

THE FEASTS OF ISRAEL

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In this article we want to consider the subject of the feasts of Israel. When we look into the Scriptures we find that each new move of God has its own distinct character, or a particular theme or truth. In studying the feasts of Israel we can understand better these principles of revival. We can learn more about not only how God has worked in past revivals, but we can also see what He will shortly bring to pass in these last days.

In Exodus 34 verse 23 the Lord commanded to His people, *"Three times in the year all your men shall appear before the Lord."* This was in the first, third, and seventh month of their religious calendar. At these times they celebrated the three groups of feasts that we will call by their main titles of Passover, Pentecost, and Tabernacles.

INTERPRETING THE FEASTS

These three groups of feasts that were celebrated every year by the Israelites have several fulfillments that are important for us. First, they can be viewed dispensationally in terms of their prophetic fulfillment in world history. The feasts of Israel also have a spiritual fulfillment in the life of each Christian who is going on towards maturity. And thirdly, these feasts have a spiritual fulfillment in the Church. Let us now consider an overview of these interpretations.

Dispensationally, we can study how these three feasts represent three ages of world history. The first feast of Passover started the Age of the Law, which lasted from Moses to Christ. The second feast of Pentecost started the Church Age with the descent of the Holy Spirit on the day of Pentecost in Acts 2. This age will continue until the Second Coming of Christ. The third feast of Tabernacles will govern the Millennial Age, when Jesus Christ returns to rule the world for 1,000 years.

The feasts of Israel also have an application in the spiritual development of each Christian. Passover speaks of salvation, as the Israelites were saved by the blood of the Passover lamb. Pentecost speaks of the baptism of the Holy Spirit. The feast of Tabernacles speaks of revival and of full spiritual maturity, as we shall later study in further detail.

In the development of the Church we can also see a fulfillment of all three of these feasts. For while the former Age of the Law was governed by the Feast of Passover, this was also the foundation which the Church was built upon. And while the present Church Age is governed by the Feast of Pentecost, there is also a transition beginning to take place to prepare us for the soon coming Millennium. There will be the final outpouring of the Spirit in these last days, which will prepare the Church for the Second Coming of Christ and the Millennial Age. This revival is typified by the Feast of Tabernacles.

We will now study these feasts in more detail, to gain an understanding of these things we have mentioned.

1. THE FEAST OF PASSOVER

The first Passover recorded in Exodus 12 was when the Israelites were delivered from slavery and death in Egypt through the shedding of the blood of the lamb. This speaks of the spiritual experience of our receiving Christ, the Lamb of God, as our personal Savior when we are delivered from the slavery of sin. The apostle Paul wrote of this in 1 Corinthians 5:7 when he declared, *"Christ, our Passover, was sacrificed for us."*

When this first Passover was celebrated, the Lord changed their calendar year to make the feast a new beginning. We read in Exodus 12:2, *"This month shall be to you the beginning of months; it shall be the first month of the year to you."* We also experience a new beginning at salvation when we are born again. *"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new"* (2 Cor.5:17).

We go on to read in Exodus 12:3-5 about how the Israelites were to take an unblemished lamb for each household on the tenth day of the month. Christ our lamb was unblemished by sin. Verse 6 goes on to say *"and you shall keep it until the fourteenth day of the same month."* The purpose of their keeping the lamb for these

four days was to inspect it, to make sure it had no blemish. Christ was inspected by four people before His death- Ananias, Caiaphas, Herod, and Pilate. They all found no wrong in Him. Likewise, we are inspected by four groups- the world, the Church, Satan, and Christ.

The Israelites were then commanded to kill and eat the lamb. In the New Testament, we are commanded to eat (or partake) of Christ in John 6:53-*"Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you."* This is not a literal but a spiritual command for us to fulfill. Christ went on in verse 63 to say, *"...the flesh profits nothing, the words that I have spoken to you are spirit and life."* We do not literally eat Christ's flesh and drink His blood when we partake of communion. The bread and drink are only emblems which represent His body and blood. We spiritually partake of His flesh when we feed upon His Word, because Christ is the Word made flesh, Jn.1:14. Life and spirit are in the blood (Lev.17:14), so we spiritually drink His blood as we partake of His life and His Spirit.

In Exodus 12:8 we read, *"...and they shall eat it with unleavened bread."* Leaven is a symbol of sin, hypocrisy, and false doctrine (study 1 Cor.5:6-8 and Mt.16:11-12). Exodus 12:15 goes on to say, *"you shall put leaven out of your houses."* For us, this can include our removing wrong magazines, books, pictures, statues, and T.V. programs from our house. David said, *"I will walk within my house with a perfect heart. I will set no wicked thing before my eyes"* (Ps.101:2-3). Be careful what you allow in your house, because some of these things can bring in evil spirits.

Then we are told in Exodus 12:11 that the Israelites were to eat the lamb, *"with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste."* This showed that the Passover was the start of their journey out of Egypt towards the Promised Land. We therefore understand that when we accept Christ as our Savior, we begin a spiritual journey and are headed for a destination. We are to press on in our walk with God from our conversion towards our destination *"unto a perfect man, unto the measure of the stature of the fullness of Christ"* (Eph.4:13).

"And the blood shall be a sign for you on the houses where you live; and when I see the blood, I will pass over you" (Ex.12:13). The protection of the Israelites was the blood of the Passover lamb. We must always remember that the blood of Christ is our protection. We should speak much about the blood. It is the blood that can save and protect us.

PASSOVER AND THE REVIVALS OF THE OLD TESTAMENT AGE

The revival that began with the first feast of Passover in Exodus chapter 12 delivered the Israelites from Egypt. The power of this revival founded the nation of Israel. Generally speaking, the revivals that continued to occur in the Old Testament times of the Age of the Law were all associated with the celebration of the Passover. After Moses, we read of how Joshua crossed the Jordan to enter the Promised Land at the Feast of Passover (Josh.5:10). Hezekiah and Josiah had their great revivals at the Feast of Passover (2 Chron.30:1, 2 Kings 23:21-22). During the restoration, Ezra celebrated the Passover (Ezra 6:19). Down throughout the Old Testament times the Lord sent revivals based on the feast of Passover. The end of that age was then fulfilled by Christ when He died as the Lamb of God upon a cross at the time of the Feast of Passover.

2. THE FEAST OF PENTECOST

As we move on in our study, we can see how the Feast of Pentecost then took place in the third month of the Jewish religious calendar. It was first celebrated after the Israelites left Egypt, when they came to Mount Sinai (Ex.19:1-2). At Mount Sinai the presence of God came down with fire, and they heard the voice of God, had divine provision, miracles, healing, and many other blessings. This feast speaks of the baptism of the Holy Spirit, which was first experienced by the early Church on the day of Pentecost in Acts chapter 2. The same experiences that the Israelites had at Mount Sinai are now available through the baptism of the Holy Spirit. I can remember when I was first baptized in the Holy Spirit in the hills of Southern England. Not only did I speak in tongues, but that night I could not touch my body because it was burning with the fire of God. They understood about this in the New Testament when they spoke about the baptism of the Holy Spirit with fire.

The significance of Pentecost and the baptism of the Holy Spirit is further shown to us by the meaning of the name *"Pentecost"*. This name comes from the Greek word for *"fifty"*. It was named this because it was

celebrated fifty days after the Feast of Passover. We can also see that 50 is the number of Jubilee which speaks of liberty, deliverance, and restoration in Leviticus 25. These are also some of the results of the baptism of the Holy Spirit.

In Leviticus 23:16-17 we read that on the day of Pentecost the Israelites made an offering to the Lord of loaves of bread that were baked with leaven. Remember, leaven speaks of sin and wrong doctrine. This shows us that the baptism of the Holy Spirit is not only reserved for those who are pure and holy. The Corinthian church was a very charismatic church, but it was far from being a holy church. The baptism of the Holy Spirit is not given exclusively to those who are holy, but it is given to believers who seek for the Holy Spirit to help lead them on *towards* holiness.

We need to understand this so that we can comprehend the mixture that is in many Pentecostal and Charismatic churches. The power of God can be there; but sin, wrong doctrine, false worship, and many other things can be there also. Moses met with God while the Lord revealed His mighty power on Mount Sinai; but at the same time the Israelites down below were worshipping the golden calf and were committing sin. In a similar way there is idolatry, a mixture of worship, and a mixture of spirits in some Pentecostal churches today.

I was in a church years ago in Switzerland. During the service, God opened my eyes. I saw that on one side of the platform there was an angel of the Lord, but on the other side of the platform there was a fallen angel. At certain times the holy angel would step up to the pulpit and minister through the person who was then leading the service. But at other times the angel would have to step back, and the fallen angel would step up to direct the service through the leader at the pulpit. Why? Because the people were not whole hearted in following God, and there was sin in the church. I have since seen this happen at different churches not only during the preaching, but also during worship services. As leaders, we must understand how these things can happen.

PENTECOST AND THE REVIVALS OF THE NEW TESTAMENT AGE

When we come into the New Testament Church Age, we find that revivals are centered around the Feast of Pentecost. From the beginning of the Church on the day of Pentecost, it has been the baptism of the Holy Spirit and the power of God that has caused the work of God to prosper. The revivals in Jerusalem (Acts 2-4), Samaria (Acts 8), the house of Cornelius (Acts 10), and the continuing revivals of the book of Acts were all based on the baptism and the miracle working power of the Holy Spirit.

In Church history, the Early Church was overshadowed by the Pentecostal power of the Holy Spirit for several centuries. However, when Emperor Constantine made Christianity the state religion of the Roman Empire, the spiritual power of the Church started to be replaced with ecclesiastical power and false doctrine. Eventually this became corrupted into the Roman Pope trying to rule over kings and nations. Religious and secular historians alike call this the dreaded Dark Ages of about 500 to 1500 A.D. But God in His mercy continued to grant revivals to different groups and nations through the centuries, and in our days He has been restoring to many Christian denominations the power of the Pentecostal message through the recent Charismatic Renewal.

At the beginning of the Charismatic Movement the Lord gave me a vision. I saw the Jordan River during harvest time when it overflows all of its banks. It stretches out to become very wide, and it brings life to the desert areas wherever it flows. In this vision the Lord said that He was causing the Charismatic Movement to be like the Jordan when it floods. The Charismatic blessing overflowed from the narrow channel of the Pentecostal churches to bring new life and revival to many denominations. But then in this vision I saw that the waters of the river were going to go down and return to their usual channel. I saw that here and there pools of water would remain for a season; but they would become muddy, polluted, and would dry up. The Lord showed me that the churches and people who were touched by the Charismatic Renewal would not all be able to stay in their former places. The blessing that would flow there for a season would not remain, as many of these groups would again become isolated, stagnant, and dry. The purpose for the flooding of the river was to bring the people from the distant places back into the mainstream of what God is continuing to do in these last days.

We have seen how the Feast of Passover represents the experience of salvation. Then after salvation we need to go on in our spiritual growth to receive the baptism of the Holy Spirit. Yet many people think that if they have received the Holy Spirit, they have then arrived at spiritual maturity. Actually, the Pentecostal

experience is only a launching pad into what God has for us. As Hebrews 6:1 tells us, *"let us go on to perfection, not laying again the foundation...of the doctrine of baptisms."* The baptism of the Holy Spirit is only to be one of the foundations in our spiritual life. We must continue to build upon our foundations if we want to prepare for full maturity. Let us go on!

3. TABERNACLES AND THE FEASTS OF THE SEVENTH MONTH

The third group of feasts took place in the seventh month of the religious calendar of Israel. Through the hot and dry summer months there had been no new feast in Israel, although there had been the continual harvesting of the crops. This speaks to us of the long and dry centuries of the Church Age. Although God did not lead the spiritual experience of the Church beyond the Feast of Pentecost (or the baptism of the Holy Spirit) yet the Church has seen continual harvests and church growth since its beginning.

Leviticus 23:23-43 tells us that in the seventh month there was then a group of new feasts. It is composed of three feasts called the Feast of Trumpets, the Day of Atonement, and finally the Feast of Tabernacles. This group of feasts is generally called by the name of the last and longest feast, the Feast of Tabernacles.

3a. THE FEAST OF TRUMPETS

Leviticus 23:24 tells us that on the first day of the seventh month the children of Israel were to have a feast called *"a memorial of blowing of trumpets."* To find the significance of the blowing of these trumpets we must study the book of Numbers, chapter 10. The silver trumpets that Moses made were for several purposes. The first reason is shown to us in verse 1 where the Lord said, *"you shall use them for calling the assembly."* When the trumpets were blown, all the nation of Israel was to gather together at the tabernacle to await further instructions from the Lord. We have seen this Feast of Trumpets fulfilled dispensationally in world history in our own times. This occurred when the Israelites assembled together again from around the world to reform their nation in 1948.

The second reason for the blowing of the trumpets that is shown to us in Leviticus 10:1 was *"for directing the movement of the camps."* In world history the Lord is moving on with His plans, and to accomplish them He has been directing the movement of the Israelites to return to the Holy Land. This restoration of their nation is part of the Lord's preparations for the soon coming Millennium, when Christ shall rule the world for 1000 years from Jerusalem.

Leviticus 10:9 tells us that a third reason for the blowing of the trumpets was to sound the alarm for war. This has certainly been the experience of the nation of Israel since their restoration in 1948, as they have been in continual conflict with their Arab neighbors and with the Palestinians, who were known in Bible days as the Philistines.

While this helps show us the dispensational fulfillment of the Feast of Trumpets in our time, natural Israel is a type or a sign of what God is doing in spiritual Israel, the Church (1 Cor.15:46). When Israel became a nation in 1948 the Lord also began to move afresh in revival power that raised up great evangelists and prophetic ministries. The Feast of Trumpets is now continuing to be spiritually fulfilled as God's messengers go throughout the worldwide Church, blowing the trumpet by declaring the prophetic word of the Lord. It is to gather the people to hear from God afresh. It is to direct us to move on. This is what God is saying throughout the world today. He wants His Church to move on. The Lord wants His Church to leave the elementary doctrines of Hebrews 6:1-2, and then we are told, *"let us go on to perfection."* Also, the trumpet call to the Church is speaking of the natural wars that are coming to the earth, as well as about the spiritual battles that the army of God is to complete to bring revival to the nations.

3b. THE DAY OF ATONEMENT

The next feast is called the Day of Atonement, and is considered the most sacred day of the year to the Jews. Leviticus 23:27 says, *"On the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you, and you shall afflict your souls."* The Day of Atonement is governed by the number 10. Ten is the number of trials and testing. This can be seen in the ten trials of Israel in the wilderness. We can

also see this in Daniel 1:12 where we read, "*test your servants for ten days,*" and in Revelation 2:10, "*you will have tribulation for 10 days.*" On this Day of Atonement the Jews went through trial and affliction as they all fasted and prayed. In Leviticus chapter 16 we can read more about the events of this day. The High Priest offered sacrifices and made atonement for the sin of the entire nation.

For the Christian, the feast of the Day of Atonement speaks of cleansing from sin where we enter into living the crucified life of Romans 6:6. For the Church, it represents the cleansing that must take place before the end of this age for the Church to become the holy bride mentioned in Ephesians 5:27 and Revelation 19:7-8.

Dispensationally, I believe that we are in the Day of Atonement now. It started in the year 1973. That year we were traveling around the Middle East conducting meetings, when we crossed into Israel and spent an evening at a hotel on the Mount of Olives. The awesome presence of God came into our hotel room as the Lord began to show me the next war as well as other sufferings that the nation of Israel was going to enter into. A few weeks later that war began when the Arab nations launched a surprise attack against Israel. This was the Yom Kippur War which started on the Day of Atonement.

The sufferings that Israel began to enter into at that time are a sign for us, that God is also allowing afflictions and trials to do a work of cleansing and atonement around the world. After this, the Lord spoke very clearly to me in the beginning of 1974 and said, "I am going to reveal sin in high places and remove the leaders of many nations." In the next two years God exposed the sins of many national leaders and removed about 30 of them from their positions. Among them were President Nixon of the United States, President Pompidou of France, and the Chancellor of Germany, Villie Brandt. After this God spoke to us again and said, "Now I am going to reveal sin in My Church. I am going to deal with sin and remove it." This is what the Lord has been doing in recent years in the Church. The Lord has been exposing sin and has been speaking of our need for cleansing and holiness. God has been doing a deep inner cleansing so that the Church will enter into the spiritual fulfillment of the Day of Atonement. Then we will be ready to enter into the experience of the last feast, the Feast of Tabernacles. This experience will bring the worldwide Church into the last and greatest revival that will prepare the way for the Second Coming of Christ and the beginning of the Millennium.

3c. THE FEAST OF TABERNACLES

The Feast of Tabernacles was the final and the greatest feast of the year for Israel. Dispensationally it represents the coming Millennial Age, which will be the final and greatest age as Christ rules over the nations of the world for 1,000 years. One of the Scriptures that confirms this is in Zechariah chapter 14. This chapter begins by describing the final siege of Jerusalem by the Arab armies in verses 1 and 2. The prophet then describes the Second Coming of Christ in verses 3 to 15. We then read about the Millennium in verse 16, "*And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles.*" This tells us that every year during the Millennium, the nations of the world will each send a delegation to Jerusalem to worship King Jesus. This will happen at the yearly celebration of the Feast of Tabernacles. Zechariah 14:17-19 also goes on to tell us that if any of the nations do not send a delegation to keep the Feast of Tabernacles, then that nation will be punished with having no rain for that year. So it is clear that the Millennial Kingdom reign of Christ will be centered around the Feast of Tabernacles.

We previously mentioned that the Feast of Tabernacles will also have a spiritual fulfillment in the Church before the Second Coming of Christ. Just as the nation of Israel is being naturally prepared by God to be ready to take their place in the coming Millennium, so the Lord is also spiritually preparing the Church. This final outpouring of the Spirit in the last days upon the Church is prophetically revealed to us by the Feast of Tabernacles. As we will now study, it speaks of revival, ingathering, joy, glory, and the appearing of Christ.

TABERNACLES, THE FEAST OF REVIVAL

The name *tabernacles* comes from the Hebrew word *sukkah* which means, "a booth or tent". This name was given to the feast because God commanded in Leviticus 23:42 that the Israelites were to dwell in tabernacles or tents for seven days as they celebrated the feast. The root word of *sukkah* is *suk* which means,

"to cover with oil, to anoint." Therefore we expect that the spiritual meaning of the Feast of Tabernacles is that the Church in the last days will dwell under an anointed covering of the Holy Spirit.

We read in Isaiah 25:7 that the Lord from Zion will destroy *"the covering cast over all people, and the veil that is spread over all nations."* This signifies the breaking of the power of the Satanic principalities that govern the nations. The Church has seen glimpses of this in previous revivals. During the Welsh revival, the anointing did not just fall on the church services, but on entire communities. In the early part of this century the Lord gave a revival in Sweden where the conviction of the Spirit of God fell upon the entire nation. These glimpses are what we will see in greater measure in the coming revival. There have been many visions given of the coming revival, where community after community, city after city, will be blanketed by the Spirit of the Lord. People will be falling down in the streets, crying out to God and asking for forgiveness. Not only will the Church dwell under the anointed covering of the Holy Spirit, but I believe that we are going to see nations covered by the Spirit of God in these last days.

TABERNACLES, THE FEAST OF INGATHERING

The feast of Tabernacles is also called *"the Feast of Ingathering"* in Exodus 23:16. There it is mentioned as being *"at the end of the year."* The explanation of this is found in the two calendars that the Israelites followed. One was for their religious year, and the other was for their civil or agricultural year. According to their religious calendar, this feast was in the seventh month; but according to their civil or agricultural year, it was at the end of the year. It was the time when the fullness of the year's harvest was all gathered in.

Just as this feast took place at the end of the year for Israel, the spiritual fulfillment of this will take place at the end of the age for the Church. There will be a mighty ingathering of souls at the end of this age, as prophesied in such scriptures as Matthew 13:39 & 47, Isaiah 60:1-7, and James 5:7-8. We are not sadly looking for a complete falling away of the saints, where only a few will be left in the earth. No! There will be great revival at the end of the age that will gather in the fullness of the abundant harvest of the Church.

TABERNACLES, THE FEAST OF JOY

Deuteronomy 16:13-14 says, *"You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress; and you shall rejoice in your feast."* There is always great joy when there is a good harvest. The Feast of Tabernacles also took place just after the harvest of the oil and the new wine, which both speak of the joy of the Lord. The Lord wants to give those who mourn in Zion the oil of gladness. He wants to fill us with the new wine of His Spirit. The pure joy of Jesus will be seen throughout the Church, and will give us the strength to fulfill God's will in these last days.

TABERNACLES, THE FEAST OF GLORY

Another aspect of the Feast of Tabernacles is that it is prophetic of the glory of the Lord that will cover the Church at the end of the age. We read of this in Haggai chapter two. Verse one reads, *"In the seventh month, on the twenty-first day of the month, the word of the Lord came to Haggai the prophet..."* This was on the last and greatest day of the Feast of Tabernacles. The message given for this day was, *"The glory of this latter temple will be greater than the former,"* as we read in verse nine. This is prophetic of the Church, that the glory of the Church in the last days will be greater than the Early Church. The early Church had the blessing of Pentecost, which is the baptism of the Holy Spirit; but the Church in the last days will also experience the blessings of the Feast of Tabernacles.

Second Chronicles 5:3 tells us that the Temple of Solomon was dedicated at the time of the Feast of Tabernacles. Why? Because it is a type of the last day Church. We then read in verses 13 to 14 that as the temple was dedicated, the glory of the Lord filled the temple. The priests could not even continue to minister because of the glory that was revealed. We also read in Isaiah 4:5, *"Then the Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering."* Just as the glory of God filled Solomon's

Temple on the Feast of Tabernacles, the glory of God will be seen in these last days upon the churches that are dwelling in spiritual Zion.

I have been taken in the Spirit to see in visions what God is going to do in the coming revival; in China, in Africa, and in many other countries. I have seen the glory of God revealed upon the Church. I have seen God supernaturally protecting His people by the glory of God, just as He protected the Israelites before they crossed the Red Sea. When will the glory of the Lord arise upon His people? Isaiah declared that it will be when darkness shall cover the earth. We are like stars, and we know that the stars are seen when it is night. The darker the night, the brighter the stars appear to glow. So while deep darkness is coming to the world, we can rejoice that the glory of God is also coming to the saints.

TABERNACLES, THE FEAST OF HIS APPEARING

The Feast of Tabernacles is also a time when the Lord Jesus will reveal Himself to His people in new ways. When Jesus was glorified on the Mount of Transfiguration, it was a type of what will occur in the Church during the fulfillment of the feast of Tabernacles. Peter wanted to build tabernacles so that they could stay there and enjoy the glory of Christ along with Moses and Elijah. In Revelation chapter 11 we see that in the last days these two witnesses, Moses and Elijah, will be revealed again. But more importantly, we await seeing the glorified Christ revealed among His saints!

Before our Lord physically returns from heaven in His Second Coming, He will reveal Himself in and through His Church in much greater ways. In John 7:2 we read about a time when the Jews' Feast of Tabernacles was at hand. In verse ten we then read, "*He went up to the feast, not openly, but as it were in secret.*" Then verse 14 says, "*about the middle of the feast Jesus went up into the temple and taught.*" Finally, we read in verse 37, "*On the last day, that great day of the feast, Jesus stood and cried out...*" Christ progressively revealed Himself in a greater and greater way throughout the days of the Feast of Tabernacle as a sign of what He will do in the Church during these last days. Christ will reveal Himself in a greater and greater way, until He will be seen in His fullness in His people. I have had a little foretaste of what this is going to be like.

A number of years ago, I was sitting on a platform with several other ministers at a convention. We were listening to another minister who was then preaching. Suddenly the Lord appeared, and He walked up onto the platform. Then He walked right into me as I was sitting there. When I then looked down I did not see my own hands, but only His nail scarred hands. I did not see my clothes, but only His white garments. Most importantly, as I watched the speaker, I was watching him through the Lord's eyes and hearing him with His ears. I even felt in my heart what the Lord was feeling about this minister. That only lasted for about two minutes, but I understood in a new way what it means to have *Christ in you*. Let us believe that we can experience what the Word of God says, "*that you may be filled with all the fullness of God,*" (Eph.3:19). In these last days Christ and His fullness will be seen and demonstrated in and through His people. Praise the Lord!

CONCLUSION

As we have studied the Feasts of Israel, I trust you have gained new wisdom and a greater desire to enter into what our Lord will shortly bring to pass. The Church has much to still enter into before the Lord returns, and there is not much time left in this dispensation. Great revival must come to the Church for her to fulfill her calling and gather the full harvest of souls in these last days. The Church must come to full maturity and glory to become conformed to the image of Christ. Beloved, let us press in to attain to all that our Lord is offering to His people in these last days. He is standing at the door and is knocking. Who will open the door? Who will attain to an intimate fellowship with the Lord Jesus, and become a full overcomer? As He offers us His enabling grace, let us be quick to respond.