

The Feasts of the Lord Reference

THE FEASTS OF THE LORD THE APPOINTED-TIMES OF THE LORD						
Passover	Unleavened Bread	Firstfruits	Weeks (Pentecost)	Trumpets	Day of Atonements	Tabernacles
1/14	1/15	Next Sab. +1	+50	7/1	7/10	7/21

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(The information herein is a quick gathering of material from many sources. There are many views and theologies represented. One should not, indeed cannot, be shy about gleaning from every field available if one hopes to find the full and perfect truth concerning the complex issues of the Hebraic roots of Christianity. Take the good and leave the rest. Generally I have found there is a lot of misunderstanding and inaccuracy regarding the truth of this subject matter. The Internet especially offers access to unprecedented treasures of knowledge, but it requires a great effort to sort it all out. Hopefully this document will help. It is an ongoing endeavor. S.D.)

The Feasts of the Lord - Overview

Note on terminology: This document will occasionally refer to the Feasts/feasts (or Feast) as 'Jewish' feasts. This is just to easily contrast them from Christian observances. They are technically not Jewish, they are "the Feasts of the Lord", which 'you' (Israel) are to proclaim. Today, and since NT days unfortunately, it is only Judaism that is closely associated with the keeping of these Feasts, so to refer to them as Jewish Feasts is reasonably valid in popular context. Also, the Feasts are not all Feasts, and they are not all Sabbaths, but the general label of Feasts, or Festivals as Judaism refers to them has become common. The term 'feast' is a warm and friendly 'pastoral' word, but by not using the original word, 'appointed-times', the impact of the prophetic nature of these feasts is certainly diminished.

The Appointed-Times of the Lord The Lord's Holy Convocations at the Appointed-Times Shavuot – The Feast of Weeks

Lev 23: The master record of the feasts.

Four Translations:

The Feasts of the LORD: (Translated with pastoral influence)

(Lev 23:1-4 NIV) The LORD said to Moses, {2} "Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of the LORD, which you are to proclaim as sacred assemblies. {3} ... (Weekly Sabbath)... {4} "'These are the Lord's appointed feasts, the sacred assemblies you are to proclaim at their appointed times."

The Feasts of the LORD: (Original, prophetically)

(Lev 23:1-4 NIV) The LORD said to Moses, {2} "Speak to the Israelites and say to them: 'These are the appointed-times of Yehovah, which you are to proclaim as holy assemblies at their appointed-times.. {3} ... (Weekly Sabbath)... {4}'These are the appointed-times of Yehovah, holy assemblies which you are to proclaim at their appointed-times."

The Feasts of the LORD: (Original, prophetically, some Biblical words)

(Lev 23:1-4 NIV) Yehovah said to Moses, {2} "Speak to the Israelites and say to them: 'These are the moedim of Yehovah, which you are to proclaim as holy miqra at their moedim. {3} ... (Weekly Sabbath)... {4}'These are the moedim of Yehovah, holy mikra which you are to proclaim at their moedim."

The Feasts of the LORD: (Amplified)

These Feasts are my appointments with you, my special times of meeting. They are my Feasts - I need to stress that; they are not Jewish Feasts or Israel's Feasts they are my Feasts to which you must give highest priority. They are holy convocations which mark your ceremonial year; they are also rehearsals, in type and time, for many prophetic events past and future. Through them you will learn secret wisdom and synchronize your lives with heaven. You must prepare for them, proclaim them, and commemorate them at their proper time. And PS - they are forever!

Appointed-time, meeting = moed, moedim (plural)

Convocation, Assembly, Festival, Feast = miqra (mik-raw'), mikra (miqraot) plural

Feast, Festival = often referred to as Hag, Chag

{3} "'There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD. {4} "'**These are the Lord's appointed feasts**, the sacred assemblies **you are to proclaim** at their appointed times:

Passover:

(Lev 23:5-21 NIV) The Lord's Passover begins at twilight on the fourteenth day of the first month. {6} On the fifteenth day of that month the Lord's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. {7} On the first day hold a sacred assembly and do no regular work. {8} For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.'" {9} The LORD said to Moses, {10} "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you

The Feasts of the Lord - Sacred Cycles

harvest. {11} He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. {12} On the day you wave the sheaf, you must sacrifice as a burnt offering to the LORD a lamb a year old without defect, {13} together with its grain offering of two-tenths of an ephah of fine flour mixed with oil--an offering made to the LORD by fire, a pleasing aroma--and its drink offering of a quarter of a hin of wine. {14} You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. This is to be a lasting ordinance for the generations to come, wherever you live.

Shavuot (Weeks)

{15} "From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. {16} Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD. {17} From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to the LORD. {18} Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to the LORD, together

with their grain offerings and drink offerings--an offering made by fire, an aroma pleasing to the LORD. {19} Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. {20} The priest is to wave the two lambs before the LORD as a wave offering, together with the bread of the firstfruits. They are a sacred offering to the LORD for the priest. {21} On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live.

Commentary from the ArtScroll Chumash – Stone Edition (pg. 685) <http://www.artscroll.com/Books/stoh.html>

Verses 15-21. **The Omer count and Shavuot.** Unlike all the other festivals, Shavuot is not identified as a specific day in the calendar, but as the fiftieth day after the Omer-offering. Beginning on the second day of Pesach, when the Omer is brought, forty-nine days are counted, and the next day – the fiftieth – is Shavuot. This recalls the days in the Wilderness immediately after the Exodus, when the Jewish people excitedly counted the days, each day improving and elevating themselves, so that they would be worthy of receiving the Torah. The fact that Shavuot does not have a calendar date of its own, but is attached to Pesach by the seven-week count, symbolizes that the freedom of Pesach is significant as the prelude to the giving of the Torah. The count does not begin on the first day of Pesach, because that day is reserved for celebration of the Exodus and its miracles, for that event established undeniably that God alone controls nature and changes it at will to suit His purposes (Chinuch).

15. **You shall count for yourselves.** Each individual must count every one of the days separately and audible (Rambam).

16. **A new meal-offering.** The meal-offering of Shavuot is called ‘new’ and ‘first-offering’ because it was the first Temple-offering from the new wheat crop (the Omer-offering of Pesach was of barley).

18. **With the bread.** These animal-offerings complement the Two Loaves.

21. **On that same day.** Shavuot marks the culmination of the seven weeks of growth that made the Revelation (Torah) possible. This explains why the name of the festival is Shavuot, literally ‘Weeks’, rather than a name that suggests the giving of the Ten Commandments that occurred on that day (R’Hirsch).

Feast of Weeks – Ideas to develop:

Timing -

Counting of the Omer – 50 steps up. From barley (animal food) to wheat (human food); from animal to divine; from slave to ruler; from hand maid to bride; from a family to a nation.

Preparation

Giving of Torah – Torah is given on Shavuot, (broken, then...) it is received on Yom Kippur

Constitution – the principles of the kingdom

[Ketubah](#) – “I do”

NT Complement

Needed Power – The Holy Spirit – The NT fulfillment of Shavuot (Acts) shows the complimentary design of the Jewish and Christian(?) events. Truth and Spirit; the form of perfection (Torah), and the power of perfection the Holy Spirit. (John 4:23 NIV) Yet a time is coming and has now come when the true worshipers will worship the Father in **spirit and truth**, for they are the kind of worshipers the Father seeks. Also, rock and horn (power) are symbols of this ‘salvation’, as here: (2 Sam 22:2-3 NIV) He said: "The LORD is my rock, ... and the horn of my salvation". We see that idea developed in the NT. (Luke 1:69 NIV) He has raised up a **horn** of salvation [He will now empower the Mosaic covenant; ‘drink this cup’] for us in the house of his servant David

The Prodigal Son – The long hot summer; drifting away.

The Next Step – Trumpets – return, repent, prepare

Feast of Weeks, Scripture:

Exodus 34:33

Leviticus 23:15-16

Deuteronomy 16:10,16

II Chronicles 8:13

Websites and Links

Some websites and links that can provide more information (lots of good stuff, but seldom agree with all of it)

My friend [Greg Killin-The Watchman](#) – The best technical site on the web. Blending OT, NT, and Oral Torah, Orthodox Jews who believe in Yeshua, but some strange ideas.

Here are two of his documents (there are many, many more)

The [Set Times](#) (helpful terminology)

[The Lord's Rehearsals](#)

The classic book "[Feasts of the Lord](#)" by [Robert Thompson](#) (perhaps the greatest prophetic pastor in the world today (I don't agree with everything))

His [book/booklet library](#).

His [video library](#).

A sample video by Robert Thompson on [Tabernacles / Rest](#).

Another [sample video of Robert Thompson](#) ('Two groups of saved people', a little known but important concept; but not about the Feasts (approx. 1 Hr.))

My PDF [Super Patterns Chart](#) showing the four super patterns, Week, Journey, Tabernacle, and Feasts, and how they are fulfilled repeatedly.

Eddie Chumney's, [HEBRAIC ROOTS OF CHRISTIANITY](#), a web site with extensive resources of material, networking, and links.

Biblical Festivals

[The Seven Festivals of the Messiah \(book\)](#)

[Free Audio Teachings on Biblical Festivals](#)

[Jewish View of Biblical Festivals](#)

[Why Christians Celebrate Biblical Memorial Days](#)

[How to Celebrate the Lord's Feasts in the Church](#)

[Intro to the Biblical Festivals](#)

[The Festivals of the God of Israel](#)

[Overview of the Biblical Festivals](#)

[The Importance of the Biblical Festivals](#)

[The Feast Days are Times of Spiritual Renewal](#)

[The Feast Days in the New Covenant](#)

[Why Doesn't the Church Keep the Festivals ?](#)

[Where does Faith and Grace come into Keeping the Feast Days ?](#)

[Aren't All Days the Same ?](#)

[How do you Keep the Sabbath and Festivals ?](#)

[Susan C. Anthony](#), in her own words, "is a teacher and home school advocate whose mission is to serve educators of children in grades K-8 by sharing ideas, resources and support." She has developed a Sunday school course on the "[Feasts of the Lord](#)", including a 26 page [PDF booklet on the Feasts of the Lord](#).

General background to the [Jewish holidays](#) and the [Feast of Shavuot](#) from Wikipedia can be found here.

Lots of basic stuff on Orthodox Judaism here, [Judaism 101](#), and the [Jewish Holidays](#)

Shavuot in particular [here](#). Notice the quote down the page, "Shavu'ot has no particular similarity to the Christian holiday of Pentecost, which occurs 50 days after their Spring holiday."

What? The two days are a coincidence? Judaism wants to distance themselves from Christianity, as much as Christianity has wanted to distance themselves from Judaism. Fortunately, neither establishment is behind the design of this unfolding plan. Mt. Sinai and the Christian(?) Pentecost are very much connected. Anyone with a sense of beauty, free of prejudicial bias, can see purposeful and complementary design in these two events. Anyone's theology that does not reconcile them must be suspect.

[50 links](#) from Orthodox Union (an Orthodox Judaism mega-site) on Shavuot. (About Shavuot, Children's Activities, Recipes, Articles, Audio Downloads)

A technical article by Karaites on [Shavuot and the Sadducee / Pharisee argument](#) over the 'day after the Sabbath' issue. How to determine the date of Shavuot. The Karaites are the spiritual cousins of the Sadducees.

Here is a beautiful [pictorial study of Shavuot](#) by the International Department of [The Temple Institute](#). They say, "The festival of Shavuoth brings together the celebration and gratitude for both our spiritual and material inheritances - the Torah of Israel, and the Land of Israel."

Aish.com assorted Weekly [Torah Portions](#) on Shavuot (Exodus 19:1 - 20:23) (Orthodox Jewish) (Advanced)

Kol Yaakov by Rabbi Boruch Leff [Shavuot: The 'Weekest' Link](#)

Mayanot by Rabbi Noson Weisz [Shavuot Living "Chosen"](#)

Mayanot by Rabbi Noson Weisz [Shavuot The Mystery Unraveled](#)

M'oray Ha'aish by Rabbi Ari Kahn [Shavuot Zman Matan Toratenu](#)

A taste of [Catholic development of the Feasts, Liturgy, Jewish Roots, and Eschatology](#), by [Dr. Brant Pitre](#). An outline PDF (companion to audio) for [The Bible and The Mass: The Jewish Roots of Christian Liturgy](#) (the feasts start on page 12). Another book by Brant Pitre, (his dissertation from Notre Dame) plus readers comments on Amazon, [Jesus, the Tribulation, and the End of the Exile: Restoration Eschatology and the Origin of the Atonement](#). (one comment on the book: "Brant Pitre's doctoral thesis is brilliant! Dr. Pitre can be counted amongst the brightest theologians of this century!") See some [YouTube](#) here.

[Brant Pitre (Ph.D., University of Notre Dame) is Donum Dei Professor of Word and Sacrament at Our Lady of Holy Cross College in New Orleans, Louisiana. He holds an M.T.S. in biblical studies and theology from Vanderbilt Divinity School.]

Huge resource on [Passover](#)

The Feasts of the Lord – A Summary

Stephen Duame

(Excerpt from 'The Heart of David' – by Jeff Hazim)

Since the fall of Adam the world has been sick. Judaism sees the need for a tikkun, or spiritual repair, to right things again. Christianity frames this 'repair' in terms of redemption – the right to re-purchase by the original owner. There are four major Biblical foundational patterns which prophetically depict that process of putting things right again. In the elegant beauty of truth, they are all presented in the Bible as a process of seven steps. They are given simply as part of the fabric of national and family life. Like sunrise and sunset, they regulate a healthy national heartbeat. But underneath the surface of these 'family friendly' events is the master plan of divine warfare. The incredibly complex and profound strategy designed by God to bring a final end to suffering and death; to restore mankind to righteousness and the promised paradise.

Those four major patterns are: the week of creation; the journey from Egypt to Canaan; the tabernacle; and the Feast of the Lord.

The weekly Sabbath and the Feast Sabbaths both impose holiness upon time. They are both eternal cycles that will regulate time forever.

The Feasts of the Lord reveal an incredibly rich and intricate yearly cycle. They reveal the pattern of all life – agricultural, biological and spiritual. Whether seeds or a human life; whether corporate life like marriage or a nation; a spiritual entity like the church; or a process like redemption; they all follow this pattern of life.

The seven Feasts are observed at three distinct seasons of the year. Each season speaks to a progressive phase of life - Re-birthing, nurturing, fruiting.

Cycles are highly prophetic, but not all prophetic events are cyclical. There are also 'one of' events that are also predicted in the Bible. The complex events of the end-of-the-age are an intersection of familiar cycles like the Feasts and 'one of' events that have been rehearsed in shadow for millennia.

In all of these events we are learning more about the one who created them, God. This is how relationships are built - through learning patterns of behavior. The Feasts of the Lord teach us both about God - and how to repair our world.

Only one chapter in the Bible, Lev 23, lists and details all the Feast of the Lord. Below are brief profiles of each Feast. Each one has so many facets and application that it is extremely hard to summarize them. As an aid to memory it is helpful to pick one facet and assign a single word to

each Feast. Following one prophetic line, each Feast below has been given a related key word:

Passover: (1-14)

Key word: **Death:** We commonly refer to this Feast as Passover, but the actual Hebrew word is pesach - the substitute victim of the death decree. This special offering, the lamb, does bring both physical freedom for everyone and spiritual redemption for the firstborn. We should note, that Passover is not the beginning of life, for there is life in Egypt. It was a comfortable life for a time, but like a womb, there is limited opportunity for growth. There are birth pangs (10 plagues) which eventual result in a birth, and exodus to another world. Out of death will come new life.

Passover requires a reservation, it cannot be done spontaneously. Careful preparation is needed to find a spotless lamb for a household - portions measured. Males circumcised. Leaven removed.

Passover is filled with important symbolism. It is both the most family formal event of the year, and also the most prophetically significant Feast. It is the first event of the sacred year.

Unleavened Bread: (1-15 - 1-21)

Key word: **Burial:** Eating matzah, or bread without yeast, for one week. Our bread was unleavened because we left Egypt in haste. Leaven is a type of sin in our Passover scenario. This Feast properly focuses our attention on the heart of man's problem - sin, and the need to take great pains to remove it not just from my life but my household, and even from within the borders of my nation. We endure a type of death for one week by not enjoying the full taste of life. In this Feast we reckon the 'old self', the 'fallen nature' dead, and we live a week of sinlessness. This is a type of water baptism, as Israel went through the sea, the old (Egyptian army) died, and Israel was prepared for new life that would follow. While we rehearse a state sinlessness here, there remains five more steps in our journey to perfection.

Firstfruits: (Sabbath +1)

Key word: **Resurrection:** Rebirth is symbolized by bringing a firstfruits portion of the first barley crop. As Israel came out of the water they were born-again. God receives the firstfruits offering and grants us the firstfruit of the Spirit as a deposit. A reminder the fullness promised.

Weeks: (Sabbath + 50)Key word: **Power**

From the barley firstfruits we count fifty days than offer the wheat firstfruits. By counting we are connecting and extending the feast of Passover. Over these seven weeks we are being transformed from slaves to sons. We are preparing ourselves to appear before the Lord. At the original Feast of Weeks, the Israelites came to Mt. Sinai and received the Torah. The Torah, the embodiment of knowledge and truth (Rom 2:20), is both a national constitution and a marriage Ketubah (certificate). After Jesus' resurrection he instructed his disciple to wait for the 'gift' that would come (Pentecost). Two loaves, made of the firstfruits of the wheat harvest, were offered – clearly symbolic of the SPIRIT and TRUTH; 'gifts' given by God. These gifts equip us for the long hot summer of growth. Often progress is marred by failures. The spirit is willing but the flesh is weak. We may lose our way... until the trumpet calls!

Trumpets: (7-1)

Key word: **Repentance**: A call to a new beginning, often a prodigal return; to earnest and sincere preparation for the coming new dispensation (year or Kingdom). More specifically, the 'ten days of awe' leading to the High Holy Day - the Day of Atonement. The blowing of trumpets is to remind us of our sin and need for repentance. It is to remind us of our obligation to remind God of his covenant and promises to us (Israel) - that they should be fulfilled.

Yom Kippurim: (7-10)

Key word: **Reconciliation**. This represents the completion of our week of 'work'. It is the High Priest's most laborious day - obtaining for the people a covering and removal of their sins. It is a day of fasting and humiliation, the most solemn and fearful day of the year, - the outcome never as-

sured. If successful, this final atonement achieves reconciliation to the Father. Ultimately Yom Kippurim typifies the work of the divine family reconciling the human family to God: The Son taking on flesh, living perfectly, offering himself as the unblemished Passover Lamb, He passes the nurturing and building work to the Holy Spirit for the long 'summer', which culminates now in the finishing work of Yom Kippurim. All human lack is met and provided for in atonement - the covering of sin, appeasing of God's wrath, of forgiveness, of annulment of vows and debt, and of healing. The two sets of clothes, golden and white linen, the components of the Ark - gold and wood, the two bloods from the two sacrificial animals, indicates the blending of the divine and the human. As the body of Messiah we must clarify the mystery surrounding Yom Kippurim. We are not only the recipients of atonement but as priests in the order of Melchizedek, confident to enter the 'most holy place' (Heb 10:19), we too must 'work' on Yom Kippur.

Tabernacles: (7-15 - 7-22)

Key word: **Rest**: Fruitfulness, victory, harvest, rest, joy, oneness, thanksgiving, indwelling, perfection, are some of the words that characterize the Feast of Tabernacles. We enjoy the fruitfulness of the year (week, dispensation) while we also look back in thankfulness to important aspects of our journey. Specifically, we remember the booths we lived in when we were in the wilderness. It was in the wilderness (of our need, of our humanity) that we laid the foundations of resting in the land (our God-likeness). The booth we built and perfected during the week of work now can be filled with the presence and glory of God. It is around this 'Tabernacle' of God that all the nations will one day dwell secure, eating from the tree of life and drinking from the well of living water.

The "FEASTS OF THE LORD"

A road-map back to God

THE FEASTS OF THE LORD or THE APPOINTED TIMES OF THE LORD						
Passover	Unleavened Bread	Firstfruits	Weeks (Pentecost)	Trumpets	Day of Atonements	Tabernacles
1/14	1/15	Next Sab. +1	+50	7/1	7/10	7/21

Since Adam and Eve disobeyed God in the Garden of Eden, mankind has been 'locked out' or separated from intimate fellowship with God. The single scarlet thread that runs from Genesis to Revelation is the unfolding of God's plan to bring humanity back into his presence. This plan that gives meaning and relevance to every act and object of Scripture is called the plan of REDEMPTION.

In its most basic form, redemption means to 'buy back' something that one used to own. Human redemption is a love story. The story of a God who would, at great cost to himself, buy back the very people he 'owned' by right of creation, and the responsive love of a people, who yearn to re-enter the presence of God at any cost. God has given us a way back.

Step by step, year after year, God is working out this plan of redemption. Unlike the garden, where man's responsibility was simply to **'manage'** creation, mankind now has the greater responsibility to **'overcome'** the negative aspects introduced into creation (the world system, the fleshly desires, the devil). Overcoming is a decidedly more difficult task than managing. Overcoming implies battle, conquest, sacrifice and suffering, but as we will see, it also has a corresponding potential for greater reward. The glory and honor bestowed upon those that overcome is far beyond the rewards of the Garden of Eden. There is no comparable earthly reward or achievement.

This is a joint effort. God has made a way, but we through effort must seek it out. The Feasts of the Lord are key to this plan of redemption. They clearly define the steps of redemption.

In Abraham's day all the intricate details of the plan were not known to man. Through the virtues of faith and obedience men and women would actively participate in this long range plan of redemption. Each generation participated without fully seeing or understanding. This exercise of faith is important to a believer's character, but God has every intention of removing the veil of the unknown. God wants no secrets between him and us. That is almost the definition of an intimate relationship - no secrets. This is an important principle to retain as we trace this program of redemption - expect to know the plan.

Today we have the perspective of looking back through 6000 years of history to see the working out of that plan. Patterns are emerging. It's a fundamental truth in solving any mystery - look The Feasts of the Lord - Sacred Cycles

for the patterns. How often have we seen on TV, or in a movie, how the super-detective, after two three or four crimes, is able to detect a pattern, the modus-operandi of the criminal, even to the point of anticipating or predicting the time and place of the next act of crime. This analogy is very appropriate in the plan of redemption. God has 'perpetrated' two major acts of redemption that caught mankind by surprise. He expects us, as spiritual super-sleuths, to anticipate, even predict, his next act. We will be able to deduce the time and 'address' of the next 'crime'. God expects to 'get caught' as he executes one last act of redemption.

Today we can literally see the blueprints of the plan within the plan. God is a great designer. That shouldn't take anyone by surprise, look at the human body, at nature; even the sun and moon were given to divide time into units and patterns. God created time so he certainly can write any messages he wants with it. One full cycle of the sun is a year, within this year God has written the plan of redemption. Isn't that awesome! Who else but our God, King of the Universe, the God of Abraham, Isaac and Jacob, the Father of Jesus the Messiah could do that.

Without much fanfare (there were some fireworks at Mt. Sinai) God gave us the blueprints for redemption. In Lev. 23 he simply begins:

"Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of the LORD, which you are to proclaim as sacred assemblies. (Lev 23:1,2)

God goes on to divide the year into seven holy convocations giving a description and exact date for each. (See the chart for the date of each Feast.) Here the description of each Feast is very brief, but as we study other portions of Scripture we can add more details. In this section God gives no space as to why he has established these Feasts, but repeats that they are to be "lasting ordinances for generations to come" (essentially eternal).

It is a story about a God who loved his creation so much. He, as creator, was the good and rightful King of the Universe. On Sinai, God has revealed the royal calendar of heaven and redemption's calendar of events. This calendar reveals in typology the seven steps of redemption. These Feasts are the seven official steps in mankind's journey back into complete fellowship with God.

This plan of Redemption is a joint effort. But generally, in Judaism there is no 'cost' to God, while in Christianity there is no 'cost' to man. Both have fallen short of the goal. If you think there are no more frontiers you're wrong. The greatest call for pioneers is now - spiritual pioneers.

These seven steps were combined into three major convocation for which "all the men of Israel" were required to attend. To a greater or lesser degree these three seasons of the sacred year became the focus of Israel's spiritual life; the framework of spiritual activity in Israel. Time after time we began to see that Israel's special events were timed to coincide with one of these Feasts dates. The exodus from Egypt began on Passover, the giving of the Law was on Pentecost, the Israelites crossing of the Jordan River into the Promised Land after 40 years in the wilderness occurred on Passover, and the dedication of Solomon's Temple happened on Tabernacles. From those and other instances we begin to see a pattern in God's actions. The Bible doesn't make any comment on this intriguing action by God. God expects us to figure some mysteries out for ourselves. Knowing the subtle proclivities of someone is a sign of an intimate relationship.

In the fullness of time, God's Messiah came. Jesus' life, as all orthodox Jews, was framed accented by the Feasts. Many of the familiar stories we know about Jesus were framed by one of the Feasts of the Lord. Here are just a few examples:

Every year his (Jesus') parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. (Luke 2:41, 42)

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. (John 2:13)

Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. (John 2:23)

*Now it was the custom at the **Feast** to release a prisoner whom the people requested. (Mark 15:6)*

*I say to you that many will come from the east and the west, and will take their places at the **feast** with Abraham, Isaac and Jacob in the kingdom of heaven. (Mat 8:11)*

*People will come from east and west and north and south, and will take their places at the **feast** in the kingdom of God. (Luke 13:29)*

*Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the **Feast of Tabernacles**. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the **Feast of Tabernacles**. (Zech 14:16-18)*

After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take

*his life. But when the Jewish **Feast of Tabernacles** was near, Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." For even his own brothers did not believe in him. Therefore Jesus told them, "The right time for me has not yet come; for you any time is right. The world cannot hate you, but it hates me because I testify that what it does is evil. You go to the **Feast**. I am not yet going up to this **Feast**, because for me the right time has not yet come." Having said this, he stayed in Galilee. However, after his brothers had left for the **Feast**, he went also, not publicly, but in secret. Now at the **Feast** the Jews were watching for him and asking, "Where is that man?" Among the crowds there was widespread whispering about him. Some said, "He is a good man." Others replied, "No, he deceives the people." But no one would say anything publicly about him for fear of the Jews. Not until halfway through the **Feast** did Jesus go up to the temple courts and begin to teach. (John 7:1)*

*When the day [**Feast**] of **Pentecost** came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. (Acts 2:1-2)*

And then we come to the age of 'fulfilment' to which the Feasts prophetically pointed. And it all begins with Feast of Passover, and the Passover lamb. We know the story well. Jesus the Lamb of God would now pay the price required to 'buy back' or redeem the lives of those the Father has 'called' to eternal life.

The process of Jesus' death and resurrection went just as scripted 1500 years before at Mt. Sinai (Lev 23). In fact the 'crucifixion' can only be fully understood when we apply the mask of the Feasts. Through the Feasts, God would teach us that spiritually, this historic event should be understood in three distinct aspects. 1) a death, 2) a burial, 3) a resurrection to new life. This is the first experience of the redemptive process we call salvation or being 'born-again'. One passes from physical life to spiritual life, a new kind of life, a 'new' creation - eternally alive. One could accept this profound experience as complete in itself, but the Feasts say NO, you must continue, God has more!

Seven weeks later, we see the associated but distinct 'next step'. We are introduced to the work of the Holy Spirit. On the Feast of Weeks (Shavuot / Pentecost we receive a baptism of power. Not the power to live (which we got at Passover), but the power to 'live-out' a life pleasing to God. There is power for holiness inward and testimony outward.

The principles of perfection we got at Mt. Sinai (the Torah), even on the same day, we will now be given the complementary power to live them out. We have now personally experienced two 'graces' on our journey of redemption. But can we stop there? Once again the Feasts say NO, we must continue, God has more!

All of the foundational patterns have seven steps, we can't overlook that. Seven is completeness not four. We've 'appeared before the Lord' twice in our sacred journey, we must return one more time.

Through much study we find that the third experience is experientially unknown. It hasn't happened yet. Like the experience of Pentecost before it happened, it was not available to mankind before the appointed time. So it is true with Tabernacles, its appointed time of fulfillment has not yet come. But what can we deduce from the typology shown by the last three Feasts?

The season of Tabernacles begins with the Feast of Trumpets. As one might expect Trumpets speaks of warning, a call to attention, a call to preparation, something awesome is about to happen. Trumpets announces the most sobering Feast of all - the Day of Atonement. The Day of Atonement requires preparation, deliberate preparation. By God's mercy we have traveled a long way since Passover. Through the long 'summer', the new life that began on Passover is now bearing fruit. Through the study and service we are growing into the likeness of the one who saved us. We are literally being transformed by the renewing of our minds. This is a process known theologically as sanctification - becoming holy in fact.

For one month (Elul) before the Feast of Trumpets, a trumpet is sounded each morning (except Sabbath) to call us to attention and repentance. On the first day of the seventh month (Tishri), on the Feast of Trumpets a series of 60 blasts of the trumpet is sounded, ending with the great 'last trump'. The first day of the seventh month is also New Year's day. Tradition says that with the last trump, the 10 days of awe begin, leading up to the Day of Atonement.

The FOTL were given to define the sacred year cycle. The seven convocations were combined into three seasons, spring, summer and fall with exact dates for each. They were to be "lasting ordinances for generations to come" (essentially eternal).

Scripture says "Three times a year are the men of Israel to appear before the Lord" (Passover, Pentecost, Tabernacles). Down through history it became apparent that these dates were actually God 'calendar of events'. This calendar reveals in typology the seven steps of redemption. These Feasts are the seven official steps in mankind's journey back into complete fellowship with God.

Many major events coincided with the actual dates given for these Feasts. The exodus from Egypt began on Passover, the giving of the Law was on Pentecost, the Israelites crossing of the Jordan River into the Promised Land after 40 years on the wilderness occurred on Passover, and the dedication of Solomon's Temple happened on Tabernacles.

We can see the Feasts truly were God's 'appointed-times'.

The Feasts will impact us in many ways. Here are some points to think about:

The Royal Calendar of Heaven For our early Gentile fathers to forsake these seven crown jewels of the sacred year, it has to reveal their extreme prejudice towards Judaism. Until we The Feasts of the Lord - Sacred Cycles

fully uncover and restore these Holy Convocations to their rightful place of prominence, the church will not, cannot, know or fully participate in the purposes of God. They are pregnant with the treasures and delights the Father has reserved for this very day. Searching out their mysteries will be an eternal task, but here are a few highlights.

The Heartbeat of the Temple: We must not confuse the church with a temple. The church is an assembly of people; the Temple (spiritual or literal) when complete and filled with God's presence, becomes the revelation and ministry of God. Today, (and for 2000 years) the church is made of living stones being built into a spiritual Temple. That is clear NT doctrine. What is the activity in the heavenly Temple, in the Jewish Temple, and in the mature church, the spiritual Temple? The primary 'heartbeat' of Temple service is the 'appointed times of the Lord'. The Feasts and the Temple are inseparable. The Feasts must become the heartbeat of the church, even as it becomes a Temple.

The Whole Council of God: The authorized yearly sermon outline. No other teaching diet is so well balanced and nutritional. Feasting on the Feasts will avoid fads, pet doctrines, cults, 'itching ear' syndrome, and just plain poor nutrition. From the cradle to the grave, repeated year after year, if Pastors and Teachers would be guided by God's suggested sermon outline, the Feasts would produce spiritual giants.

Biblical Reality Check: Too much of Christian Bible knowledge is pure childhood fantasy. Rampant 'spiritualization' or allegorization is a very serious and dangerous present condition in the church. The Feasts promote a realistic interpretation of Bible truths, past and future. They add flesh to incomprehensible spiritual realities.

Reference Manuals: For Messiah's vicarious life, for the church's defining expressions, for our personal redemptive experiences, for the Kingdoms progressive advances. Many have the mistaken idea that recognizing Jesus as the Messiah, reading about him in Matthew, Mark, Luke, and John, accepting him as Lord and Savior of one's life is 'knowing him'. It is only in the most elemental sense. Deep to deep, spirit to spirit, a relationship has been established, but full and precise knowledge of Messiah, his work in my life, his work in the church and the Kingdom is gained through continuing study and experiences with him. A modern analogy might make this clearer. Suppose one decides to buy and learn a new MS Windows 8 computer. One struggles through the various procedures for starting the computer, writing the first letter, and shutting down. Now, one indeed has the 'real' thing - a working computer. But mastering Windows 8 would be almost impossible by having and simply trying to use the 'real' thing. To really master the operating system, one must make constant reference to its help material and other reference books. The reference material is not the 'real' thing, but this 'shadow' of the 'real' is absolutely necessary to fully understand it. The Feasts are an essential 'reference' to the reality of the Messiah, his work, and his kingdom.

God's Calendar of Events: Like the Temple, the Feasts are NOT firstly Jewish. They transcend Israel's expression of them in time and scope. The Temple and Feasts originate in

heaven. The Jewish Torah refers to them as the 'fixed times of the Lord'. They are God's 'calendar of events' from the time of creation.

He has set upon the year an order, a 'time pattern', or sacred cycle of seven. The cycle is further divided to create the beautiful pattern of three and seven. Some 4000 years ago God said through Moses 'THESE ARE (will be) THE IMPORTANT DAYS OF THE YEAR FOR YOU', "proclaim them at their appointed times". Only God could mark special days BEFORE the special events occurred. How awesome, only an all-knowing, timeless God could do that, and He boasts of doing just that. Only 'unbelieving' Israel continues, to this day, to 'proclaim them at their appointed times'. Christians afraid of 'coming under the law' have foolishly ventured off the prescribed path, arbitrarily setting their own 'sacred cycle'.

Definitive Experiences: Judaism's definitive experiences; Passover, receiving the Law on Sinai, the Day of Atonement, as well as the annual agricultural commemorations are the heart of Jewish culture. They are all marked and remembered in the Feasts. Likewise, Christianity's foundational experiences, Christ's death, burial, resurrection, and the receiving of the Holy Spirit are also marked by the Feasts, to the exact day. One has to wonder why the Feasts aren't at the heart of Christianity as well. Why have we chosen to commemorate Easter, Christmas, and other arbitrary events rather than follow God's divinely approved convocations?

The Grand Plan of God: There is a grand plan of God to regain 'Paradise Lost', the original Eden, the universal environment described by God as 'good'. The Feasts reveal that plan of **Redemption** and **Restoration**. All law, prophesy, covenants, promises, judgments, tribulations, events fulfilled, and events yet to be fulfilled, are part of the DETAILS of the big plan described by the Feasts. Most doctrinal error could be eliminated if scripture was studied and viewed within the context of the big plan. The plan shows that there is a distinct beginning, continuing in real, historically dated, interventions by God, and eventually ending on some precise date in the (near) future. The plan's great benefit to the church today is that we can see, understand, and anticipate the few remaining steps.

Identification with Israel: Gentile Christianity has made every attempt to disassociate itself with Israel. Paul warned us about becoming arrogant in our relationship towards our 'elder brother' in regards to the service we are presently offering to our father, God. The warning was not heeded and Christianity has taken on much of the characteristics that Judaism exhibited at the first coming of Messiah. The outcome will likely be the same as well, unfortunately. It is a testimony to God's Grace that we have done so well in our prideful state. Of course, Christianity has embraced Messiah and his Grace, in contrast to Judaism. But 'God's gifts and his call are irrevocable', he will bring Israel back under the covenant. Honor is due them regardless. The fifth commandment, to honor parents, is NOT conditional upon the parent's spirituality. The honor is an expression of the child's spirituality. And not only honor is due them, but comfort, affirmative actions and love. In the dark days ahead the church will reveal its true 'spirituality' by the way it extends itself to Israel.

God will indeed reconcile the 'family', but Israel is a 'litmus test' of one's love for God.

Eternal Continuity: The Feasts are eternal and universal. The activities of Heaven are metered by the Feasts, the 'fixed times of the Lord'. The 'Day of the Lord' events including those of The Revelation are sequenced by the Feasts. All of God's key activities are timed by the Feasts. In the Millennium, the 1000 year Kingdom period, God will require, with threat of discipline, that all the nations of the Earth are represented at the Feast of Tabernacles in Jerusalem. The other Feasts may be voluntary to the obstinate, but surly the vast majority of earth, as one, will rejoice and glorify God in the sacred cycle of Holy Convocations. Let's start today.

Expression Unlimited: How will the Feasts be expressed? There may be three valid expressions of the Feasts now. Heavens expression, Israel's Expression, and the Churches expression. With a few wonderful exceptions, notably the International Christian Embassy's celebration in Jerusalem, the church has not developed a cultural expression for the Feasts. And unlike Israel's, for instance, it appears that God is inviting the church to develop our own responsive expression of the Feasts. But that expression must be based upon real knowledge of the patterns and purposes of the Feasts. There is a unique opportunity for Spirit led artisans of music, dance, worship, writing, art, drama, etc., etc., to pioneer, to lead the Body of Christ forward into 'battle' and Earth worship.

Family Ties: The Feasts have both corporate as well as family expressions. Here again, those expressions are not clearly defined yet. But if the testimony of Jewish families is any indication, the Feasts are good for the family. Christmas is a poor substitute for sacred commemoration. A baby Jesus is quite harmless and little imposition to the world. But the Feasts harmonize with the 'real' natural and spiritual cycles of earth. And a father, sitting as priest of his family, explaining and demonstrating the death, burial and resurrection of Christ, the gracious provision of Law and Power for purity and ministry, the trumpet call to battle, complete reconciliation to God, with ultimate rest in union and victory with God, year after year would continually revitalize family life. The Feasts are also agriculturally based. Nature is always a good environment and teacher for children. The Feasts make nature a showcase of God's redemptive purposes, his COMPLETE redemptive cycle.

Earth Worship: Heaven and Earth must synchronize for love and war. Heaven must cease to be a fantasy place. It is the current capital of the Kingdom (Throne), with the original Temple and Temple Ceremony (Feasts). The Bible has much to say about our relationship to Heaven. It declares us to be citizens of Heaven (the Kingdom) and calls for our active participation in its activities NOW. If we are 'in Christ' we have influence and authority in the decisions that affect the Earth. We are its rulers in training. There is so much more to learn and master regarding this relationship, but here again, the Feasts assist in developing the correct perception of Heaven. They transcend all denominations, all divisions imposed by man. There is a drum beat, a rhythm originating from headquarters that all Christians everywhere can participate in together. We can be individualistic and

proprietary in our relationship to God, **until** God reveals his desire, than we all must accept HIS standard. If the Feasts are the 'FIXED TIMES OF THE LORD', and occur as the HIGH HOLY EVENTS OF HEAVEN, citizens and sects alike, have no choice but to enthusiastically participate in them, or reveal the true nature and center of their religion - self. Messiah is exerting leadership of his Body. We must all bow before him, individually and corporately, yielding our little kingdoms to his control. First in worship, then in war. God is dealing with Christianity's self-will. To do that God is going to raise the common ground. Limit one level of choice, thereby promoting a higher level of expression. In industry, that is called 'standardization'. The pattern of Israel finding its '**place of worship**' will help guide Christianity to find its (God's) '**times of worship**'. As Israel entered the Promised Land there was no single place of worship. As the tribes settled, each tribe, each man, might choose his own place to worship God. That was right and acceptable until God chose the 'place to put his Name'. He had warned them:

But you are to seek the place the LORD your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; Deu 12:5

It may have been right and acceptable for Christianity to worship in 200 different ways in previous days. But God is revealing his choice of the '**times of worship**' and to those times we must go. **As one**, the Earth will worship before him, participating in the Holy Days of Heaven. The time when, "it doesn't matter when or how I worship, just as long as I worship" is nearly over. God is calling for a new day of unity and synchronized worship:

"But the LORD is in his holy temple (in heaven on the Day of Atonement); let all the earth be silent before him. "Hab 2:20

The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and **who serves in the sanctuary, [this year?]** the true tabernacle set up by the Lord, not by man. Hebrews 8:1

One may say, it sounds like the Feasts could cure anything, the truth is, it would be hard to overestimate them. They serve so many functions it's hard to see how the church could be healthy without them.

They are not called the Feasts of the Lord for nothing. What do you think Jesus will be doing during the next feast?