

THE FEAST OF INGATHERING

Most of us here today can list off all the seven feasts of God off the top of our heads and briefly state what each of them symbolises. Without a second thought when we get to the Feast of Tabernacles we say the Feast of Tabernacles symbolises the millennium. I have a question for you – “Is there anywhere in the Bible where Tabernacles is equated with the millennium or is this just a vague extrapolation?”

I found myself challenged a couple of times on this point. The first time was hearing a sermon by a minister from Atlanta who was one of the early ministers promoting the changes against the Sabbath and Holy Days back in the 90's. He said in his sermon: “Even as we go to the Feast of Tabernacles it wasn't about the World Tomorrow. You read **Leviticus 23**. It's not about the World Tomorrow. Now, you can extrapolate and make it that if you'd like, but they dwelt in booths. Why? So that you would remember the story [of Israel coming out of Egypt]!”

The second time was when I heard a well-known independent minister question this equation. In describing how he learned so many new things at a particular time of his life by questioning all his assumptions and relying solely on the Bible he said one time that he sat down and tried to demonstrate that the Feast of Tabernacles pictured the millennium strictly from the Bible and he said that he just could not do it.

Today I would like to answer the question: “Is there a genuine strong link between the Feast of Tabernacles and the millennium?” and from there explore further into the meaning of the Feast of Tabernacles and God's Holy Day plan.

Σ Over in Leviticus 23:2 God introduces the feasts by saying these are “The feasts of the LORD” (not the Jews) and He again says “these are MY feasts.” In reference to the Passover and Feast of Unleavened Bread, Paul told Gentiles in Corinth: “Therefore let us keep the feast” (1 Corinthians 5:8). Since the feasts are still to be kept by Christians it stands to reason that there is an additional deeper Christian-based meaning to each of these festivals than the historical and agricultural meanings understood by the Jews for these festivals.

What we have taught in our booklets about the Holy Days is that God has used the harvest seasons of Israel to teach God's people the proper sequence of events and the key elements of His salvation plan—His “harvest” of human beings to bring them into His family and give them eternal life. Let's briefly look at each of these steps in God's plan as taught by the Holy Days.

Σ In Exodus 12:27 we read the following about the Passover: “It *is* the sacrifice of LORD's passover, who passed over the houses of the sons of Israel in Egypt, when He struck the Egyptians and delivered our houses.” Note carefully here that it primarily celebrates the passing over of their houses sparing their lives, not just the killing of the lambs. Leviticus 23:5 clearly states the Passover is on the 14th day of the 1st month.

Σ Despite the plain instructions in Leviticus 23 the Jews do not keep Nisan 14 as the Passover today. They keep the first Holy Day of Unleavened Bread, Nisan 15, as Passover, not Nisan 14. The majority of the Jews had it wrong in Jesus' day as well – they killed the lambs on the afternoon of Nisan 14 and had a lamb roast on the evening of Nisan 15 in contrast to the way that Jesus kept it. Even today many in the Church of God mistakenly believe that with the original Passover that the lambs were killed on the afternoon of Nisan 14 and that the death angel passed over on the night of Nisan 15 and then a few hours later on the same night they left Egypt.

If this view were correct then why celebrate the Passover on Nisan 14 as Leviticus 23 plainly states if the actual event it commemorated – the passing over of the death angel – occurred as they believe on the night of Nisan 15? It doesn't make sense.

∑ The Feast of Unleavened Bread celebrated the day Israel came out of Egypt. Exodus 12:17 says: "And you shall keep the *Feast of Unleavened Bread*. For in this same day I have brought your armies out of the land of Egypt."

These two great back-to-back feasts celebrated two different events – one the passing over and sparing of their lives by the death angel and the other their coming out of Egypt. They celebrate different events that occurred on two consecutive but different days. When they kept the first Passover God told them – "And none of you shall go out of the door of his house until the morning" (Exodus 12:22). It was on the night of Nisan 15, the night after they were spared from the death angel that the Israelites celebrated their freedom and were able to leave Egypt.

∑ The Apostle Paul showed that these two great festivals now have a deeper christian meaning to them over in 1 Corinthians 5:7-8 where he wrote:

"For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth."

Jesus Christ was the lamb of God sacrificed to pass over our sins and save our lives from the death penalty. He was put on the cross at the time of the morning sacrifice and died on the cross at the time of the evening sacrifice. We put leaven out of our homes as it is a symbol of sin because it puffs up and we eat unleavened bread symbolising taking in the Word of God and living God's way of love and service to others.

∑ The Feast of Unleavened Bread was in Israel the time that the first harvest – the barley harvest began. Before it commenced there was a special ceremony during the seven day feast of Unleavened Bread called the wavesheaf offering. In the New Revised Standard Version of **Deuteronomy 16:9** it speaks of the wave sheaf offering as the time when "the sickle is first put to the standing grain". The sheaf of grain had to be standing when the wave sheaf was cut loose from the ground right on sunset as the weekly Sabbath ended. The christian symbolism here is of Christ, resurrected from the dead, standing, awaiting His ascension to the Father.

The Jews cut the first sheaf right on sunset to give the maximum amount of time to prepare the sheaf for the morning sacrifice around 9am when it would be waved to God.

∑ The sheaf would be ground and beaten into very fine flour before being waved up to God and then waved back symbolising God giving it back to us for our benefit. Christ ascended to His Father to be accepted as the first of the firstfruits of God's spiritual harvest of souls and then came back again that day.

After Christ returned from heaven He gave the great commission to His disciples. In essence He said: "The firstfruits wave offering has taken place. Now get out there all over the world and reap that first, smaller harvest of souls." He wants us to put our hearts and souls into supporting God's first harvesting of souls right now! Given the limited responses we receive now compared to 30 years ago in Mr Armstrong's day this is a particular challenge for us today. Let us all make sure that we are passionate about God's work today and caring for those He is still calling now.

With Jesus' consecration to God the rest of the first spiritual harvest was then consecrated to God. He became a pledge from God that what happened with Christ – His resurrection and ascension – would happen for us as well. We, too, will be resurrected and ascend to meet Him in the clouds.

∑ The next great festival after Unleavened Bread was Pentecost or the Feast of Weeks as it was counted 7 weeks after the wavesheaf offering. Pentecost is 49 days after the wavesheaf offering and we are also told to count 50 days TO the day after the seventh sabbath which makes the beginning of the 50 day count the sabbath day before the wavesheaf offering.

This all makes sense when we look at the christian symbolism of the wavesheaf offering. Jesus rose 3 days after Passover near the end of the weekly sabbath and then He ascended to heaven the next day on the day of the wavesheaf offering. This symbolism also strengthens the view that the sabbath before the wavesheaf offering during Unleavened Bread is the weekly sabbath and not the annual sabbath as believed by the Jews which why they keep Sivan 6 as Pentecost each year.

Pentecost was held at the end of the seven week barley harvest and at the beginning of the wheat harvest. Pentecost was the first and smaller of the two great harvest festivals.

∑ Exodus 34:22 refers to the Feast of Weeks as the firstfruits of the wheat harvest. During Unleavened Bread the wavesheaf offering was the firstfruits of the barley harvest. Another firstfruits ceremony was held on Pentecost. On Pentecost from the firstfruits of the wheat harvest two loaves with leaven were baked by fire. In Leviticus 23:17 it says that “They are **the firstfruits to the LORD.**”

∑ The New Testament refers to God's church, the first small harvest of souls, as His firstfruits in **James 1:18**. James writes: “Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures.”

Romans 8:23 says: “And not only *they*, but ourselves also, which have the **firstfruits** of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.”

In the old Ambassador College Correspondence Course the interpretation given for the symbolism of the two wave loaves is that one represents the Old Testament saints and prophets and the other represents the New Testament church. They were wave offerings symbolising being offered to God and, when waived back, offered as a service to others. We can ask ourselves the question “Are we seen as a blessing or service to others or are we just content to do our own thing?”

∑ It is also interesting to note the rather unusual placement of one of the statutes in the feast chapter of Leviticus 23 - that is the statute about not reaping the corners of the field and leaving them to the poor right after the instructions about Pentecost. In essence, it seems to be saying that this is the real litmus test of a true spiritual firstfruit of God – whether you care for others around you like the poor just as the early New Testament church did after their first Pentecost together.

Let's now answer the question that I posed at the beginning of my message - “Is there anywhere in the Bible where the Feast of Tabernacles can be clearly linked with the millennium or is this just some vague extrapolation?”

∑ There were two great harvest festivals. Does it not stand to reason that the latter harvest of souls in the millennium pictures the second and greater harvest of souls in the millennium? Can this link be demonstrated in the Bible itself?

Well, yes it can. Most of us have probably become so accustomed to calling this Feast we are keeping now the Feast of Tabernacles that many of us are probably unaware of the other name for the Feast. There is another name for the Feast that gives us this strong link between the Feast and the millennium.

∑ It is mentioned twice in the Bible. One place is **Exodus 34:22** where we read: “And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end.”

The Feast of Ingathering represented the great ingathering towards the end of the agricultural year – the greater of the first two harvests. The obvious spiritual meaning of the second harvest is the great harvest of souls that begins with the millennium.

The reason it is called the Feast of Ingathering is because the fruit at this time was gathered in. In the millennium God will first spiritually gather in Israel. He will extend the new covenant to the House of Judah and the House of Israel at Christ’s return spoken of in **Hebrews 8**. Then He will set His hand to gather in all nations.

∑ God’s joy at gathering in all nations is expressed over in **Isaiah 19:24-25** where we read: “In that day Israel will be one of three with Egypt and Assyria— a blessing in the midst of the land, whom the LORD of hosts shall bless, saying, ‘Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.’”

God’s gathering of all nations is symbolised in the 70 bulls slain during the time of the Levitical Priesthood during the Feast of Tabernacles. The bull was a symbol for a nation and 70 nations was the traditional number of all the nations of the world taken from the number of descendants mentioned in Genesis 10.

∑ In ancient Israel the Feast of Tabernacles is all about the fruit and being thankful for the fruit. From a christian point of view the term fruit has much symbolism. We talk about the fruits of the spirit (**Galatians 5:22-23**) and Christ in **John 15 in verses 2 and 5** asks us to bear more and to bear much fruit.

This feast was also time that the fruit of the vine was harvested and wine was made. Jesus said that He is the vine and we are the branches and we must draw our spiritual sustenance from Him (**John 15:5**).

∑ To better understand the harvest symbolism behind the Holy Days and how that may apply on the spiritual level it is instructive for us to take a look at the harvest seasons in Israel and the time of year that the various fruits of the land were and still are harvested in the land of Israel.

The calendar that God gave to Israel started at the beginning of spring in the northern hemisphere around March/April. The first crop to be harvested in the year was barley. Barley is adaptable to a greater range of climate than any other cereal. It is able to grow and ripen in a shorter time than any other cereal and it has greater resistance to dry heat than other small grains.

Barley was harvested as we have seen between the Feast of Unleavened Bread and the Feast of Pentecost seven weeks later. Christ symbolised the first of the firstfruits. In reference to the rest of the firstfruits some have drawn a connection between the seven weeks of the barley harvest up to Pentecost and the seven church eras many see in the letters to the seven churches in Revelation 2 and 3.

Following the barley harvest came the remainder of the grain harvest – primarily wheat as well as oats which was harvested around May to July in the summer. Pentecost was at the end of the barley harvest but at the beginning of the wheat harvest.

∑ Almost immediately following the summer harvest was the grape harvest that is harvested usually between July and September. Dried fruits and pomegranates are harvested in the couple of months leading up to the Feast of Tabernacles.

There was even more harvesting that went on after the Feast of Tabernacles. Olives were harvested both sides of the Feast of Tabernacles and much of the ploughing and planting of the following year's grain harvest took place soon after the feast.

In the minds of most of us who live in cities it is easy for us to see a disconnect or large gap between Pentecost and the latter holy day season. For those involved in the harvest they would not perceive that sort of disconnect as there was continuous harvesting between Pentecost and Tabernacles. Even today there is no such break in the Work of God as claimed by some people who say that the Work was finished when Mr Armstrong died.

∑ In regards to the connection between the millennium with grapes and wine we read in **Amos 9:13**: “Behold, the days come, says the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet [Aussie] wine.” That’s how it reads in my NAV Bible – the New Australian version.

∑ In **Isaiah 25:6-7** we read where God compares the millennium with a great fruit and wine harvest which in Israel is known as the Feast of Tabernacles. Isaiah writes: “And in this mountain the Lord of hosts will make for all people a feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees. And He will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations.”

Prophetically Christ's second coming in the Holy Day plan is around the time of the grape harvest. This fits in well with Jesus' words that He would not drink of the vine again until He brought the Kingdom to earth.

∑ Soon after the feast was the early rain and around December and January was the latter rains. James speaks of this over in **James 5:7** where we read: “Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the **early and latter rain.**”

∑ God says in **Joel 2:28** that He “will pour out My Spirit on all flesh”. The water of the Holy Spirit will help produce this great spiritual harvest in the Kingdom of God. In contrast, the plague for those who don't go up to the feast in **Zechariah 14** is no rain. They won't receive the early or latter rain.

∑ The Jews added a ritual to the Feast called the great water ceremony which was about seeking God's blessing on the early and latter rains to come after the feast. According to Jewish scholars they would take water from the Pool of Siloam up to the Temple each day of the feast, go around the altar once and then pour water on the altar. On the seventh day of the feast, like the Israelites did around Jericho, they circled the altar 7 times before pouring the water on the altar.

When this went on they read from the millennial passage of Isaiah 12 which says that "with joy you shall draw water out of the wells of salvation" and remember the name of Jesus or Yeshuah in the Hebrew means salvation. This appears to have been the ceremony that was

going on at the time that Christ made His famous statement in John 7 about rivers of living water or God's spirit coming out from those who would believe in Him.

∑ There is a final harvesting that takes place today in Israel after the latter rain and that was the citrus harvest. Oranges and other citrus fruits are harvested today in Israel from around December to March.

∑ As citrus fruits weren't as common in ancient times the three main groups of harvests in ancient Israel were the Barley harvest, the Wheat harvest and the Grape harvest. The Barley harvest represents the firstfruits of God.

∑ Notice what **Deuteronomy 16:13** says: "Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor [wheat – the summer harvest] and your winepress [grapes – autumn harvest]."

We saw before that Pentecost celebrates the firstfruits (or beginning) of the wheat harvest yet here the Feast of Tabernacles seems to be a celebration of both the wheat and the grape harvest. The wheat harvest links these two feasts. What symbolism we can draw from this is hard to tell but it does emphasise how connected these feasts are to each other.

∑ One thing that the Israelites were commanded to do at the Feast of Tabernacles once every seven years was to publicly read the whole law (**Deuteronomy 31:10-11**). I just wonder how long it would take to read out all 187 chapters of the first 5 books of the Bible.

∑ It is also interesting to note that there is an additional end-time layer of understanding in the early Holy Days of the year. Just like ancient Israel in the land of Egypt, the end-time Israelite nations will also be in captivity during the Great Tribulation. Those Israelites who repent in that captivity will be passed over or protected from the plagues that will come upon their captors, the beast power based in Europe.

The Feast of Unleavened Bread was celebrated as the time when Israel came out of captivity when they were led out of Egypt. End-time Israel will also be freed from captivity by the beast power and there will be an Exodus greater than the original exodus of Moses' day.

Pentecost celebrated the first harvest. After Christ's return Israel will fulfill its destiny as a model nation to the rest of the world after Jesus Christ makes the new covenant with them first. They will be the firstfruits of the great millennial harvest. In this end-time layer of interpretation the two wave loaves could possibly represent the two Houses of Israel and Judah that will be re-united after Christ's return.

∑ The connection between the Feast of Tabernacles and the millennium was not lost on the early church. Jerome noted that the Jewish Christians celebrated the Feast of Tabernacles as a type of the Messiah's 1000 year reign of earth.

∑ A doctrine that used to be more emphasised in Mr Armstrong's time is the 7000 year of the plan of God which is explained in this quote from Edwin Gibbon's book "The Decline and Fall of the Roman Empire" where he writes: "The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. **As the works of the creation had been finished in six days, their duration in their present state...was fixed to six thousand years. By the same analogy it was inferred that this long period of labour and contention...would be succeeded by a joyful Sabbath of a thousand years.**" This is the rest referred to in Hebrews 4 that we are to strive to enter.

∑ The Israelites dwelt in tabernacles or temporary dwellings when they first came out of Egypt. In doing so they emulated their ancestor Abraham who also dwelt in tabernacles for

the whole of His time in the land of Canaan. Referred to over in **Hebrews 11:9-10**. Abraham's dwelling in tabernacles was ordained by God to remind him that he dwelt in a foreign country just as we are in this world but not to be of it and we are told our citizenship is in heaven.

Just as Abraham looked to the New Jerusalem that God promised he would have a home in, dwelling in tabernacles reminds us that no matter how much we have in this life, this world is not where it's at – real life is ahead of us when God brings His kingdom to this earth. It is a time God that is eagerly looking forward to when He will personally dwell with us and get to hang out with all of us in a direct face to face way.

Tabernacles contrasts between the limited existence of this world with the greatness of the coming tabernacle – both the New Jerusalem and the new bodies that we will have after the first resurrection. Paul spoke about the resurrection as shedding our earthly tent and being clothed with a much better spiritual body in **2 Corinthians 5**.

The two seven-day festivals of Unleavened Bread and Tabernacles both picture our life of tabernacling in this world and focus our attention on the gap between us and God and what we have to do to bridge that gap with God's help – to put sin out of our lives and learn to fear God always.

Σ One website that I visited had this to say about the meaning of the Feast:

“The literal meaning of the name 'Hag Sukkot' (Feast of Shelters) for the nation of Israel was that of a memorial to their being brought out of Egypt under the protective hand of God. The making of shelters and dwelling in them was symbolic of the need for God's care and protection and the futility of human efforts to care for and protect themselves...

“Dwelling in shelters is prophetic of the future, after the return of Christ when Israel will again be established as a nation under the care and protection of God. Dwelling in shelters points to the eternal reward...within the Family and Kingdom of God under the care and protection of God the Father.”

Σ It's interesting to note in **Isaiah 4, verse 5** it speaks of God sheltering Israel in the millennium with a covering that will be a cloud of smoke by day and a flaming fire by night. Leading up that verse it speaks of the Branch of the Lord, a reference to Jesus Christ, and the people left being cleansed and all being made holy, pictured by Atonement and the fruit of the earth, both physical and spiritual, being excellent pictured by Tabernacles.

Σ In the Jewish mind there is a strong connection between weddings and the Feast of Tabernacles. Jewish marriage ceremonies are performed under what's called a huppah – a wedding tabernacle – where a couple seek the shelter and protection of God in their marriage. Jewish weddings also often go for 7 days just like the Feast of Tabernacles. One prophetic interpretation I've heard based on this typology claims that Christ will come back on Trumpets and there will be 10 days of punishment and judgment culminating in the banishment of Satan on Atonement followed by the Marriage of the Lamb at Tabernacles. Whether that is true or not, only time will tell.

Σ In Leviticus 23:40 it notes different plants in connection with the Feast of Tabernacles – The Jews traditionally believe these to be the palm, myrtle and willow trees and “the fruit of goodly trees is interpreted to be a citron which is similar to a lemon. They see these as the trees designated for building their booths and part of their celebrations including waving a bundle of willow, myrtle and palm branches known as a lulav and the citron known as the etrog. The Jews have some unusual speculation as to their symbolism. The Bible does not specify their symbolism. My best guess is that the palm symbolises peace, the willow and

myrtle the water of the Holy Spirit and “the fruit of goodly trees” symbolises the fruits of the spirit that we are supposed to bear.

Σ In Revelation 7 we read of 144 000 – 12 000 from each of 12 tribes of Israel who are sealed just before the Day of the Lord. In Revelation 14 starting with verse 1 we read: “And I looked, and, lo, a Lamb stood on the mount Zion, and with him 144 000, having his Father’s name written in their foreheads...(dropping down to verse 4) These are they which follow the Lamb wherever he goes. These were redeemed from among men, **being the firstfruits unto God and to the Lamb.**” Here we are plainly told that the 144 000 are the firstfruits.

Are they 12 000 from each physical tribe or is this something symbolic - perhaps spiritual Israelites whose character and temperant matches those of the corresponding physical tribes? Are they ALL of the firstfruits (at least up to the start of the Great Tribulation) or are they merely a part of the firstfruits?

Back in the 80’s we would have said that they were only a part of the firstfruits as the church’s feast attendance figures for a time passed that magic number of 144 000. In hindsight, we now realise that the number of people who were actually converted was a much smaller number. It may be possible that the number of true firstfruits from 30 AD up to now is still short of that magic number and God is still working on bringing His total of firstfruits up to that number.

Author Art Braidic in his book “The 144 000” notes that the order of the tribes of Israel in Revelation 7 is utterly unique. He also notes that if we substitute the names of the tribes with the meaning of those names it also very revealing. Braidic writes:

The fact that the tribes are not listed according to birth order, assembly by ensigns, or geographical location is another indicator that this is not physical Israel. (p.62)...

Σ The Almighty God inspired the names of the tribes of Israel in such a way that they tell a wonderful story of every true christian's struggle and ultimate triumph. Notice how a paragraph placing the meaning of these names in their order might read:

**I will praise the Lord (Judah)
for He has looked on me (Reuben)
and good fortune comes (Gad).
Happy am I (Asher)
because my wrestling (Naphtali) with God
makes me forget (Manasseh) my trials.
God hears me (Simeon)
and has joined me (Levi) to Him.
He has purchased me (Isaachar)
and my Husband will dwell with me (Zebulon).
God will add (Joseph) me
to the Son of His right hand (Benjamin) (p.67).**

Perhaps this explains why Joseph and Manasseh are used as tribal names and not Ephraim and Manasseh in order to get a more meaningful fit with the story you get from the meanings of the names. Having said that, that doesn’t explain why Dan is left out. It doesn’t sound good for our local pastor here when I say that Dan is left out does it? I am sure he’ll be there even if the tribe named Dan isn’t. Now the name Dan means judge and this is something that the firstfruits will be doing in the World Tomorrow so there appears to be more to Dan being excluded.

Is there perhaps a spiritual lesson we can draw out and apply in our lives in relation to Dan being excluded? Dan didn't drive out the Canaanites from their inheritance and some of them weren't content with their inheritance and did their own thing by seeking a new area to settle way up in the north of Israel. They also played a part in Israel going into idolatry with the idols that were set up in Dan in the north in Jeroboam's time. Perhaps the spiritual lesson we can learn that's emphasised here is that you can't go your own way like the tribe of Dan did and expect to be a part of the firstfruits in the Kingdom of God.

There are 12 x 12 000 and the number 12 is significant in the Bible and generally thought of as the number of organisational beginnings so, in this end-time context, could they be the ones chosen for governmental roles in the coming Kingdom of God?

Σ There are differing views on who the great innumerable multitude is – one view is that they are those converted and receive God's spirit during the Great Tribulation. Another view is that they are converted during the Tribulation but don't receive God's spirit till after Christ's return. Jude 14 says that the Lord comes with his 10 000's of saints as opposed to a great innumerable multitude. The 144 000 and the great innumerable multitude could possibly be representative, in part or in whole, of the two great spiritual harvests that we have been looking at today.

In the book of Revelation we read about an army of 200 million. Given that such a large number of 200 million is used in the same book can we conclude that the great innumerable number of people who come to God are a much greater number than 200 million? I don't know. I hope that we can. It would be absolutely wonderful seeing that many people have their minds open to the full truth of God and come to repentance.

In conclusion, we can see that there is rich meaning in the Holy Days including the Feast of Tabernacles that we are keeping here at the moment. There is much we can learn from the pattern of the physical harvests that, in type, parallel the great spiritual harvest of souls that is uppermost in God's mind. We, too, should be passionate about the great Work that He is doing today in bringing many sons and daughters into His God family. God is reproducing Himself through us and these Holy Days were given to teach us many lessons about that great and wonderful plan of His.

There is a strong link between the Feast and the millennium and it is not some vague extrapolation. One of its names, the Feast of Ingathering, spiritually symbolises the latter great harvest of souls to occur starting in the millennium. Its other name, the Feast of Tabernacles, reminds us to look past our temporary existence in this sad, sinful world to the time when God will bring real life and true peace to this world when He brings His kingdom to this earth.