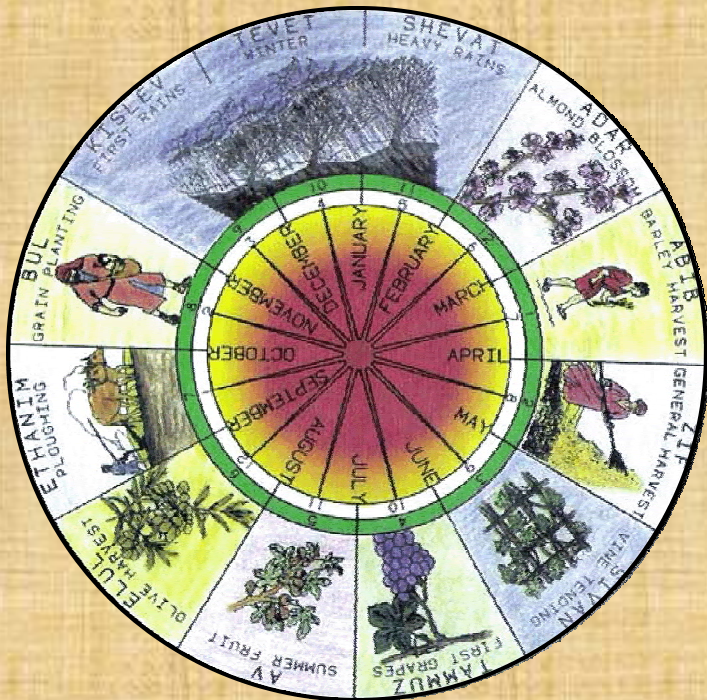


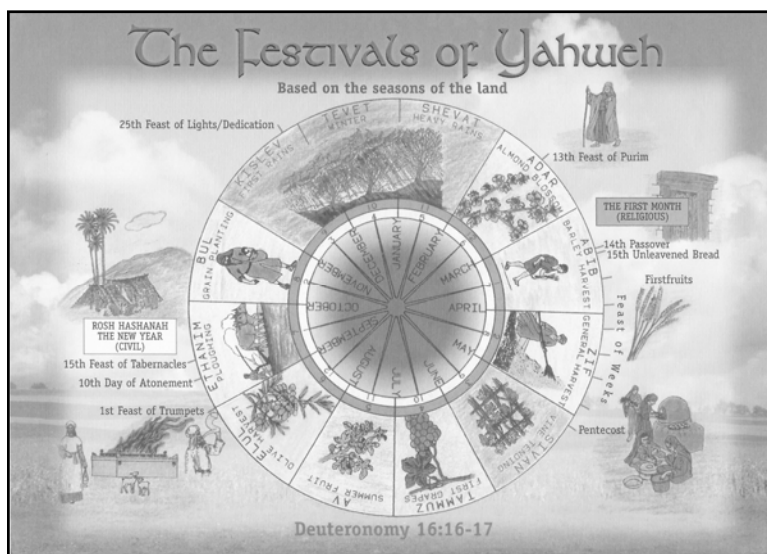
The Feasts of the LORD



*“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles”
(Zechariah 14:16).*



The Feasts of the Lord



Bud Roth

Preface

The late Bro. Bud Roth presented the following subject matter at the 1971 Kentucky Christadelphian Bible School. We understand that Bro. Roth was in the habit of handing out copies of his classes to the audience. We have, therefore, presented this work as he wrote it in 1971. This writer was pleased to be given a copy of these notes several years back and has greatly benefited from them. It is our hope that in making these notes available others will benefit also and glean the many spiritual lessons inherent in a study of the Feasts of the Lord.

Alex Briley
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Contents

Introduction.....	5
1. The Feast of Passover.....	9
2. The Feast of Unleavened Bread.....	13
3. The Feast of Harvest or Weeks.....	15
4. The Feast of Trumpets.....	23
5. The Day of Atonement.....	27
6. The Feast of Tabernacles or Ingathering.....	32
Conclusion.....	37
Chart: A Progression from Death to Life.....	40-41

The Feasts of the Lord

~ Introduction ~

Good morning class!

The Kentucky Bible School welcomes you to another period of study related to *the things concerning the Kingdom of God and the name of Jesus Christ*. Our subject this year concerns the national gatherings of the people of God and is entitled: **The Feasts of the Lord**.

It was selected because of its very personal relationship to each child of God. Sometimes we seem to look upon the fulfillment of God's word from the outside looking in, so to speak, rather than from the inside looking out. We are enthralled with the events taking place about natural Israel, and rightly so, for our hope truly includes their fulfillment. In our enthusiasm, however, we may tend to overlook those events that must take place about spiritual Israel before the things we are so earnestly looking for to transpire with natural Israel can come to pass. There is a relationship between the two, which tends, perhaps, to elude us; and it is in this area which we hope to stimulate a greater interest.

The divine order of recognition and position is:

1. God
2. Jesus Christ
3. Brethren of Christ
4. Natural Israel
5. World

This order is consistently carried out in all phases of the redemptive word. Does anyone disagree with this order? Then notice the position of Christ's brethren, it precedes natural Israel. The Master confirmed this position when He said to His disciples in connection with the events *When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh*. And He related these things

to Israel by the parable of the fig tree. *“Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when you see these things come to pass, know ye that the kingdom of God is nigh at hand”* (Luke 21: 28-31). We are of the generation that is seeing the beginning of these things referred to by the Master. Do we realize we are actually eyewitnesses of the latter day events leading up to the return of the Master? What a blessing and what a privilege this is! Perhaps our study will add credence to the greatness of the blessing and privilege. In this study we shall try to present two things:

1. What we believe is an example of basic teaching figuratively hidden in the appointments of the Creator, and
2. Their direct relation to us and all the children of God.

Now one of the necessary requirements when dealing with the word of God is that it must be approached with an open mind if we are to benefit by it. *“Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little”* as the prophet Isaiah says (Isaiah 28:10). No one verse is complete in itself. This is a good rule to remember. David said about God’s precepts, *“Through thy precepts I get understanding: therefore I hate every false way”* (Psalm 119:104).

The magnitude of the depth of wisdom in the word of God without doubt is beyond human comprehension and tends to escape our appreciation. By contrast, the amount of skepticism with which the Scriptures are studied and their hidden teachings are received is quite apparent. We often hear the statement that the Scriptures are silent on “that particular question” or, not much is recorded about “that phase.” Are they actually so silent as some would have us believe? We hope this study will help us answer that question.

Although the greatness of God’s wisdom is beyond human comprehension, man need not be entirely ignorant of it. One of His Blessings is that the human mind is capable of limited understanding of this great attribute. Attainment of this understanding, however, requires a strong desire and effort to possess it by the recipient paired with the assistance of the Almighty. It is written *“a scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth”* (Prov. 14:6). It is written also *“everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong*

meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Hebrews 5:13-14). Can we accept these words? Can we appreciate that understanding is within our grasp if we seek it and doubt not?

Paul says, “*the invisible things of Him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Romans 1:20). From these words we understand the depth of wisdom is beautifully concealed in many ways and in many things that man is associated with. The beauty lies in the ability of the Creator to reveal His plans and purposes with the earth and man upon it within the created. God in His wisdom has clearly made known to fallen man, in “divers manners”, how and when certain events relative to the uplifting of man will be accomplished. This is of great importance to us as it can be a tower of strength to us in retaining our faith during the days of our probation.*

To begin our study let us turn our thoughts to the word "progression". The word is defined as 1) Act of progressing, or moving forward. 2) A continuous and connected series, as of acts, events or steps, a sequence. This method has been incorporated into the divine way of revelation.

There are at least three outstanding progressions in the revealed Word, viz. 1) The Creative week. 2) The Mosaic Tabernacle. 3) The Feasts of the Lord. Each one covers the same basic theme, yet each one reveals it in a different manner so that the divine purpose is gradually unfolded and is understandable to the human mind.

The areas covered by each one are:

1. Creative week, overall period of salvation.
2. Mosaic Tabernacle, the way from alienation to glorification.
3. Feasts of the Lord, principle and order of redemption.

The first and third areas include the time element; not in relation to exact dates, but rather in relation to periods. And these are the only places in the Scriptures we believe where this valuable information is revealed. Progression number three is the subject of our study at this time. Three stages of glorification are revealed in it: 1) Jesus Christ 2) Brethren of Christ 3) Natural subjects of the Kingdom of God.

Our theme then is progression and time as related to the fulfillment of man's glorification, which we hope to be part of. There are two phases to our theme: 1) natural and 2) Spiritual.

The Feasts of the Lord, or better-called Festivals, are defined as “appointed times” or “assemblies”, occasions on which assemblies were held for religious purposes. “*Three times thou shalt keep a feast unto me in the year*” (Exodus 23:14).

The beginning of our natural progression was the foundation of a new era for God's people Israel in which the Lord's feasts played a very prominent part. The children of Israel were in bondage to the Egyptians and sorely afflicted by them, but their God determined to release them. The deliverance took place in the month of Abib, and from that time on, Israel's year was to begin with that month. “*This month shall be unto you the beginning of months: it shall be the first month of the year to you*” (Exodus 12:2). Israel now was to be reckoned as a nation and each year her natural history was to commence with an observance of this event. Our natural progression, then, begins with a feast in this month.

A cursory review of the Jewish calendar will be helpful at this point as the feasts are related to the seasons of their year. But since the Gregorian year and the Jewish year differ from year to year, the related seasons differ also. The years differ through a nineteen-year cycle and then repeat the cycle so the cycles are multiples of nineteen.

The Jewish or lunar year is based upon 354 days and the Gregorian 365, leaving a difference of 11 days in a year. This difference, however, requires adjustment to both the Gregorian and Jewish years in order for them to agree with the natural yearly time cycle. The Gregorian year is adjusted by adding one day to every fourth year and is called a Leap year. The Jewish year is adjusted by adding seven (intercalary) months in the nineteen-year cycle plus one day to every Gregorian Leap year.

According to the Oxford Bible Concordance the intercalary or 13th month is added when on the 16th day of Abib the barley is not yet ripe. This addition places the month Abib in the same relative season for each year and insures that the barley will ripen at the appointed time. We shall refer to this requirement a little later.

There are references to five feasts and one memorial day in the Scriptures (beside the monthly and Sabbath convocations) which we

have selected to consider in this study. They are:

1. Feast of Passover (Exodus 12:11, 14; Leviticus 23:5)
2. Feast of Unleavened Bread (Leviticus 23:6)
3. Feast of Harvest, or Weeks (Exodus 23:6; Deuteronomy 16:10)
4. Feast of Trumpets (Leviticus 23:24)
5. Day of Atonement (Leviticus 23:27)
6. Feast of Ingathering or Tabernacles (Exodus 23: 16; Leviticus 23:34)

Let us commence by considering each feast separately—and then, in our conclusion, we will consider them collectively.

1 - The Feast of Passover

Our first feast finds its origin in the last plague of a series of divine judgments upon the Egyptians for their oppression of God's people Israel.

The Lord's Passover (Exodus 12:11) is associated with his deliverance of His people from this bondage in Egypt. It was the most far-reaching manifestation of his power of the whole deliverance procedure—both to Israel and to Egypt. It affected every family of both peoples. To the Israelites it meant life and to the Egyptians it meant death. All the Egyptian firstborn—both of man and cattle—were slain, “*for there was not a house where there was not one dead.*” But the Lord promised every Israelitish house deliverance by complying with His specific instructions. We should note that strict compliance was necessary, there was no allowance made for any Israelite to inject his own personal touch to the procedure. The lamb was to be chosen, killed, roasted and eaten in accordance with the divine order. The lintel and the two side posts of the door were to be sprinkled with the blood of the slain animal and every person was to remain in his house until the morning. “*For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And it shall come to pass, when your children shall say unto you, what mean ye by this service? That ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians,*

and delivered our houses” (Exodus 12:23, 26, 27).

The term “Feast of Passover” initially applied to a single act and should always be remembered as such. This is a very fundamental point and remembrance of it is necessary in order to follow the divine teaching in the feast’s progression. The Lord indicated, however, at the time the Passover was instituted that when this memorial was observed in the future it should be the beginning of a multiple-day festival called the Feast of Unleavened Bread. The principle of the multiple-day unleavened bread festival nevertheless was still apparent at the time of the deliverance, as the only dough the people had was unleavened which they baled and ate while it lasted. (Exodus 12:39) It was not until one month later that manna was provided. (Exodus 16:1, 4) Other scriptures seem to substantiate that statement. The Passover feast is later referred to as the Feast of Unleavened Bread in several places. Compare Exodus 23:14-16; Leviticus 23 Exodus 12:17-18; Numbers 28:16-17. The interchanging of these two titles tends to cause confusion as to what each one really applies to. Our understanding is the Passover is related to and is a part of the feast of unleavened bread.

The word Passover denotes the actual passing over which the Lord did to the houses sprinkled with blood. The dictionary gives two applications to the word “Passover”: 1. The sacrifice offered at the paschal feast; paschal lamb. 2. The entire festival of seven days following the paschal supper. In our understanding there appear to be two phases to Passover. 1. The preparation phase consisting of killing and preparing the animal the evening of the 14th day or at the end of the 14th day which is not counted in the seven-day feast period, and 2. The partaking of the slain animal at the Passover meal at the beginning of the 15th day, which commemorated the day of their deliverance and is counted in the seven-day period. The Lord said, *“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”* (Exodus 12:14). The Passover and the Passover meal are the foundation for the Feast of Unleavened Bread. They are what the Unleavened Bread Feast is built upon. It is recorded, *“And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out an high hand in the sight of all the Egyptians”* (Numbers 33:3). The application to the entire festival seems to be a tradition rather than a fact. Let us note that of the three feasts that were to be kept each year, the Passover is not mentioned, instead it is referred to as the feast

of unleavened bread. (Exodus 23:14-15)

Our deduction requires a statement on the words of Matthew 26:17, Mark 14:12 and Luke 22:7 where it is indicated that the Passover was killed on the first day of the feast of unleavened bread. In connection with the words we offer the following explanation from Irwin's Commentary. "Matthew 26:17 (feast of) unleavened bread. The obligation to abstain from leavened bread, did not properly commence till the paschal supper on the 15th of Nisan (Abib), but for fear of transgressing the law, the Jews used to put away all leaven from their houses on the day before, the 14th of the month. Thus the feast might be said to last eight days" (See Josephus Ant. 11 Sec. 1).

Now turning to Deuteronomy the 16th chapter we read specific instructions on how God's people were to keep His Passover. "*Observe the month of Abib, and keep the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. (Verse 1) In the fourteenth day of the first month at even is the Lord's Passover (Leviticus 23:5). Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith, even the bread of affliction, for thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days, neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the Passover with any of they gates, which the Lord thy God giveth thee. But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose, and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread and on the seventh day shall be a solemn assembly to the Lord thy God, Thou shalt do not work therein*" (Deuteronomy 16:2-8). The instructions covering the type of sacrifice, where it was to be sacrificed, what was not to be eaten with it, warning against leaving any of the flesh until the morning, warning against sacrificing the Passover in a place other than that specified and in what form it should be eaten. Then in the morning they were allowed to go to their tents.

The memorial was one of deliverance--deliverance from bondage in Egypt, and the primary object of the feast was to keep this event in national memory. Since the deliverance took place only once, it was a one-day affair. Also the required offering was only one offering. The sacrifice was a single act performed in strict adherence to the Deliverer's instructions.

Three things stand out in the Passover memorial: 1. Shed blood. 2. Unleavened bread, and 3. Bitter herbs. The Lord repeatedly said, *this day I have brought you out of Egypt, out of the house of bondage*. And the prophets continued to remind Israel also. Israel was never to forget this deliverance from Egypt, neither were they to forget the way that it was accomplished. Bloodshed denoting necessary atonement, unleavened bread the absence of corruption or emblem of purity (1 Corinthians 5:7-8) and bitter herbs the bitterness of Egyptian bondage.

Applying the divine principle of first the natural, then the spiritual we can expect to find in the Word of God a basic deliverance of teaching prefigured by the memorial. The apostle Paul says, *"the wages of sin is death"* (Romans 6:23), and since *"death passed upon all men, for that all have sinned"* (Romans 5:12), all men are, therefore, servants of sin and subject to bondage. John called Jesus *"the lamb of God, which taketh away the sin of the world"* (John 1:29). The writer to the Hebrews expresses it this way, *"Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage"* (Hebrews 2:14-15). Paul told the Corinthian brethren *"Christ our Passover is sacrificed for us"* (1 Corinthians 5:7.) The testimony also bears record it was at Passover time when Jesus was crucified. (John 19:13-18).

We conclude then that God performed a greater deliverance from bondage when he provided his son Jesus Christ, who after the necessary preparation, a guileless life in strict compliance with his Father's will, offered himself as the perfect sacrifice for sin, shedding his blood and breaking the bonds of death for all those who are called God's children. The Passover lamb then foreshadowed the sacrifice of Jesus. The unleavened bread his sinless character. The bitter herbs the affliction of mortality.

From the above we can establish that the Lord's Passover

prefigured the beginning of our spiritual progression.

2 - The Feast of Unleavened Bread

Our second feast is the continuation of the festival begun by the Passover meal. *“And on the fifteenth day of the same month (Abib) is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread”* (Leviticus 23:6). The seven days included the day when the Passover meal was eaten. The Passover meal being the connecting link between the two feasts, the first and seventh days were to be an holy convocation (or a calling together of the people), and no servile work was to be done therein. The rest of the seven days the people were under no strict requirement except an offering was to be made by fire each of the seven days. And on the morrow after the first Sabbath the priest was to wave a sheaf of the firstfruits of their harvest, brought to him by the people, before the Lord to be accepted for them. At the same time a burnt offering from the flock and a meat offering and drink offering from the things of the ground were to be offered. Until this offering was made the people were allowed to *“eat neither bread, nor parched corn, nor green ears--it shall be a statute for ever throughout your generations in all your dwellings”* (Verse 14).

The lamb having been killed the Israelites were to partake of it at the Passover supper at the beginning of the seven-day feast of unleavened bread. It was the first meal of the Unleavened Bread Feast. The eating of the sacrificial lamb associated them with it. Their deliverance from bondage was a result of their faith in the required shed blood of the animal sprinkled on the doorposts of their houses. And by eating of the animal it became a part of them. Since the slain animal represented the sacrifice of the Son of God, the children of God then are partakers of his death. John links the flesh and blood of Jesus with everlasting life—freedom from bondage—death, in his words, *“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me”* (John 6:54-57). Paul expresses the relationship in different words when he says, *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead*

by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3-4).

We turn our thoughts now to other scripture to find an explanation of the requirement “seven days ye must eat unleavened bread.” The apostle Paul admonished the Corinthian brethren to “*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.*” Reminding them that “*Christ our Passover is sacrificed for us*”, he adds, “*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).

Irwin’s Commentary has an interesting thought on these words. “For’ (even). Rather ‘For also’ (R.V.); introducing a new and principal reason. ‘Christ our paschal victim was sacrificed’ to ensure our exemption from the doom of the ungodly. --We have therefore now to keep a perpetual festival”. Since Christ is our Passover it follows then that from that day on, all God’s people are required to keep the perpetual feast of unleavened bread of sincerity and truth.

The days between the two Sabbaths carried no restrictions as to refraining from work. They were allowed their daily chores but the absence of leaven indicated they were to do them only unto the Lord. The teaching of this part of the feast is quite apparent. Keeping the perpetual feast of unleavened bread indicates the children of God labor during their feast period—but only in the Lord. They are hallowed or in the justified state as Paul refers to it and must remain in that state until the Glorification State.

Our next point of the feast for consideration is the “*sheaf of the firstfruits of your harvest*”. The month Abib was harvest time also; and when the children of Israel reaped it they were to bring a sheaf of the firstfruits unto the priest. This was on the morrow after the first sabbath which was the 16th of Abib. The sheaf consisted of a handful or omer (margin) of the first ripe grain. Abib means "an ear of corn" or "green ears", closely relating this month to the unleavened bread festival. Based on the lunar year cycle, the month of Abib at times would come early in the season or before the grain was ripe and, therefore, the sheaf requirements could not be met. To meet this requirement an intercalary month was added between the months of March and April. The governing rule was when the barley would not be ripe by the 16th of Abib the extra month was added. This adds credence to the day after the

Sabbath being the 16th day. The two requirements are directly dependent upon each other.

The apostle Paul leaves no doubt as to what the firstfruits represented. He says, referring to the order of resurrection, “*But now is Christ risen from the dead, and became the firstfruits of them that slept. --Every man in his own order: Christ the firstfruits, afterward they that are Christ’s at his coming*” (I Corinthians 15: 20, 23). To substantiate the point that Christ’s resurrection involved more than just being raised from the dead, we note that one of the offerings to be made at the time of the sheaf waving was a burnt offering. Since a burnt offering was one that was wholly consumed by fire (Leviticus 6:9) it symbolized the consumption of sin nature. This is the great promise and prophecy and requirement of every form of the truth—the destruction of the body of sin. (Romans 6:6) It was first manifested in the Son of God who was raised to spirit nature, represented by the sheaf being acceptable to the Lord.

Brother Roberts sums up this phase of the feast thus: “The single sheaf we may take to be Christ personal; and the offering of a he lamb, his own sacrifice for himself as a fellow-sufferer with his people; the meat and drink offering, the strength and gladness growing out of his painful submission to death. The ‘morrow after the Sabbath’; the very period of the week—namely, on the morning of the first day of the week, Sabbath being past, that he rose and ascended to the Father (John 20:17)”. *The Law of Moses* (Fifth Edition) page 205.

3 - The Feast of Harvest or Weeks

Our progression continues, “*And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee*” (Deuteronomy 16:10). “*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 baked with leaven, they are the firstfruits unto the Lord. --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” (Leviticus 23:15-17, 21).

This festival, our third, was the second of the three annual feasts Israel was required to keep. Like Passover it was a one-day feast. It was known by several titles. In addition to being called feasts of weeks, it was called “*the feast of harvest, the firstfruits of thy labours” (Exodus 23:16), “*the day of the firstfruits*” (Numbers 28:26) and “*Pentecost*” (Acts 2:1) so named from the Greek word for fiftieth day after the Passover.*

Two things are specifically mentioned in the details of this feast:

1. Time period of 50 days from day of sheaf wave offering.
2. New meat offering to be offered unto the Lord.

Item one adds a new number to our progression. The time period of this feast is set by the number 50—50 days from the waving of the single sheaf. This tie-in with the waving of the single sheaf is an indication that the feast is related to the feast of unleavened bread. The relation of the number 50 to our natural progression is comparatively simple to understand as the new meat offering also was associated with the fruit of the ground. At this season of the year the wheat was now fully ripe and ready for harvest, and the new meat offering came from this grain.

We quote from Bagster’s *Comprehensive Helps to Bible Study*, Section - “The Jewish Festivals”: “The fifty days, of which it (Pentecost) was the last, represented the period of the grain-harvest--the sheaf of the Passover denoting the commencement, and the offering of two loaves at the Pentecost denoting the termination. These loaves were to be of native wheat and leavened; and the offering of them constituted the distinguishing rite of the feast, which was accompanied, moreover, with sacrifices peculiar to itself (Leviticus XXIII)”.

Now let us consider the number 50 in relation to our spiritual progression. The number 50 appears frequently in God's Word but usually in relation to quantity. It was, however, also associated with Israel's daily life in respect to their Sabbaths. At the end of every seven Sabbaths of years the next or fiftieth year was hallowed and the joyful sound of the jubilee trumpet was heard proclaiming liberty throughout

all the land unto all the inhabitants thereof; *“it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family”* (Leviticus 25:10).

It is obvious though; that the fiftieth year of jubilee is not the same as the fiftieth day of the feast of harvest since the sounding of the jubilee trumpet took place at a later date. Therefore, the word jubilee is not used in connection with the feast. However, since the two "fifty-unit" periods are arrived at in the same manner, that is seven Sabbaths, complete (seven times seven) plus one, it appears the basic principle of the jubilee year can be applied to the feast of harvest also.

Two numbers are indicated in this manner; “seven” and “seven plus one, or eight”. Seven is a complete number indicating finish and termination. Eight indicates the beginning of a new effort. Applying the jubilee principle of “the year of release” or liberty to all God’s people under bondage or servitude, we have symbolized here the finish of a period of servitude unto the Lord, ending in their release or freedom to begin a new life.

The second item, new meat offering, consisted of two wave loaves made from fine flour baked with leaven brought from their homes, which were recognized as firstfruits unto the Lord. Here is a second reference to the firstfruits. We should note the first reference to firstfruits was associated with an atmosphere of no leaven. But the second reference is with leaven. Also the first wave offering was in the natural state of the grain, whereas the second wave offering was in a worked state, fine flour baked into loaves. Now what do we gather from this usage? Surely the presence of leaven eliminates any further application to Jesus.

James helps us with this problem in the first chapter of his epistle, 17th and 18th verses. *“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures”*. James is writing to the “twelve tribes” and thus is referring to the Jewish believers, his brethern, as a kind of firstfruits of his (God’s) creatures whom God begat with the word of truth.

John expands the application of firstfruits to all the saints in his revelation. As he saw the glorious picture of a Lamb on the Mount Sion

with the hundred forty and four thousand, having the Father's name written in their foreheads, he learned that the hundred forty and four thousand “*were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God*” (Revelation 24:3-5).

Christ is the firstfruits singular and all his brethren the firstfruits plural. This truth was symbolized in the one sheaf and two loaves. The time period of 50 days coincides with Paul's teaching on the resurrection where he says, “*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*” (I Corinthians 15:22,23). The interval is the time between Christ's first and second appearing on the earth.

Paul presents this truth perhaps a little more clearly when he wrote, “*But now is Christ risen from the dead, and become the first-fruits of them that slept*” (I Corinthians 15:20), or “*who is the beginning, the firstborn from the dead*” as he told the Colossians (1:18). Then he includes all the saints in his words of comfort to the Thessalonian brethren. “*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord*” (I Thessalonians 4:13-17). The firstfruits of the feast of harvest then are related to Christ's Second Coming.

We note the phrase (“the firstfruits of thy labours”) connected with the Feast of Harvest title, previously mentioned. The completed phrase indicates where the word was done; “*the firstfruits of thy labours which thou hast sown in the field*”. Israel at this season of the year was to begin reaping the benefits derived from their laboring in the field. These were considered the firstfruits of their labors even though reaped

at the end of the grain harvest. Grain harvest covered the fifty-day period from the single sheaf wave offering to the two loaves' offering . The prophet Isaiah provides a stepping stone to the spiritual explanation of these words. By means of the usage of the natural order of reproduction and the blessings derived, he likens it to the way the spiritual blessings come. *“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it”* (Isaiah 55:10-11).

The Master enlarges on this principle in his teachings and prepares a foundation for our understanding. In the parable of the sower Jesus explains that the seed is the word (Mark 4:14). Among his last words to his disciples was the commandment to *“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved”* (Mark 16:15-16). Paul calls this work a *labour of love* as he wrote to the Thessalonians. *“We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, knowing brethren beloved, your election of God”* (1 Thessalonians 1:2-4), and it is added in Hebrews, *“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister”* (Hebrews 6:10). Paul also directs our attention to the similarity between preaching the word and sowing the seed, at the same time establishing the saints as labourers with God in I Corinthians 3:6-9, *“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God's husbandry, ye are God's building”*. These then are the labours of the sowers of the spirit word that is sown in the field.

The application to this feast of the year of release or liberty principle (derived from the number fifty) is substantiated by Paul's words to the Roman brethren. Speaking of their freedom in Christ Jesus he wrote, *“For as many as are led by the Spirit of God, they are the*

sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father. The spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they; but ourselves also, have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Romans 8:14-23).

Paul includes himself with those, which have the firstfruits of the spirit “*while waiting for the adoption, to wit, the redemption of our body*”. In Corinthians he terms it the “*earnest of the Spirit*”. Referring to the labourers together with God, being God’s building he wrote, “*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit*” (II Corinthians 5:1-5).

Jesus’ promise to his apostles that he would send them the Comforter was fulfilled at Pentecost time. They all received the earnest of the Spirit at one time. Acts 2:1 records this fulfillment. “*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there cam 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 Spirit, and began to speak with other tongues, as the spirit gave them utterance*” (Acts 2:1-4).

The firstfruits of the Spirit then symbolizes the outpouring of the divine nature on God's labourers at the first resurrection or at the end of the grain harvest.

We quote from *The Law of Moses* again, page 205. "Exactly seven weeks afterwards, 'when the day of Pentecost had fully come' (Acts 2:1), that is, when the feast of the firstfruits had arrived—the second phase of the firstfruits was exhibited in the public divine endorsement of the friends of Christ by the outpouring of the Spirit; fitly represented by two leavened loaves—two to represent their plurality as distinguished from the individual Christ; loaves, as a product of sheaves, to signify the friends of Christ who are a product of him; and leavened, to denote that they are not 'without blemish' as Christ was, but stand before God as forgiven sinners."

Brother Thomas also likens Pentecost to the glorification of the saints in *Eureka*, Volume III. Page 70, as follows; "But, when the time of the great pentecostian outflow of the holy spirit shall arrive, the assembled multitude of the approved convened before the judgement seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring spirit from unapproachable light, whereby they will be changed and all that is in them of earthiness and mortality 'swallowed up of life'."

There is a strong case presented here to expect that the glorification plural (or, of the children of God) will take place at Pentecost time. This does not conflict with the Master's words, "*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*" (Matthew 24:36), as they refer to his Second Coming. What appears to be clearly taught from the Memorial is that the approved brethren of Christ will be glorified at Pentecost time. Since Pentecost is seven Sabbaths and one day after Passover, the time of Christ's own glorification, the timing is in harmony with the basic principle that the final lifting up of mortal flesh will be in the eighth period.

Another important part of our progression, natural and spiritual, is connected with Pentecost. The Jews regarded Pentecost as commemorative of the Law at Mt. Sinai and celebrated the feast as such. God's Word appears to support this commemoration. "*In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai*" (Exodus 19:1). The word month comes from the Hebrew word "Chodesh" which

is rendered also “New moon,” indicating that it was the first day of the month, 45 days after Passover.

The great display of God’s glory and power later on the morning of the third day culminated in the acceptance of the children of Israel as “*a Kingdom of priests, and an holy nation*” (Exodus 19:6) The Kingdom of God was established on that day, sealed by the Mosaic covenant.

Many of us here today witnessed the establishment of the present nation of Israel. When did it take place? May 14, 1948--on the day of Pentecost. There is definite precedent then to expect the Kingdom of God to be re-established on the day of Pentecost. But who will it be established with? Our clue to the answer is hidden in the divine selection of David as king over God’s people Israel. Three times he was anointed as king over them:

1. By his brethren—I Samuel 16:1, 13
2. By the tribe of Judah—II Samuel 2:4
3. By the 12 tribes—II Samuel 5:1-3

The order of acceptance of the greater Son of David as king over God’s people is foreshadowed by the events in David’s life.

Isaiah helps us to understand this great moment. Referring to God’s beloved city he draws attention to an unnatural happening. “*Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children*” (Isaiah 66:8). Her children brought from the earth are *the children of the resurrection* (Luke 20:36). The nation born in a day is the Kingdom of God re-established with Zion’s man child and her children.

The glorification of the saints will also bring the long awaited Kingdom of God—both at Pentecost time. What a blessing to be associated with.

We conclude then the Feast of Harvest or Weeks is the feast that is a memorial to our day of redemption in the great drama of everlasting life. The timing of its fulfillment should be very important to all of us.

Our study so far can be summarized into one category. Since the first three feasts of our progression deal with Christ and his brethren

and are a sequence in themselves, they can be called "the spiritual Israel phase" of God's memorials.

4 - The Feasts of Trumpets

Trumpets played an important part in the daily life of God's people Israel (Numbers 10:1-10). Part of the tabernacle equipment was two silver trumpets to be blown by the sons of Aaron, the priests, for the calling of the assembly and for the journeying of the camps. The instructions were specific as to what to do for each occasion. The blowing of the two horns brought the whole assembly to the door of the tabernacle of the congregation. The blowing of one horn called "the princes, which are heads of the thousands of Israel" to gather themselves unto Moses. When the camps were to be set in motion an alarm was blown, one alarm for the east camps, a second alarm for the south camps and so on for the west and north camps. Also when they went to war against the enemy that oppressed them, then they were to blow an alarm with the trumpets. The purpose of blowing the alarm in this instance is stated, "*And ye shall be remembered before the Lord your God, and ye shall be saved from your enemies*" (Verse 9).

The thought of remembrance appears to be carried into the feasts, as on the special days of the Lord the trumpets were to be blown "*over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God*" (Verse 10).

One of the special days referred to was the Memorial Day of the Feast of Trumpets, our fourth festival. "*And the Lord spake unto Moses saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord*" (Leviticus 23:23-25).

This was another one-day feast and took place on the first day of the seventh month. Under the law the first day of each month was already a monthly observance (Numbers 28:11). But in the seventh month the first day appears to have been emphasized above the first days of the other months. Israel was commanded to observe it as "*a Sabbath, a memorial of blowing of trumpets, an holy convocation*". The offerings were a burnt offering with their meat offering, and a sin

offering for atonement, beside the monthly burnt offering and the daily burnt offering with their meat and their drink offerings according unto their manner (Numbers 29:2-6).

The underlying significance of this memorial apparently finds its root in the new moons. Each month of Israel's year commenced with a new moon. We considered this earlier in relation to the Jewish calendar. A quotation from Brother Barling's *Law and Grace* is offered as an explanation of the divine teaching in this arrangement. "Each new moon was in effect a fresh beginning since the infant moon opened a new time-cycle. It was therefore an appropriate time for Israel to remember its own beginning as a nation before God, and to rededicate itself to his service."

On the first day of each month part of the regular service for that occasion was the blowing of the silver trumpets in connection with the burnt offerings. This was a general requirement as it also applied to all burnt and peace offerings made in connection with the feasts and memorial days. "*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 10:10). The first day of the seventh month, however, was set apart from the first days of the other months thereby taking pre-eminence over them.

The ceremony on that day differed from the other months in three aspects (Numbers 29):

1. It was declared a Sabbath, an holy convocation (Verse 1).
2. It required burnt and sin offerings in addition to the monthly and daily offerings (Verse 2-6).
3. The additional burnt offering caused additional blowing of the trumpets, which truly made it a special day of the blowing of the trumpets (Verses 2).

Now let us consider the spiritual application of these things. Since the new moon was, in effect, a fresh beginning and opened a new time-cycle, it is suggestive of a time when God's people Israel again shall begin afresh under his laws and guidance. The prophet Isaiah speaks of such a time. "*For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad*

and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying” (Isaiah 65:17-19). And Peter told his brethren, *“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness”* (II Peter 3:13). Since the day was a Sabbath, a day of rest, we are reminded of the words in Hebrews, *“For if Jesus (Joshua-margin) had given them (Israel) rest, then would he not afterward have spoken of another day. There remaineth therefore a rest (or keeping of a Sabbath-margin) to the people of God”* (Hebrews 4:8-9). Next, since seven is the complete number, it is suggestive of the millennial age or the seventh thousand year period that will culminate in the completion of God's work with mortal man upon this earth. The first day of the seventh month, then, symbolizes the beginning of the restored Kingdom of God under the leadership of Jesus Christ--the greater son of David, and his brethren.

But what do we gather from the blowing of the trumpets other than being a memorial to Israel before their God?

David no doubt had the sound of the trumpets in mind when he said, *“Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour our horn shall be exalted”* (Psalm 89:15-17). In the 98th Psalm we find that a joyful noise unto the Lord is associated with the remembrance of his mercy and his truth toward the house of Israel and the salvation of their God. Israel was admonished to *“Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise, sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King”* (Psalm 98:4-6).

Now since a joyful noise is associated with remembrance, and mercy toward Israel, and salvation of God, what is the sound then that carries this message? Paul helps us with the answer by his words, *“And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith*

cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world” (Romans 10:15-18). Also his words to the Ecclesia at Thessalonica, “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad” (I Thessalonians 1:8). The joyful sound of the trumpet then symbolizes the good news or glad tidings of “the Kingdom of God and the Name of Jesus Christ”.

A special day was set aside for blowing the joyful sound of the trumpets. It was the first day of the seventh month. We might state at this time that the seventh month is the final month in relation to the Lord's Feasts. All the major feasts take place within the seven periods of one month each. John in his Revelation, at the time when “*A Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads--saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters*” (Revelation 14:1, 6-7). This is another description of the time when the Kingdom of God shall be re-established in this earth with Christ and his brethren in joint rulership over it. This is also the beginning of the seventh thousand years at which time the sound of the everlasting gospel shall blare forth to all the world summoning all the people to the true worship of the God of heaven and proclaiming to them his judgments that are come on an unheeding world.

In an earlier chapter of God's word is recorded another instance when the word of the Lord was spoken to all the people and the message was preceded by the blowing of trumpets. All Israel was gathered before the Mount to hear the message of their God. “*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 when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice*” (Exodus 19:16,19). This message was spoken to all Israel; the everlasting gospel will be spoken to all peoples of the earth.

There is one more point to consider for this feast. The silver

trumpets were to be blown by the sons of Aaron, the priests only. Since Aaron was a type of Christ, then his sons would be a type of Christ's brethren, the priestly saints. John was allowed to hear a new song being sung, "*saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God Kings and priests; and we shall reign on the earth*" (Revelation 5:9-10). The trumpets announcing the everlasting gospel then shall be sounded by the brethren of Christ, co-priests with him in the Kingdom--the seventh period.

Brother Thomas defines the everlasting gospel in the following words: "The proclamation is the announcement of MILLENNIAL GOOD NEWS; namely, that the resurrection, immortalization, an inauguration, of the called, and chosen and faithful firstfruits, have been accomplished by Jesus Christ; who, having returned in power and great glory, has set up the ancient throne of his father David on Mt. Zion; that being established there, he invites the allegiance of all nations to himself, as the King of the whole earth by the grace of his Eternal Father; who has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness; that he is prepared to destroy the powers that corrupt and oppress the nations; and to wipe away tears from off all faces, and to take away the rebuke of his people, Israel, from off all the earth. His purpose is to change the face of the world, and to enlighten mankind with the true knowledge from the rising to the setting sun. That, as mankind have been for a long series of ages in the bottom-less abyss of ignorance and superstition, in commiseration of their helplessness, he invites them to hearken diligently unto him; and to come and buy wine and milk of him, without money and without price. That, if they will accept this invitation to the feast he has prepared for all peoples, they shall live under their own vines and fig-trees in peace, and none shall make them afraid" (*Eureka* Volume III, page 401).

The announcing of the good news that the firstfruits have been gathered and the time of the Kingdom and its blessings has arrived is the memorial of the Feast of Trumpets.

5 - The Day of Atonement

This day though not specifically called a feast of the Lord

nevertheless is listed among them as such. They are all summarized in the words, "*These things ye shall do unto the Lord in your set feasts*" (Numbers 29:39). "*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 -- it shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath*" (Leviticus 23:27,28,32).

This day was to be a day of special consecration to God, a day of atonement, a day of solemn gathering, a day on which they were to 66 refrain from ordinary employment, and to concentrate their minds upon God in penitence, a day in which they were to "*afflict their souls*"--a fast day, in fact, from evening to evening. The law of the day was very stringent. For whatsoever soul that was not afflicted or did any work on that day should be cut off from his people.

What do we understand by the words "*Ye [Israelites] shall afflict your souls*"? Perhaps the word *afflict* should be defined before we continue, as it has a definite connotation to it. Young's Concordance lists this word as translated from the Hebrew word "anah" meaning to lower or humble, with a verbal inflection, such as "he humbled himself completely". The command then can be rendered "Ye shall humble yourselves completely". The usage here carries the thought of a voluntary action on the part of the individual, of completely abasing himself before his Creator, and if he did not comply the result would be death.

We quote again Bagster's Comprehensive Helps to Bible Study. "It was the great day of humiliation before Jehovah on account of sin, and its observance as such was required of all the people on pain of being cut off from the congregation of Israel."

The importance of this day is described in the 16th chapter of Leviticus. This was the only day of the year the high priest went into the most holy place. But he was not allowed to go into it without first putting on his holy garments and atoning for the uncleanness of himself and his house and carrying the blood of his offering in with him to sprinkle upon the mercy seat and before the mercy seat seven times. In like manner he took the blood of the sin offering for the people and

made an atonement for the holy place because of the uncleanness of the people. And also *“for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. Hebrews tells us, But into the second [tabernacle--the ‘holiest of all’] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people”* (Hebrews 9:7). This procedure *“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”* (Leviticus 16: 29-31). We notice the principal thought is cleansing, *“That ye [Israel] may be clean from your sins before the Lord”*.

Now every seventh year was a Sabbath of rest unto the land. In addition, Israel was to number seven Sabbaths of years unto them, seven times seven years or a space of forty-nine years. And in the forty-ninth year the trumpet of the jubilee was to sound on the tenth day of the seventh month, in the Day of Atonement; the trumpet was to sound throughout all their land. The fiftieth year was hallowed; and liberty was proclaimed throughout all the land unto all the inhabitants thereof. It was a jubilee unto them; and every man was returned unto his possession and every man unto his family (Leviticus 25:4-13).

Turning to our spiritual progression now, let us first set forth the several points that are emphasized in the natural progression. There are seven distinct points as follows:

1. Time
2. Day for atonement
3. Holy convocation
4. Souls to be afflicted --humbled--death penalty for non-compliance
5. Offering made by fire unto the Lord
6. Atonement made by high priest for himself, for the tabernacle, and for people
7. On 49th year, following year was hallowed and proclaimed as year of release or liberty--a Jubilee unto all people and land

What do we gather from these points? The time period places this day after the sounding forth of the everlasting gospel--the tenth day of the seventh month. From this we can conclude it signifies a period after the Kingdom of God is re-established in the earth. The gospel message contains a warning invitation to all flesh to "*Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters*" (Revelation 14:7).

It is the day set apart by God for all flesh to cease from the cares of daily life, voluntarily humble themselves before their Creator, acknowledge their sins and submit to the divine will. Brother Thomas styles it "A Day of Coverings—a day on which the sins of the past were being covered over by fiery expiation". The cleansing of the people is done by the high priest, Jesus Christ, who has already made an atonement for himself providing the blood by which the tabernacle--his brethren--has been cleansed and by which the people shall be cleansed.

The sounding of the jubilee trumpet, styled *the great trumpet* by Isaiah, brings about "the Atonement", or covering over, of the sins of Israel, liberty from their long previous bondage to the House of Esau, and return to their possessions in the Holy Land.

Since the Day of Atonement was a day of affliction in which all Israel was bound on pain of death to take part, it foreshadowed the revealed fact that after the joy caused to the people of God by the Lord's re-appearance in the earth, there will immediately ensue a time of trouble in which the nations will learn the righteousness of submission by the things they will suffer. Habakkuk "*saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble*" (Habakkuk 3:7). The hour of Judgment having arrived, a great sacrifice is offered to the Lord for the birds and beasts of prey Ezekiel was told to, "*Speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood*" (Ezekiel 39:17). John saw the same sacrifice when he "*saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great*" (Revelation 19:17-18).

Brother Thomas commenting on these verses in his exposition of the Apocalypse wrote: "Israel will do valiantly under the saints, and are the instruments in their hands by whom the kings and their armies will be devoured. As when Cyrus was styled 'a ravenous bird from the east' in coming against Babylon to destroy it; and the powers hostile to Israel were termed birds (Isaiah 46:11; Jeremiah 12:9) so Israelites are symbolized by flesh-devouring fowls, when they shall be summoned into activity against the unclean and hateful birds of Babylon the Great. The apocalyptic banquet for the fowls of the midheaven, is the last period of judgment upon the worshipers of the beast and his image. The loud voice of the one angel calls them to the work of slaughter. Babylon having fallen, the work of the third angel has now to be executed upon her sympathizing survivors, the kings of the earth and their armies. John saw them already gathered in battle array, and he saw the fowls gathered who were to devour them—the ravenous birds of him who rides the goodly horse, and his hosts of the heaven" (*Eureka*, Volume III, page 657).

The antitypes of the judgment and liberty aspects of the pentecostian day of atonement are confirmed by Isaiah. The prophet referring to the time the children of Israel are gathered one by one says, "*Then with his great, grim, sweeping sword, shall the Eternal punish on that day the snake in its flight, the snake in its coils, and the Nile Dragon shall he slay, that day the Eternal shall be threshing grain from the Euphrates even to Egypt, and glean you one by one, O Israel, that day, when the great trumpet sounds, men once forlorn in far Assyria, men outcasts within Egypt's bounds, shall wend their way back to Jerusalem to worship the eternal on the sacred hill*" (Moffatt. Isaiah 27:1,12,13).

The same prophet, speaking about the day the Lord shall gather all nations and tongues, and they shall come and see the Lord's glory, reports, "*I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they (those that escape) shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the House of the Lord*" (Isaiah 66:19-20). Those that escape, the saints in their priestly office, shall blow the

great trumpet of the jubilee on the day of atonement of the forty-ninth year proclaiming the year of release and return from the nations of every Israelite to his own possession in the promised land. The saints also shall bring them and offer them unto the Lord that they may be cleansed and holy in his sight.

6 - The Feast of Tabernacles or Ingathering

The final memorial for consideration in this study is another multiple day feast. It recorded, *“Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord”*. On the first and eighth days there was to be a holy convocation, a solemn assembly, and Israel was to do no servile work therein. An offering made by fire was to be offered on each of the eight days. *“Also in the fifteenth day of the seventh month, when ye (Israel) have gathered in the fruit of the land--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, --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”* (Leviticus 23:34-37, 39,40,42, 43).

This was the most elaborate and intricate of all the feasts of the year, combining equally with the others, the two elements of national gratitude for bountiful goodness and the national recognition of Egyptian deliverance, but exercising Israel much more deeply and setting forth in much more detail the conditions of human acceptability with God, and the foreshadowing of his purpose finally to abolish all curse. The seventh month was the month of its celebration--which of itself points to completeness and finish, and therefore, to the end of God's work.

During the seven days all Israel was required to dwell in abiding places of a type specified by God, but built by man. It was truly an atmosphere of enjoyment in the things of the Lord. Their yearly labors of the field were over and they could now rest from these labors, rejoicing in fellowship with their God.

The main offerings of the other feasts were also required for this one but the number of bullocks for the burnt offering diminished each day for the seven days starting with thirteen and ending with seven. The

2 rams, and 14 lambs, were constant for the seven days. Then on the eighth day the burnt offering consisted of one bullock, one ram, and seven lambs. And with the rest of the offerings, meat, drink and sin, the special memorials unto the Lord were finished for the year.

The antitype of this festival finds its roots in the Lord's blessings to Israel for their obedience to him. He promised them, "*I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of your yoke, and made you go upright*" (Leviticus 26: 9-13). He will set his tabernacle among them and he will walk among them, being their God and they his people. This promise is fulfilled in various manifestations of divine power:

1. In the Mosaic tabernacle in the midst of the encampment of Israel.
2. In Solomon's temple in the midst of God's beloved city, Jerusalem.
3. In God dwelling in his Son.
4. In God dwelling in the Son's brethren.
5. In the glorified Christ (Jesus and His Brethren).
6. In Ezekiel's temple in the midst of the whole earth.
7. In the earth filled with the glory of the Lord, through the glorified inhabitants.

In each of these manifestations the presence of God among men, mortal or immortal, is discernible, surrounded by his holiness, laws, guidance and loving care. The blessing comes when human minds accept Him as their God, desire to be governed by his will and enter into covenant relationship with him. The blessing comes when the word of God is allowed to enter the mind of mortal man, for it has the power to create in him, figuratively speaking, a new or inner man whose thoughts, speech and actions are controlled by the law of God to the end that God may allow his spirit to transform mortal, dying creatures into glorious immortal beings. The operation of this power was clearly demonstrated in the Son of God, Jesus Christ, by his life, death and resurrection unto life eternal.

God's words to Israel, "*I will set my tabernacle among you*" plainly

declares that his tent or abiding place among men will be found only in the midst of the Kingdom of God, the hope of Israel.

From the above manifestations we can glean some of the meaning of the words in Revelation 21:3. *“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 the, and be their God”*. The time had come when God would dwell among all men. Since this is part of his purpose with the earth, we can expect to find the Feast of Tabernacles foreshadowing this purpose.

The Lord through Hosea told Israel, *“I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast”* (Hosea 12:9). Zechariah, however, tells us that there will be a feast of tabernacles kept by more people than Israel. *“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles”* (Zechariah 14:16). These actions of the nations we understand to be those that bring about the re-establishment of the Kingdom of God. Therefore, this feast mentioned would be in the final or seventh thousand-year period in harmony with the seventh month. And since the Mosaic feast of tabernacles was a multiple-day affair so the millennial feast will be celebrated each year for the duration of the Kingdom period coming to a close in the eighth-day period with a grand assembly of the glorified people of God.

There is another natural progression aspect of this feast that should be considered. One of the last commandments of Moses before he died was related to this aspect. It is revealed, *“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. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it”* (Deuteronomy 31:9-13).

Irwin's Commentary says, "This festival at which the law was read, was the only one at which women and children were required to attend". And it should be noted that this included the stranger that is within their gates.

The antitype in our spiritual progression is found in the words of the prophet Isaiah. "*And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and word of the Lord from Jerusalem*" (Isaiah 2:2, 3).

Brother Thomas describes the condition existing in the Kingdom of God at the arrival of the time for the celebration of the Feast of Tabernacles. Referring to the sea of glass (subjugated nations) in Revelation 15:2, he wrote: "The sea, no longer mingled with fires, upon which they (the saints) stand victorious, is a sea of peaceful nations, which have 'beat their swords into ploughshares and their spears into pruning hooks', and abandoned forever the study of the most effectual means by which they can ruin and destroy one another. 'Glory to the Deity in the highest heavens, over the earth peace, and good will among men,' is now the order of the day. The glassy sea of nations is now irradiated with the glory of Yahweh, which shines through its translucent waters to its utmost bounds and lowest depths. Its nations are now 'blessed in Abraham and his seed;' having been previously 'justified by faith,' and 'joined to Yahweh for a people to him'--Gal. 3:8; Zech. 11.11. The twelve tribes of Jacob are no longer dispersed in the lands of their enemies. Not one of them is left a wanderer among the nations--Deut. 30:4, but all have returned to their possessions and rejoice before Yahweh their Elohim--Lev. 23:40. The nations, now enlightened, also rejoice with them; because their engraftment into their own olive tree has proved to be life from the dead to the world--Deut. 32:43; Rom. 11:15. 'The stone which the builders refused hath become the Head of the Corner.' He stands with his brethren on this glassy sea, which extends, as an immense plain, from before the throne on Mount Zion. 'This is the day which Yahweh hath made, we will rejoice, and be glad in it'; 'from now will his Name be blessed, even for the Olahm; from the rising of the sun to his going down the Name of Yahweh be praised; for he is exalted above all the nations; and his glory above the

heavens’--Ps. 113; 117; Jesus and his brethren ‘glorified together’--Rom. 8:17, are the conquerors, who, by the Spirit's aid and cooperation, have subdued the world, and possess it as their own. They are ‘a multitude which no man can number, clothed with white robes and palms in their hands’--Apoc 7:9-17. Their square is 144,000. The ‘palms,’ the symbol of victory connects them with the Feast of Tabernacles in the celebration of which they rejoice, and are glad, as the harps of the Deity. What a glorious orchestra they will be, when established ovr the nations as their immortal and sovereign rulers, they shall celebrate their triumph in the songs of Moses and the Lamb. In that day, they will say ‘Praise ye Yahweh, proclaim his name, declare his doings among the people, make mention that his name is exalted. Sing unto Yahweh, for he hath done excellent things; this is known in all the earth. Cry out, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee’--Isaiah 12:4-6” (*Eureka*, Volume III, page 450.)

We believe the closing words of Brother Roberts relating to this feast in his work *The Law of Moses* beautifully express the closing of God's 7000-year plan of salvation for mankind. Referring to the diminishing number of animals used for the sacrifices, he wrote: “We shall probably find the meaning of this in the contemplation of this feast of ingathering as the type of the final harvest of life eternal, of which Christ is the individual, and his people the collective first-fruits. To this harvest all the work of God has been working forward from the beginning. That it should be foreshadowed by the last of all the feasts of the year is fitting; and that this feast should be held on the seventh month is in the same line of harmony. And then the encampment in arboreal booths for seven days, during which they were to ‘rejoice before the Lord in the abundance of all good things which God had given them’ is nothing but a splendid adumbration of the rest and gladness of the Kingdom of God following on the terrible events connected with its setting up. But what are we to make of the greater number of sacrifices offered in the tabernacle and the gradual dwindling in the number of young bullocks--more action, more elaborateness in this the last of all the feasts of the year, and yet a feature pointing to curtailment? We may see the meaning of this if we consider that the kingdom will be a time of much more activity in purely divine service than any previous period of the world's history, and yet that as it draws to a close, the world is getting nearer the time when all sacrificial work of reconciliation--whether in type of antitype (for there will be both in the Kingdom will have served its purpose, and the seven bullocks

(perfected work) will coincide with the seventh day (perfected time) and the work of God will be finished. The grand assembly on the eighth and finishing day of the feast--when the sacrifices were reduced to one bullock, one ram, seven lambs, and one goat, may be taken to denote the crowning feast of worship and praise that will mark the close of the Kingdom when the un-written in the book of life having been given over to the second death, there will remain none upon earth but the innumerable multitude of those who, during the whole history of man from Adam's expulsion from Eden downward have been 'foreknown, predestinated, called, justified, and glorified', according to the definition of the process by Paul in Romans 8:29-30. They are, thenceforth, the happy occupants of this noble planet for ever. The sacrifices shrink to one in the final ceremony, because they are about to disappear, the lambs, however, remaining seven, because the lamb character (harmlessness, innocence, simplicity) is the perpetual basis of all; 'charity never faileth'. The bullock (human strength); and ram (the dignity of mankind); the goat (the self-assertion of the flesh)--all vanish in the change which consumes and transmutes flesh and blood into spirit-nature; but the lamb remains forever the distinguishing symbol of the perfected community of the guileless and loving and rejoicing sons of the Lord God Almighty."

~ Conclusion ~

This brings us to the end of our progression. But before we bring these lessons to a close, let us consider the correctness of our deductions. In certain forms of mathematics there are ways of testing or proving the correctness of the answer. We believe God's Word contains a method for testing the assigned values of our progression. As the natural feasts of the Lord are grouped together in chapter 23 of Leviticus, so the spiritual antitype appears to be grouped together also. We offer the 14th and part of the 15th chapters of Revelation as our test chapters. The words of the 14th chapter have been used and quoted many times but usually separately. When considered collectively, they are definitely a progression.

Our test chapters open with a Lamb standing on Mt. Zion. (Revelation 14:1) Jesus was called the Lamb of God and said to be our **Passover**. With him is a great multitude (verse 1) which was not defiled with women, virgins, (verse 4) faithful to their covenant all during the **feast of unleavened bread**. These were redeemed from among men being the glorified firstfruits unto God and to the Lamb, (verse 4) the

two loaves of the **feast of weeks**.

Next was seen a messenger of God flying in the midst of heaven having the everlasting gospel to preach to every nation, (verse 6) and kindred and language and tongue proclaiming the good news of the arrival of the Kingdom of God to all the earth at the beginning of the seventh thousand years, the joyful sound of the silver **trumpets** on the first day of the seventh month.

The message counseled all to fear God and give glory to him, (verse 7) to voluntarily humble themselves and submit to their Creator in **atonement** for their sins and warning all that the hour of judgment had arrived for those who do not afflict themselves. (Verses 8-20). The hour of judgment having passed, next is seen the glassy sea of nations (chapter 15:2) under the rule of its conquerors who sing the victory song proclaiming all nations shall come and worship before the King of nations at the **feast of tabernacles**.

We conclude our study appreciating there is much more to be learned from the Lord's feasts than we have covered. For example, besides additional features of the points already considered, the sacrifices associated with each one could be a study in themselves. With the Lord's help we might be blessed in learning the hidden meaning in them. Meanwhile let us search more diligently into these feasts for they are full of valuable information to us.

In our opening remarks we said they have a very personal relationship to each child of God. We hope this statement has been borne out in the study. We hope also that we have been able to make each one of us more cognizant of the fact that the next event of any magnitude will be the gathering of the saints as borne out in the order of redemption in the Feasts of the Lord. We are witnessing a manifestation of the wickedness of man's heart comparable only to the days of Noah. Did not the Master warn his brethren about this condition? Are we ready and waiting for his return? Remember at midnight comes the cry, "*Behold the bridegroom cometh; go ye out to meet him*" (Matthew 25:6). "*Even so, come Lord Jesus*" (Revelation 22:21).



CHART 1: A Progression from Death to Life

<u>THE FEASTS OF THE LORD</u> <u>A Progression from Death to Life</u>	
<u>Natural</u>	<u>Spiritual</u>
Animal slain - blood sprinkled on Israel's doorposts	Christ slain - blood sprinkled on elect
Animal eaten without leaven	Christ's body eaten with unleavened bread of sincerity and truth
Deliverance from bondage Priest waves single sheaf	Deliverance from death Christ presents Himself for glorification
Priest waves 2 leavened loaves	Christ presents saints for glorification
End of grain harvest	Release year - nation born - Kingdom reestablished

CHART 1: Continued

Joyful sound blown by Aaron's sons	<p><u>TRUMPETS</u> 1st/7th month Holy Convocation 1 day</p>	Everlasting gospel sounded by saints
Israel's day of humiliation Sins covered and people released	<p><u>ATONEMENT (Jubilee)</u> 10th/7th month Holy Convocation 1 day</p>	All flesh's day of humiliation Sins covered and Israel restored to possessions
End of in-gathering People dwell in booths	<p><u>TABERNACLES</u> 15-21/7th month 1st Holy Convocation 7 days</p>	Israel's day of rest from labors People sit under own vine and fig tree Law read from Zion - Word from Jerusalem
All Israel & strangers assembled & law read by priest every 7th year	<p>Eighth Day 22/7th month Holy Convocation 1 day</p>	Nations blessed in Abraham's seed Cutting off of sin's flesh consummated God's glory fills earth
Day of Restraint (fleshly)		

***“Buy the truth and sell it not;
Also wisdom, and instruction,
and understanding.”
Proverbs 23:23***



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