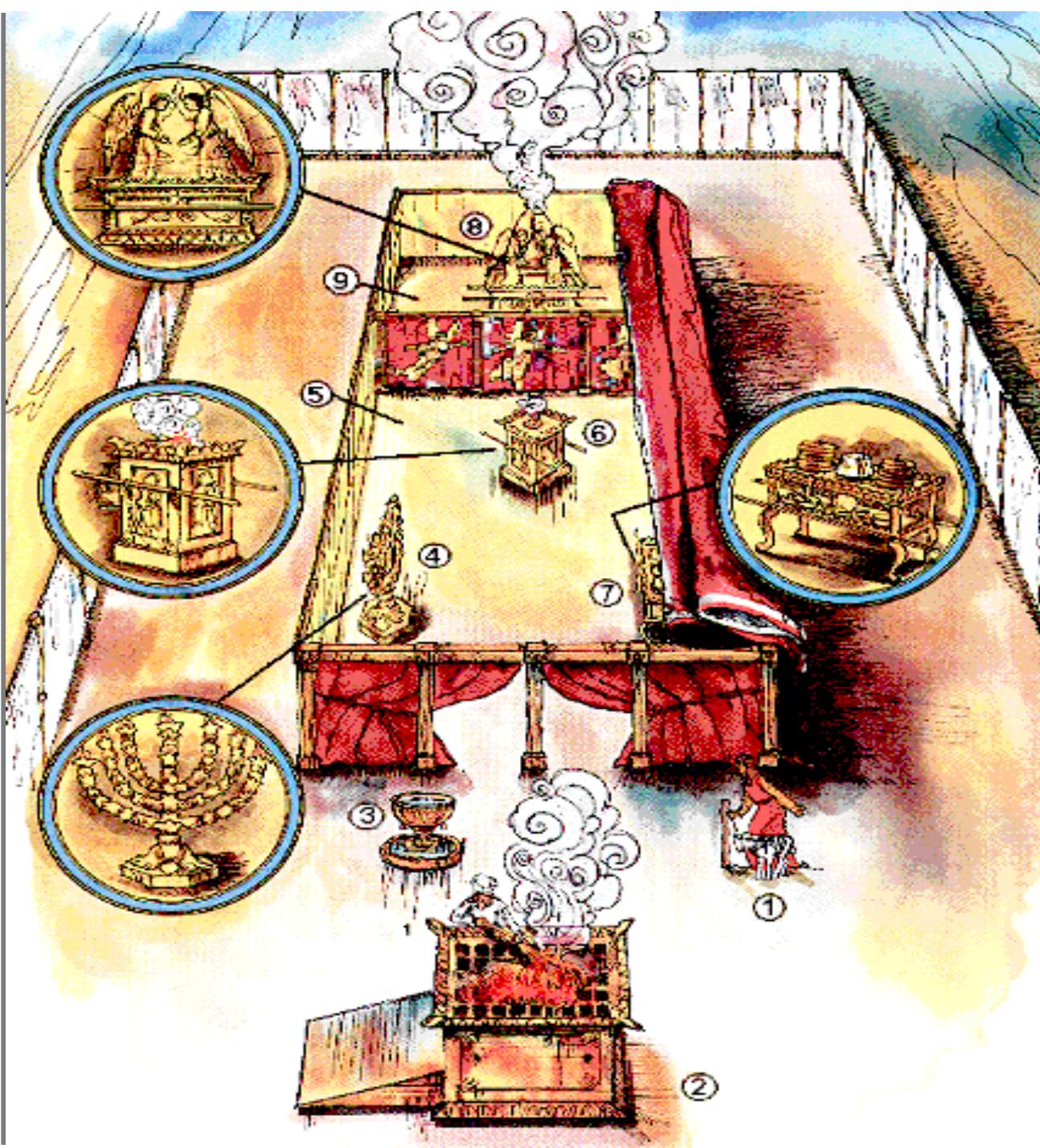
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**FEASTS AND
THEIR
APPLICATION
IMPORTANCE**

An Overview of the Traveling Hebrew Sanctuary - The Illustrated Plan of Salvation





- (9) 2nd Apartment
The Holy of Holies
- (8) The Ark of the
Testimony of God
containing the 10
commandments
- (7) The Table of
Showbread
- (6) The Golden Altar
of Incense
- (5) 1st Apartment
The Holy place
- (4) The Golden
Candlestick
- (3) The Laver
- (2) The Brazen Altar of
Burnt Offerings
- (1) The Sacrifice of the
Lamb

We briefly explore the basic meaning behind the Hebrew Sanctuary, and how it reveals God's plan of Salvation for all of humanity. More specifically, we will be looking at the traveling, or portable Sanctuary, that Moses and the Israelites used following the giving of the law on Mount Sinai. This Sanctuary was carried by the Israelites as they wandered in the wilderness for 40 years, until a more permanent structure could be built.

In Exodus 25 Moses is shown the plan for the Tabernacle or Sanctuary. This plan was a simplified version of the heavenly Sanctuary or Tabernacle, designed to reveal that Jesus Christ is our High Priest, our mediator, in the plan of salvation.

Exo 25:8, 9 And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

The Sacrifice to atone for sin



Once it was built and functioning, the first step in the Sanctuary services was the offering of a sacrificial animal. This could be any of various animals, including a bullock, goat, lamb, or turtle doves offered for sacrifice by the repentant sinner. The sinner, by transgressing the law of God, recognizes that he faces the prospect of death -

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Rom 6:23 For the wages of sin is death;...

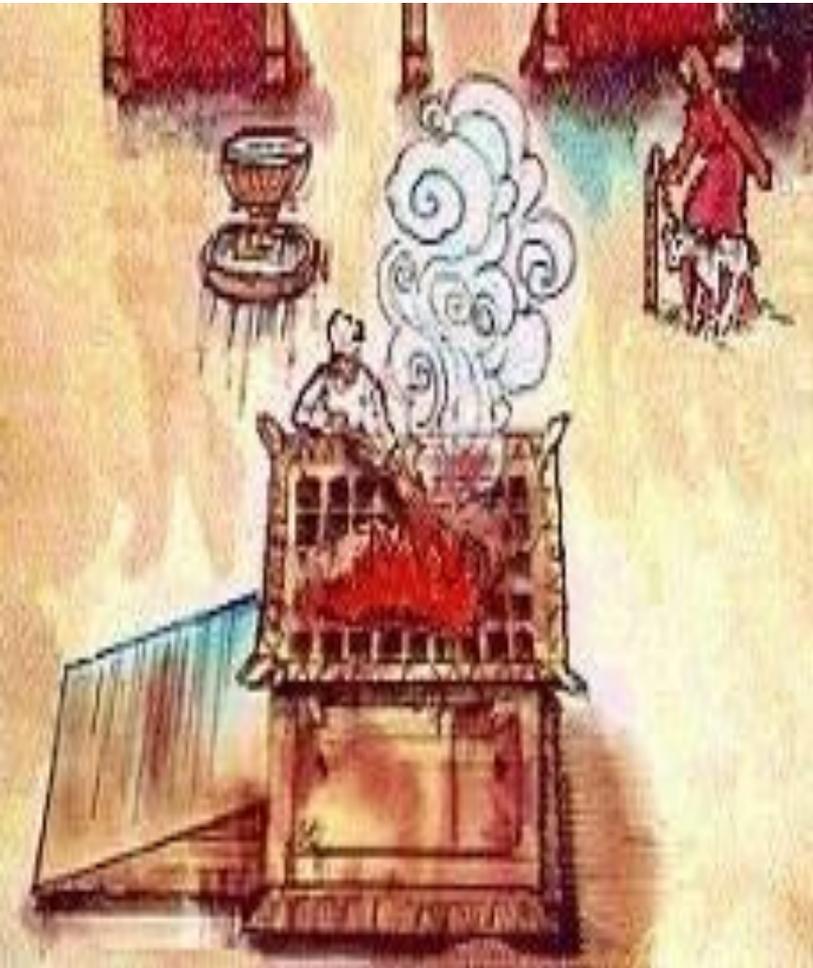
The Sanctuary service provided an illustration of the way the sinner was to repent and atone for his sins. To bring home to the sinner the consequences of his sin, the sinner placed his hands on the head of the animal and confessed his sins to God. He was then required to slay the sacrificial animal by his own hand, as an offering for his sin, and collect the blood of the animal. This emphasized to the sinner that his transgression of the law of God was no small matter, and that death was the inevitable result. The animal that was sacrificed (usually a lamb) was symbolic for Jesus Christ, the Lamb of God, offered as a sacrifice in our place, so that we as sinners do not have to die for our sins. This is one of the most prominent reason I believe that the sacrifice of Cain was refused. Instead of bringing a sin offering recognizing Christ as the Savior, he brought a thanks-giving offering instead and so refused Christ to be representing by the lamb without defect, interestingly, when we are dealing with the issue of keeping the feast post-cross or not, it also becomes clear that just as Cain refused Christ as the lamb pre-cross, the feasters negate Christ as the lamb post-cross.

That was the full extent of the participation on the part of the sinner. From that point forward, all the rest of the service was conducted by a priest as mediator between the sinner and God. This was symbolic of Jesus our High Priest, our mediator between us and God the Father:

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

The Brazen Altar of Burnt Offerings

Exo 27:1-8, 38:1-7.



After confessing his sins over the animal and slaying it, the sinner let the priest as mediator take the lamb (or whatever animal was offered) and place selected portions of it (such as the fat, Lev. 4, 9) on the Brazen (Brass) Altar of Burnt Offerings, to be consumed by the flames. For those too poor to offer an animal, an offering of flour was permitted (Lev 5:11), which was also burned on the Altar. The Altar was constructed of Acacia wood, covered with brass. The Acacia wood symbolized the works of humanity, that but for the brass covering would be consumed by the fire.

The brass was a symbol of suffering, so this Altar represented the suffering and death of Jesus Christ that covers and protects the repentant sinner from the divine fire of Judgment. The Altar had at each of its corners, a horn, representing the power, strength, honor, and victory of God. Before being sacrificed, the animal was secured to the horns of the Altar (Psa 118:27). Blood from the sacrificed animal was placed on the horns of the Altar by the priest, and the rest was poured out at the bottom of the Altar (Exo 29:12, Lev 4:7). The fire for the Brazen Altar of Burnt Offerings was a special divinely lit fire, that was started by fire coming down out of heaven (Lev 9:24). This symbolically represents the fire that will ultimately consume all sinners, known as the lake of fire in Revelation.

The Laver

Exo 30:18-21, 38:8

Located between the Brazen Altar of Burnt Offerings and the Sanctuary, the Laver was a basin filled with water used for ritual cleansing. The Laver was made from the brass "looking glasses" (mirrors) of the women. Before handling the animal sacrifices brought by the people, the priest would have to cleanse his hands and feet with water from the Laver. This was symbolic of the act of baptism. Baptism is a declaration of the repentant sinner that he has been buried with Jesus Christ and resurrected with him as a new creature (Rom 6:4-13). The polished brass of the Laver is to be a "looking glass" revealing our sins, and showing us our need for a Savior, that we might be baptized and receive the righteousness that God offers us through His Son Jesus Christ. If the priest were to neglect this act of cleansing, he would be struck dead as a result (Exo 30:21). Why? Because to reject the cleansing righteousness of Jesus Christ is to die in one's own sin.



Justification

The Brazen Altar of Burnt Offering and the Laver were both outside of the Sanctuary proper, to the immediate east of the entrance. It was also in this area that the animals were slain for the services. These activities carried on outside the Sanctuary represented the process of justification and reconciliation of the sinner through the death of Jesus Christ on the cross, and the acceptance of that vicarious sacrifice of the Lamb of God by the repentant sinner. This was a representation of a public confession to the world that the sinner was entering a transition in his life.

The Golden Candlestick (Menorah)

Exo 25:31-39, 37:17-24.



Inside the Sanctuary itself, in what is known as the first apartment, or Holy Place, were three pieces of furniture. To the south side of the room was a large golden candelabra, or Menorah, that had six branches off of a central candlestick. The Menorah used pure olive oil as fuel. It was the job of the priests to daily trim the wicks (which were made of old priestly garments) and refill the bowls of oil, so that the Menorah would constantly be a source of light for first apartment or Holy Place. The Menorah represented Jesus Christ, who is the light of the world, and the olive oil was symbolic of the Holy Spirit and the wicks were symbolic of the righteousness of Christ.

The Menorah also represents the seven churches of Revelation, who are to share the light of the gospel message with the rest of the world. It can be found in Revelation 1:12 and 4:5. Sometimes the central candlestick is illustrated as being slightly taller than the others. The Menorah is also thought to be symbolic of the 7 days of creation, with the taller candlestick representing the Seventh - day (Saturday) Sabbath, the *only* week day that God sanctified (dedicated to a Holy purpose) -



Gen 2:2, 3 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

On the right is the Menorah as illustrated on the arch of Titus in Rome. The Menorah and other articles from Herod's Temple were apparently taken as war booty by Titus in 70 A.D. after the siege and destruction of Jerusalem by Roman armies. The Israeli government recently asked the Vatican to search its vaults for the Menorah, so that should they have it, it might be returned to the Jewish nation. This is unlikely, since Rome was completely sacked and looted in 410 A.D. by the Visigoths, and again in 455 A.D. by the Vandals. Anything of value (such as a large solid gold candlestick) was probably taken.

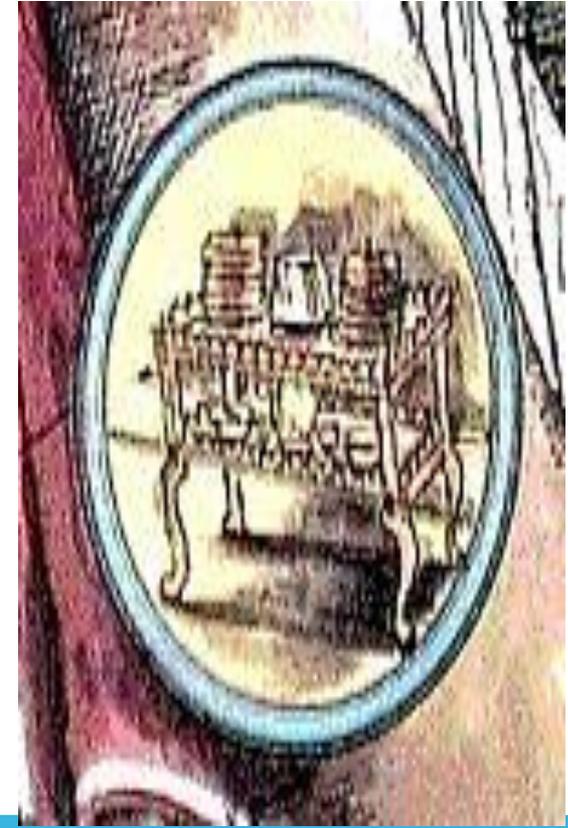


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The Table of Showbread

Exo 25:23-30, 37:10-16.

On the north side of the Holy Place was a small table known as the table of Showbread. It was constructed of Acacia wood and covered with gold. On it were kept 12 loaves of unleavened bread (Lev 24:5-9). These loaves were symbolic of Jesus, who is the bread of life (Jn 6:35), but they also represent the 12 tribes of Israel. Also kept on the Table of Showbread, were offerings of wine (Num 28:7), so both the bread and the wine of the Lord's supper were represented here. The Table of Showbread is alluded to in Revelation as a throne before the Candlestick, in chapter 4 verses 2-5. This is the place that Satan has tied to usurp to the great extent. By introducing other doctrines, the Devil is trying overturn the table of showbread. On each side remember it was 6 and 6 being 66 which is the entire books of the Bible, in order for Satan then to be part of the table and equal to Christ, he has to place another 6 which would read 666, take a look at the image:



The Golden Altar of Incense

Exo 30:1-10, 37:25-29.

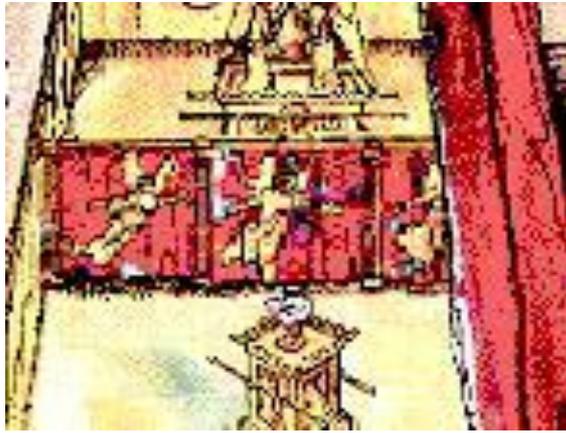


On the west side of the Holy Place, immediately before the veil separating the Holy Place from the Most Holy Place, was a small Golden Altar of Incense. In it was a brass pot, containing hot coals from the Brazen Altar of Burnt Offerings, and it was here that a very special blend of incense was burned by the priest, which filled the Sanctuary with a sweet smelling cloud, and obscured the glory of God over the mercy seat of the ark on the Day of Atonement, preserving the life of the High Priest (Lev. 16:13). Sacrificial blood was sometimes put on the horns of the Golden Altar of Incense (Lev. 4:7, 18). The Golden Altar of Incense also figures prominently in the book of Revelation (Rev 8:3-5) with regard to the end of judgment, or close of probation on humanity.

Sanctification

The activities in the first apartment, or Holy place, represented the daily process of sanctification of the repentant sinner in preparation for the final judgment which occurred on the Day of Atonement, observed today as Yom Kippur.

The Veil of the Sanctuary



Exo. 26:31-33, 36:35, 2 Chron 3:14

This veil or curtain between the two apartments of the Sanctuary, the Holy and the Most Holy, has great significance. This is because it was this veil that tore at the very moment Jesus died on the Cross, symbolic of the end of the need for the human Levitical priesthood as mediator between man and God-

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.

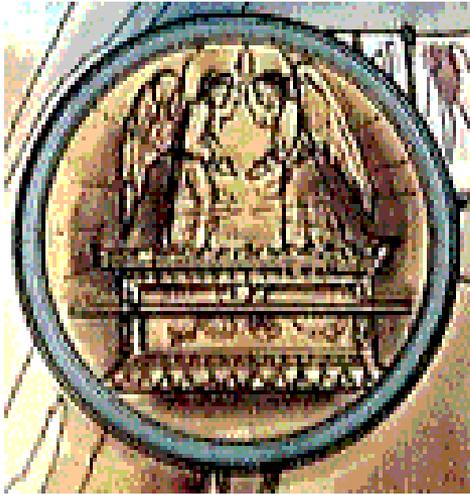
Luke 23:45 And the sun was darkened, and the veil of the temple was rent in the midst. The veil represents the body of Jesus. It is only by passing through this veil that access is possible to the Most Holy place of judgment. The tearing of the veil is symbolic of the death of the Lamb of God, which now permits the believer in His atonement immediate access to the Most Holy place, of God, the place of judgment, through the new High Priest Jesus Christ, the one and only mediator between man and God.

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

The faithful have full and complete access to God, without the need of an earthly mortal priest to represent them.

The Ark of the Testimony of God

Exo 25:10-22, 37:1-9.



This was a box constructed of Acacia wood covered with Gold. Inside it was kept the two tables of stone upon which the Law of God (The 10 Commandments) was written. Later it also contained Aaron's rod that budded, and a pot of manna. The lid of the Ark was called the Mercy Seat (Exo 25:17), and above it was where the glory of the Lord was present, between two covering cherubs, or angels, on either end of the Ark.

The Mercy seat, or lid, represented Jesus Christ, the mediator for humanity between the Law of God, that requires the death of the sinner, and a merciful God. The High Priest was the only person allowed to enter the Most Holy place where the Ark was kept, and that was only on one day of the year, the Day of Atonement (known today as Yom Kippur). The Ark of the Testimony from Solomon's Temple was secreted away before the Babylonian capture of Jerusalem by Nebuchadnezzar and was never present in Herod's Temple. The armies of Titus found the Holy of Holies quite empty in 70 A.D. The Ark remains unlocated today, although there are numerous speculations about its whereabouts. In Revelation (which was written about 95 A.D.), the Ark is seen in Chapter 11, verse 19. It is interesting to note that John is seeing the Ark of God in the heavenly Sanctuary, not the earthly Sanctuary (which was utterly destroyed in 70 A.D. by the armies of Rome).

Judgment

The activities on the Day of Atonement symbolized the people of God, seeking representation by their High Priest Jesus Christ in the judgment, who met all the demands of the law perfectly and then was sacrificed for our sins. He paid the price for our disobedience, though he was perfectly obedient. The Hebrew Sanctuary illustrates that ultimately all humanity will be judged by the standards of God's Law. Those with faith will keep the Law perfectly through Jesus Christ. Those without faith will not have been able to keep the Law of God, and must die as a result. After all, the wages of sin is death. Since the Law of God *could not be changed*, Jesus died for us, in our place, to satisfy the Law. By faith, we will take on the righteousness of Christ and be judged as keepers of the Law, with a right to the tree of life and eternal life. Just as all Israel sought representation by the High Priest on that day, we should be fervently seeking our High Priest, Jesus Christ, to represent us in Judgment.

After having had a brief look at the sanctuary and its articles, I would move to the annual Jewish Feasts, their significance and importance in relation to Christ. But before the annual feasts, we had the Sabbath of the Lord given at creation.

The 1st day of the first month (Abib/Nisan) was the first day of the Jewish religious year. It would begin at the new moon of our March / April and coincides with the latter rains (Joel 2:23). Each month began with a new moon. (Num 10:10, 28:11, 1 Sam 20:5, Psa 81:3, Isa 66:23, Ezek 46:3, Amos 8:5, Col. 2:16.) The 1st day of Tishri, in the Fall, customarily begins the new civil year.

Jewish month	New moon of	Bible references
1. Abib* / Nisan	March-April	Ex 13:4, 23:15, Neh 2:1
2. Zif* / Iyyar	April-May	1 Ki 6:1, 37
3. Sivan	May-June	Est 8:9
4. Tammuz	June-July	-
5. Ab / Av	July-August	-
6. Elul	August-September	Neh 6:15
7. Ethanim* / Tishri	September-October	1 Ki 8:2
8. Bul* / Marheshvan / Heshvan	October-November	1 Ki 6:38
9. Chisleu / Chislev / Kislev	November-December	Neh 1:1
10. Tebeth / Tevet	December-January	Est 2:16
11. Shebat / Shevat	January-February	Zec 1:7
12. Adar	February-March	Est 3:7
13. 2nd Adar (7 of 19 years)	March 14,15	

The seventh day (Saturday) Sabbath - (Shabbat)

- *Gen 2:1-3, Lev 23:3, Num 28:9-10, Exo 20:8-11, Deut 5:12-15*
- *A convocation day. No work to be done.*
- *Not a feast day (mô'êd—H4150) as it is not set by the new moon*

The 4th of the Ten Commandments, this is the only convocation day that occurs more than once a year. It was not a day that originated with the Jews and the Ten Commandments at Sinai, it preceded them. The seventh day (weekly) Sabbath is the Sabbath of the Lord (Lev 23:3), a memorial to creation and the Creator established in Eden before the fall (Gen 2:1-3). Because it began at creation, before sin, with no intrinsic animal sacrifices associated with it, it is separate and distinct from the sabbaths of the yearly sacrificial feast calendar of the temple (Lev. 23:37-38) that ended with Christ's crucifixion, and were a shadow or type of some future event that would be their fulfillment, or antitype. When one of the yearly sabbaths fell on the seventh day Sabbath, it was referred to as a high Sabbath day (John 19:31).

Everything happened according to the Sanctuary Plan

Ex 12:5, 6:

*“Your lamb shall be **without blemish**, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall **kill it in the evening**”*

In the evening] "between the two evenings" The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or fore-noon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e., during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the Passover was to be offered.

The day among the Jews had twelve hours, Joh 11:9. Their first hour was about six o'clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our three o'clock in the afternoon. By this we may understand that the time in which Christ was crucified began at the third hour, that is, at nine o'clock in the morning, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, three o'clock in the afternoon, the time of the evening sacrifice, Mr 15:25,33,34,37. Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, Ac 3:1; and this was the ordinary time for the Passover. It is worthy of remark that God sets no particular hour for the killing of the Passover: any time between the two evenings, i.e., between twelve o'clock in the day and the termination of twilight, was lawful. The daily sacrifice (see Ex 29:38,39) was killed at half past the eighth hour, that is, half an hour BEFORE three in the afternoon; and it was offered up at half past the ninth hour, that is, half an hour AFTER three. In the evening of the Passover it was killed at half past the seventh hour, and offered at half past the eighth, that is, half an hour BEFORE three: and if the evening of the Passover fell on the evening of the Sabbath, it was killed at half past the SIXTH hour, and offered at half past the SEVENTH, that is, half an hour BEFORE two in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the Passover. Agreeably to this Maimonides says 'the killing of the Passover is after mid-day, and if they kill it before it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps they begin to kill the paschal lambs until the end of the day.' By this time of the day God foreshowed the sufferings of Christ in the evening of times or in the last days, Heb 1:2; 1Pe 1:19,20: and about the same time of the day, when the paschal lamb ordinarily died, HE died also, viz., at the ninth hour; Mt 27:46-50." See Ainsworth.

Now just creation took 6 days and on the 7th God rested, so Jesus on His work of redemption finished His on Friday the 6th day of the week, He rested on the 7th in the tomb to coincide with the creation week and obedience to the Sabbath.

We have already intimated that the paschal lamb was an illustrious type of Christ John 1:29; and we shall find that every thing in this account is typical or representative. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. The mercy of God projects the redemption of man from this cruel bondage and oppression; and a sacrifice is appointed for the occasion by God himself, to be offered with particular and significant rites and ceremonies, all of which represent the passion and death of our blessed Lord, and the great end for which he became a sacrifice, viz., the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark:

- 1. That the anniversary or annual commemoration of the Passover was strictly and religiously kept by the Jews on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations.*
- 2. That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world.*
- 3. That after the destruction of Jerusalem the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the Passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the author and grace of the Gospel.*
- 4. That the sacrament of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day.*
- 5. That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the Passover, commanded his disciples, saying, Take, eat, THIS is my body, which is given for you; do this in remembrance of ME.*

In the communion service of the Church of England, the spirit and design both of the type and antitype are most expressly condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in thy heart, by FAITH with THANKSGIVING. Thus God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the significator till the passion and death of Christ; and that afterwards bread and wine taken in commemoration of his crucifixion, should be the continual representatives of that sacrifice till the end of the world. Thus the Passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled:

- 1. That if thou art not rescued from the thralldom of sin, thou must perish for ever.*
- 2. That nothing less than the power and mercy of God can set thee free.*
- 3. That God will save thee in no other way than by bringing thee out of thy sinful state, and from thy wicked practices and companions.*
- 4. That in order to thy redemption it was absolutely necessary that the Son of God should take thy nature upon him, and die in thy stead.*
- 5. That unless the blood of this sacrifice be sprinkled, in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away.*
- 6. That as the blood of the paschal lamb must be sprinkled on every house, in order to the preservation of its inhabitants, so there must be a personal application of the blood of the cross to thy conscience, to take away thy sins.*
- 7. As it was not enough that the Passover was instituted, but the blood must be sprinkled on the lintels and door posts of every house to make the rite effectual to the salvation of each individual, so it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the Gospel is saved by that death, who does not, by faith, get a personal application of it to his own heart.*
- 8. That those who wish for an application of the atoning blood, must receive this spiritual Passover with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God; it being impossible, not only to a gross sinner, continuing such, to be finally saved, (however he may presume upon the mercy of God,) but also to a worldly-minded man to get to the kingdom of God; for Christ died to save us from the present evil world, according to the will of God.*
- 9. That in order to commemorate aright, in the sacrament of the Lord's Supper, the great atonement made for the sin of the world, all leaven of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning.*

2. Feast of Unleavened Bread (Pesah) - a week long observance

- *Fulfilled anti-typically in Christ on Nisan 15--Christ in grave*
- *First day of the Feast of Unleavened Bread*
- *15th day of the 1st month (Abib/Nisan)*
- *Lev 23:7, Num 28:17,*
- *A convocation / sabbath day.*
- *First born dedicated to the Lord's service.*
- *Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14,17, Exo 34:22, Deut 16:16).*

A celebration of release from bondage in Egypt (Exo 13:6-10). All leaven bread (hametz) removed and replaced by unleaven bread (matzah). This day fell on the seventh day Sabbath, the day after the crucifixion, making it a high Sabbath day - (John 19:31). Jesus spent the entire day in the tomb, at rest on this Sabbath.

The Feast of Unleavened Bread, was a type of the sinless nature of Jesus releasing us from the bondage of sin (if we have faith in His atoning death). Jesus is the sinless bread of life (John 6:32, 48-51) and leavened bread represented the corruption of sin in your life, that Jesus overcomes - (1 Cor 5:8). Putting away the sin in your life (leavened bread / hametz), and replacing it by accepting sinless Jesus Christ (unleaven bread / matzah) in its place, is the Gospel Message symbolized in the Passover meal, known today as the Lord's Supper or Communion. You participate in the Lord's Supper to remember the sacrifice that Jesus made for you at the cross (Luke 22:19). This was the time of year of the latter rain (March/April). On this day Israel began to eat from the old corn and the manna ended the following day (Josh 5:11)

Seventh and last day of the Feast of Unleavened Bread (Yom Tov)

The 21st day of 1st month (Abib / Nisan)

Exo 12:18, 13:6, Lev 23:8, Num 28:25

A convocation / sabbath day. No servile work.

Traditional celebration of the crossing of the Red Sea

Passover	Feast of Unleavened Bread						
14th	15th	16th	17th	18th	19th	20th	21st
Paschal Lamb Slain	1st Day Feast of Unleaven Bread	The Omer (First Fruits)	-	-	-	-	7th Day Feast of Unleaven Bread
Not a sabbath	A sabbath	Not a sabbath	-	-	-	-	A sabbath
Unleaven Bread Eaten							
All Leaven Removed From the House							
Crucifixion	In the tomb	Resurrection	-	-	-	-	-
1st Day	2nd Day	3rd Day					

3. The Day of First Fruits (The Omer)

- *Fulfilled anti-typically in Christ on Nisan 16--Resurrection*
- *The 16th day of the 1st month (Abib / Nisan)*
- *Exo 34:25-26, Lev 23:10-14, - Late Passover Num 9:10-11*
- *Not a convocation day. No restriction on servile work.*
- *Barley harvest - Firstfruits presented to the Lord (Lev 23:10-11)*

This was the day of first sheaf waving (type), the first fruit of the barley harvest. The antitype was Resurrection Sunday which also occurred on 16 Abib / Nisan. Jesus was the first fruits of the resurrection, (1 Cor 15:20, 23, 2 Tim 2:6-8), the antitype. At His resurrection, Jesus also resurrected the saints whose tombs were opened (marked) at the moment of His death (Mat 27:52-53) as a type of the resurrection at the second coming. These saints were presented to the Father for His approval by Jesus in heaven (John 20:17) at the moment the barley sheaf was symbolically waved at the temple at the time of the morning sacrifice, the third hour (9 am).

It is important to note that it was not a day of convocation (**NOT A SABBATH**) to the Jews, so there is no reason for it to be a sabbath in antitype (post-resurrection) to Christians. This is because the yearly festivals were not just commemorative in nature, but also prophetic, pointing to future holy events as fulfillments. To suggest a new Sunday holy day was instituted on resurrection day, is to say the yearly festival calendar appointed by God was in error, since it omits a weekly 1st day observance. In Jewish Tradition, the period called the Omer begins on 16 Nisan and extends for the count of 50 days to Pentecost or Shavuot, Manna ceased to fall on this day (Josh 5:12)

The wave offering was an offering made by the Jewish priests in token of a solemn special presentation to God (Exodus 29:24, 26, 27; Leviticus 7:20-34; 8:27; 9:21; 10:14, 15, etc.). The sheaf or omer or wave-offering then became the property of the priests.

Leviticus 23:9-11

*“Then the Lord spoke to Moses, saying, Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the Lord for you to be accepted; **on the day after the sabbath** the priest shall wave it”*

You notice that it had to be accepted and it was after the Sabbath. When Christ had finished his work on earth "the land that Father had given him", (which Adam had lost by yielding to Satan and handing the sovereign to Satan), He rested on Sabbath and after the Sabbath, he ascended to heaven to offer a wave-sheaf according to the scripture, a perfect fulfillment. This was His body after resurrection and Revelation 5 depicts that acceptance. Before that, He refused Mary to cling on him, John 20:17 because He had to appear before the Father. Moses, as priest, received on this occasion the breast and the shoulder, which became afterwards the portion of the priests; see Ex 29:28, and Le 7:34 thus God acted in type of Moses for receiving the wave-offerings because Christ had not officially been inaugurated to start his priest. Being the lamb that had freshly been sacrificed, there was one to receive the wave offering and accept it and this was done by the Father Himself When the Father accepted, Jesus came back on earth and declared Matt 28:18. In ancient Israel, the beginning of the spring grain harvest was marked with an unusual ceremony—the waving of the first sheaf of grain to be accepted by God which I have cited to be the atoning sacrifice of Christ. This simple act holds great spiritual significance. Jesus Christ had to be accepted by God the Father to fulfill the wave-sheaf offering.

The first-fruits, a sheaf of barley, which is offered in connection with the Feast of Unleavened Bread, directly following the Passover; and the first-fruits of the second harvest, the loaves of bread, which are offered at Pentecost, are both a wave-offering. No one was to eat any of the grain of the harvest until the first sheaf of the harvest was brought to the priest, who in turn waved it before God.

What was the significance of this ceremony?

Jesus Christ "the firstfruits of those who have fallen asleep"

This first sheaf of grain was called the "firstfruits" (Leviticus:23:10). It was the firstfruits of the barley harvest, the first part of the grain harvest. Thousands of years later, we find the same term used again in the Bible-describing Jesus Christ! "But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Corinthians 15:20,). We also find that Jesus Christ is called "the firstborn over all creation" and "the firstborn from the dead" (Colossians 1:15-18). The apostle Paul said that Christ was prophesied to be "the first to rise from the dead" (Acts:26:23).

What is the connection between the first grain offering, called the firstfruits, and Jesus Christ, the firstfruits and firstborn from the dead? This understanding is tied in with the symbolism of the two harvests mentioned earlier and the Feast of Pentecost, observed at the conclusion of 50 days that began with the day of the wave-sheaf offering. [P]
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4. Feast of Pentecost (Shavuot)

- *Fulfilled anti-typically 50 days after Christ's resurrection, and 10 days after His ascension on Sivan 6 when the Holy Ghost was poured out upon the believers in Acts 2.*
- *Exo 34:22, Lev 23:15-21, Acts 2:1, Acts 20:16, 1 Cor 16:8*
- *Occurs 50 days after the day of first fruits / barley sheaf waving (16 Nisan), on or about the 6th day of the third month (Sivan).*
- *A convocation / sabbath day. No servile work done.*
- *Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14, 17, Exo 34:22, Deut 16:16).*
- *Wheat harvest - Firstfruits presented to the Lord (Lev 23:17, 20)*

Also called Feast of Weeks (Ex 34:22), the day of First Fruits (Exo 23:16, Num 28:26) Feast of the Harvest (Ex 23:16) and in the New Testament - Pentecost (Acts 2:1) A festival that celebrated the first fruits of the wheat harvest with the offering of two wave loaves of leavened bread (Lev 23:17, 20). This feast was also a shadow or type because fifty days after the resurrection, at the third hour morning offering at the temple (9 am - Acts 2:15), the firstfruits of the resurrection of saints on 16 Nisan were again presented by Jesus before the Father in heaven, and there was the first outpouring of the Holy Spirit, that resulted in three thousand souls being added to the church in one day (Acts 2:41), this rapid growth being symbolized by the loaves of leavened bread.

This was the day that Jesus was anointed in heaven with the Holy Spirit as our High Priest, which was also prefigured by the anointing of Aaron (Exo. 40:13) as mentioned in Psalms 133:1-3. Having finished His ministration in the outer court of the sanctuary (the work of justification by His sacrifice, Rom 5:9), Christ then began the priestly work of sanctification in the heavenly temple that was typified by the holy place, the first apartment of the earthly sanctuary. This outpouring of the Holy Spirit is also known as the early rain (Antitype) and reached from heaven down to the Apostles gathered in the upper room on mount Zion. There will also be a latter rain, the greater outpouring of the Holy Spirit near the end of time (Joel 2:23, Zech 10:1, James 5:7) for the proclamation of the three angels messages (Rev 14).

The Jews do not recognize the outpouring of the Holy Spirit in the second chapter of Acts as a fulfillment of Pentecost/Shavuot, so they are consequently unsure about the true prophetic meaning of the festival, commemorating instead the revelation of the Torah to Moses on Sinai. On Pentecost, two loaves were offered from the firstfruits of the wheat harvest, which followed several weeks after the barley harvest.

These breads are the trophies of those who resurrected and went with Jesus after 50 days to be given to the Father. On that day of Pentecost, to show that the wave sheaf and the bread had been accepted, the Holy Spirit descended on disciples. Anciently, it was fire which would fall and consume the offerings but it's interesting also to notice that the Spirit came as fire and rested on them. Psalms 133 was fulfilled. the anointing from Aaron's head which was now Christ flowed from His head symbolical of heaven to the outskirts of his garments symbolical to earth upon his disciples viz Isaiah 66:1.

As the wave-offering was agitated to and fro, and the heave-offering up and down, some have conceived that this twofold action represented the figure of the cross, on which the great Peace-offering between God and man was offered in the personal sacrifice of our blessed Redeemer. The heave-offering and wave-offering, as two ceremonies in the same oblation, are here distinguished. The wave-offering implies that the victim was moved hither and thither, to the right hand and to the left; the heave-offering was lifted up and down, and this was done several times. In this way the Jews explain these things, and teach the Christians, that by these acts the cross was adumbrated, upon which that Peace-offering of the human race was lifted up which was prefigured by all the ancient victims.

The breast and the shoulder, thus waved and heaved, were by this consecration appointed to be the priests' portion for ever; and this, as Mr. Ainsworth piously remarks, "taught the priests how, with all their heart and all their strength, they should give themselves unto the service of the Lord in his Church." It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he acts here as high priest, consecrates a high priest, and receives the breast and the shoulder, which were the priests' portion! But Moses was an extraordinary messenger, and derived his authority, without the medium of rites or ceremonies, immediately from God himself.

Lastly, the events also marked the transition from the courtyard where sacrifices were offered to the holy place where mediation was carried. Courtyard was earth precisely Calvary and heaven contained Holy Place where Christ ministered till 1844 and moved to Most Holy Place, refer to Heb 8 and 9.

[---GAP OF TIME—Dark Ages---

the 1260 years of

Papal Supremacy

and reign

(Dan 7:25)



FALL FEASTS:

5. Trumpets (Rosh Ha-shanah)

- *Fulfilled in the Millerite Great Second Advent Movement world-wide, from 1833-1843 (10 days/years)--announcing the Heavenly judgment, the Antitypical Yom Kippur which commenced in 1844 at the close of the 2300 years of Daniel 8:14 to cleanse, vindicate, make right, restore God's Heavenly Sanctuary (Heb 9:23).*
- *The 1st day of the 7th month (Ethanim / Tishri)*
- *Lev 23:24, Num 29:1*
- *A convocation / sabbath day. Not called a feast day. No servile work done.*
- *The first day of the Jewish civil year*

This was an announcement to Israel of impending judgment, which occurred on the Day of Atonement, nine days later. The antitype of Trumpets was the worldwide proclamation of the second coming in 1843, during the "Great Awakening" revival, which was based on the 2300 days/years prophecy in Dan 8:14, which began in 457 B.C. and ended in 1844. This was mistakenly interpreted, by William Miller and others, to predict the time of the second coming and end of the world in 1844, when in fact it was the cleansing of the heavenly sanctuary and the beginning of the pre-advent investigative judgment.

6. Day of Atonement (Yom Kippur)

- *Presently being fulfilled since 1844----the Antitypical Day of Atonement, or Antitypical Yom Kippur. This is the year when Christ moved from the Holy Place (First Apartment) of the Heavenly Sanctuary, to the Most Holy Place (Second Apartment) of the Heavenly Sanctuary, as He went in and came before the Ancient of Days, when the judgment was set, and books were opened and the cleansing and restoration of the sanctuary began--the last and final phase of Christ's ministration in heaven before the Second Advent. See Dan. 7:9,10,13,14; 8:14.*
- *The 10th day of the 7th month (Ethanim / Tishri)*
- *Lev 23:27, Num 29:7, Lev 16*
- *A convocation / sabbath day. No work to be done.*
- *Not called a feast day, but a day to "afflict your soul" which involved fasting that day (Joel 1:14-15, Acts 27:9).*

This was the holiest day of the year and signified a cleansing of sins and reconciliation with God (Judgment day). The people were to afflict their souls and fast. On this day only the High Priest entered the Holy of Holies to atone for the sins of the people (Lev 16). This was a shadow or type of Jesus carrying out his role as our High Priest (Heb 9) and entering the Holy of Holies in the heavenly sanctuary when he began the investigative judgment at the end of the 2300 days / years of Dan 8:14 on October 22, 1844. This was the beginning of the antitype or fulfillment of the Day of Atonement, which is still underway in heaven today. This judgment begins with the righteous dead and will end with the righteous living. At the end of this period of judgment, probation for humanity will have closed, and the 7 plagues of God will then fall on the wicked. Soon after will be the second coming, to gather the righteous to join the kingdom of God in heaven for 1000 years.

7. Feast of Tabernacles (Sukkoth) - An eight day feast of ingathering

- *Home-coming at the Second Advent—and the Millennium--we will literally keep this feast when we get to heaven with Christ.*
- *The first day was the 15th day of the 7th month (Ethanim / Tishri)*
- *Exo 34:22, Lev 23:34-36, 39-43, Num 29:12*
- *A convocation / sabbath day. No servile work done.*
- *Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14,17, Exo 34:22, Deut 16:16).*
- *Fruit Harvest - Firstfruits presented to the Lord (Exo 23:19, 14:1-5)*

For seven days all Israel moved out of their homes and lived in temporary shelters called "Sukkah" as a reminder of their wanderings in the desert for forty years. The branches cut from palm (Rev. 7:9), willow and other trees were to be waved in celebration to the Lord during the first seven days of the feast (Lev 23:40).

This final feast of the year is a celebration of ingathering at the end of the harvest (Exo 23:16) and is a time of rejoicing and fellowship. It symbolizes the gathering or harvest of God's people, who leave earth for the week long marriage supper of the Lamb, to be celebrated at the Father's house in heaven after the second coming of Jesus (Rev. 19:7-9). This begins the millennium, where the saints will dwell temporarily until the earth is made new, after the judgment of the wicked (Rev. 20).

This festival, which was instituted in grateful commemoration of the Israelites having securely dwelt in booths or tabernacles in the wilderness, was the third of the three great annual festivals, and, like the other two that's the Passover and Pentecost, it lasted a week. It began on the fifteenth day of the month of Tisri, corresponding to the end of our September and beginning of October, which was observed as a Sabbath; and it could be celebrated only at the place of the sanctuary, offerings being made on the altar every day of its continuance. The Jews were commanded during the whole period of the festival to dwell in booths, which were erected on the flat roofs of houses, in the streets or fields; and the trees made use of are by some stated to be the citron, the palm, the myrtle, and the willow, while others maintain the people were allowed to take any trees they could obtain that were distinguished for verdure and fragrance. While the solid branches were reserved for the construction of the booths, the lighter branches were carried by men, who marched in triumphal procession, singing psalms and crying "Hosanna!" which signifies, "Save, we beseech thee!" (Ps 118:15, 25, 26). It was a season of great rejoicing. But the ceremony of drawing water from the pool, which was done on the last day, seems to have been the introduction of a later period (John 7:37). That last day was the eighth, and, on account of the scene at Siloam, was called "the great day of the feast." The feast of ingathering, when the vintage was over, was celebrated also on that day [Ex 23:16; 34:22], and, as the conclusion of one of the great festivals, it was kept as a Sabbath.

John 7:37-39: The last day, that great day of the feast--the eighth (Le 23:39). It was a Sabbath, the last feast day of the year, and distinguished by very remarkable ceremonies. "The generally joyous character of this feast broke out on this day into loud jubilation, particularly at the solemn moment when the priest, as was done on every day of this festival, brought forth, in golden vessels, water from the stream of Siloah, which flowed under the temple-mountain, and solemnly poured it upon the altar. Then the words of Isa 12:3 were sung, With joy shall ye draw water out of the wells of Salvation, and thus the symbolical reference of this act, intimated in John 7:39, was expressed". So ecstatic was the joy with which this ceremony was performed--accompanied with sound of trumpets--that it used to be said, "Whoever had not witnessed it had never seen rejoicing at all" [DR. LIGHTFOOT].

***SIGNIFICANCE
OF
CAMP-MEETING***



Desire of Ages Chap. 49 - At the Feast of Tabernacles

Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion. {DA 447.1} The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press. {DA 447.2} The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. {DA 448.1}

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. {DA 448.2}

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. {DA 448.3}

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. {DA 448.4}

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." Psalm 122:2. {DA 448.5}

He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3. {DA 449.1}

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Nehemiah 8

During this feast many sacrifices were offered. On the first day, besides the ordinary sacrifices, they offered, as a burnt-offering, thirteen calves, two rams, and fourteen lambs with the offerings of flour and the libations of wine that were to accompany them. They offered also a goat for a sin-offering. On all the succeeding days they offered the same sacrifices, only abating one of the calves each day, so that when the seventh day came, they had but seven calves to offer. On the eighth day, which was kept with greater solemnity than the rest, they offered but one calf, one ram, and seven lambs, for a burnt-offering, and one goat for a sin-offering, with the usual offerings and libations. On this day, they also offered in the temple the first fruits of their latter crops, or of those things which come latest to maturity. During the feast, the 113th, 114th, 115th, 116th, 117th, 118th, and 119th Psalms were sung. Leo of Modena says that, though Moses appointed but eight days, yet custom and the devotion of the people have added a ninth to it, which is called the joy of the law, because that on it they complete the reading of the Pentateuch. See Calmet's Com. and Dict., and father Lamy.

Isaiah 66:22, 23

That the public worship of God in religious assemblies shall be carefully and constantly attended upon by all that are thus brought as an offering to the Lord, Isa 66:23. This is described in expressions suited to the Old-Testament dispensation, to show that though the ceremonial law should be abolished, and the temple service should come to an end, yet God should be still as regularly, constantly, and acceptably worshipped as ever. Heretofore only Jews went up to appear before God, and they were bound to attend only three times a year, and the males only; but now all flesh, Gentiles as well as Jews, women as well as men, shall come and worship before God, in his presence, though not in his temple at Jerusalem, but in "New Jerusalem", which shall be to them as the tabernacle of meeting was to the Jews. And they shall have the benefit of these holy convocations frequently, every new moon and every sabbath, not, as formerly, at the three annual feasts only. The new moons and the sabbaths are mentioned because, under the law, though the yearly feasts were to be celebrated at Jerusalem, yet the new moons and the sabbaths were religiously observed all the country over, in the schools of the prophets first and afterwards in the synagogues (2Ki 4:23; Am 8:5; Ac 15:21), according to the model of which Christian assemblies seem to be formed. Where the Lord's day is weekly sanctified, and the Lord's supper monthly celebrated, and both are duly attended on, there this promise is fulfilled. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD." (Isaiah 66:23). We know what it means because it is translated to month after month. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Revelation 22:2). We are told we apart from gathering every weekly Sabbath we shall have access the tree of life moon after moon that is month after month to take its fruit.

About Destruction: They are men that have transgressed against God, not only broken his laws, but broken covenant with him, and thought themselves able to contend with him. It may be meant especially of the unbelieving Jews that rejected the gospel of Christ.

What their misery is? Our Saviour applies it to the everlasting misery and torment of impenitent sinners in the future state, where their worm dies not, and their fire is not quenched (Mr 9:44); for the soul, whose conscience is its constant tormentor, is immortal, and God, whose wrath is its constant terror, is eternal in the sense that they will never live again.

What notice shall be taken of it? Those that worship God shall go forth and look upon them, to affect their own hearts with the love of their Redeemer, when they see what misery they are redeemed from. As it will aggravate the miseries of the damned to see others in the kingdom of heaven and themselves thrust out (Lu 13:28), so it will illustrate the joys and glories of the blessed to see what becomes of those that died in their transgression, and it will elevate their praises to think that they were themselves as brands plucked out of that burning. To the honour of that free grace which thus distinguished them let the redeemed of the Lord with all humility, and not without a holy trembling, sing their triumphant songs. Notice Mal 4:1-3:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.”

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them he complied with their notions. This should not even give us a doubt of consistency with the view of the New earth and Heaven when we are dealing with redefining Isaiah 66 from Ancient Israel to Spiritual Israel

Zechariah 14:16, 19-20

Shall even go up from year to year] The Jews had three grand original festivals, which characterized different epochs in their history, viz.:-

The feast of the passover, in commemoration of their departure from Egypt.

The feast of pentecost, in commemoration of the giving of the law upon Mount Sinai.

The feast of tabernacles, in commemoration of their wandering forty years in the wilderness.

This last feast is very properly brought in here to point out the final restoration of the Christians, and their establishment in the light and liberty of the Gospel of Christ, after their long wandering upon the sinful planet of earth.

Verse 19:

“This shall be the punishment-of all nations that come not up] God will have his public worship established under the New and Earth and New Heavens never to be corrupted again or His children to be scattered again Nahum 1:9, and those who will have not taken the chance of the Gospel of Christ but abused the chances of mercy extended upon them to be part of this Kingdom will utterly be destroyed. No Canaanite viz no unclean or ungodly person (Isa 35:8; 52:1; Joe 3:17). Compare as to the final state subsequent to the millennium, Re 21:27; 22:15. If a man would have the beginnings of heaven, it must be by absolute consecration of everything to God on earth. Let his life be a liturgy, a holy service of acted worship”.

Verse 19, 20:

“Upon the bells of the horses] They appear, formerly, to have had bells on horses, camels, &c., as we have now, to amuse the animals, and encourage them in their work so no one in heaven will have any complain to appear before the Lord. The same as was on the miter of the high priest (Ex 28:36). This implies that all things, even the most common, shall be sacred to Jehovah, and not merely the things which under the law had peculiar sanctity attached to them. The "bells" were metal plates hanging from the necks of horses and camels as ornaments, which tinkled (as the Hebrew root means) by striking against each other. As the Gospel is a holy system, preaching holiness and producing holiness in those who believe, so all without, as well as within, shall bear this impress; and even a man's labour shall be begun and continued, and ended in the Lord; yea, and the animals he uses, and the instruments he works with, shall be all consecrated to God through Christ. No impure thing shall be in heaven, I John 3:1, 2. The priesthood of Christ will be explained more fully both by the Mosaic types and by the New Testament then the Song of Solomon, now obscure, will be understood, for the marriage feast of the Lamb will be celebrated in heaven (Re 19:1-21), and on earth it will be a Solomonic period, peaceful, glorious, and nuptial. There will be no king but a prince; the sabbatic period of the judges will return, but not with the Old Testament, but New Testament glory (Isa 1:26; Eze 45:1-25)”.

Why the Feast of Tabernacles and not the others! The other two great yearly feasts, Passover and Pentecost, are not specified, because, their antitypes having come, the types are done away with. But the feast of tabernacles will be commemorative in all ages as I have pointed earlier. It was kept on their return from the Babylonian dispersion (Ne 8:14-17). It was the feast on which Jesus made His triumphal entry into Jerusalem (Mt 21:8); a pledge of His return to His capital to reign (compare Le 23:34, 39, 40, 42 ;). A feast of peculiar joy (Ps 118:15; Ho 12:9): The feast on which Jesus gave the invitation to the living waters of salvation ("Hosanna," save us now, was the cry, Mt 21:9; compare Ps 118:25,26) (John 7:2,37). To the ransomed, too, it will be significant of perfected salvation after past wanderings in a moral wilderness, as it originally commemorated the ingathering of the harvest. The seedtime of tears shall then have issued in the harvest of joy. "All the nations" could not possibly in person go up to the feast, but the redeemed, they may do so without any difficulty: margin Isaiah 40:28-31.

I have been shown that some of our camp meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life and far more susceptible to the influence of the Holy Spirit. {5T 162.2}

Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things; and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. {5T 163.1}

While preparing for the meeting each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish--all envyings, all jealousies, all suspicions, all faultfindings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." {5T 163.2}

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to His service. Do not carry this undone work to the camp meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

{5T 163.3}

I have seen the condition of the people professing the truth. The words of the prophet Ezekiel are applicable to them at this time: "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols." {5T 164.1}

If we love the things of the world and have pleasure in unrighteousness or fellowship with the unfruitful works of darkness we have put the stumbling block of our iniquity before our face and have set up idols in our heart. And unless by determined effort we put them away we shall never be acknowledged as the sons and daughters of God. {5T 164.2}

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see His power displayed when the individual work of preparation for that time is neglected? {5T 164.3}

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,--all differences that may have existed among themselves or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy. It will be to your soul even as the gate of heaven. {5T 164.4}

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp and carry darkness wherever you go. {5T 165.1}

I have been shown that for want of this preparation these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers, --those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,--but there are but few earnest laborers for God. These sharp, self-important speakers profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith. {5T 165.2}

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare Thy people, Lord, and give not Thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children. {5T 165.3}

I saw what these yearly gatherings might be, and what they should be--meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world. {5T 166.1}

In the early church Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of His word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light. {5T 166.2}

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; He has not closed the windows of heaven. We have separated ourselves from Him. We need to fix the eye of faith upon the cross and believe that Jesus is our strength, our salvation. {5T 166.3}

As we see so little burden of the work resting upon ministers and people, we inquire: When the Lord comes, shall He find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon His merits. {5T 167.1}

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart and more thorough preparation to enter into the spirit and labor of our camp meetings, that they may receive the greatest possible benefit from these meetings. These yearly gatherings may be seasons of special blessing or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself. {5T 167.2}

MANUSCRIPT RELEASES VOL. 8

MR No. 633 - Food in Campmeetings

Let not food or confectionery be brought upon our campground that will counterwork the light given our people on health reform. Let us not gloss over the temptation to indulge appetite, by saying that the money received from the sale of such things is to be used to meet the expenses of a good work. Where is your discernment? All such temptation to self-indulgence should be firmly resisted. Let us not persuade ourselves to do that which is unprofitable to the individual under the pretext that good will come of it. Let us individually learn what it means to be self-denying, yet healthful, active missionaries. . . . {8MR 374.1}

In the matter of cooking, if the meals are taken at the dining tent, no preparation of food will be necessary. When families board themselves, far too much cooking is often done. Some have never attended a campmeeting, and do not know what preparations are required. Others are liberal minded, and want everything done on a bountiful scale. The food which they provide includes the rich pies and cakes, with other articles that cannot be eaten without positive injury. {8MR 374.2}

It is not wise to make such great preparation. The task they take upon themselves is so heavy that these sisters come to the meeting thoroughly wearied in body and mind; and those for whom the work is done are not benefited. The stomach is overburdened with food which is not as plain and simple as that eaten at home, where a far greater amount of exercise is taken. As a result of overwork and bad food, much of the benefit of the meeting is lost. A lethargy takes possession of the mind, and it is difficult to appreciate eternal things. The meeting closes, and there is a feeling of disappointment that no more of the Spirit of God has been enjoyed. {8MR 374.3}

Nothing in the line of food should be taken to campmeeting but the most wholesome articles, cooked in a simple manner. Plenty of good bread with other necessary food, may be provided without overtaxing the strength. And all, both those who cook and those who eat, will enjoy better health, be better able to appreciate the words of life, and more susceptible to the influence of the Holy Spirit. {8MR 375.1}

My sisters, let the preparation for eating and dressing be a secondary matter; but let deep heart-searching commence at home. The great burden of the thoughts should be, How is it with my soul? When such thoughts occupy the mind there will be such a longing for spiritual food--something that will impart spiritual strength--that no one will complain if the diet is simple. Pray often, and, like Jacob, be importunate. At home is the place to find Jesus; then take Him to the meeting, and the hours you spend there will be precious. But how can you expect to realize the presence of the Lord, and to see His power displayed, when the individual work of preparation has been neglected? {8MR 375.2}

The arrangements for the dining tent are very important; for on the cooking and serving of the food, the health of the campers very largely depends. Those who have the responsibility of this department should be good cooks, who can be depended upon to do painstaking, skillful work. But on many occasions, this has been overdone. Great care and thought have been given to the cooking, and the table has been supplied, not only with plenty of plain, substantial food, but with meat, pies, cake, and a variety of other luxuries. In this way precious time has been given to needless labor, merely for the gratification of appetite; and the faithful workers have had the privilege of attending but few of the meetings. {8MR 375.3}

This is unnecessary. The cooking may be so planned as to give the workers more advantages of the meeting than they have usually enjoyed, and on the Sabbath, in particular, their duties should be made as light as possible. We should have sympathy for those who are confined to the hot kitchen, engaged in the preparation of food, and should be willing to deny ourselves unnecessary luxuries for their sake. {8MR 376.1}

A few simple articles of food, cooked with care and skill, would supply all the real wants of the system. No greater luxuries are required than good, wheaten-meal bread, gems, and rolls, with a simple dessert, and the vegetables and fruits which are so abundant in most countries. These articles should be provided in sufficient quantity and of good quality, and when well cooked they will afford a good, wholesome, nourishing diet. {8MR 376.2}

No one should be compelled to eat flesh meats because nothing better is provided to supply their place. Meat is not essential to health or strength; had it been, it would have been included in the bill of fare of Adam and Eve before the fall. The money that is sometimes expended in buying meat would purchase a good variety of fruits, vegetables, and grains, and these contain all the elements of nutrition. . . . {8MR 376.3}

All needful preparation [for Sabbath meals at campmeeting] should be made beforehand. On Sabbath morning, if the weather is cool, let hot gruel, or something equally simple, be provided, and for dinner some kind of food may be warmed. Further than this all cooking should be avoided as a violation of the Sabbath. {8MR 376.4}

If all will exercise judgment and reasonable care in regard to clothing and diet, the blessings of the meeting may be enjoyed in health and comfort. The clothing should be varied according to the weather. During sudden changes, and the chill of morning and evening, warmer garments and additional wraps are essential to health. The feet, in particular, should be well protected. Whatever the weather, they need to be kept warm and dry. {8MR 377.1}

In eating, errors in the quantity as well as the quality of food should be avoided. Eating too much of even a simple diet will injure the health, as will also irregular eating, and eating between meals. All these abuses of the stomach cloud the mind and blunt the conscience. {8MR 377.2}

If right habits are ever observed, they certainly should be at these large and important meetings. Here, if anywhere, we want our minds clear and active. We should honor God at all times and in all places; but it seems doubly important at these meetings, where we assemble to worship Him, and to gain a better knowledge of His will. {8MR 377.3}

One reason why we do not enjoy more of the blessing of the Lord, is that we do not heed the light He has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to unnecessary table luxuries and pride of dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we should receive a greater measure of spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests. {8MR 377.4}

Let all who possibly can, attend these yearly gatherings. Return unto the Lord, gather up the rays of light that have been neglected, comply with the conditions laid down in the Word of God, and then by faith claim the promises. Jesus will be present; and He will give you blessings which all the treasures you possess, be they ever so valuable, would not be rich enough to buy. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are of inestimable value; in comparison with these the riches, and pleasures, and glories of this world, sink into insignificance.--Ms 8, 1882, pp. 3-9. ("Campmeeting Hygiene," May 5, 1882.)

Released June 21, 1978. {8MR 378.1}

The 7th day of the Feast of Tabernacles, Festival of Willows (Hoshana Rabbah)

21st day of the seventh month

Considered by Jewish custom to be the final day of judgment. A ritual of beating willow branches on the ground is practiced, which is thought to symbolize the casting away of sin.

The 8th day of the Feast of Tabernacles (Shemini Atzeret)

22nd day of the seventh month.

Lev 23:36,39, Num 29:35

A convocation / sabbath day. No servile work done

The final day of Tabernacles was also a sabbath, a day of solemn assembly. At this time of year the former or early rains fell (late October / November), when the fields were plowed and sown. This is the final cleansing of the earth to start new earth and new heavens.

Spring Festivals					Fall Festivals			
The First Coming					The Second Coming			
The Outer Court				The Holy Place	The Most Holy			
Passover	Unleaven Bread			Pentecost	Trumpets	Atonement	Tabernacles	
14th Day 1st Month (Nisan)	A Week Long Festival 15th to 21st Day 1st Month (Nisan)			50 days from 15 Nisan (6 Sivan)	1st day 7th Month (Tishri)	10th Day 7th Month (Tishri)	An Eight Day Festival 15th to 22nd Day 7th Month (Tishri)	
Erev Pesah	Pesah 1st Day of Festival	Omer Firstfruits	Yom Tov 7th Day of Festival	Shavuot Feast of Weeks or Firstfruits	Rosh Ha-shanah	Yom Kippur	Sukkoth 1st Day of Festival	Shemi ni Atzere t 8th Day of Festiv al
	15th Day 1st Month (Nisan)	16th Day 1st Month (Nisan)	21st Day 1st Month (Nisan)				15th Day 7th Month (Tishri)	22nd Day 7th Month (Tishri)
	A sabbath	Not a sabbath	A sabbath	A sabbath	A sabbath	A sabbath	A sabbath	A sabba th
Crucifixion		Resurrection		Outpouring Of Holy Spirit	Warning	Pre-Advent Judgment	Second Coming Ingathering	
	In Jerusalem			In Jerusalem			In Jerusalem	
	Barley Harvest			Wheat Harvest			Fruit Harvest	
	Latter Rains						Early Rains	

We have meats and drink offerings that used to accompany these feasts, they don't apply because the feasts themselves don't exist. But the clean and unclean animals are still prohibited until this day because they appear under Health Laws. Take an example of the swine meat Isaiah 66:17. The Moral Law (Ten Commandments including the Seventh Day Sabbath) was not accompanied by any drink offering and it was not written by Moses as indicated in Colossians 2:14-17 but by the finger of God Himself Exodus 31:18, Deut 4:13. The Seventh Day Sabbath existed before the children of Israel of Jews Gen 2:2-3 and it will exist even in heaven Isaiah 66:22-23. Meaning Paul did not tell people to start eating unclean animals that will be against God.

MANY people often confuse Moses Law with God's Ten Commandment Law, but they are very different. Moses' law was the temporary, ceremonial law of the Old Testament. It regulated the priesthood, sacrifices, rituals, meat and drink offerings, etc., all of which foreshadowed the cross. This law was added "till the seed should come," and that seed was Christ (Galatians 3:16, 19). The ritual and ceremony of Moses' law pointed forward to Christ's sacrifice. When He died, this law came to an end, but the Ten Commandments (God's law) "stand fast for ever and ever." Psalm 111:7, 8.

There are two laws that are made crystal clear in the following verses below. Daniel 9:10 is talking about God's law and verse 11 is talking about Moses' law:

Daniel 9:10, 11

"Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets."

"Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him."

Please note that God's law also called the 10 Commandments has existed at least as long as sin has existed. The Bible says, "Where no law is, there is no transgression [or sin]." Romans 4:15. So God's Ten Commandment law existed from the beginning. Men broke that law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4 Because of sin (or breaking God's law), Moses law was given (or "added" Galatians 3:16, 19) till Christ should come and die. Two separate laws involved: God's law or 10 Commandments and Moses law.

CONCLUSION

The Hebrew Sanctuary features so prominently in the book of Revelation that you MUST understand the symbology of the Sanctuary and the yearly Sabbaths to really understand what John is trying to relate in Revelation. The Sanctuary is presented in Revelation as follows-

- *The Golden Candlestick - Rev 1:12, 4:5*
- *The Table of Showbread - Rev 4:2-5*
- *Pre-Advent Investigative judgment begins, Rev 4 - 6,*
- *The Brazen Altar of Burnt Offerings - Rev 6:9*
- *The Golden Altar of Incense - Rev 8:3-5, 9:13*
- *The Ark of the Testimony of God - Rev 11:19*
- *The Temple closed to all men, Pre-Advent Investigative Judgment ended - Rev 15:8, 22:11*
- *Second Coming - Rev 19:11-16, Rev 22:12*
- *The Millennium - Rev. 20:1-3, Saints judge the wicked - Rev 20:4*
- *Great White Throne Executive Judgment of the wicked - Rev 20:11-13*

This shows a progressive sequence in Revelation detailing the judgment, with the close of probation found in Rev 15:8, the conclusion of the mediation of the High Priest (Jesus Christ) on the behalf of the people of God. The entire Hebrew Sanctuary and it's related Sabbaths illustrated God's plan of salvation for all of mankind in a graphic way to reveal Jesus Christ as Savior and Redeemer.