Matthew 16:12)

~Traditionally there are three pieces of bread, called "Matos". They are placed on the plate in a horizontal line. The middle one is broken in two, one piece slightly bigger. The broken piece is in the middle of the two whole pieces. One

piece of the broken one is wrapped in cloth and hidden away for later. The other pieces are used for the main part of the service. The two whole pieces have small pieces broken off of them later on during the service. All of these traditions match well the real events that took place. With Jesus being hung between two thieves and their legs being broken, but Jesus' legs were never broken. Then the other half being wrapped in cloth for later, symbolizing Jesus being wrapped in cloth and buried in a tomb.

**Possible events that took place on this date:**

1. God's covenant given to Abraham. (Genesis 17)
2. Passover supper in preparation for the exodus out of Egypt. (Exodus 12:1-14)
3. First Passover that took place in Canaan after the exodus was completed.
4. The book of the Law was found, after being lost. (2 Chronicles 34:15)
5. Dedication of the 2nd Temple. (Ezra 16:19)
6. Jesus and the disciples eat the last supper before the crucifixion. (Luke 22:19)
7. The date is not known, but around this time was when Joseph Smith first prayed and received his first vision. Spring was March 20th, and Joseph recounts praying in the first days of spring. March 29th-30th was Pesach or Passover.
8. The Church of Christ is restored and established according to the statutes of New York. April 6th 1830 or Nisan 13-14th 5590.



## LESSON #8 – FEAST OF UNLEAVENED BREAD – PESACH II

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."  
Romans 11:36

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Hebrews 10:22

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

2 Corinthians 5:21

A rabbi will tell you whenever you find a story that seems to have some unnecessary detail it is a **remez** - a sign that says "dig here, dig deeper .

**Remez (רמז)** - The meaning which is only hunted at by the text.

What is the feast of Unleavened bread?

How did Christ fulfill it?

What other important historical events fell on this date?

What important events in the restoration of the Church of Christ fell on this date?

### Unleavened Bread:

Considered the beginning of the Harvest.

Nisan 14th - 15th

Exodus 12:15-20

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from

the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Leviticus 23:6-8

"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. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."

Exodus 13:3,7

"And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters."

### Tradition:

Before the Feasts of Passover and Unleavened Bread could be celebrated, all the leaven was to be removed from the Hebrews' houses. This required a great amount of spring house cleaning. Everything in the house was thoroughly washed, scrubbed, and cleaned. This included the walls, ceilings, floors, furniture, cabinets, etc. The cooking ware was boiled in water, and special utensils were used that had not been contaminated with leaven. Once the cleaning was complete, the family would participate in a ceremony called the "Bedikat Chametz" or "search for the leaven." After dark, the head of the house would take a lighted candle and diligently search through every nook and cranny of the house looking for any hidden leaven. If he found any, he would immediately remove it from the house. Many modern Jewish families participate in this same house cleaning and search for the leaven. Just before Passover, crumbs of leavened bread are placed in each room of the house by one member of the family. Then the head of the home pronounces a benediction about removing leaven and proceeds to search for the hidden leaven. A family member goes along carrying a lighted candle to expose where the leaven is hidden. When the searcher discovers the leaven, he is careful not to touch it. To avoid contact, he takes a feather and brushes the leaven into a small wooden spoon. He then puts the leaven into a bag. When he is satisfied that he has found all the leaven, he puts the wooden spoon, the feather, and the candle into the bag and burns it. Finally, he says a prayer asking God to forgive the family for any hidden leaven they



may have overlooked. With the leaven now purged from the household, the family is ready to celebrate Passover and Unleavened Bread.

The bread used during this time is called "Matzah Bread", when the bread is made, it is bruised, striped and pierced. It is called the "bread of affliction".

### Important Points:

This was an extension to the passover.

1. It was to take place following the passover and last for seven days.
2. They were to go through their homes and clean out all leaven.
3. They were to have a High Sabbath day both the first and the seventh day.
4. Everyone was to participate, even the stranger.
5. There was no leaven to be seen.

### Christ's Fulfillment of the feast:

One of the first points that was to be fulfilled relates to an old testament prophecy in the book of Daniel, chapter nine, verse twenty-seven. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease..." This gives us the amount of time that Jesus would be preaching the gospel, it also tells us that in the middle of the week, or the third day - third year of his preaching (see prophecy of Jonas, Matthew 12:40) Jesus would be cut off or crucified. But he would continue for four days or years to preach the gospel to all the lost sheep. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." John 10:16. We also know that on the first day of this week there was to be a high sabbath, also on the last day of the week. In Jesus' life the first thing we have record of him doing after baptism was to go into the wilderness for forty days to fast and pray, thus sanctifying the beginning of his seven years of preaching.

During this time they were to first clean out all leaven from their homes; and, for these seven days, eat no leaven. Jesus warns his disciples, "... Beware ye of the leaven of the Pharisees, which is hypocrisy." Luke 12:1. He then tells us that He is our bread, "Verily, Verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:47-51. Leaven not only is correlated with hypocrisy, but sin in general: "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

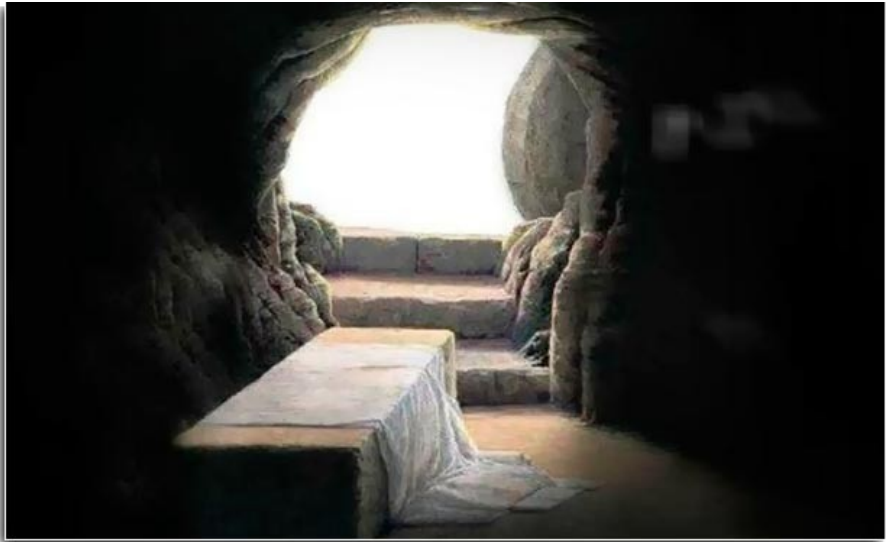
with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7-8. Thus we can be new lumps if we clean out the leaven of sin from our lives; and we can only do this through the power of Jesus. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5.

As tradition tells us, the unleavened bread that the Israelites were to eat, when it was made, was bruised, striped and pierced, and called the "bread of affliction". We can see the literal fulfillment of this in Isaiah's prophecy about Jesus. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah 53:5,10.

Of course, today we carry on the tradition of the passover and feast of unleavened bread by making a covenant with Christ in the waters of baptism and participating in the Sacrament. As Jesus demonstrated to his disciples: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.** Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**" Luke 22:19-20. And, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Corinthians 11:26. Thus, we search out the leaven or sin in our homes or lives and we get rid of it through repentance. As such, we are coming out of Egypt, or the world, and becoming children of God by adoption. And we refresh our memory of our promise in baptism by participating in the sacrament of bread and wine, remembering Christ's death and resurrection and how it covers our sin so long as we continue to follow Him.

### Possible events that took place on this date:

1. The Exodus out of Egypt began.
2. Burial of Christ.
3. The fall of the Jewish resistance at Masada in 73AD.



## LESSON #9 – FIRSTFRUITS

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."  
Romans 5:12, 18

What is Firstfruits?  
How did Christ fulfill Firstfruit?  
What other important historical events fell on this date?  
What important, if any, events in the restoration of the Church of Christ fell on this date?

### **Firstfruits:**

Considered "Resurrection and New Beginning" day.

According to Leviticus 23:11: "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.", thus the feast of firstfruits was to take place the day after the Sabbath. This would have been Nisan 16th-17th, or Sunday on our current Gregorian calendar.

### **Exodus 23:16**

"And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field."

### **Leviticus 23:9-14**

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, 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 firstfruits 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 offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. 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."

### **Tradition:**

There are three stages to the setting apart of the firstfruits. 1. Marking 2. Gathering 3. Presenting.

According to the Mishna or Talmud, at the time that Caiaphas was trying Jesus, the servants of the disciples of the Sanhedrin, were in the barley fields judging the crop to decide which would be harvested for the firstfruits. On the day the Romans were binding Jesus for the crucifixion, the disciples of the Sanhedrin were binding up the barley sheaf that would be cut for firstfruits.

According to Josephus in Antiquities of the Jews, the people couldn't touch any of the barley before the sheaf for firstfruits was offered up to God.

**Important Points:**

- 1) Could only be practiced when they had entered into the promised land.
- 2) Was to be the firstfruits of their labours.
- 3) Was to be brought before the priest.
- 4) Was to take place the day after the Sabbath.
- 5) Would show they were acceptable before God.

**Christ's fulfillment of the feast:**

In Exodus 12:2 God has Moses change the calendar; and the month that was the seventh month of the calendar now becomes the first month of the calendar. This is interesting as on the seventeenth day of the seventh month the Ark of Noah came to rest on the mountains of Ararat. This same day would have been the 17th day of the first month in Jesus' time. Thus, on the day the Earth is given a new beginning with Noah, on this same day, Christ is resurrected from the dead and ushers in a new covenant. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24:1-7

Thus, on the very day called the feast of firstfruits, the saviour Jesus Christ is risen. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Corinthians 15:20-23. We also have those saints who died prior to Christ rising. "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matthew 27:52-53. And also we have a hope, all those who have taken on Christ. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." James 1:18. From this we can gather that although all mankind have been brought back into the presence of God, only those who follow Christ can hope for a joyful resurrection.

We also know that on the day of firstfruits Jesus presented himself to his disciples; "And as they thus spake, Jesus himself stood in the midst of them, and said unto them, **Peace be unto you.**" Luke 24:36. Thus the firstfruits were presented to the ministry on the very day that it was to be presented. Showing us that God had rejected the old way from the Law of Moses and was putting his seal on the twelve disciples and His church of the new testament.

We also have the testimony of John in, John 20:17, "Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**" This shows that just like the barley could not be touched until the firstfruits were offered to God, Jesus also fulfills this. After presenting himself to the Father he then allows his disciples to touch him.

**Possible events that took place on this date:**

- 1) Noah's Ark come to a rest on the mountains of Ararat. Genesis 8:4
- 2) Israel crosses the Red Sea.
- 3) Israel enters the promise land. Exodus 12:25



## LESSON # 10 - PENTECOST – SHAVUOT

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:14

"Which was a figure for the time then present,... .. imposed on them until the time of reformation.

Saying, This is the blood of the testament (Jesus Christ) which God hath enjoined unto you."

Hebrews 9:9a,10b,20

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

John 12:24

What is Pentecost?

How did Christ fulfill Pentecost?

What other important historical events may have fallen on this date?

What, if any, events in the restoration of the Church of Christ fell on this date?

### Pentecost:

Literally means "Fiftieth" day.

It is considered "A memorial for the reception of the Law or Torah at Mt. Sinai."

It is also considered a time to enter into God's rest.

Leviticus 23:15-21

"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.

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. 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."

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:"



Since this is a celebration or remembrance of the giving of the Law it would be good to go over the happenings on that special day.

Exodus 19:10-20 and 20:18-21

"And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

### Tradition:

Traditionally the story of Ruth is read during this time. It is the time of the wheat harvest. And it is a time of remembrance of when the house of Israel received the Law (or the Torah) from God.

Fifty days after the crossing of the Red Sea, after being liberated from their enemies and being saved by the blood of the lamb (Passover), God sends down his law or instructions as to how to live and please Him and live a good life. This is the only feast where leaven is used in the bread for the wave

offering. It is customary to stay up the entire first night of Shavu'ot and study Torah, then pray as early as possible in the morning. (Could the leaven be symbolic of sin, and the fact that the law does not take away sin?) It is customary to eat a dairy meal at least once during Shavu'ot. (Dairy = milk; or possibly the milk of the gospel or the law.) There are varying opinions as to why this is done. Some say it is a reminder of the promise regarding the land of Israel, a land flowing with "milk and honey."

Also, according to tradition, when God began to speak, His voice was seen as tongues of fire dividing into every language then known to man.

### **Interesting Points:**

- 1) There are 2 wave loaves.
- 2) Baked with leaven.
- 3) Two omers of wheat were used compared to only one for Passover.
- 4) One kid goat for sin and two lambs for peace.
- 5) Seven lambs, one young bullock and two rams.
- 6) This is the time of the giving of the law, not the receiving. Rabbis believe that we continue to receive the law, but that this was the beginning or the giving of the law.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

1 John 5:7

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

John 1:1-5

### **Christ's Fulfillment of the feast:**

We can see many parallels to what happened in the new testament at the time of Pentecost. Acts 2:1-12 "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 it filled all the house where they were sitting. And there appeared unto them **cloven tongues like as of fire,** and it sat upon each of them. **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.** And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

Once again God gives his people His law, as stated in Luke 12:12 "For the Holy Ghost shall teach you in the same hour what ye ought to say." and John 14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this brings us the fulfillment of several old Testaments prophecies, such as Jeremiah 31:31-33 "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Also on this date at Mt. Sinai 3,000 people died because they made an idol of gold (Exodus 32:28) and on the day of Pentecost 3,000 people came to God (Acts 2:41). The 2 loaves of bread that were brought before the priest was to be significant of the marriage between Jews and Gentiles, as is portrayed in the story of Boaz and Ruth. Most all old testament feasts use unleavened bread, but this is the first to use leavened bread. In Jewish tradition it was often thought that the 2 loaves of bread were symbolic of the Urim and Thummim, (the word Urim means lights and the word Thummim means perfect. Together it's "Perfect Lights"), which would also be a perfect definition of the Holy Spirit. These 2 loaves can also be compared to the 2 stones on which the 10 commandments were written or perhaps the 2 great laws of loving God and loving our neighbors. Also the 2 witnesses we have today in the Bible and the Book of Mormon. With the offerings of the kid goat and the two lambs we have a parallel with repentance (the kid goat for sin) and a broken heart and a contrite spirit (two lambs for peace). As with the difference in the measurement of the flour, in passover it was one omer, yet in Pentecost it's two, the parallel is in Elijah and Elisha, Elijah representing the old testament and the fact that yes they did have the Holy Spirit, but not in everyone who came into

God's fold, and Elisha, when he asked Elijah for a double portion of his spirit, is representative of the new testament in that now every believer who comes into the fold can have the Holy Spirit residing inside of them, thus being a double portion for the church(2 Kings 2:9).

**Possible events that took place on this date:**

- 1) Recieved the law at Mt. Sinai. (Exodus 19,20)
- 2) Traditionally Boaz and Ruthwere married on this date. (Ruth 3:2)



## LESSON # 11 – FEAST OF TRUMPETS – ROSH HASHANAH – YOM TERUAH

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,"  
Revelations 1:10

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;"  
Joel 2:1

What is the Feast of Trumpets?

How did Christ fulfill the Feast of Trumpets?

What other important historical events may have fallen on this date?

What important events, if any, in the restoration of the Church of Christ fell on this date?

### Feast of Trumpets:

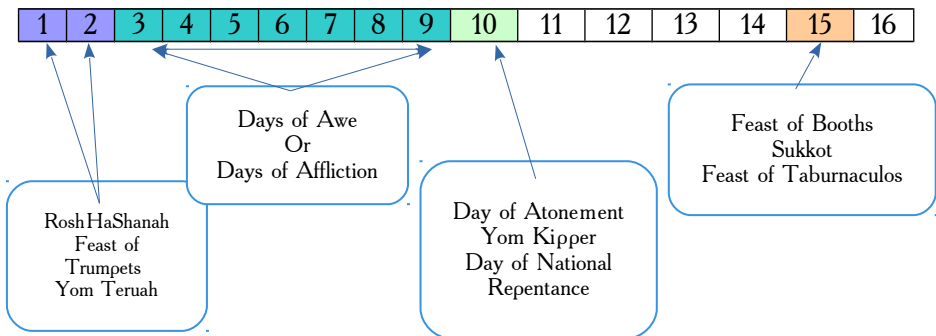
It is considered "The day of looking forward" or "The day of Judgment" or "The day of Remembrance."

It is also called the Feast of ingathering.

There are three things associated with the Feast of Trumpet.

- 1) Yom Teruah or The day of resurrection of the righteous. (Revelations 19,20)
- 2) Yom Hamelechor The day of Coronation of the King. (Revelations 19,20)
- 3) Yom Hadin or The day of Judgment. (Revelations 19,20)
- 4) Yom Zikaron or The day of Remembrance. (Revelations 19,20)

### The Month of Tishri



In the month of Tishri the world was created ... And in Tishri they (the righteous) will be redeemed in the time to come.

Rosh HaShana 10b-11a

"And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, And one tenth deal for one lamb, throughout the seven lambs: And one kid of the goats for a sin offering, to make an atonement

for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD."

Numbers 29:1-6

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation."

Leviticus 23:24

"And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppressed you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God."

Numbers 10:8-10

### Tradition:

There are many points in this feast that we will see in the Jewish wedding when we study the parable of the 10 virgins. The fifteen days of the Jewish wedding seem to be symbolic in some way of the fifteen days between Rosh Hashanah and Sukkot.

The Feast of trumpets always takes place on the New Moon, and it is the only feast to fall on a new moon, because of this, in ancient times, it was often called, "The day that no man knows the day or hour". Starting in the evening of the last day of the sixth month, they would watch for the new moon. If the new moon wasn't complete on that day, then they would continue to watch the next night. They had 4 watches each night for the two nights (each watch was 3 hours), which was why it was the day that no man knew the day or the hour.

And if he shall come in the second watch, or  
come in the third watch, and find them so,  
blessed are those servants

Luke 12:38

The feast begins with the blowing of the ram's horn, or the shofar. There are four different horn blasts that take place. The first is called the tekiah (T'qiah). This is a sustained, three second blast. The people understood this blast to mean, "to be struck, or stop, or pause". The second is called shevarim (Sh'varim). It was three waiting blasts. These blasts were understood to mean, "to be broken". The third is called teruah (T'ruah). It was nine quick blasts resembling an alarm clock. These blasts were understood to mean, "brings clarity, alertness, and focus". All three of these blasts, although different, were equal in length of time and repeated three times. The fourth is called tekiah have Dolan. It was one very long blast (as long as the blower had breath). This blast was understood to mean, "a call to come forth" or "to arise".

During the days of Awe the High priest would enter into a secluded chamber, and he would stay there concealed for seven days while he rehearsed the laws and procedures for the day of Atonement.

Tashlich is another tradition followed during this time, based off of Micah 7:18-20, which states "You will cast [tashlich] your sins into the depths of the sea." They go to a body of moving water (not a pond, but a living body of water) and symbolically cast their sins off by turning their pockets inside out and casting bread crumbs onto the water while reading the following passages: Micah 7:18-20; Psalm 118:5-9; Psalm 33, and Psalm 130.

### Christ's Fulfillment of the feast:

Not fully complete?

"Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that

old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses, hath an end in me. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me."

3 Nephi 7:7-12



"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Hebrews 2:8-10

"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. **And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.**"

1 Corinthians 15:25-28

"**Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts:** let the bridegroom go forth of his chamber, and the bride out of her closet. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. **And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood,** before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Joel 2:15,16,23,28-32

"... On the twenty-second day of September, one thousand eight hundred and twenty-seven (1st of Tishri), having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with the charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger

should call for them,they should be protected."  
Times and Seasons, vol. 3,No. 13,p. 773,May,1842

**Possible events that took place on this date:**

1. Noah's birthday and the day the Earth begins to dry up after the flood. Genesis 8:13
2. Solomon placing the Ark into the new temple and dedicating the temple. 1 Kings 8
3. The law is read for the first time since the Jews return from Babilonian captivity. Nehemiah 8
4. The first sentence in the Bible is one with which we are all familiar: "In the beginning God created the heavens and the earth." In Hebrew it is the following: בראשית ברא אלהים את השמים ואת הארץ. The sages tell us that it is possible to rearrange the letters of the first word of this sentence (בראשית - b'reisheet - "in beginning"), to read א בתשרי, which means "on the first of Tishrei." So, if we use this reading, it becomes the following: "On the first of Tishrei God created the heavens and the earth." Therefore, 1 Tishrei is thought to be the birthdate of the world.

"Thy **dead men shall live**, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. **For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:** the earth also shall disclose her blood, and shall no more cover her slain. "Isaiah 26:19-21

"Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. "

Zephaniah 2:1-3

**Dream had by Aidan Moser, written by his mother Amy Moser: (Had October 16th, 2008 or Tishri 17th, 5769)**

"Aidan told me, 'you know what?', I had a really good dream last night and it was really long! Aidan told me that in his dream God blew up all of the broken churches and then He made a new good church with His power and it had a pitched roof, and it had rooms in it that you could visit and sing and read in. He said that Jesus came back to Earth with all of the dead people and that it was heaven, but it wasn't heaven yet. He said that all of the flowers died but God made all new flowers and the God blew up the moon and the pieces fell onto the earth. (Onto the bottom of the earth, Antarctica when he was shown a globe). He said at the end of his dream he was really, really old and he died and Jesus told him he could stay in heaven because he had love."

# LESSON # 12 – DAY OF ATONEMENT – YOM KIPPUR



"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."  
Isaiah 1:18

"And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."  
Ezekiel 44:23

And that ye may put difference between holy and unholy, and between unclean and clean;

Leviticus 10:10

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Leviticus 17:11

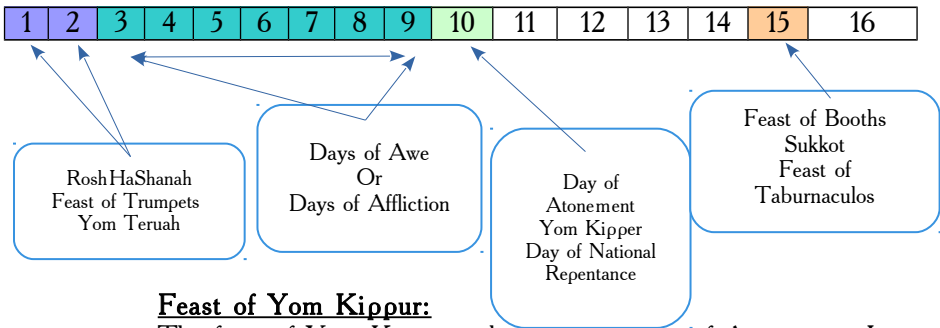
What is the Day of Atonement?

How did Christ fulfill the Day of Atonement?

What other important historical events may have fallen on this date?

What important events, if any, in the restoration of the Church of Christ fell on this date?

### The Month of Tishri



### Feast of Yom Kippur:

The feast of Yom Kippur, is known as the Day of Atonement. It is considered the holiest day of the year by most Jewish people. At the heart of this day are thoughts of repentance and Atonement for sin, most importantly Atonement that brings us back into the presence of God. The word "Yom" means "day" and the word "Kippur" means "to atone". Thus in English it is the "Day of Atonement".

According to Jewish traditions, during the feast of Rosh HaShanah, God records the fate of all people in the book of life or the book of death, after which all people have seven days or the Days of Awe to amend their behavior or seek for repentance and forgiveness. On the day of Yom Kippur God seals the verdict for the past year.

Leviticus 16

"And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt

offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement<sup>(1)</sup> for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,

and shall send him away by the hand of a fit man<sup>(2)</sup> into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And this shall be a statute for ever unto you: that **in the seventh month, on the tenth day of the month, ye shall afflict your souls**, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses."

Leviticus 23:26-32

"And the LORD spake unto Moses, saying, Also **on the tenth day of this seventh month there shall be a day of atonement**: it shall be an 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. **For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.** And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: **in the ninth day of the month that even, from even unto even, shall ye celebrate your sabbath.**"

(1)"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the Law maketh men high priests which have infirmity; but the word of oath, which was since the law, maketh the Son, who is consecrated for evermore."

Hebrews 7:26-28

(1)"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Romans 5:8-11

(2)"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

Luke 23:26

### Tradition:

Before sunset on Yom Kippur eve people gather in the synagogue. The Ark is opened and two people take from it the Torah. Then they stand, one on each side of the priest, and recite this prayer. "In the tribunal of Heaven and the tribunal of earth, we hold it lawful to pray with transgressors." Then the cantor chants the Kol Nidre prayer: "All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges, and oaths be considered neither vows, nor pledges, nor oaths." Then the leader and the congregation repeat three times: "May all the people of Israel be forgiven, including all the strangers who live in their midst, for all the people are in fault."

Many Orthodox Jews will wear white clothing on this day, and no leather. This is to symbolize one's purity.

A common greeting during this time is, "G'mar chatimah tovah" or "May you be sealed (in the book of Life) for good."

The Yom Kippur fast begins an hour before sundown on Tishri 9 and lasts for 25 hours. This fast is not considered punishment, but rather to help each person focus entirely on their spiritual side.



The Talmud says, "Yom Kippur atones for those who repent and does not atone for those who do not repent." Repentance consists of regretting having committed the sin, resolving not to commit that sin in the future and to confess that sin before God. Confession prayers are generally done in the plural form (ie. we have done this). There are typically three parts to this prayer. One is called Ashamnu, it is typically a shorter and very general confession (ie. we have been treasonous). The second is longer and typically a more specific list of sins. And sometimes there is a third prayer of confession which is a so to speak "catch-all". "Forgive us the breach of positive commands and negative commands, whether or not they involve an act, whether or not they are known to us."

An interesting note is that, according to the Talmud, the scarlet cord that was tied around the neck of the scapegoat was always reported to have turned white. However, about 40 years before the destruction of the temple in 70AD, the scarlet cord was reported, during this time, to fail to turn white or change color. If this testimony is true, it would be another small witness to the fact that Jesus is our atonement.

### **Christ's fulfillment of the feast:**

As we can see in some of the passages we have already read, Christ is our atonement for sin. As is stated also in Hebrews 9:22, "And almost all things are by the law purged with blood; and without the shedding of blood is no remission." Also, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:21.

But we know that a part of the observance of Yom Kippur is still to be had in the future as is written in Revelations about the book of life. "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." Revelations 20:12

### **Possible events that took place on this date:**

1. Aaron made atonement for Israel. (Leviticus 16:1-8)
2. Israel was saved from annihilation in the war of Yom Kippur, 1973.

### **Events in the Church of Christ that took place on this date:**

As shown in the last study during this time of 15 days, Joseph Smith Jr. received the plates by the hands of the heavenly messenger so that he could begin translating them. Also Joseph received the plates back in September of 1828 after having lost them for his error of letting some of the manuscript be lost, events that all have great meaning for us and show or hint at the theme of these two weeks of introspection and judgment.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."  
Revelations 3:5



## LESSON # 13 – FEAST OF BOOTHES – SUKKOT

“If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

John 7:37b-38

“I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

John 6:48-51

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

Revelations 2:17

What is the Feast of Booths?

How did Christ fulfill the Feast of Booths?

What other important historical events may have fallen on this date?

What important events, if any, in the restoration of the Church of Christ fell on this date?

Feast of Booths:

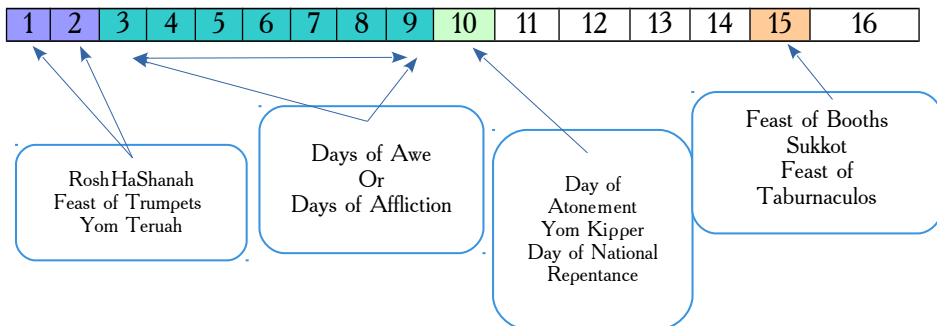
Sukkot has two meanings, one that focuses on the agricultural roots of Israel, “Feast of Ingathering” at the years end, and the other focuses on God’s saving Israel, bringing them out of Egypt, and keeping them safe in the desert, “Feast of Booths”.

The word sukot is the plural of sukkah, which means “booth” or “tabernacle”. A sukkah was the temporary structure that farmers typically built during the harvest season so that they could watch over the fields and harvest them. It also refers to the simple dwellings that Israel built and lived in while they were traveling through the desert for 40 years after coming out of Egypt and before going into the promised land.

The sukkah is a constant reminder to the Israelites of the frailty of life and how without God we are nothing, as we must put our complete trust in Him. These buildings would never stand up to a war or earthquake or even a strong storm of any kind.

A sukkah’s walls may be constructed of any material available. But the roof had to be of organic nature, such as palm fronds or other tree branches. It had to provide shade, but at the same time, the inhabitants had to be able to see the stars at night.

### The Month of Tishri



Leviticus 23:39-44

“Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. 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. Ye shall dwell in Booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord.”

Exodus 34:22-23

“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.”

Exodus 23:16-17

“And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God.”

John 7:2,14-24,27-29,32-34,37-40

“Now the Jews' feast of tabernacles was at hand. Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge

righteous judgment. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, **Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.** The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, **Yet a little while am I with you, and then I go unto him that sent me, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.** In the last day, that great day of the feast, Jesus stood and cried, saying, **If an man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** (But this spake he of the Spirit, which they that believe on him should receive: for the Holy ghost was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet.”

The very words that Jesus spoke, on this Feast of Tabernacles, were to help the people more fully understand what they were doing, or the reason for the feast, and where their focus should have been or should be. This feast was to focus on God and our complete trust in him, on how frail and short this life can be, and on how there is a well of water where we can receive all that we need and be content. It was also to direct people's thoughts to the fact that this dwelling is temporary, but we have an eternal city that we can hope for.

### Tradition:

Simply put, the traditions around Sukkot are about joy and having joy in God and his creation.

Both the first day and the last day are sabbath days, and people are not to do any work in them. The days in between are called “Chol Hamoed” or intermediate days. During these days people are to avoid most forms of work, but they may do any work that would be required for normal living and having joy during the feast, i.e. cooking. There is also a tradition held each night which is called the festival of the water drawing. In this event the priest takes a golden pitcher and pours water into a silver platter. The belief is that this is symbolic of the water or spirit that God would pour out upon his people (see John 7:37-38 above, also Isaiah 12:1-3 and Ezekiel 36:25). After the water pouring event they would start the light show. In the light show they would typically light four large menoras, and then the priests would light torches and would dance with the torches. People typically came together to sing, dance, and be merry.

“Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning (Rosh HaShanah to Yom Kippur) into joy (Sukkot), and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.”

Jeremiah 31:12-14

Also, all activities, or as much as is possible, are to be done in the tabernacle or the booth that has been built, i.e. eating, studying, and even sleeping. Only in the case of bad weather should the people only do the basic parts of the traditions in the booth, and then the rest of the time they may spend indoors. Some Israelites will take this time and use it as a vacation.

Each day of the feast, people are expected to read “Hallel” which is the name for the collective chapters of Psalms 145-150, along with other passages. On the seventh day, the day that tradition says the verdict is handed down, (as on Rosh HaShanah the book of life is opened and our actions are recorded, then on Yom Kippur the book of life is sealed, but on Sukkot it is believed that the final verdict is handed down). The people usually encircle the synagogue reading table seven times while holding the four “kinds” or the four branches spoken of in Leviticus 23:40, “take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and the willows of the brook.” These are typically considered to be etrog or Citron, lulav or palm frond, hadassim or Myrtle branches, and avarot or willow branches.

While this feast is a seven day feast, we know by Numbers 29:35, “On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein:” that the feast actually ends on the eighth day. According to traditions, on the first day they would sacrifice seventy bulls for the seventy nations, but on the eighth day they would sacrifice only one bull for Israel. In Revelations 21:1-3, “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, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” showing us that the end of the feast of tabernacles ends on the eighth day and God dwells with his people.

“Adam fell, that men might be; and men are, **that they might have joy.**”  
2 Nephi 1:15

“And it came to pass that we lived **after the manner of happiness.**”  
2 Nephi 4:43

### **Christ's fulfillment of the feast:**

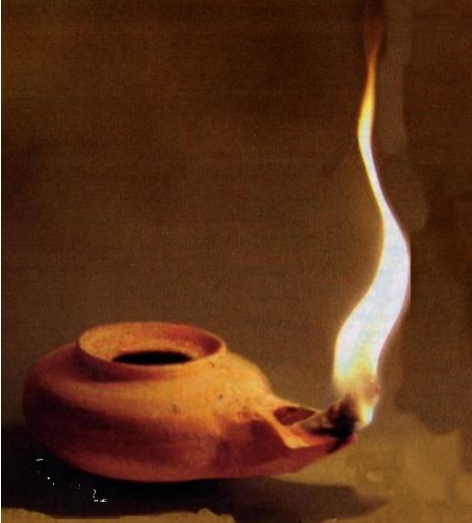
We can see that in part, Christ has fulfilled this feast in sending the Holy Spirit to dwell in us. Thus we become the tabernacle for the Holy Spirit. But the full fulfillment is still to come in the future when God dwells with his people on the new earth, as stated in Revelations 21:1-3

### **Possible events that took place on this date:**

1. Dedication of Solomon's Temple.

As we can see the fulfillment of the first four feasts, we can also see that the last three feasts have only in part been fulfilled. We can also see that the focus of the last three feasts is constantly being fulfilled in our lives as we live according to the plan of God. The trumpets to warn us of the danger of falling asleep, and to keep us always vigilant in watching for Christ's 2<sup>nd</sup> coming. The days of Awe, when we are in constant introspection and repentance, keeping our garments white. And the feast of Tabernacles where we are constantly called together as a people, to worship, to praise, and to lift up honour to our God. Just as the first four feasts have been literally fulfilled, so will the last three, one day, be literally fulfilled.





## LESSON # 14 – THE 10 VIRGINS

"Jesus Christ the same yesterday, and  
to day, and for ever."  
Hebrews 13:8

"For the Spirit is the same, yesterday,  
today, and forever."  
2 Nephi 1:65

"For do we not read that God is the same yesterday, today, and forever; and in  
him is no variableness neither shadow of changing."  
Mormon 4:68

"Knowing this first, that no prophecy of the  
scripture is of any private interpretation.

2 Peter 1:20

### Matthew 25:1-13

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

### Jewish Tradition:

The betrothal was binding and could only be undone by a divorce with proper grounds, such as the bride being found not to have been a virgin, (see Joseph and Mary - Matthew 1:18-19). The young man prepared a Ketubah, or marriage contract (or covenant) which he presented to the intended bride and her father. Included in this was the "Bride Price", which was appropriate in that society to compensate the young woman's parents for the cost of raising her, as well as being an expression of his love for her.

To see if the proposal was accepted, the young man would pour a cup of wine for his beloved and wait to see if she drank it. This cup represents a blood covenant. If she drank the cup she would have accepted the proposal and they would be betrothed. The young man would then give gifts to his beloved, and then take his leave. The young woman would have to wait for him to return and collect her.

Before leaving, the young man would announce, "I am going to prepare a place for you", and "I will return for you when it is ready". The usual practice was for the young man to return to his father's house and build a honeymoon room there. This is what is symbolized by the chuppah or canopy which is characteristic of Jewish weddings. He was not allowed to skimp on the work and had to get his father's approval before he could consider it ready for his bride. If asked the date of his wedding he would have to reply, "Only my father knows."

Meanwhile, the bride would be making herself ready so that she would be pure and beautiful for her bridegroom. During this time she would wear a veil when she went out, to show she was spoken for, for she had been

bought with a price.

When the wedding chamber was ready, the bridegroom could collect his bride. He could do this at any time once the chamber was done; so the bride would make special arrangements. It was the custom for the bride to keep a lamp, her veil, and her other things beside her bed. Her bridesmaids were also waiting and had to have oil ready for their lamps.

When the groom and his friends got close to the bride's house, they would give a shout and blow a shofar to let her know to be ready.

When the wedding party arrived at the house of the father of the groom, the newlyweds went into the wedding chamber for a seven day honeymoon, and the groom's best friend stood outside waiting for the groom to tell him that the marriage had been consummated. The proof of this was the bedsheets bearing the blood shed by the bride as a result of the loss of her virginity. This is notable for two reasons: One, it speaks of purity before marriage. And two, it also shows a blood covenant.

Once the proof was shown, then all the friends could start celebrating for the seven days that the couple were honeymooning. When the couple emerged, there would be much congratulating and the marriage supper could begin.

### Looking at the parts of Matthew 25:

#### 1) The Kingdom of Heaven

a) Matthew 4:17: "From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**"

b) Luke 21:31-32: "**So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled.**"

c) John 3:3-5: "Jesus answered and said unto him, **Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.** Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, **Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**"

d) Alma 3:51; Alma 5:18; Alma 7:39

#### 2) The ten virgins

a) 2 Corinthians 11:2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

b) Jacob 2:2; Mosiah 1:65-66; Mosiah 11:18-20; Alma 1:88

#### 3) The bridegroom

a) Matthew 9:15: "And Jesus said unto them, **Can the children of**

the bride chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."

b) John 3:28-29: "You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

#### **4) The wise**

a) Proverbs 1:2: "To know wisdom and instruction; to perceive the words of understanding;"

b) Proverbs 2:2,6: "So that thou incline thine ear unto wisdom, and apply thine heart to understanding; for the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

c) Proverbs 14:8: "The wisdom of the prudent is to understand his way: but the folly of the fools is deceit."

#### **5) The foolish**

a) Proverbs 15:2,15: "The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness."

b) Proverbs 21:20: "There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up."

#### **6) The lamps**

a) Psalms 119:105: "Thy word is a lamp unto my feet, and a light unto my path."

b) 2 Samuel 22:29: "For thou art my lamp, O Lord: and the Lord will lighten my darkness."

c) Proverbs 6:23: "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:"

d) Moroni 8:29

#### **7) The oil**

a) Psalms 36:9: "For with thee is the fountain of life: in thy light shall we see light."

b) Psalms 43:3: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

c) Psalms 119:130: "The entrance of thy words giveth light; it giveth understanding unto the simple."

d) Moroni 7:17-18: "And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be

judged. Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ."

### **8) The tarrying of the bridegroom**

a) 2 Peter 3:8-10: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

### **9) The slumbering and sleeping**

a) Romans 11:8: "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

b) Jacob 2:64-65; Alma 17:76-77

### **10) The cry**

a) 3 Nephi 9:79: "And then shall a cry go forth, Depart ye! Depart ye! Go ye out from thence. Touch not that which is unclean; Go ye out of the midst of her; Be ye clean that bear the vessels of the Lord,"

b) Joel 2:1: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;"

c) Matthew 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other..."

### **11) The lack**

a) Haggai 1:9: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? Saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."

### **12) The marriage**

a) Revelations 19:7-8: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."

### **13) When the others came afterwards**

a) Hebrews 12:17: "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

b) 2 Peter 2:21: "For it had been better for them not to have

known the way of righteousness, then, after they have known it, to turn from the Holy commandment delivered unto them..."

**14) The response, "I know you not"**

a) Luke 13:24-30: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

b) Mosiah 7:94: "Abinadi saith unto them, I know if ye keep the commandments of God, ye shall be saved;"

**15) The Admonition, "Watch therefore, for ye know neither the day nor the hour"**

a) Matthew 24:36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

b) 1 Thessalonians 5:2-6: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

**Thoughts:**

It's evident that the ten virgins went out because they knew it was time. However, according to Jewish tradition, only the bridegroom's father can say the day and the hour when all was ready. Thus the virgins had to wait for the father of the bridegroom's word - - with their oil always ready. Jesus spoke the truth as the Jews would have understood when He said "only my Father knows". But this didn't mean there wasn't a day or a hour to be known.

The Lord gave us another piece in Luke 12:38, "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." According to the Jewish tradition, they had four watches each

night. We can read in Mark 13:35 and Matthew 14:25. Each watch was three hours. The four watches would have been a total of twelve hours. According to Jewish custom, the lamps they used had to last all the night through (or twelve hours). We can see by the parable that all ten virgins used up the oil in their lamps. The parable indicates that the first night passed without the bridegroom and his family showing up. However, five of the virgins had enough oil for a second night. As the family of the bridegroom gave warning while they were still a ways away, the five foolish virgins thought they had time to go and get more oil and still return in time; unfortunately, they were unable to fulfill their desires. The bridegroom arrived with his family and went in to the wedding with the five virgins who were ready. And the doors were shut. Those who showed up late were excluded.

