



Bible Explorations, Inc.
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Bible Explorations Newsletter

October 2019 Issue

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AT THE FEAST OF TABERNACLES DESIRE OF AGES – ELLEN G. WHITE

[This chapter is based on John 7:1-15, 37-39](#)

Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion.

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and

night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy

endureth forever” (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn.

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, “Our feet shall stand within thy gates, O Jerusalem.” Psalm 122:2.

He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, “The Lord Jehovah is my strength and my song;” “therefore with joy shall ye draw water out of the wells of salvation.” Isaiah 12:2, 3.

As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending. They watched Him with anxiety. Since the healing at Bethesda He had not attended the national gatherings. To avoid useless conflict with the leaders at Jerusalem, He had restricted His labors to Galilee. His apparent neglect of the great religious assemblies, and the enmity manifested toward Him by the priests and rabbis, were a cause of perplexity to the people about Him, and even to His own disciples and His kindred. In His teachings He had dwelt upon the blessings of

obedience to the law of God, and yet He Himself seemed to be indifferent to the service which had been divinely established. His mingling with publicans and others of ill repute, His disregard of the rabbinical observances, and the freedom with which He set aside the traditional requirements concerning the Sabbath, all seeming to place Him in antagonism to the religious authorities, excited much questioning. His brothers thought it a mistake for Him to alienate the great and learned men of the nation. They felt that these men must be in the right, and that Jesus was at fault in placing Himself in antagonism to them. But they had witnessed His blameless life, and though they did not rank themselves with His disciples, they had been deeply impressed by His works. His popularity in Galilee was gratifying to their ambition; they still hoped that He would give an evidence of His power which would lead the Pharisees to see that He was what He claimed to be. What if He were the Messiah, the Prince of Israel! They cherished this thought with proud satisfaction.

So anxious were they about this that they urged Christ to go to Jerusalem. “Depart hence,” they said, “and go into Judea, that Thy disciples also may see the works that Thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world.” The “if” expressed doubt and unbelief. They attributed cowardice and weakness to Him. If He knew that He was the Messiah, why this strange reserve and inaction? If He really possessed such power, why not go boldly to Jerusalem, and assert His claims? Why not perform in Jerusalem the wonderful works reported of Him in Galilee? Do not hide in secluded provinces, they said, and perform your mighty works for the benefit of ignorant peasants and fishermen. Present yourself at the capital, win the support of the priests and rulers, and unite the nation in establishing the new kingdom.

These brothers of Jesus reasoned from the selfish motive so often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ had declared Himself to be the bread of life. They were greatly disappointed when so many of His disciples forsook Him. They themselves turned from Him to escape the cross of acknowledging what His works revealed—that He was the Sent of God.

“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.” His brothers had spoken to Him in a tone of authority, prescribing the course He should pursue. He cast their rebuke back to them, classing them not with His self-denying disciples, but with the world. “The world cannot

hate you,” He said, “but Me it hateth, because I testify of it, that the works thereof are evil.” The world does not hate those who are like it in spirit; it loves them as its own.

The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for Him. It was the place into which His Father had sent Him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing His work for the fallen race. But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; He knew that His work would result in His death; but to prematurely expose Himself would not be the will of His Father.

From Jerusalem the report of Christ's miracles had spread wherever the Jews were dispersed; and although for many months He had been absent from the feasts, the interest in Him had not abated. Many from all parts of the world had come up to the Feast of Tabernacles in the hope of seeing Him. At the beginning of the feast many inquiries were made for Him. The Pharisees and rulers looked for Him to come, hoping for an opportunity to condemn Him. They anxiously inquired, “Where is He?” but no one knew. The thought of Him was uppermost in all minds. Through fear of the priests and rulers, none dared acknowledge Him as the Messiah, but everywhere there was quiet yet earnest discussion concerning Him. Many defended Him as one sent from God, while others denounced Him as a deceiver of the people.

Meanwhile Jesus had quietly arrived at Jerusalem. He had chosen an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had He joined any of the caravans that went up to the feast, public attention would have been attracted to Him on His entrance into the city, and a popular demonstration in His favor would have aroused the authorities against Him. It was to avoid this that He chose to make the journey alone.

In the midst of the feast, when the excitement concerning Him was at its height, He entered the court of the temple in the presence of the multitude. Because of His absence from the feast, it had been urged that He dared not place Himself in the power of the priests and rulers. All were surprised at His presence. Every voice was hushed. All wondered at the dignity and courage of His bearing in the midst of powerful enemies who were thirsting for His life.

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words showed a knowledge of the laws and institutions of Israel, of the sacrificial service and the teachings of the prophets, far exceeding that of the priests and rabbis. He broke

through the barriers of formalism and tradition. The scenes of the future life seemed outspread before Him. As one who beheld the Unseen, He spoke of the earthly and the heavenly, the human and the divine, with positive authority. His words were most clear and convincing; and again, as at Capernaum, the people were astonished at His teaching; “for His word was with power.” Luke 4:32. Under a variety of representations He warned His hearers of the calamity that would follow all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and murdered by His own nation if He could save them from the guilt of such a deed.

All wondered at His knowledge of the law and the prophecies; and the question passed from one to another, “How knoweth this Man letters, having never learned?” No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and John the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, “having never learned.” Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom.

As Jesus spoke in the temple court, the people were held spellbound. The very men who were the most violent against Him felt themselves powerless to do Him harm. For the time, all other interests were forgotten.

Day after day He taught the people, until the last, “that great day of the feast.” The morning of this day found the people wearied from the long season of festivity. Suddenly Jesus lifted up His voice, in tones that rang through the courts of the temple:

“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.” The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life.

The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might

flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim, with the woman of Samaria, "Give me this water, that I thirst not." John 4:15.

Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, "If any man thirst," startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation.

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto Me, and drink." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Rev. 22:17; John 4:14.

WARNING ABOUT BUYING SOILS (PART 2) **BY LYNN HOAG**

Quoting Dr. Linus Pauling: "You can trace every sickness, every disease, and every ailment to a mineral deficiency." And, quoting Dr. Carey Reams: "All disease is the result of mineral deficiency."

All disease in humans, animals, and plants is the result of mineral deficiencies or imbalance. Too much of a particular mineral will cause imbalance, and may be toxic.

Many companies that sell soil and soil blends know the marijuana growers will pay a high price for soil if they think they will get a better crop. So, they make these soil blends "best gardening soil" or "super soil blends." These are out of balance, particularly phosphate (P), potassium (K), composts, and manures.

These blends will grow marijuana. They will grow vegetables and flowers for you, too. But the food produced

is not ideal for health. The high potassium levels inhibit, stop, the uptake of calcium. Your body needs more calcium than everything else put together. The same is true for plants. They need more calcium than the total of all the other minerals put together.

What's the solution? Where possible, use sandy loam soil. Test this soil. (For the order form, go to <http://www.SunCountryGardens.com/wp-content/uploads/2019/05/highbrixgardens.pdf>.) Print and complete the form, send in your soil sample as directed, then amend your soil according to the results.

Ocean water has 92 different minerals in a perfect balance, except for iron, phosphate, and nitrogen. Use ocean water, or ocean water minerals—sea salt unrefined, with nothing added or removed. Use this on your plants in a very diluted solution. It is inexpensive and will give you all of the minerals in the proper balance for vibrant health.

Now is the best time to amend your soil. We give complete workshops on this subject. For more information, visit SunCountryGardens.com or contact us, lynnhoag@hotmail.com, (530) 622-4967.

NEWS AROUND THE WORLD

www.vaticannews.va 9/21/2019 Many Albanians have fled their homes after Albania's strongest earthquake in decades, which was followed by massive aftershocks, injuring more than 100 people.

nypost.com 9/20/2019 (Houston TX) Tropical Rainstorm Imelda slammed the city with at least 40 inches of rain in 72 hours — making it one of the wettest tropical cyclones in U.S. history, according to the National Weather Service. Flooding turned downtown Houston into an underwater ghost town Friday as rescuers scrambled to save stranded drivers and those stuck in their homes following the wild, three-day downpour, according to reports.

WashingtonPost 9/20/2019 Following one of the hottest summers on record, the fall looks to be exceptionally toasty, as well. The National Oceanic and Atmospheric Administration's fall outlook calls for above-average temperatures across the entire Lower 48 and Alaska.

www.cruxnow.com 9/12/2019 ROME - Pope Francis is inviting world leaders and young people to come together at the Vatican on May 14, 2020, for an event called "Reinventing the Global Educational Alliance." ... According to the pope, this not only includes teachers, students and their families, but wider civil society, including science, sports, politics, and charitable organizations.

**SEE YOU SOON! COME AND JOIN US FOR
THE JOYOUS FEAST OF TABERNACLES!!**

Bible Explorations welcomes all to a joyous experience of learning in Terra Bella, California October 14 - 21, 2019.

Welcome to Fall 2019

Feast of Tabernacles



Note: Campgrounds will be available the prior week and stay longer, too (no charge).

If coming from the South, plan on 45 minute drive north from Bakersfield. Take Hwy 99. Passing through Bakersfield on Hwy 99 you will come to a cut-off to the right marked Hwy 65 to Porterville and Sequoia Parks. Take Hwy 65 north (the only way you can) past Ducor to Terra Bella, Ave. 95, (this is a stop signal). Turn East (right) on Ave. 95 & go about 3 miles to Rd. 256. Turn left (North) onto Rd. 256. Continue one long block to Ave. 100. Ave. 100 goes only to the right (East). Look for a red house on the left about one block from the corner of Rd. 256 and Ave. 100. **The address is 25810 Avenue 100, Terra Bella, CA 93270.**

If coming from the North, plan on 1 1/2 hour from Fresno. Continue South on Hwy 99 to Pixley. Watch close; it is but a little distance from Tipton. Take Ave 96 East to Hwy 65. Ave 96 will become Ave 95. (Continue east past the town of Terra Bella on Ave. 95 about three miles to Rd. 256. (There is Tuff Products at this' corner). Turn left (North) on to Rd. 256. Continue one long block to Ave. 100. Avenue 100 goes only to the right (East). Look for a red house on the left about one block from the corner of Rd. 256 and Ave. 100. **Address is 25810 Avenue 100, Terra Bella, CA 93270.** Campground entrance is on east side of house.

RVs and tents are welcome free with free electricity, water.

Available motels:

1. Motel 6 – least expensive (559-781-7600)
2. Best Western – has a Denny's (559-781-7411)
3. Holiday Inn Express – newest (559-782-1200)



INTERNET BROADCAST

While it is much better in person, some are unable to attend, so we will again broadcast live during the meetings. Please see information below to watch us over the internet.

We will be live on Bible Explorations, YouTube, Roku, etc.

To watch online: www.bibleexplorations.com

You can also watch us on Roku and Google TV

YouTube - Bible Explorations

For more information call: 877-475-1318



Bible Explorations 2020 Calendar

P.O. BOX 10965, TERRA BELLA, CA 93275
<http://www.bibleexplorations.com>



JANUARY							FEBRUARY							MARCH							APRIL						
S	M	T	W	T	F	7	S	M	T	W	T	F	7	S	M	T	W	T	F	7	S	M	T	W	T	F	7
			1	2	3	4						1	1	2	3	4	5	6	7				1	2	3	4	
5	6	7	8	9	10	11	2	3	4	5	6	7	8	8	9	10	11	12	13	14	5	6	7	8	9	10	11
12	13	14	15	16	17	18	9	10	11	12	13	14	15	15	16	17	18	19	20	21	12	13	14	15	16	17	18
19	20	21	22	23	24	25	16	17	18	19	20	21	22	22	23	24	25	NEW MOON	27	28	19	20	21	22	23	NEW MOON	25
NEW MOON	27	28	29	30	31		23	24	NEW MOON	26	27	28	29	29	30	31				26	27	28	29	30			
						2020	30																				

MAY							JUNE							JULY							AUGUST						
S	M	T	W	T	F	7	S	M	T	W	T	F	7	S	M	T	W	T	F	7	S	M	T	W	T	F	7
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3	4	5	6	7	8	9	7	8	9	10	11	12	13	5	6	7	8	9	10	11	2	3	4	5	6	7	8
10	11	12	13	14	15	16	14	15	16	17	18	19	20	12	13	14	15	16	17	18	9	10	11	12	13	14	15
17	18	19	20	21	22	23	21	22	NEW MOON	24	25	26	27	19	20	21	NEW MOON	23	24	25	16	17	18	19	NEW MOON	21	22
NEW MOON	25	26	27	28	PENTECOST HIGH DAY	30	28	29	30				26	27	28	29	30	31	23	24	25	26	27	28	29		
31																			30	31							

SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER								
S	M	T	W	T	F	7	S	M	T	W	T	F	7	S	M	T	W	T	F	7	S	M	T	W	T	F	7		
			1	2	3	4	5					1	2	TABERNACLE HIGH DAY	1	2	3	4	5	6	7				1	2	3	4	5
6	7	8	9	10	11	12	4	5	6	7	8	9	TABERNACLE HIGH DAY	8	9	10	11	12	13	14	6	7	8	9	10	11	12		
13	14	15	16	17	18	NEW MOON TRUMPETS HIGH DAY	11	12	13	14	15	16	17	15	NEW MOON	17	18	19	20	21	13	14	15	NEW MOON	17	18	19		
20	21	22	23	24	25	26	NEW MOON	19	20	21	22	23	24	22	23	24	25	26	27	28	20	21	22	23	24	25	26		
27	ATONEMENT HIGH DAY	29	30				25	26	27	28	29	30	31	29	30					27	28	29	30	31					
							32																						

Sabbath & **HIGH DAY** & **New Moon** (crescent is seen night before, all begin at sunset prior day.) **Need Help** to set up and take down!

You can also find the 2019 and 2020 calendars on our website
www.BibleExplorations.com