

The New Moon on the New Earth



Why did Isaiah have to go and ruin a perfectly good proof text showing future Sabbath keeping on the earth made new by throwing in that Jewish “new moon” bit? That only serves to confirm in many minds that the Sabbath is just a Jewish festival, a relic of the pre-Christian era. “And it shall come to pass, that from **one new moon** to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.” Isaiah 66:23

Where else do we see the new moon talked about in scripture? “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.” Colossians 2:16, 17

According to Paul, the holyday, new moon and the ceremonial sabbaths foreshadowed things to come such as the sacrifice of Jesus, outpouring of the Holy Spirit, beginning of the Investigative Judgment, etc. So, what did the new moon foreshadow?

Why will we worship monthly on each new moon as well as weekly on the seventh day Sabbath on the earth made new throughout eternity? Whatever the new moon was a shadow of; it must be something extremely significant for us to commemorate for eternity what it foreshadowed. I stumbled upon what could be a possible answer while reading the book of Ezekiel recently.

Ezekiel 44: 1-3 “Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Ezekiel 46:1-3 “Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the **new moon** it shall be opened. And the prince shall enter by the way of the porch of that gate without . . . Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the **new moons**.”

The eastern gate was to be closed all week and opened only on the Sabbath and on the new moon. It says only the prince shall enter this gate (And at that time shall Michael stand up, the great prince which standeth for the children of thy people . . . Daniel 12:1). The gate faces east. Is this calling to mind anything of significance that is yet to transpire?

Let’s look at a few more clues. “And the glory of the LORD came into the house by the way of the gate facing toward the east.” Ezekiel 43:4 “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew 24:27

“Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob.” Psalms 81:3-4 “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.” Matthew 24:31 “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Corinthians 15:52

The night of the new moon is just after the darkest night of the month. "The coming of the bridegroom was at midnight--the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history." COL 414

Of what is the new moon a shadow? Unlike the annual feast days, it occurred every month, showing the immense importance attached to whatever this feast typified. It appears to foreshadow that most stupendous, colossal event, the second coming of Jesus. And I would not be surprised if Jesus' second coming actually occurred on a new moon. If it did, this would give immense significance to the new moon mentioned in Isaiah 66:23 "And it shall come to pass, that from one **new moon** to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."

Why will we meet, not only once a week but also once a month on the new moon? The new moon gathering would commemorate our deliverance from this world at the second coming of Jesus while providing opportunity to partake of the new variety of fruit that the tree of life will produce each month (Rev. 22:1-4) – a commemoration of the deliverance from the sting of death (which the tree of life provides) that took place at the second coming of Jesus.

There is much inspired evidence that supports the final aspect of the gospel, that is the redemption of our bodies at the second coming of Jesus, as being very significant. All the sleeping saints waiting for that final change calling out (figuratively) how long Lord (Rev 6:10). The last enemy is destroyed (1Cor 15:54), God's people are fully comforted (1 Thess. 4:18). Glorification as being the final realization of the gospel, Paul himself stated that our "faith is vain" without it (1 Cor 15:1-4, 17)! Is this not a grand reason for a monthly gathering in commemoration of the second coming of Jesus to partake of the fruit of immortal life? Christ is in fact called the "firstfruits" in regard to the resurrection (1 Cor 15:23). In other words, we gather every new moon to worship God and eat of the fruit of the tree of life for healing and immortality as a monthly commemoration of the second coming/resurrection—final fulfillment of the gospel.

In the Middle East the moon stays concealed anywhere from 1½ to 3½ days. There was an uncertainty as to just exactly when the crescent new moon would be visible. It was waited for with anticipation. No Israelite could know with certainty the day or the hour when the new moon would be spotted. They could, however, know when it was near. This is powerful second coming imagery.

And could the moon itself be representative of the Son of God? We cannot look upon the sun as we can the moon; its brightness would be blinding. The moon is the outshining of the sun's glory. "'His name shall be called Immanuel . . . God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,--to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.'" DA 19

"It will be established forever like the moon, the faithful witness in the sky" (Ps 89:37). "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth" (Revelation 1:5). "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night . . ." (Genesis 1:16). "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28).

The sun hid itself at the cross of Christ, symbolic of the Father hiding His presence from His Son. And how fitting that the moon be turned into blood, reminding us of the blood God's Son shed for our redemption. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:" Acts 2:20

Inspiration, speaking to the fulfillment of prophetic feast days says, "These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which

for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world. . . . In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service." GC 399

As the spring feast antitypes occurred in the exact order in which they occurred in the Jewish types, we would expect the three autumn feast, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles to also occur in order and at the time pointed out in the symbolic services. We know when the antitypical Day of Atonement occurred, October 22, 1844, coinciding perfectly with the typical Day of Atonement, the tenth day of the seventh month, commemorated each year by the Israelites.

After the Day of Atonement in the Jewish festival year came the Feast of Tabernacles on the fifteenth day of the seventh month. And in antitype it will follow the Day of Atonement. The final feast, the Feast of Tabernacles, fell five days after the Day of Atonement, on the 15th day of the seventh month.

When will this typical feast find its fulfillment? I propose that it won't be fulfilled until we come back to this earth after the 1,000 years spent in heaven. How do I come to this conclusion? Take a look at these verses in Leviticus 23:

"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 forever 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:" Leviticus 23:39-42

Notice that it says to keep the feast seven days. Then it says that there is an eighth day added to the seven days. But they were to dwell in booths for only the first seven days and not on the eighth day. These instructions have to mean something. Why did they camp in these temporary dwellings? Camping in booths was to remind them of their wilderness wanderings before reaching the Promised Land. Yes, it was to be commemorative, but these feasts were also typical, designed to teach us of things to come. We too are wandering pilgrims heading for our inheritance—the earth made new.

And why dwell in booths for only seven of the eight days? Here's what I get from this. Could it be that the Feast of Tabernacles has a time prophecy built within the typical festival itself? The eight days could be representative of the six thousand years of pilgrim wanderings here on earth, plus the one thousand years of rest in heaven. That makes a total of seven thousand years where we are not in possession of our inheritance—the earth made new.

Yes, we are pilgrims, awaiting our inheritance, which is represented by the booths that they were to live in for seven of the eight days. Even in heaven we will not yet be in possession of the Promised Land, so that could be why they were to dwell in booths for seven days. And on the eighth day? That was a special ceremonial Sabbath. On this day, they were not to dwell in a booth because this eighth day might just represent our living on the earth made new beginning in that eighth thousandth year.

Notice this statement: "The Feast of Tabernacles ... pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become 'as though they had not been.' Obadiah 16." *Patriarchs and Prophets*, p. 541.

The destruction of the wicked does not take place until after the 1000 years are spent in heaven. Thus, the typical Feast of Tabernacles points forward to this point in time.

Of what was the Feast of Trumpets that fell on the first day of the seventh month a type? Whatever it is it would have to have come before October 22, 1844, the Day of Atonement.

Here is the only comment of Ellen White on the Feast of the Trumpets: "It was the time of the Feast of Trumpets. Many were gathered at Jerusalem. . . . 'And the ears of all the people were attentive unto the book of the law.' They listened, intent and reverent, to the words of the Most High. As the law was explained, they were convinced of their guilt, and they mourned because of their transgressions. But this day was a festival, a day of rejoicing, a holy convocation, a day which the Lord had commanded the people to keep with joy and gladness; and in view of this they were bidden to restrain their grief and to rejoice because of God's great mercy toward them. 'This day is holy unto the Lord your God,' Nehemiah said. 'Mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.'" PK 661, 662

The Feast of Trumpets was an occasion of joy and gladness. It occurred on a new moon which appears to typify the second coming of Jesus. It involved the blowing of trumpets which often signified an announcement and has second coming imagery. Was there anything that took place just prior to October 22, 1844 that might correlate with the joy and feasting occasioned by the Feast of Trumpets? Is there anything in history that could be seen as the fulfillment of this Feast?

In 1843 there was an urgent, worldwide announcement that the second coming of Jesus was imminent. Those who were involved with this proclamation of the second coming of Jesus in 1843 were unaware that they were fulfilling the 1335 year prophecy that culminated in that very year, 1843, which is the time prophecy connected with the Feast of Trumpets – the Jewish festival, that had for thousands of years, typified the day when the great announcement for the second coming of Jesus would take place. They believed in the announcement that they were giving and were joyfully, yet solemnly, preparing their lives for this event. They proclaimed the message, "behold the bridegroom cometh go ye out to meet him." For this reason the typical Feast of Trumpets had that element of feasting, joy and rejoicing connected with it. If the Feast of Trumpets was primarily an announcement of the Day of Atonement's investigative judgment, as many today currently believe, we would expect there to be solemn fasting and affliction of soul similar to what was practiced on the typical Day of Atonement. The Day of Atonement that followed that next year on October 22, 1844, was an important event in the second coming of Jesus. Christ's ministry in the Most Holy Place was to prepare the waiting saints for translation and identify all who were to come up in the first resurrection. This process was to have only taken a very short time and heaven's intention was that those who gave the announcement in 1843; they themselves were to witness the second coming of Jesus without seeing death.

No question about it, the Feast of Trumpets typified that 1843 worldwide proclamation of the second coming of Jesus. This understanding gives added significance to the rise of the Seventh-day Adventist Church having been foreshadowed on a yearly basis through this Jewish feast. The faithful amongst this prophetic Seventh-day Adventist movement who die before Jesus comes are honored to be raised to life in a special resurrection before the general resurrection: "The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law" (EW 285). Could there be any greater honor than this? "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel 12:12. The year 1843 should have far more significance attached to it than we currently give.

Could it be that the new moon upon which the Feast of Trumpets was held typified that glorious event – the second coming of Jesus which we will commemorate once a month throughout eternity? "And it shall come to pass, that from one **new moon** to another (Adventist), and from one **sabbath** to another (Seventh-day), shall all flesh come to worship before me, saith the LORD." Isaiah 66:23

John C. Witcombe
pastorjcw@gmail.com