

Autumn 2018: Keep Watch!

By T.W. Tramm

ACCORDING to the post-equinox reckoned calendar, October 31 marks the final day of Sukkot and the conclusion of this year's fall-festival season.¹

In Scripture, the final day of Sukkot is distinctively referred to as the "last day":

"On the *last day*, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink'" (John 7:37).

Significantly, the phrase "last day" is also applied to the resurrection of the dead in Christ:

"And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the *last day*" (John 6:39).

"Martha answered, 'I know he will rise again in the resurrection at the *last day*'" (John 11:24).

THE EIGHTH DAY

The day after the final day of Sukkot, the "eighth day," is a Sabbath on which a special closing assembly is to be held:

"For seven days [during Sukkot] present food offerings to the LORD, and on the eighth day hold a sacred assembly and present a food offering to the LORD. It is the closing special assembly; do no regular work" (Lev. 23:36).

Examples of the eighth-day assembly being observed in Scripture are found in Nehemiah 8 and 2 Chronicles (vv. 8; 7:9).

In the Bible the number eight symbolizes a new beginning and is associated with resurrection and regeneration:

- Eight people escaped the Flood via the ark of Noah (1 Pet. 3:20).
- Noah and his family were told to go into the ark seven days before the flood waters came upon the earth on the eighth day (Gen. 7:1, 4, 7, 10). An interesting aside is that the lunar tetrads regarded as a warning sign of the impending Day of the Lord coincided with the first day of

Sukkot. Thus, in the case of Noah and also the end-times eclipses, the “warning” comes a week before the “eighth-day.”

- Biblical law requires that Israelite males be circumcised on the eighth day (Lev. 12:3). The removal and discarding of flesh foreshadows the spiritual circumcision, “the putting off of the body of the sins of the flesh,” one undergoes when he enters into a relationship with Christ (Col. 2:11). Similarly, the Israelites’ discarding of their temporary dwellings or booths on the eighth day following Sukkot is a picture of believers putting off their temporal flesh-and-blood bodies at the resurrection (1 Cor. 15:52).
- Biblical law requires that the firstborn be given to God on the eighth day (Ex. 22:29, 30).
- Jesus rose from the dead on the first day of the week, the day after the Sabbath, which is of necessity the “eighth day.”
- Scripture records eight individual resurrections: three in the Old Testament; three in the Gospels; and two in Acts 9 and 20.²

CORRESPONDENCE AND CONVERGENCE

In 2018 the last day of Sukkot and subsequent “eighth day” correspond to Halloween and All Saints’ Day, respectively. (In many traditions, All Saints’ Day is part of the triduum of Allhallowetide, which lasts three days from October 31 to November 2 inclusive.) The correspondence is interesting because many Bible researchers understand these celebrations of the dead or departed spirits to have origins much further back in history than the pagan practices of the Druids and Celts. The true origins of Halloween are, rather, ascertained via study of ancient traditions worldwide that commemorate the destruction of humanity by way of a great flood on the same dates.

Understanding that worldwide flood traditions emanate from the biblical flood, the folklore about Halloween being the time when the boundary between the physical and spiritual realms is more easily crossed, allowing spirits to enter into our world, makes sense. Halloween commemorates the day when a hopelessly corrupted human race was destroyed and permanently separated from its flesh by way of the flood of Noah. The disembodied spirits of the progeny of fallen angels and women (giants of Genesis 6), which have since wandered the earth desiring to once again possess a body, are the same wicked spirits Jesus cast out of many individuals.

The Flood is a key type pertaining to end times as Jesus says at the time of His return it will be “just as it was in the days of Noah” (Luke 17:26). Assuming our biblical calendar reckoning is correct, the actual anniversary of the commencement of the Flood, Cheshvan 17, corresponds to November 26 this year.

Having highlighted some dates, it goes without saying that it’s ill-advised to pin one’s rapture hopes on a day. The current convergence of signs, timelines, and events—including Trump Envoy Jason Greenblatt’s

visit to Israel this week to further preparations for the unveiling of the peace Deal of the Century³—is confirmation that our redemption is near indeed. This is what Scripture promises, that we will know the season, or general timeframe, but not the day (1 Thess. 5:1-5; Matt. 24:36, 42-44). While it's possible that speculation in the watchman community will eventually pinpoint the day, we won't know for certain until that day arrives! The wisest approach, therefore, is to heed the Lord's warnings that He is coming at an hour we think not and to keep watch always.

NOTES:

1. For post-equinox calendar reckoning see notes section here:

http://www.theseasonofreturn.com/THE_SEVENTH_MONTH_-_KEEP_WATCH_rev_a.pdf

2. Individual resurrections in Scripture: https://philologos.org/_eb-nis/eight.htm

3. Article: "Trump Mideast Envoy Greenblatt to Visit Israel Ahead of Peace Plan Unveiling":

<https://www.haaretz.com/us-news/.premium-trump-mideast-envoy-greenblatt-to-visit-israel-ahead-of-peace-plan-unveiling-1.6594041>