

The Last Day ~ of Tabernacles

[And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.](#) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: **Which are a shadow of things to come;** but the body *is* of Christ. {Col 2:15-17}

In context of our time, has God pointed us to the shadows of the new moon on Rosh Hashanah, which we have come to understand as a “sabbath *day’s* journey” to Jerusalem. Undeterred by the critics, with such divine infallible proofs, we can continue to trust Rosh Hashanah on September 17 as our firm anchor and affirmation heading forward.

In our last two Promise studies (“*Enduring to the End*” and “*The House of Dates*”) we examined how Christ used His ascension into heaven as a guide-post in John chapter 6. In that exchange we could not help but notice His reference to the single phrase “last day” four times in the passage out of only eight citations in the entire bible. Two of the remaining four were tied to the Feast of Tabernacles. One of the accounts was where Christ raised Lazarus from the grave after “four” days of death. It was there we uncovered the amazing time path of 15 furlongs from Bethany where the ascension took place to Jerusalem. 15 days from Rosh Hashanah September 17, 2012 fell on the third day of Tabernacles, Oct. 2/3, precisely 500 days from May 21, 2011. With Hezekiah’s 3rd day desire and 15-year extension, all three of these paths merged together perfectly to the very same day.

The raising of Lazarus inspired Christ’s triumphant ride through Jerusalem on Psalm Sunday, a week before the resurrection. Palm branches were used to make tabernacles. The shout “**Hosanna** in the Highest” means to “Save Now!” The acclamation of Psalms 118:14-29 neatly sealed the deal. However, now that we’re still here in “the midst of the Feast of Tabernacles” we will continue to examine Christ’s secret presence at the feast:

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. **Now the Jews’ feast of tabernacles was at hand.** His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. **For neither did his brethren believe in him.** Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: **I go not up yet unto this feast; for my time is not yet full come.** When he had said these words unto them, **he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.** Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews. **Now about the midst of the feast Jesus went up into the temple, and taught.** {John 7:1-14}

* This study is the twenty-first part of a progressive series after the May 21 Judgment Day warning that collaborates Pentecost, Dedication, Trumpets & Tabernacles with timeline leading to the end of the world, anticipated after a testing program from the extinction of salvation on May 21, 2011, 7,000 years from the flood. To support comprehension; new readers are directed to a cumulative summary indexing previous studies provided at the home page link “Jerusalem Watch” at yet7000years.com

Apparently, Christ secretly arrives at middle of the feast, and begins to marvel and infuriate the brethren with His teaching because they simply don't believe He's qualified:

...How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me....³⁵ Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What *manner of saying* is this that he said, 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 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 7:15-16, 35-38}

The Feast of Tabernacles is also referred to the wedding feast. (Rev 21:2-3) The marriage in Cana when Jesus turned water into wine was also on the "third day." At that time too Jesus had to remind his mother that His time was "not yet come."

And the **third day there was a marriage** in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? **mine hour is not yet come.** {John 2:1-4}

However, Jesus then changed the water into wine to much of the delight of the governor.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. **This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.** {John 2:9-11}

At the time of harvest, new wine will be dropped down and rivers will flow once the people of God reach Jerusalem as prophesized by Joel when he directed us to Pentecost:

So shall ye know that *I am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, **and there shall no strangers pass through her any more.** And it shall come to pass in that day, *that* the **mountains shall drop down new wine,** and the hills shall flow with milk, **and all the rivers of Judah shall flow with waters,** and a fountain shall come forth of the house of the LORD, **and shall water the valley of Shittim.** {Joel 3:17-18}

'No strangers passing by anymore'- reminds us of what the Lord said to the prophet Amos regarding the basket of "*Summer Fruit*." "Then said the LORD unto me, The end is come upon my people of Israel; **I will not again pass by them any more.**" {Amos 8:12} "Shittim" is where the Joshua encamped in the wilderness after sending forth two spies to secretly view the land. Amos also makes mention of the mountain's drop of sweet wine:

¹¹**In that day will I raise up the tabernacle of David that is fallen...** ¹³Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; **and the mountains shall drop sweet wine**, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; **and they shall plant vineyards, and drink the wine thereof**; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God. {Amos 9:11-15} (Acts 15:16)

This harmonizes perfectly with the signs of Pentecost (*being “fully come”*) when Peter stood up and announced “But this is that which was spoken by the prophet Joel” (Acts 2:16)

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 the floors shall be full of wheat, **and the vats shall overflow with wine and oil**. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. **And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.** 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 show 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 2:23-32}

Now we can clearly understand when Jesus finally stood up and cried (*like Peter at Pentecost – Acts 2:14*) at the very last day of the Feast of Tabernacles, when rain harvest begins:

In the last day, that great *day* of the feast, Jesus stood and cried, saying, 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 7:37-38}

Amos also refers to the “40” years in the wilderness when the people dwelt in tabernacles.

Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it not even thus, O ye children of Israel?* saith the LORD. But ye gave the Nazarites wine to drink; **and commanded the prophets, saying, Prophecy not.** {Amos 2:10-12}

Joshua's conquest of Canaan

As alluded to earlier from Joel 3:18, “**Shittim**” is a valley in the land where the Israelites were encamped at the close of the desert wanderings in the wilderness from which Joshua sent forth two spies to “secretly” view the land and Jericho after the death of Moses, who also sent spies to search the land of Canaan. You may recall of that mission, Joshua himself and Caleb were the only two of twelve spies that returned with a good report; which caused the people to murmur. However, after hiding out at the house of Rahab; the two-spy mission of Joshua was secret and successful with no evil report that ultimately led to the legendary fall of the walls of Jericho in his conquest of the land of promise.

And they went, and came unto the mountain, and **abode there three days**, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: **And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.** {Joshua 2:22-24}

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. **And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.** And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. {Joshua 6:15-17}

So the people shouted when *the priests* blew with the trumpets: **and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.** And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. **But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.** And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. {Joshua 6:20-23}

After the mission was accomplished, Joshua made good on a promise and ordered the men to bring out the harlot Rahab and all of her kindred as originally agreed for supporting the conquest by hiding the two spies to search out the country on the “*house top*” of her home. (Josh 2:13-14) Had Rahab failed to keep her end of the bargain, the agreement to save her house would have been negated. (Josh 2:20) We can always count on God to keep His promise. However, anyone who breaches the promise refusing to follow through with the plan (*watch*) as instructed can be assured certain judgment. {Num 14:34-35}

The charge to take Jericho was passed on from God by Moses in the tabernacle when he turned an hundred and twenty years old. He handed his leadership over to Joshua and he commanded Israel **“to be strong and of good courage”** as matter of law in order to inherit the land God sworn to their fathers. This written law was to be read every seven years in “the year of release” during the “Feast of Tabernacles” to remind the generations that it was “the LORD, he *it is* that doth go before thee:”

And Moses went and spake these words unto all Israel. And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said. And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which **I have commanded you. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.** And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. **And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. And Moses wrote this law,** and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. **And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,** When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. . {Duet. 31:1-11}

Moses being 120 represents his time of fullness (12x10). Jericho’s encirclement of 13 (6+7) times to the seventh day spiritually represents the “super fullness” of time (13,024 years).

“Appearance” at the door of the Tabernacle

And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. **And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.** And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, **and break my covenant** which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them. {Duet. 31:14-17}

Ingathering at the “year’s end”

When establishing the three feasts requiring Jerusalem attendance; twice the bible distinguishes the first fruit - wheat harvest (*Pentecost*) from the feast of ingathering (*Tabernacles*) to occur at the end of the year.

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 {Exo 23:16-17}

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. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. {Exo 34:22-24}

By closely observing and learning the three required feasts for Jerusalem attendance, God is leading us to the time of our redemption. After 7 days, once the laborers are gathered out of the field with corn and wine, the feast of ingathering will be a time to rejoice.

Thou shalt observe the feast of tabernacles seven days, **after that thou hast gathered in thy corn and thy wine**: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, **therefore thou shalt surely rejoice**. {Duet. 16:13-15}

The season of ingathering completes the full cycle of the harvest when its time to possess the land of promise.

For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs: **But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.** And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give *you* the rain of your land in his due season, the first rain and the latter rain, **that thou mayest gather in thy corn, and thy wine, and thine oil**. {Duet. 11:10-14}

God specifically provides the *last date* of Tabernacles in Haggai 2:1-7, the 21st day of the 7th month. **“The Lord’s Foundation”** page 1, (*Promise Study #8*) is highly recommended.

~ A Time to Rejoice ~

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. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God: for the testimony of Jesus is the spirit of prophecy.** {Rev 19:7-10}

Psalm 118

The LORD *is* my strength and song, and is become my salvation. **The voice of rejoicing and salvation is in the tabernacles of the righteous:** the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of the LORD. The LORD hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone *which* the builders refused is become the head *stone* of the corner. This is the LORD'S doing; *it is* marvellous in our eyes. **This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.** God *is* the LORD, which hath showed us light: bind the sacrifice with cords, *even* unto the horns of the altar. Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever. {Psalm 118:14-29}

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:
¹⁰Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. **And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.** {Mark 11:1-12}

A marriage made in heaven...

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. **But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.**⁷ But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. **For many are called, but few *are* chosen.** {Mat 22:1-14}

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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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God...{Rev 21:1-10}

The Bridegroom Cometh

In the book Hosea, God's covenant with Israel is illustrated as a contract of engagement. In that day, from the time of the betrothal, the woman was regarded as the wife of the man to whom she was betrothed. (Duet 28:30)

Therefore, behold, I will allure her, . . . as in the day when she came up out of the land of Egypt. . . . And in that day will I make a covenant for them. . . . And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. . . . and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. {Hosea 2:14-23}

In the biblical marriage, the engagement is a formal, binding contractual agreement (*covenant*), symbolized by an exchange of gifts (*Tablets of Stone*). This is the first stage of marriage as soon as the betrothal contract is ratified, or confirmed by an oath (*Ex 19:8*). During the betrothal, you are legally married, but do not dwell with your mate until the wedding. The betrothal is so legally binding that you cannot get out of it without a written divorce. (Mat 1:18-19) Once the marriage is consummated, it is bound for life.

The second stage is the wedding ceremony that begins with the wedding procession. The friends or companions of the bridegroom were usually very numerous. Wedding guests were those who took part in the procession and remained for the feast. To decline an invitation was a gross insult. (Matt 22:4-7) The bridegroom's friends went out, usually by night, to fetch the bride and her attendants to the home of the groom. As the marriage usually takes place in the evening, the groom house is given up for the day to the women who are busy robing the bride and preparing the home to accommodate the coming celebration. The bridegroom is absent at the house of a relative or friend, where the men congregate late through the evening eating *lamb* mixed with rice and *barley* while sharing stories to stay awake as they await the time to escort the groom to the bride. Meanwhile, as the night bears on, the women's work of the adorning of the bride and decorating the house eventually gets done. A period of relaxing and drowsy waiting begins to set in. (Matt 25:5) Once the groom chooses the time, all the men rise up to form a marching procession lit up with candles and torches through the still starry night. In a town or city, on each side of a narrow street, crowds look down from balcony and housetops, with the women taking up a peculiar cry of wedding joy that tells those farther along the way that the pageant has started. This cry is taken up all along the route giving "warning" to those who are waiting with the bride that it is time to arise and light up the approach with lamps as they welcome the bridegroom with honor. Having enough oil for their lamps was essential. (Matt 25:2-4) The climax comes at the joyous "voice of the bridegroom," (Joh 3:29) who is dramatically announces with a cry; "**Behold the bridegroom cometh!**" (Matt 25:6, Psalm 19:5) At the house the bridegroom receives his friends before starting. Congratulatory speeches are made and poems are sung or recited in praises of honor to the groom and his family. Because it is often "near" midnight when the house procession finally begins, only the Bridegroom would know the precise day and hour. (Mat 25:13)

It would be tough to argue that the biblical wedding was more elaborate than a presidential inauguration. One might have thought that the Second Coming had begun! Indifference in this context would be no less than outright rejection. It's a wonder how anyone could possibly fall asleep in anticipation of such an enormous event.

The betrothal contract, specifying the terms of the marriage, requires the signatures of two witnesses who are friends of the bridegroom. (*Moses & Aaron*) One is to represent the bride and the other for the groom. After the matrimony, the honeymoon is to last for a week and is known as the “*seven days of the chupah*,” the Hebrew word for canopy, the veil of consummation. This is the time when the couple intimately gets to “know” one another. (Matt 1:24-25) In Joel 2:16, we see the bride (believers) coming out of the closet and the bridegroom (Christ) going forth from His chamber. The word “closet” here is also translated from the Hebrew word *chupah*, while “chamber” is often identified as a secret room. (Isa 26:20, 2Chro 18:24, 1Ki 22:25)

The seven-day honeymoon parallels with our sabbath period of rest just before the feast in heaven. Based on the biblical calendar of history, the eternal destiny of man was sealed on May 21, 2011 when the elect crossed into eternity as God shut the door on salvation. During this time God dwells among us in His secret chamber (or tabernacle) bestowing prophetic revelations hidden since the beginning of time. When the spiritual sabbath has ended the harvest will begin.

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. {Joel 2:16}

The marriage supper then follows, generally in the home of the groom. The home of the groom is in the kingdom of God. “For I say unto you, I will not any more eat thereof, **until it be fulfilled in the kingdom of God...**” (Luke 22:16)

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When Jesus repeated the phrase “last day” four times in His dialog that highlighted the ascension (John 6:62), He was virtually crying out for our attention right off the sacred pages! By pointing us 500 days (50 x 10) to the third day Oct 2/3 – 15 days from Trumpets, He was letting us know that He’s teaching secretly among our midst in the tabernacles (John 7:14), guiding us through “eight” *last day* passages, which could never be understood by “...many prophets and righteous *men*...” for countless centuries before. (Matt 13:17)

October 8 is 21 days (3x7) from our anchor Rosh Hashanah (Sept 17). Daniel 10 is the only place where the bible cites a literal “21 days,” when the messenger who brought understanding and strength explained being “withstood” by the foreign prince of Persia during the “latter days” (Dan 10:11-14). October 8th is also “**70 days**” “determined” from Tisha B’Av (July 29/30), the same date both temples fell, where the disciples asked privately “Tell us, when shall these things be?...**And Jesus answered...**” (clue “70”AD) (Matt 24:3-4)

These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. ***It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*** The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable. {Prov 25:1-3}

Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? ***Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.*** The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy? {Amos 3:6-8} ...but at the end it shall speak, and not lie...{Hab 2:3}

To God be the Glory! Amen!

This study directs the reader to reference the KJV for one’s own confirmation. The certain words underlined, remarked or highlighted herein is to help clarify perception understood by the writer and is not to be understood to place special emphasis nor to modify the divine text in anyway whatsoever. Based on the biblical admonition referenced within, this study may be strictly shared only at the desired request of the recipient at no-charge distribution only. Any other use is strictly prohibited. Prior studies of this progression since May 21, 2011 are posted online at www.yet7000years.com / Timeline@70weeks.com