

How  
to  
Keep  
the  
Feasts?





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Some Christian believers today still celebrate these feasts which God gave to Israel in the time of Moses. They believe that feast keeping is helpful and that it is a part of God's plan that they should continue to celebrate them. While they don't do it exactly as the Hebrews did, complete with animal sacrifices and every single ritual and ceremonial, they still commemorate the exact dates, and go through the basic motions of celebrating these feasts.

But does God still require feast-keeping of His people? What did God really have in mind when he gave these feasts to the Hebrews? We will try to answer these questions as we take a closer look at these feasts and what they meant.

## OVERVIEW OF THE FEASTS

There were seven feasts which were celebrated each year by the Hebrews. The first of these took place in the first month of the year and the last one took place during the seventh month. The Hebrews went through this sequence over and over. Every year they started with Pass-over on the 14th day of the first month, and they continued on until the Feast of Tabernacles on the 15th day of the seventh month.

## WHAT THE FEASTS REPRESENTED

The *first meaning* of the feasts is that they represented landmarks in the history of the Israelite nation on the journey from Egypt to Canaan.

*Secondly*, they represented events in the ministry of Christ in His work of saving humanity. It is very important that we should understand this. There are many Christians who think that all that Jesus did was that He died on Calvary and at that point His work was finished, but this is not true. The seven feasts of Israel teach us that it was not all finished at Calvary. The entire system of the Old Testament and of the law, was representative of Christ and His work, but these feasts were specifically designed to represent and to illustrate seven great events in the ministry of Christ for the salvation of men. These feasts had specific details as to how they were to be observed. All of those details

were full of meaning. God intended that as we looked at these feasts, we should learn lessons concerning the ministry of Christ.

The *third thing* that these feasts represent, is Christ's ministry manifested through the church. Each step in the ministry of Christ on behalf of His people, has a corresponding effect in the lives and experiences of His people and of His church down here on earth. So whenever Christ fulfills any of these feasts, we—His people—get the benefit, and it is manifested in our experience.

## THE PASSOVER

The Passover was the first of these feasts, and it says in Leviticus 23:5,

“In the fourteenth day of the first month at even is the LORD'S Passover.” (Lev 23:5)

The first meaning of the Passover was commemorative of something that happened in the history of Israel. On the night that they were delivered from Egypt, God told the Israelites to sprinkle the blood of a lamb on the lintel and on the sides of the doorpost of each house. That night the angel of death passed through Egypt and killed the first born in every house, but those who had the blood sprinkled on the doorpost were safe and those houses were not touched that night. Anybody who thought he did not need that blood and who did not apply it, would have a death in his home that night. This was called the Passover, because the angel of death passed over that night.

In Exodus 12:1,2, it says:

“And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.” (Exod 12:1-2)

This feast was an illustration, it was commemorative of something that happened in Israel's past, but it was also an illustration, or a prophecy, of the death of Christ.

God said of the Passover, *“this is the beginning of months to you.”* What God is saying to us, is that the plan of salvation began with the death of Christ, when the real Passover took place. This was the *“beginning of months,”* the start of Christ’s work of saving mankind.

Some Christians believe that every benefit which Jesus brings to the human race, was already available before Christ arrived. This idea is very strongly advocated in the feast-keeping movement. They believe that the benefits of the Passover, the Wavesheaf, Pentecost, and all the other feasts were all available since creation. In other words, the coming of Jesus was basically a non-event. It made no difference to the experience of humanity or God’s people. But God’s words show us that the Passover experience is the beginning of the plan of salvation. The period before Christ came was the age of illustration, shadow and type. But when Jesus came this was the beginning of reality, the start of God’s program of saving man.

So we can see clearly that every year in these seven great festivals the plan of salvation was rehearsed over and over as in a play. The Israelites themselves might not have understood this, but God intended that we, who live in the gospel age, should understand it very clearly.

## ALL BENEFIT

It is interesting to consider that the blood of the Lamb saved both Israelite and Egyptian alike. The benefit was not exclusively for the Hebrews, it was for all who would put the blood of the lamb over the doorpost. Israelites represent the people of God, and Egyptians represent the people of the world. But here we see the lesson very clearly taught that Calvary is not just for the benefit of God’s people, but for the benefit of the entire world! This truth is very clearly taught in 2 Corinthians:

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”  
(2 Cor 5:19)

So we see this amazing truth: It is the entire world that has been reconciled to God through Christ. According to the Word of God, the worst humans that we can think of, the worst mass murderers, brutal killers, have all been already reconciled to God! It says God does not impute their trespasses to them. Some of these people have a list of sins so long, they could not be written in an entire book. But the Word of God says clearly that God did not impute, or charge them with these sins. When and where did this reconciliation take place? It was at Calvary! The blood of the lamb was for Israelite and for Egyptian alike, the blood of Christ covered everybody. In other words, we might say, “this man is not a Christian, so he is not reconciled to God,” but this is not the truth. Being reconciled to God does not depend upon our acceptance. Paul says in the last part of the verse that God has given us the ministry of reconciliation, we are to tell people that they have already been reconciled to God. In other words, we are asking people to accept God’s reconciliation. Romans 5:10, says the same thing:

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom 5:10)

When were we reconciled to God? God did not say we must first accept Him before reconciliation could take place; it was when we were enemies that God reconciled us to Himself, and it was the death of His Son which accomplished this reconciliation. Not something that we did, but something that God did through His Son. The real problem is that people either do not know this, or do not believe this. As ambassadors of Christ, it is our responsibility and our privilege to tell people of this good news and to encourage them to accept this reconciliation so that they may experience the blessings that come with it.

## RECONCILED, NOT SAVED

Calvary is what God has done for the whole world. But it is very important that we should understand that Calvary is not salvation! If Calvary were salvation, obviously the entire world would be saved, but obviously that won’t happen. Calvary is the door to salvation, it is an

opening with no barriers through which every person on planet Earth may pass, but those who fail to pass through that door, still remain in the lost state, even though all barriers to salvation have been removed. Paul teaches this very clearly in 1 Corinthians 15.

“For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins.” (1 Cor 15:16-17)

Even though Jesus died for our sins on the cross, if He is not raised from the dead, His death alone cannot save us. Most Christians focus on the cross as the end-point of their faith. A very large number of Christian songs center on the cross, it is the theme of many books and sermons. The point is, as wonderful as the cross is, it is not the place for us to stop because the cross alone does not provide salvation. There is more to it. The cross has reconciled us to God, and what this means is that the barriers have been removed. But if we stop with the cross, we remain at the same place as the rest of the world.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom 5:10)

The verse clearly says, we were reconciled by the death of God’s Son, but it is His life that saves us. Not His death, but His life. This is what the Bible teaches. Christ opened the door when He died for me, and now I need to step through that door and receive His life, because in receiving His life that is where salvation becomes a reality. This leads us to the startling conclusion that billions are reconciled to God, but they will still be lost.

## APPLYING THE FEASTS

Sadly, it is equally true that millions are saved, but are still powerless. Many have moved from the cross, or from the *Passover* on to the experience represented by the *Unleavened Bread* (death to self), and they may have moved on to the experience of the *Wavesheaf* (resur-

rected with Christ), but have gone no further. Yet if we don't step with Christ into each of those experiences, we fail to obtain the benefit that Christ has obtained for us, in fulfilling each feast in His ministry.

Seventh-day Adventists have a clear teaching which supports this fact, but for some reason many seem unable to see the consistency in understanding the feasts in this way. Adventists teach that nobody could receive the benefits of the Day of Atonement before the year 1844. In other words, the Day of Atonement signifies a special work to be done by Christ, for the first time in the history of the planet. Adventists acknowledge that the benefits of the Day of Atonement could not have been experienced by the early apostles, by the reformers, by the patriarchs and prophets, and in fact, those benefits can only be experienced by those who actually pass through the experience of the Day of Atonement. This makes sense, but if we say it is true of the Day of Atonement, what about the other six feasts? How can we be so inconsistent as to suggest that the same principle does not hold true for the other six feasts?

## THE FEAST OF UNLEAVENED BREAD

“And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.” (Lev 23:6)

Leaven is a substance which changes the nature of whatever it is united with. The most familiar kind of leaven is yeast which is used to cause dough to rise. It takes a little while, but yeast eventually changes the nature of the dough completely. Dough is bread before it is baked, and bread is actually a symbol of Jesus Christ Himself. On the day after Jesus died, He lay in the grave, completely unaffected by sin, and in death, completely free of it. Unleavened bread represents the life of Christ without any corrupting agency, without any element of sin. Christ was dead, dead to sin, and the experience He passed through is the experience that He provides for His people.

Hebrews 9:26 says,

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Heb 9:26)

Jesus put away sin, but from whom did He put it away, was it from Himself? No, He never succumbed to sin. When it says He put away sin, it is evident that He put it away from His people. Those who are able to accept what Jesus did, do enter into that experience. Many Christians continue to have some familiarity with sin, but that is not God’s purpose, and this is not what Jesus provided for us. It is lack of knowledge, and lack of faith which causes many of us to still be under the dominion of sin.

On this day represented by the Feast of Unleavened Bread, what happened to Israel? They had passed through the Passover the previous night and now, on this day they left Egypt forever! They were never to go back to Egypt, and Egypt represents a state of sin. In Egypt you are under the control of hard taskmasters, you are under the control of Satan and sin. Your lifestyle is that you work for Satan and you work for sin, all of your life. But the time comes when you receive what Jesus did for you, you believe, and you leave Egypt. You leave the state of sin and you leave it forever. That is what God did for the Hebrews in Egypt, and that’s what Jesus did for the church when He died.

So the Hebrews left the experience of Egypt behind forever, and God warned them that they should never go back there.

“But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.” (Deut 17:16)

It seems strange that God should have to instruct them about this. They had been slaves, mistreated and beaten in Egypt, why would any of them want to go back there? But several times the Hebrews wanted to return to Egypt when they found the way difficult on the journey to the Promised Land! Unfortunately, the same thing happens to many Christians. God delivers us from sin, but many times we begin to re-

member the sinful things that gave us pleasure and we forget the bitterness and the hardship which we suffered when we served sin. Many Christians backslide because of the things of Egypt.

So when we leave Egypt, it's the end of the relationship with the old life and its ways. Paul tells us in Romans 6:7,

"For he that is dead is freed from sin." (Rom 6:7)

That's what happened when Jesus died, He died to make it possible for us to die with Him, and it is clear that when we are dead, we are delivered from sin. Sin has no more power over us.

## FIRSTFRUITS OR WAVESHEAF

The Wavesheaf was fulfilled on the third day, the day when Jesus was raised from the dead.

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it." (Lev 23:10-11)

So the Feast of Firstfruits or Wavesheaf, represents the experience of Jesus in being raised from the dead. He went back to heaven and was accepted by God as the first part of the harvest of the earth. Jesus was the first human being that was ever saved to eternal life. He was not only the best part of the crop but He was the first part of the crop; and when He went back to heaven, God accepted humanity in His Son. This is why the Christian church began with such glory and such a wonderful demonstration of the power of God. It was because humanity had been accepted by God. It was the beginning of a new age. This is symbolized by Israel coming out of the Red Sea. They were baptized in the Red Sea and symbolically they came out of the grave passing from death to life. On the other side of the Red Sea, Moses said to them,

“... Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.” (Exod 14:13)

In the Christian experience it is the same, God takes us to death and resurrection, symbolized by water baptism, and God says to us, “the sins that have tortured you and plagued your life, will never bother you again.” This is the reality of how it should be for the Christian. Jesus was resurrected to a new experience as the new creation, and we were resurrected with Him. This is what Paul tells us in Romans 6.

“For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” (Rom 6:10-11)

“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.” (Rom 6:4)

We are identified with what happened to Jesus. We inherit what He experienced. He died to sin, we died to sin. He was raised to new life, we are raised to new life. He lives unto God, we live unto God. This is not something that we can do, it happens to us because we have received of His life and that life is being lived through us. The challenge is to believe, to trust God enough to receive what He has done for us in His Son. This is when salvation came to God’s people, when we were raised to newness of life with Christ Jesus.

Actually, for many Christians it is not like that and it was the same with the Israelites. Though they were free from Egypt, they never left the habits and the mindset of Egypt. They were constantly longing for the things of Egypt, and this was the biggest reason for all the failures that they experienced on the journey towards the Promised Land. They failed to trust God, and their hearts were set on the things they had left behind.

The reason why Christians struggle with sin, is not that sin has not been defeated, it is not that we are not strong enough, it is not that we don't fight hard enough, it is that we don't believe the truth that we have been delivered. Our hearts are still connected to the things of Egypt and because of a lack of connection with Jesus, we do not believe in our deliverance. That is always the problem, and this is why the solution is that we understand and receive, "righteousness by *faith*." Ultimately, when we get it right, it will be because we have learned to trust God and Jesus completely. This is always the answer.

## PENTECOST

The fourth festival was the Feast of Weeks, or the Feast of Pentecost. It was called the "Feast of Weeks," because it took place seven weeks after the Passover.

"And 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." (Lev 23:15-17)

It seems strange that God should say, that the bread should be baked with leaven, because as we have seen, leaven is often used as a symbol of sin. But leaven can also be used as a symbol of something good. The main characteristic of leaven is that it gradually changes the nature of whatever it is mixed with. This can be good, or it can be bad. Mixing with something bad will have a harmful effect, but mixing with something good will have a positive effect. So in the case of Pentecost, what God is saying, is that something good was to be infused into humanity which would work like leaven, starting small, but eventually accomplishing a tremendous change for good.

A careful reading of the record of the exodus from Egypt, will reveal that the law was given to Israel on Mount Sinai, 50 days after the Passover in Egypt. In other words, the Pentecost of the Israelite nation was Mount Sinai. How does this correspond to what happened at the true, anti-typical Pentecost? On the day of Pentecost, God poured out His Spirit upon His people, but the Apostle Paul explains the true significance of what happened when he quotes the prophecy of Jeremiah, explaining that this was the writing of the law of God upon the hearts and minds of His people.

“For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (Heb 8:8-11)

In other words, at the exodus God wrote 10 Commandments upon stones and gave them to Israel as a rule by which they should live. This was the first Pentecost. However at the true Pentecost, God infused the nature and the character of Christ into His people by putting the Spirit of Christ into their hearts.

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” (Gal 4:6)

In this way God produced righteousness in His people not by an external set of rules, but by changing their natures from the inside so that by nature they would live in harmony with what God wanted. It is clear that what happened at Mount Sinai was only a legal representa-

tion of the greater event which took place in Jerusalem on the day of Pentecost. At Mount Sinai, the legal law, or the written law, was given to a select nation, a particular group of people, chosen to represent God in the world before Christ came. At Pentecost, the new nature of Jesus Christ was infused into His people, a group of people who were set apart from all nations by the fact that they had the spirit of Christ in them. One group received a legal set of rules, the other group received the very nature of God. Many professing Christians make the law the goal to be attained, and see the gift of the Spirit as the means by which they are to achieve obedience to the law. The law is central for them. But this is turning the way of God upside down. The law was a schoolmaster to bring us to Christ; the law is not the goal, it is a means to help us to find the true goal (Gal. 3:24). Christ is the goal and when we have received His Spirit in our hearts, we have found the end of the journey (Rom 10:4). At Pentecost, Jesus poured heaven upon His people, He gave them what Mount Sinai only symbolized.

## THE CURSE OF UNBELIEF

After Pentecost, there was a gap of four months when nothing happened; then in the seventh month God started again with the fifth feast, the Blowing of Trumpets. In the Bible the number seven, over and over again, represents completeness, or perfection. So it is logical to conclude that the feasts which take place during the seventh month, represent the final events in the plan of salvation.

The four-month gap between the first four feasts and the last three corresponds to the 40 years that the Hebrews wandered in the wilderness. During those 40 years, in spite of the amazing start that they had to their journey, all that happened to Israel was continual defeat. They wandered around in that wilderness for 40 years, although this was totally unnecessary—but unbelief kept them there. They had been delivered from slavery, they had passed through the Red Sea, they had received the law of God and had been established as the people of God, and yet with all of that, for 40 more years they wandered around in the desert. It was only when all those who were unbelievers had died that they finally made it in.

This gap also represented something in the history of the Christian church. It represented the time between Pentecost and the time of the end, basically the period that we refer to as the dark ages. Right after the experience of Pentecost, the church should have gone straight into the heavenly Canaan, just as the Hebrews should have gone straight into Canaan right after receiving the law at Mount Sinai, but the same problem afflicted both groups. Israel refused God's instructions to enter Canaan, at Kadesh Barnea, and so they had to wander in the wilderness for 40 unnecessary years (See Numbers chapter 14).

It is hard to believe that the Apostolic church suffered because of unbelief but they did. As we read the history of the church in the book of Acts, we can see that there was division among the believers, friction arose in the church. Many of the early Christians, especially the Jewish Christians were not happy with the Apostle Paul, and it is clear that very early in the history of the church, "grievous wolves" began to arise among the brethren, and that the "mystery of iniquity" began to work. The Christian church began to copy the Jewish system of religion so closely that in one generation the power of the Spirit all but disappeared entirely from the church. Human organization took the place of the Holy Spirit. The development of the Papal apostasy and the emergence of the man of sin was only the logical outgrowth of the wrong principles which were allowed to develop in the Christian church from very early on.

## THE BLOWING OF TRUMPETS

However, this terrible condition was not to last forever, and in the seventh month, God was again to begin to work for His people in special ways, finally bringing their journey to a happy end.

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a 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." (Lev 23:24-25)

This event began on the first day of the seventh month and lasted for ten days. Clearly, this is the beginning of the end. What does this represent in the history of Israel? It represents the moment when Israel was finally about to enter the Promised Land. All those years of wandering in the wilderness were finally over, and the moment of the end had arrived. It is the same with the experience of the church, it is at the time of the end that these final feasts begin to have their fulfillment.

In Joshua chapter 6 we read,

“And seven priests bearing seven trumpets of rams’ horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the reward came after the ark of the LORD, the priests going on, and blowing with the trumpets.” (Josh 6:13)

Here we see the record of what happened when the time finally came for the Israelites to enter the Promised Land. This is an account of the assault on Jericho, the first city that was conquered as the Israelites began their invasion of Canaan. The blowing of trumpets represents the beginning of the final assault before God’s people enter the heavenly Canaan. The pattern is inescapable.

This blowing of trumpets signifies a great awakening movement and a work of preaching the gospel all over the world with great power. It is the beginning of the final assault in overthrowing God’s enemies as we approach the gates of the heavenly Canaan. This work on earth corresponds to something which Christ does in heaven. Let us not forget that these feasts are first and foremost, events in the ministry of Christ. As Christ accomplishes this work, there is a corresponding awakening and an empowering of His people on earth. This is how the final preaching of the gospel is to be accomplished.

## THE DAY OF ATONEMENT

“And this 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.” (Lev 16:29-30)

The Day of Atonement was the 6th feast, which took place 10 days after the blowing of trumpets began. What did this Day of Atonement represent in the history of Israel? It is difficult to find an event which corresponds exactly to the Day of Atonement, but there is an event which Joshua and the children of Israel participated in before they conquered Canaan which seems to correspond to that event.

“At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.” (Josh 5:2-5)

Here we see that before the Israelites conquered Canaan, every single person who was a part of that Israelite army had to be fully identified as an Israelite. They could not defeat the enemy unless it was clear that they belonged to God. Circumcision was a mark of identification of God’s people, and so there was a massive ceremony when all those who had been born in the wilderness were circumcised. All those of the previous generation who had left Egypt circumcised, had died in the wilderness. Circumcision represents the experience of being born again, the experience of having a new nature through the power of the Holy Spirit.

It seems that this experience corresponds to the experience of the Day of Atonement. In the Day of Atonement God is going to do something special for His people. He is going to remove whatever has been keeping us weak and powerless. This is not going to be simply a super-

natural work of Christ, it is something that will involve the coorporation of His people. Our faith is to be involved; we will believe in what Jesus has done and is doing, and therefore we will be enabled to receive this experience. It will be a complete renewing of God's people. This time, according to the type, there will be no more failure. This is what prepares God's people for entrance into the Promised Land.

## THE FEAST OF TABERNACLES

The final feast was the Feast of Tabernacles.

"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." (Lev 23:39-40)

This feast was to take place after the harvest of the land had been gathered in. The people were to leave their homes and live for one week in temporary dwellings, built of tree branches and bushes. During that time they were to rejoice before the Lord, and wave palm branches about. There is no clear-cut event in the history of the exodus which corresponds to this Feast of Tabernacles. Some have suggested that it corresponds to the time they wandered in the wilderness, but this does not make sense. First of all, it does not fit the time-table, this feast is the very last one. Secondly, it is after the harvest is gathered in; there was no harvest for Israel for the 40 years that they wandered in the wilderness. Thirdly, it certainly was not a time of rejoicing for Israel.

It seems that this Feast represented the entrance of Israel into the Promised Land. Some elements of this feast do not apply to the experience of the Hebrews, but they apply to spiritual Israel in the antitype. The Israelites certainly rejoiced and praised God when they finally entered Canaan, and for many of them, at first, had to live in temporary dwellings until they were able to settle down permanently.

The antitype of this event is the entering of God's people into the heavenly Canaan. Notice that this Feast of Tabernacles is to take place after the harvest of the land has been gathered in. It is after the harvest of earth has been reaped and God's people are taken to heaven to live in a temporary home for a thousand years. We find the fulfillment of this event described in the book of Revelation:

*"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev 7:9-10)*

Notice, these people are waving palm branches before the throne of God. It seems that this is a clear reference to the Feast of Tabernacles. We will be with Christ in a temporary home for a thousand years, after that time, we will return to our homes on planet Earth.

## SUMMARY

This is the true meaning of the feast days. They present an unmistakable outline of the great work of Christ on behalf of His Church. Today, we truly keep the feasts by participating in the real events, and experiencing the realities which Christ has made available to us, not by practicing representative rituals from 3,000 years ago. It is time that we move from shadows to the reality.





