

GOD'S ETERNAL FESTIVAL

Epoch 7

GOD'S ETERNAL FESTIVAL

A CHRISTIAN CELEBRATION



God's divine invitation to the faithful...

John Abbott

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GOD'S ETERNAL FESTIVAL

I. INTRODUCTION

We can know more about where we are going;
by remembering where we have been.

"Those that fail to learn from history
are doomed to repeat it."²

Christian Observance of the LORD's Feast Days³

~The Spirit of the Law~

Remember/Observe/Anticipate

"Observing the feasts of the LORD is a commandment.
Why would God-loving Christians not want to observe
the LORD's feast days to remember what the LORD has
done?"⁴

The Holy Days Reveal God's Plan for Mankind

² Winston Churchill

³ [Reference](#) Beyond
Today

⁴ [PVHZ](#)

Through the feasts, God forecast the entire career of the Messiah, the Jews, the Church, and even the other nations.

The Hebrew word for "feasts", (*moadim*) literally means "appointed times." The feasts were laid out in the lunar calendar year with the first three occurring close together, then the coming of the Holy Spirit shortly after. We also see God's design shown in the earthly week - six feasts of work and the last one of rest.





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II. FOREVER WITH GOD (An Everlasting Covenant)

Jesus and the feasts of the LORD

Jesus was crucified on Passover;

Jesus was buried on the feast of unleavened bread;

Jesus was resurrected on the feast of first fruits;

The Holy Spirit was given on Pentecost;

Jesus' second coming will be fulfilled on the feast of trumpets; the day of atonement and; on the feast of tabernacles.

It was on Mount Sinai that God gave Moses the dates and observances of the eight feasts. Here are their names:

1. **The Sabbath Day** (i.e., Shabbat, a weekly feast)
2. **Passover** (*Pesach*) - *Nisan 14-15*
3. **Unleavened Bread** (*Chag Hamotzi*) - *Nisan 15-22*
4. **First Fruits** (*Yom habikkurim*) - *Nisan 16-17*
5. **Pentecost** (*Shavu'ot*) - *Sivan 6-7*
6. **Trumpets** (*Yom Teru'ah*) - *Tishri 1*
7. **Atonement** (*Yom Kippur*) - *Tishri 10*
8. **Tabernacles** (*Sukkot*) - *Tishri 15-22*

For Gregorian Calendar Feast Days go to: [Holidays](#). See page (125). Each Christian must understand the mission and person of Jesus in each of the moadim, (*appointed feasts of the LORD*).⁵

⁵ Fusionglobal.org

The three Spring feasts represent Christ's first coming.
The three Fall feasts represent Christ's second return.

Yahweh's Feasts Are Forever and for All

The enemy does not want God's children to remember how they were delivered from the bondage of sin. The feasts of the LORD are appointed times to remember the salvation of God and historical events which reveal the mercy and grace of our LORD.

Concerning Satan

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.⁶

'And he shall speak.' —The marks of identification of the little horn are: Blasphemy of God; Persecution and affliction of the saints; Attempts, apparently ineffectual (*he will "think to change"*), against all institutions, whether of Divine or human authority: in short, a general spirit of lawlessness and unbelief. It appears that the little horn, the Antichrist of the last days, and the beast, will be successful for a time in blasphemies and persecutions, but in the end, will be destroyed.⁷

⁶ Daniel 7: 25

⁷ [Ellicott](#)

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.⁸

The Record and Meaning of Traditional Holidays

“Thus says the LORD, ‘Do not learn the way of the Gentile.’ This people honors Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men.’ For laying aside the commandment of God, you hold the tradition of men.”⁹

Know that I Am the LORD who sanctifies them... hallow My Sabbaths and they will be a sign between Me and you, that you may know that I Am the LORD your God”.¹⁰

⁸ 2 Thess. 2: 8-12

⁹ Jeremiah 10: 2;
Deuteronomy 12: 30–
32; Mark 7: 6-8

¹⁰ Ezekiel 20: 12, 20

And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.¹¹

The Kingdom Within (Spiritual Israel)

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.¹²

God's Chosen

Hear, O Jacob my servant; and Israel, whom I have chosen.¹³

The Lord's Covenant With Israel

This cup is the new testament in My blood, which is shed for you.¹⁴ I will make a new covenant with the house of Israel, and with the house of Judah. This shall be the covenant that I will make with the house of Israel.

¹¹ Gen. 17: 7

¹² Mark 1: 15

¹³ Is. 44: 1

¹⁴ Luke 22: 20

I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.¹⁵

Grafted In
You Gentiles were
"grafted" into the 'olive
tree: (*Israel*).¹⁶



One Holy Bride; One Church¹⁷

God's Promise to All

And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.¹⁸ And this is the promise that He hath promised us, even eternal life.¹⁹ We, ...according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness;²⁰ I ordained thee a prophet unto the nations;²¹ My covenant is with thee;²² Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.²³

~Whosoever~

There is no difference between the Jew and the Greek:

¹⁵ Jer. 31: 31-34

¹⁶ Rom. 11: 13-25

¹⁷ Rom. 12: 5

¹⁸ Jer. 29: 13

¹⁹ 1 John 2: 25

²⁰ 2 Peter 3: 13

²¹ Jer. 1: 5

²² Gen. 17: 4

²³ Acts 16: 31

for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.²⁴

An Acceptable Offering

I Am not pleased with you," says the LORD Almighty, "and I will accept no offering from your hands.²⁵ We are all as an unclean thing, and all of our righteousness is as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?²⁶ In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.²⁷



Nailed to the Cross

When we were dead in our sins...God made us alive with Christ. He forgave us all our sins, having canceled the charge of our legal indebtedness,

²⁴ Rom. 10: 12, 13; Jn. 3: 16

²⁵ Mal. 1: 10
²⁶ Heb. 9: 14

²⁷ Titus 2: 7, 8

which stood against us and condemned us; He has taken it away, nailing it to the cross.²⁸

Jesus made the final atonement, so there is no longer the requirement to make blood sacrifices for atonement. The ordinances of sacrifice are done away. We now present our bodies as a "living sacrifice—holy, acceptable to God—which is your spiritual service."²⁹

From: Ellicott's Commentary³⁰

To the warning against speculative error succeeds a warning against two practical superstitions. The first is simply the trust in obsolete Jewish ordinances (*the mere shadow of Christ*) with which we are familiar in the earlier forms of Judaism. But the second presents much strangeness and novelty. It is the "worship of angels" in a "voluntary humility," Inconsistent with the belief in an intimate and direct union with Christ our Head.

"Let no man therefore judge you."—That is, *impose his own laws upon you*. "See that no one takes you captive through philosophy and empty deception, according to the tradition of men and the basic principles of the world rather than Messiah."³¹ For all the fullness of Deity lives bodily in Him, and in Him you have been filled to fullness.

²⁸ Col. 2: 13, 14

²⁹ Rom.12: 1

³⁰ [Ellicott](#)

³¹ Col. 2: 8

He is the head over every ruler and authority. Don't let the one who eats disparage the one who does not eat, and don't let the one who does not eat judge the one who eats, for God has accepted him. ⁴Who are you to judge another's servant? Before his own master he stands or falls. Yes, he shall stand, for the Lord is able to make him stand.³² But you, why do you judge your brother? Or you too, why do you look down on your brother? For we all will stand before the judgment seat of God.³³

In meat, or in drink. —Or rather, in eating and drinking. We see by the context that the immediate reference is to the distinctions of meats under the Jewish law, now done away, because the distinction of those within and without the covenant was also done away. He (*Peter*) saw the heavens opened, and something like a great sheet coming down, lowered by its four corners to the earth. In it were all sorts of four-footed animals and reptiles and birds of the air. A voice came to him, "Get up, Peter. Kill and eat." But Peter said, "Certainly not, Lord! For never have I eaten anything unholy or unclean." Again, a voice came to him, a second time: "What God has made clean, you must not consider unholy."³⁴

³² Rom. 14: 3

³³ Rom. 14: 10

³⁴ Acts 10: 11

..."Gifts and sacrifices are being offered that cannot make the worshiper perfect with respect to conscience. These relate only to food and drink and various washings; regulations for the body imposed until a time of setting things straight. But when Messiah appeared as Kohen Gadol (*High Priest*) of the good things that have now come, passing through the greater and more perfect Tent not made with hands (*that is to say not of this creation*).³⁵

Now accept the one who is weak in faith, but not for the purpose of disputes about opinions. One person has faith to eat anything, but the weak eats only vegetables. Don't let the one who eats disparage the one who does not eat, and don't let the one who does not eat judge the one who eats, for God has accepted him. Who are you to judge another's servant? Before his own master he stands or falls. Yes, he shall stand, for the Lord is able to make him stand.³⁶ Stop tearing down the work of God for the sake of food. Indeed all things are clean, but wrong for the man who by eating causes stumbling. It is good not to eat meat or drink wine or do anything by which your brother stumbles.³⁷ Now the Ruach (*Holy Spirit*) clearly says that in later times some will fall away from the faith,

³⁵ Heb. 9: 8

³⁶ Rom. 14: 2-

³⁷ Rom. 14: 20-

following deceitful spirits and teachings of demons through the hypocrisy of false speakers—whose own conscience has been seared. They forbid people to marry; they command people to abstain from foods that God created for the faithful to share with thanksgiving, having come to know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for it is sanctified through the word of God and prayer.³⁸

These laws about eating and drinking were not mere matters of law, but formed significant parts of a rigid mystic asceticism. For the kingdom of God is not about eating and drinking, but righteousness and shalom (*Peace*) and joy in the Ruach ha-Kodesh (*Holy Spirit*).¹⁸ For the one who serves Messiah in this manner is pleasing to God and approved by men.³⁹

Is There a Place for Asceticism in the Christian Life?⁴⁰ Can we make ourselves more holy if we treat our bodies more harshly? Is this a biblical way to live and pursue holiness? Is it biblical to hold such rigid self-discipline? Paul defines ‘asceticism’ as ‘severity to the body,’ and that practice being ‘of no value in stopping the indulgence of the flesh.’⁴¹

³⁸ 1 Tim. 4: 1-5

³⁹ Rom. 14: 17; Is. 1: 13, 14

⁴⁰ [Piper](#)

⁴¹ Col. 2: 23

Self-Denial Gone Wrong

"There was some kind of false teaching going on that Paul was very concerned about, and it involved some kind of asceticism, some kind of severity to the body. — being forced upon the church so that," "if you don't follow these ascetic rules about food and drink and days and visions and angels, you're not a Christian."

"Paul's main criticism of what was happening is that it diminished Christ. The whole system of this false teaching was diminishing Christ in all those ways.

Merely Human Traditions

"See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to elemental [principles] of the world, and not according to Christ."⁴² The problem here is that these merely human traditions and these basic religious elemental principles are replacing Christ. It says, "not holding fast to Christ," "not exalting Christ," "not living according to Christ."

Puffed-Up Ascetics

"If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world,

⁴² Col. 2: 8

do you submit to regulations? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and a severity to the body.

Killing or Feeding Sin?

This false teaching at Colossae isn't glorifying Christ, and it isn't defeating sin. It's producing puffed-up Christians, and it is diminishing Christ.

There is a thankful enjoyment of all that God gives us. This includes even the enjoyment of intimacy within a Godly marriage. The Shakers of Kentucky believed that marriage should be avoided to obtain a closer relationship with God. Needless to say, there are very few Shakers left around today.

"God created humankind in His image, in the image of God He created him, male and female He created them."⁴³ And the voice *spoke* unto him again the second time, What God hath cleansed, *that* call not thou common."⁴⁴ What God has made clean, you must not consider unholy. "So, God saw everything that He made, and behold it was very good."⁴⁵

Asceticism has a legitimate place in the Christian life. Eating and drinking can become gluttony with a loss of self-control,

⁴³ Gen. 1: 27

⁴⁴ Acts 10: 15

⁴⁵ Gen. 1: 31

and not eating and drinking can become boastful and Christ-diminishing. That was happening at Colossae.

The three foundations of sin:

Lust; Jealousy; Seeking honor for one's self.

“Is Christ being exalted or is self being exalted? The main questions are, Is Christ being exalted or is self being exalted? While crucifying the sin of gluttony, are you feeding the sin of pride? Is asceticism killing sin or feeding sin?

Yahweh’s Restoration Ministry⁴⁶

Worship of the true Father Yahweh is a worship of action.

"One of the lessons learned by keeping Yahweh’s holy days and Feasts is the desire to choose His ways over own. Taking up His observances and doing them is a clear indication of our heart’s desire to follow Him in obedience. We follow Him by what we do, far more than by what we say.

We can talk the most convincing talk, but unless our words translate into obedience, it is empty rhetoric.

⁴⁶ [YRM](#)

The Apostle Paul calls words without action “sounding brass and tinkling cymbals.” The actual keeping of Yahweh’s Feasts is the test of our sincerity.

The Passover demands that we take a personal assessment of our lives prior to partaking of the emblems. Through this memorial we accept the blood of Yahshua to cleanse our sin. But taking part in the memorial also means that we root out all that offends in our lives, which is reinforced by the removal of leaven for the Feast of Unleavened that follows.

There may be no real need to participate in the Passover year after year if our sinful behavior stopped after the first time we kept it. Sadly, that is not the way of human nature. Because we still fall short, Yahweh has provided seven yearly avenues for returning to and drawing closer to Him again — His Moedim or days set apart.

Nearly two months before the Old Covenant was ratified and before he scaled Mt. Sinai to receive the codified law from Yahweh, Moses was instructed about Passover and the first Feast, Unleavened Bread. Yahweh said, “And this day shall be unto you for a memorial; and you shall keep [it] a feast to Yahweh throughout your generations; you shall keep it a feast by an ordinance forever,”⁴⁷

⁴⁷ Exodus 12: 14

We learn first of all that it is a “feast to Yahweh.” Later, in Leviticus, Yahweh commanded Moses, “Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh, which you shall proclaim to be holy convocations, even these are my feasts,”⁴⁸ He leaves no doubt that these observances belong to Him, not just to Jews or to any particular group of people. It didn’t matter whether you were an Israelite or a stranger, you were required to observe these days set apart by Yahweh Himself.⁴⁹

There are five classes of law in the Scriptures: spiritual; commercial-civil; ceremonial-ritual; judicial-criminal; and natural. The Feasts are part of the spiritual law, just like the Ten Commandments. They reveal the spiritual attributes of Yahweh and help produce a spiritual change in us when we observe them in true sincerity.

The change in the law that many like to cite came about in the ceremonial-ritual law, not in the spiritual law. The Book of Hebrews speaks of the temporary nature of animal sacrifices and other ritual: “Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings,

⁴⁸ Lev. 23: 2

⁴⁹ Exodus 12: 19

and carnal ordinances, imposed on them until the time of reformation".⁵⁰

Ritualistic ordinances were added to the law obligation because of Israel's continued transgression.⁵¹ Yahshua now intercedes for us as High Priest. His blood is the only effective remedy for sin. This is the change in the law that the Scriptures speak of. Nothing in the Bible affects or alters our responsibility to keep the spiritual law and the Feast days.

Numerous New Testament examples show where people were intending to keep the Feasts, were keeping them, and would keep them again in the Kingdom.⁵²

Why do we see Yahweh's own Son and His people still observing the Feasts in the New Testament? For one reason, in no fewer than four times in Leviticus 23, Yahweh declares the Feasts "a statute forever."

Even in the coming Kingdom we find that people everywhere will be obedient: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says Yahweh,"⁵³

And what if they refuse, as many do today? "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem,

⁵⁰ Heb. 9: 9, 10

⁵¹ Gal. 3: 19

⁵² Luke 2: 42; John 5:
1; 7: 2, 10, 14; 12: 20;
Matthew 26: 2, 17,

29; Acts 18: 21; and
1Corinthians 5: 8.

⁵³ Isaiah 66: 23

shall even go up from year to year to worship the King, Yahweh of hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh of hosts, even upon them shall be no rain,"⁵⁴

Yahshua Himself promised to keep the Passover in the future Kingdom with His disciples.⁵⁵ Everyone, including Yahshua, will be keeping the Feasts when the Kingdom comes to earth. So why would we not be keeping them now?

May each of us be like the Apostle Paul when he said clearly and with total resolve, "I must by all means keep this Feast!"

Enjoy and Deny

We will glorify Christ if we receive His good gifts with thankfulness, which shows that He's the good and generous Savior. We will glorify Christ by strategically denying ourselves some of His good gifts in order to show that He, and not His gifts, is our greatest treasure. And the problem of the false teaching at Colossae was that severity to the body was being put into elemental principles or rules that,

⁵⁴ Zechariah 14: 16-18

⁵⁵ Matthew 26: 29;
Mark 14: 25; Luke 22:
18, 30

instead of exalting the worth and beauty and grace of Christ, were feeding the ego of the ascetics. This calls for great wisdom and insight into our own hearts.

The Claims of the False Teacher⁵⁶

Do not let anyone, therefore, be judging you in eating or in drinking⁵⁷... The new teachers dictated to the Colossians in these matters from the philosophical, ascetic point of view which is purely a point of Jewish law. Such restrictions are "not according to Christ" (ver. 8), belonging to the system which He has superseded.

The Danger of False Wisdom (Tree of Life)

¹⁶Therefore, do not let anyone pass judgment on you in matters of food or drink, or in respect to a festival or new moon or Shabbat (*Sabbath*).⁵⁸ ¹⁷These are a foreshadowing of things to come, but the reality is Messiah. ¹⁸Let no one disqualify you by insisting on false humility and worship of angels—going into detail about what he has seen, puffed up without cause by his fleshly mind. ¹⁹He is not holding fast to the Head. It is from Him that the whole body, nourished and held together by its joints and tendons,

⁵⁶ [Pulpit Commentary](#)

⁵⁷ vers. 21-23; [1](#)

[Timothy 4: 1-](#)

[5; Romans 14:](#)

[17; Hebrews 9:](#)

[10; Hebrews 13:](#)

[9; Mark 7: 14-19](#)

⁵⁸ Lev 23: 2-4, 2 Chr.

31: 3; Neh. 10: 33; Ps.

81: 3; Isa. 66: 23;

Ezek. 46: 1,

grows with a godly increase. ²⁰ If you died with Messiah to the basic principles of the world, why—as though living in the world—do you subject yourselves to their rules? ²¹ “Don’t handle! Don’t taste! Don’t touch!” ²² These all lead to decay with use, based as they are on man-made commands and teachings. ⁵⁹ ²³ Indeed, these are matters that have an appearance of wisdom in self-made religion and humility and self-denial of the body—yet none are of any value for stopping indulgence of the flesh.

Lev. 23: 2 “Speak to Bnei-Yisrael (*sons of Israel*), and tell them: These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My moadim. 3 “Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.



⁵⁹ Isa. 29: 13

Pesach and Feast of Matzot (*Unleavened Bread*)

Psalm 81: 2

Sing for joy to God our strength,
shout to the God of Jacob!

3 Lift up a song and sound a tambourine,
a sweet lyre with a harp.

4 Blow the shofar at the New Moon,
at the full moon for the day of our festival.

5 For it is a decree for Israel,
an ordinance of the God of Jacob.

Observance of the Holy Days

God uses these special days every year to teach us about His great plan of salvation and His love for all of mankind.

The book of Acts and the letters written by the apostles of the first-century Church leave us a record showing that they continued to keep the biblical Feasts for decades after Jesus' death and resurrection. In the letter to the Corinthians, Paul reiterated instructions regarding how to keep the Passover with wine and unleavened bread.⁶⁰ In the same letter, speaking of the Days of Unleavened Bread, he commanded the congregation, "let us keep the feast"⁶¹,

⁶⁰ 1 Corinthians 11:
17–34

⁶¹ 1 Corinthians 5: 8

and went on to help them understand the meaning of those days. This was over twenty years after Jesus died. The Church at Corinth was largely made of Gentiles, not Jews.

“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.⁶² Does this scripture mean that Holy Days will be observed during the millennial reign of Jesus Christ?

When Christ proclaimed: "It is Finished!" on the cross, the sacrificial system was completed and fulfilled. No more blood sacrifices were required, for His blood had been shed, fulfilling once and for all the atonement of sin. The 'Sacred Lamb' had been slain, resurrected and now resides in the heart of man.

By the 'Spirit of the law', the LORD's feasts may be observed to commemorate our redemption, deliverance and new life in Christ.

Women Visit the Garden Tomb

Luke 24: 1 Now on the first day of the week, at daybreak, the women came to the tomb, carrying the spices they had prepared.

⁶² Zechariah 14: 16–

2 They found the stone had been rolled away from the tomb; 3 but when they entered, they did not find the body of the Lord Yeshua. 4 And while they were perplexed about this, suddenly two men in dazzling clothes stood beside them. 5 The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you search for the living among the dead? 6 He is not here, but He is risen! Remember what He told you when He was still in the Galilee, 7 saying that the Son of Man must be delivered into the hands of sinful men, and be executed, and on the third day rise up."



8 And they were reminded of His words. 9 And when they returned from the tomb, they told all these things to the eleven and to everyone else. 10 Now it was Miriam from Magdala, Joanna, the Miriam of Jacob and others together with them who were telling these things to the emissaries. 11 But these words appeared to them as nonsense, and they would not believe them. 12 But Peter got up and ran to the tomb. Leaning in, he sees only the linen cloths. And he went away to his home, marveling at what had happened.

Eyes Opened in Emmaus



13 Now behold, two of them on that very day were traveling to a village named Emmaus, a distance of about seven miles from Jerusalem.

14 They were speaking with one another about all the things that had been happening. 15 While they were talking and discussing, Yeshua Himself approached and began traveling with them. 16 But their eyes were kept from recognizing Him. 17 Then He said to them, “What are these things you are discussing with one another as you are walking along?” They stood still, looking gloomy. 18 Then the one named Cleopas answered and said to Him, “Are You the only one visiting Jerusalem who doesn’t know the things that happened there in these days?” 19 Yeshua said to them, “What kind of things?” And they said to Him, “The things about Yeshua from Natzeret, who was a Prophet, powerful in deed and word before God and all the people— 20 how the ruling kohanim and our leaders handed Him over to be sentenced to death, and they executed Him. 21 But we were hoping that He was the One about to redeem Israel. Besides all this, today is the third day since these things happened. 22 “But also some women among us amazed us. Early in the morning they were at the tomb. 23 When they didn’t find His body, they came saying that they had also seen a vision of angels, who said He is alive! 24 Some of those with us went to the tomb and found it just as the women said, but they did not see Him.”

25 Yeshua said to them, “Oh foolish ones, so slow of heart to put your trust in all that the prophets spoke! 26 Was it not necessary for Messiah to suffer these things and to enter into His glory?” 27 Then beginning with Moses and all the Prophets, He explained to them the things written about Himself in all the Scriptures. 28 They approached the village where they were going, and He acted as though He were going farther on. 29 But they urged Him, saying, “Stay with us, for it is nearly evening and the day is already gone.” So He went in to stay with them. 30 And it happened that when He was reclining at the table with them, He took the matzah (*bread*), offered a bracha (*blessing*) and, breaking it, gave it to them. 31 Then their eyes were opened and they recognized Him, and He disappeared from them.

Good News for the Disciples in Jerusalem

32 They said to one another, “Didn’t our heart burn within us while He was speaking with us on the road, while He was explaining the Scriptures to us?” 33 And they got up that very hour and returned to Jerusalem. They found the eleven and others with them gathered together, 34 saying, “The Lord is risen indeed! He has appeared to Simon!”

35 Then they began telling about the events on the road and how He became recognized by them in the breaking of the matzah. 36 While they were speaking of these things, Yeshua Himself stood in the midst of them and said, "Shalom Aleichem!" 37 But they were startled and terrified, thinking they were seeing a ghost. 38 Then He said to them, "Why are you so shaken? And why do doubts arise in your heart? 39 Look at My hands and My feet—it is I Myself! Touch Me and see! For a spirit doesn't have flesh and bones, as you see I have." 40 And when He had said this, He showed them His hands and His feet. 41 But while they were still in disbelief due to joy and wonder, He said to them, "Do you have anything to eat here?" 42 They gave Him a piece of broiled fish, 43 and He took it and ate it in their presence. 44 Then He said to them, "These are My words which I spoke to you while I was still with you—everything written concerning Me in the Torah of Moses and the Prophets and the Psalms must be fulfilled. 45 Then He opened their minds to understand the Scriptures, 46 and He said to them, "So it is written, that the Messiah is to suffer and to rise from the dead on the third day, 47 and that repentance for the removal of sins is to be proclaimed in His name to all nations, beginning from Jerusalem. 48 You are witnesses of these things.

49 And behold, I am sending the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

As born-again believers, we read about the Feasts of the LORD and recognize how wonderfully Jesus fulfilled 'all righteousness' and prophecy. To observe these feasts, the Christian will understand more of who God is and by His example through the Sacred Lamb of God, to be more like Him. Each mention of the blood sacrifice will touch the heart of each believer when realizing how Jesus fulfilled, once and for all, the Perfect, Atoning Blood Sacrifice.

O SACRED LAMB

O' Sacred Lamb, You knew my name; You knew my heart, and You knew my frame. You knew what I, could never know; You went where I, could never go.

Your side was pierced, and Your heart was torn; A crown of thorns, Your head adorned; And with those nails, there in Your hands; Carried every sin, of mortal man.

One day You'll come, and take us home; You'll come for those, You call Your own; And with my eyes, I'll finally see; This Sacred Lamb, that lives in me.

O' Sacred Lamb, Thou Sacred Lamb; You died alone, and You took my stand;

To make me clean, and white as snow; To Calvary, You had to go; You became a simple, humble man; Just to save my soul, O' Sacred Lamb.⁶³

Feasts of the LORD (Commandments to Observe)

Leviticus 23: 1 Then Adonai (*LORD*) spoke to Moses saying: 2 “Speak to Bnei-Yisrael, (*sons of Israel*) and tell them: These are the appointed moadim (*feasts*) of Adonai, which you are to proclaim to be holy convocations—My moadim. 3 “Work may be done for six days, but the seventh day is a Shabbat (*Sabbath*) of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.

Pesach (*Passover*) and Feast of Matzot (*Unleavened Bread*)

4 “These are the appointed feasts of Adonai, holy convocations which you are to proclaim in their appointed season. 5 During the first month, on the fourteenth day of the month in the evening, is Adonai’s Passover. 6 On the fifteenth day of the same month is the Feast of Matzot to Adonai. For seven days you are to eat matzah. 7 On the first day you are to have a holy convocation and you should do no regular work.

⁶³ Lyrics by Darin and Brooke Aldridge

8 Instead you are to present an offering made by fire to Adonai for seven days. On the seventh day is a holy convocation, when you are to do no regular work.”

Bikkurim (*First Fruits*) and Shavuot (*Torah*)

9 Adonai spoke to Moses saying: 10 “Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer (*3.7 quarts*) of the firstfruits of your harvest to the kohen (*Priest*). 11 He is to wave the omer before Adonai, to be accepted for you. On the morrow after the Shabbat, the kohen is to wave it. 12 On the day when you wave the omer you are to offer a male lamb without blemish, one year old, as a burnt offering to Adonai. 13 The grain offering with it should be two tenths of an ephah (*Bushel apx.*) of fine flour mixed with oil—an offering made by fire to Adonai for a soothing aroma. Its drink offering with it should be a quarter of a gallon of wine. 14 You are not to eat bread, roasted grain, or fresh grain until this same day—until you have brought the offering of your God. It is a statute forever throughout your generations in all your dwellings. 15 “Then you are to count from the morrow after the Shabbat, from the day that you brought the omer of the wave offering, seven complete Shabbatot (*special day*).

16 Until the morrow after the seventh Shabbat you are to count fifty days, and then present a new grain offering to Adonai. 17 You are to bring out of your houses two loaves of bread for a wave offering, made of two tenths of an ephah of fine flour. They are to be baked with hametz (*leaven*) as firstfruits to Adonai. 18 You are to present, along with the bread, seven one-year-old lambs without blemish, one young bull, and two rams. They will become a burnt offering to Adonai, with their meal offering, and their drink offerings, an offering made by fire, a sweet aroma to Adonai. 19 Also you are to offer one male goat for a sin offering and a pair of year-old male lambs for a sacrifice of fellowship offerings. 20 The kohen is to wave them with the bread of the firstfruits as a wave offering before Adonai, with the two lambs. They shall be holy to Adonai for the kohen. 21 You are to make a proclamation on the same day that there is to be a holy convocation, and you should do no regular work. This is a statute forever in all your dwellings throughout your generations. 22 “Now when you reap the harvest of your land, you are not to reap to the furthest corners of your field or gather the gleanings of your harvest. Rather you are to leave them for the poor and for the outsider. I am Adonai your God.”

Fall Festivals

23 Adonai spoke to Moses saying: 24 “Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (*shofarot*), a holy convocation. 25 You are to do no regular work, and you are to present an offering made by fire to Adonai.” 26 Adonai spoke to Moses, saying: 27 “However, the tenth day of this seventh month is Yom Kippur (*day of atonement*), a holy convocation to you, so you are to afflict yourselves (*fast*). You are to bring an offering made by fire to Adonai. 28 You are not to do any kind of work on that set day, for it is Yom Kippur, to make atonement for you before Adonai your God. 29 For anyone who does not deny himself on that day must be cut off from his people. 30 Anyone who does any kind of work on that day, that person I will destroy from among his people. 31 You should do no kind of work. It is a statute forever throughout your generations in all your dwellings. 32 It is to be a Shabbat of solemn rest for you, and you are to humble your souls. On the ninth day of the month in the evening—from evening until evening—you are to keep your Shabbat.” 33 Adonai spoke to Moses saying: 34 “Speak to Bnei-Yisrael, and say, On the fifteenth day of this seventh month is the Feast of Sukkot, for seven days to Adonai.

35 On the first day there is to be a holy convocation—you are to do no laborious work. 36 For seven days you are to bring an offering by fire to Adonai. The eighth day will be a holy convocation to you, and you are to bring an offering by fire to Adonai. It is a solemn assembly—you should do no laborious work. 37 “These are the moadim of Adonai, which you are to proclaim to be holy convocations, to present an offering by fire to Adonai—a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day, 38 besides those of the Shabbatot of Adonai and besides your gifts, all your vows and all your freewill offerings which you give to Adonai. 39 “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you are to keep the Feast of Adonai for seven days. The first day is to be a Shabbat rest, and the eighth day will also be a Shabbat rest. 40 On the first day you are to take choice fruit of trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and rejoice before Adonai your God for seven days. 41 You are to celebrate it as a festival to Adonai for seven days in the year. It is a statute forever throughout your generations—you are to celebrate it in the seventh month. 42 You are to live in sukkot (*booths*) for seven days. All the native-born in Israel are to live in sukkot,

43 so that your generations may know that I had Bnei-Yisrael to dwell in sukkot when I brought them out of the land of Egypt. I am Adonai your God.” 44 So Moses declared to Bnei-Yisrael the moadim of Adonai.

The Holy Days Reveal God’s Plan:

Sabbath (Weekly, holy day of rest);

Passover points to the sacrifice of Jesus Christ for the remission of sins;⁶⁴

The Days of Unleavened Bread point to removing sin and pride from our lives and taking on the obedience and mind of Jesus Christ;⁶⁵

The Day of Pentecost points to the giving of the Holy Spirit;⁶⁶

The Feast of Trumpets points to: The Day of the Lord;⁶⁷ God's divine protection and; The establishment of the kingdom;

The Day of Atonement;⁶⁸ Reconciliation to Christ;

The Feast of Tabernacles remembers deliverance from bondage and the curse of sin;⁶⁹

The Last Great Day; The gospel and offering of eternal life; Jesus the Living Water.⁷⁰

⁶⁴ 1 Corinthians 11: 23–34; Luke 22: 14–23

⁶⁵ 1 Corinthians 5: 6–8; John 6: 4, 31–58

⁶⁶ Acts 2

⁶⁷ Revelation 6: 17; 8: 1–13; 9: 1–21; 11: 15; Isaiah 34: 8; 63: 4

⁶⁸ Leviticus 16: 6–10, 21–26; Revelation 20: 1–3

⁶⁹ Revelation 20: 4–6; Zechariah 14: 16–21; Isaiah 11: 1–16

⁷⁰ Jn. 7: 37

Satisfying Spiritual Thirst

On the last and greatest day of the Feast, *Yeshua* stood up and cried out loudly, "If anyone is thirsty, let him come to Me and drink. ³⁸ Whoever believes in Me, as the Scripture says, 'out of his innermost being will flow rivers of living water.' "Now He said this about the *Ruach* (*Holy Spirit*), whom those who trusted in Him were going to receive; for the *Ruach* was not yet given, since *Yeshua* was not yet glorified.

The Spirit of the Law

To remember and observe these feast days of the Lord, we will: Keep God's commandments; Acknowledge the finished work of Christ and; Anticipate the glory of the Lord's eternal kingdom. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.⁷¹

Concerning Asceticism⁷²

Asceticism is practiced to remove worldly obstacles between the believer and God. Doing away with greed,

⁷¹ Rom. 8: 1-4

⁷² Ellicott's
Commentary

ambition, pride, sex, and pleasure are intended to help subdue the animal nature and develop the spiritual nature. Many believe that the human body is evil and must be violently controlled.⁷³ Asceticism is a desire for ritual purity in order to come in contact with the divine, the need for atonement, and the wish to earn merit or gain access to supernatural powers all are reasons for ascetic practice.

Fulfilled

But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.⁷⁴

Christ is All

...And have put on the new man, which is renewed in knowledge after the image of Him that created Him, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.⁷⁵

The Final Harvest⁷⁶

⁷³ Romans 7: 18-25

⁷⁴ Acts 3: 18

⁷⁵ Col. 3: 10, 11

⁷⁶ By Mike Bennett

After the Millennium, pictured by the Feast of Tabernacles, comes another time of spiritual harvest pictured by the Eighth Day or Last Great Day.

The Eighth Day, (*called Shemini Atzeret*) is first mentioned in connection to the Feast of Tabernacles (*Sukkot*)⁷⁷ On the eighth day you shall have a holy convocation. Christians observe the Eighth Day by remembering the eternally flowing water of life that Jesus offers.⁷⁸ It is our thankfulness for the eternal joy of life together with Him in the world to come.

Exodus 15: 19 For Pharaoh's horses with his chariots and his horsemen went into the sea, but Adonai brought the waters of the sea back over them. Yet Bnei-Yisrael walked in the midst of the sea on dry ground. 20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women went out after her with tambourines and with dancing, 21 as Miriam sang to them:

Sing to Adonai, for He is highly exalted!
The horse and its rider He has thrown into the sea!

The One thousand Year Reign

The seven-day-long Feast of Tabernacles is associated with the 1,000 years of Jesus Christ's rule on the earth.

⁷⁷ Leviticus 23: 36, 39;
Numbers 29: 35; 2

Chronicles 7: 9;
Nehemiah 8: 18

⁷⁸ John 4: 1-42

The Great White Throne Judgment⁷⁹, corresponds with the Last Great Day. “The rest of the dead” will not be resurrected until after the thousand years, which is the second resurrection.

“Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.”⁸⁰

Ezekiel 37 describes a valley full of bones that God resurrects to physical life. In this passage God addresses the children of Israel being resurrected; brought back from spiritual death. “Then you shall know that I Am the LORD, when I have opened your graves, O My people, and brought you up from your graves. I will put My Spirit in you, and you shall live, and I will place you in your own land.”⁸¹

God desires that all men be saved,
and to come to the knowledge of the truth.⁸²

⁷⁹ Rev. 20

⁸⁰ Revelation 20: 11,
12

⁸¹ Ezek. 37: 13, 14;

Matthew 10: 15; 11:
21-24; 12: 41, 42

⁸² 1 Timothy 2: 4;

2 Peter 3: 9



III. Sabbath Day (Shabbat) שַׁבָּת (A Weekly Feast and Rest)

"By the seventh day God had finished the work He had been doing; so, on the seventh day He rested from all His work."⁸³

"Remember the sabbath day, to keep it holy."⁸⁴

"Observe the sabbath day and keep it holy, as the Lord your God commanded you."⁸⁵

"But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I Am the Lord who sanctifies you. Therefore, you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.'⁸⁶

Jesus' Death and Burial

"Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (*for that Sabbath was a high day*),

⁸³ Genesis 2: 2

⁸⁴ Exodus 20: 8–11

⁸⁵ Deuteronomy 5:

12–15

⁸⁶ Exodus 31: 13-16

asked Pilate that their legs might be broken, and that they might be taken away."⁸⁷

The "high days," (*holy convocations*), would occur on different days of the week each year. Leviticus 23:21 / Leviticus 23:24 / Leviticus 23:27 / Leviticus 23:34-35 / Leviticus 23:36. Would Jesus have died on Thursday if the 'high day' was on Friday of that year?

When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him.⁸⁸

The Sabbath is forever.⁸⁹

Observe the Sabbath by: Rest; Scripture reading; Quality family time; Anticipate the heavenly Sabbath where all of God's children will rest in the presence of the Lord.

The Importance of Keeping the Sabbath⁹⁰

The original setting for this prophecy takes place hundreds of years before Daniel is born. God had commanded Israel to set aside the seventh year of each agricultural cycle,

⁸⁷ John 19: 31

⁸⁸ Mark 16: 1

⁸⁹ [The Sabbath is Forever](#)

⁹⁰ [Daniel's 70 Weeks](#)

in order for the land to receive a Sabbath rest.⁹¹ The same way man was to receive the seventh day as a day off, known as the Sabbath, the land was to receive the seventh year off, known as a Sabbath Year or a Sabbath to the Lord. God warns Israel in general about the punishments that will follow if this commandment is not obeyed.⁹²

Israel's lack of the proper spiritual response was disobedient to God's commandment and as a result for 490 consecutive years Israel never let the land have a Sabbath Year's rest. This came to a total of 70 missed Sabbath Years of rest for the land. As a punishment to Israel for this specific disobedience, God allowed Israel to be taken captive for a period of 70 years.⁹³



⁹¹ Leviticus 25:1-7

⁹² Leviticus 26: 27-46

⁹³ 2 Chronicles 36: 21

This was in direct correlation equaling one year of captivity for each of the Sabbath Year's rest the land missed.

The Babylonian captivity occurred in more than one wave of Jews being taken back to Babylon (usually believed to be three separate waves of captivity), probably occurring with the first wave of deportation around 605 B.C. The 70 years for the fulfillment of this punishment/captivity prophecy is generally believed to have occurred from 586 B.C. - 516 B.C. Daniel was more than 80 years old when God sent the angel Gabriel to him with this prophecy.

Jeremiah had prophesied to Israel about this event before the captivity took place in Jeremiah 24: 8-11. This is sometimes referred to as Jeremiah's prophecy of captivity also mentioned in Jeremiah 25: 11, 12 and 29: 10.

Toward the end of the 70 years of captivity, Daniel realizes that the 70 years Jeremiah prophesied about was coming to an end so he begins to pray in a very special way. Daniel's Prayer is a confession of Israel's sin and failure to be obedient to God's commands and follow the messages that God's prophets' spoke. The prayer also recognizes Israel's captivity as being a direct result of God's righteousness (*justification*).

It was the spiritual response God was looking for to bring an end to the 70 years of captivity. The Angel Gabriel visits him and delivers for the world this "70 prophetic weeks" prophecy as a message from God. These 70 weeks would be needed to accomplish God's objectives found in Dan. 9: 24.

Interestingly, the "70 weeks" prophecy represents specific events that are to occur over 3 different blocks of time totaling 490 years. These 490 years are represented here by weeks of years (1 week = 7 years and 70 weeks = 490 years). In between week 69 and week 70 there is an unspecified length of time which is like a time out or intermission in the prophecy. 69 of the 70 weeks have been fulfilled. The last week, week 70, has not come



to pass yet and will begin sometime in the future and will consist of 1 consecutive 7-year period that will include what's known as The Time Of Jacob's Trouble. The 70th week ends with the establishment of the Millennial Kingdom. It is ironic that Israel took 490 years to rob the land of 70 Sabbath Year rests and God, in answering Daniel's prayer,

revealed a different 490-year prophecy that is represented through 70 weeks. Both Jeremiah's prophecy of 490 years and Daniel's prophecy of 490 years deal with time measured the same way (70 weeks of years = 490 total years).

The Sabbath is for Spiritual Israel

The Sabbath blessing was not meant to be hoarded by the Israelites or enjoyed by them exclusively. God intended that they share it with other nations around them, allowing them to also experience its blessed rest.⁹⁴ If anyone wanted to join them in worshipping the true God, they were invited to keep the Sabbath.

That's one way God would fulfil His promise to Abraham of making his descendants a source of blessing to all the families of the earth.⁹⁵ The prophet Isaiah made it plain that the Sabbath was a privilege meant for everyone to enjoy. Even for those outside of the Israelite nation, or those considered underprivileged in the society.

“Thus says the Lord, ‘Keep justice, and do righteousness For My salvation is about to come, and My righteousness to be revealed. Blessed is the man who does this, and the son of man who lays hold on it;

⁹⁴ Exodus 20: 10

⁹⁵ Genesis 12: 3

Who keeps from defiling the Sabbath, and keeps his hand from doing any evil.”

Do not let the son of the foreigner who has joined himself to the Lord speak saying, ‘the Lord has utterly separated me from His people.’ Nor let the eunuch say, ‘Here I am, a dry tree.’⁹⁶

For thus says the Lord to the eunuchs who keep My Sabbaths and choose what pleases Me and hold fast My covenant, even to them I will give in My house and within My walls a place and a name better than that of sons and daughters. I will give them an everlasting name that shall not be cut off. Also, the sons of the foreigner who join themselves to the Lord to serve Him and to love the name of the Lord, to be His servants—everyone who keeps from defiling the Sabbath, and holds fast My covenant—even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar, for My house shall be called a house of prayer for all nations.” The Lord God, who gathers the outcasts of Israel, says, ‘Yet I will gather to him others besides those who are gathered to Him’.⁹⁷ But King Solomon was not faithful in keeping God’s commandments.

⁹⁶ Isa. 56: 3

⁹⁷ Isaiah 56: 1-9

So, God told him that a huge portion of the Kingdom would be taken away from his descendants.⁹⁸ And during the reign of his son, Rehoboam, Israel was split into two—the northern and southern kingdoms.⁹⁹

The Northern kingdom was made of ten tribes under Jeroboam, and it retained the name Israel, also referred to as Ephraim. The Southern Kingdom was made of two tribes under King Rehoboam and was referred to as Judah.



⁹⁸ 1 Kings 11: 1-13

⁹⁹ 1 Kings 12

Sabbath in the New Testament

By the time we get to the New Testament, we're looking at an era when the Jewish leaders were overcompensating. They became unnecessarily strict about Sabbath observance.

(It is important that one will differentiate between the 'letter' of the law, and the 'Spirit' of the law)

..."Adonai said to Samuel, "Do not look at his (*Saul's*) appearance or his stature, because I have already refused him. For He does not see a man as man sees, for man looks at the outward appearance, but Adonai looks into the heart."¹⁰⁰

The Pharisees had many other regulations on the tiniest details on how to keep the Sabbath. They treasured the lessons learned from their history. They saw how Sabbath keeping distinguished them from other nations and preserved them from idolatry, and how not keeping God's commandments, including the Sabbath, had caused them trouble.

Sabbath is a day for religious gathering and learning.

¹⁰⁰ 1 Sam. 16: 7

Jesus grew up attending and participating in Sabbath services in the synagogue. “And He came to Nazareth, where He had been brought up. And as was His custom, He went to the synagogue on the Sabbath day, and He stood up to read”.¹⁰¹



The synagogue was a place of religious instruction for Jewish communities that lived away from Jerusalem where the temple was. On Sabbath, they gathered in the Temple or in Synagogues to worship and learn together. So, Jesus often went to the synagogue or temple to teach and heal.¹⁰²

¹⁰¹ Luke 4: 16

¹⁰² Mark 1: 21-27; 3:
5; Matthew 12: 9-14;
Luke 6: 6-11

The Jewish religious leaders considered these acts as violations of the Sabbath. Jesus asked them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?”.¹⁰³ He showed that any activity meant to save the life of both man and animals are not a violation of the Sabbath.¹⁰⁴ He clarified the fact that “it is lawful to do good on the Sabbath.”¹⁰⁵

On another occasion, His disciples were hungry on the Sabbath day. And as they walked through the grainfields, they picked some that were ripe and ate them.¹⁰⁶ The religious leaders said this act was “not lawful on the Sabbath”.¹⁰⁷ But Jesus pointed them to the story of David in 1 Samuel 21: 1-9. He showed that we don’t have to deprive ourselves in times of necessity because it is Sabbath. Because this will mean the Sabbath will be endured instead of being a time of blessed enjoyment.

Jesus emphasized that “the Sabbath was made for man, and not man for the Sabbath”.¹⁰⁸

And He went on to declare Himself as having the authority to say that since “The Son of Man is Lord, even over the Sabbath!”.¹⁰⁹

Jesus came to fulfil the law, and all righteousness.

¹⁰³ Mark 3: 4

¹⁰⁴ Luke 14: 1-6

¹⁰⁵ Matthew 12: 12

¹⁰⁶ Mark 2: 23-27;

Matthew 12: 1-8;

Luke 6: 1-5

¹⁰⁷ Mark 2: 24

¹⁰⁸ Mark 2: 27

¹⁰⁹ Mark 2: 28

In Matthew 5: 17, Jesus shows His relation to God's commandments as a whole, including the Sabbath. He says: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them".

Jesus had many conflicts with the Jewish leaders over Sabbath observance. The incident in the cornfields;¹¹⁰ Healing of a man with the withered hand;¹¹¹ Healing of a crippled woman;¹¹² Healing of a man with dropsy;¹¹³ Healing¹¹⁴ and follow up.¹¹⁵ Jesus was concerned with removing the many unnecessary requirements that were placed on the Sabbath by the religious leadership of the time. These requirements made God's Holy day a burden instead of a delight.

The conflicts were never on which day the Sabbath was. Neither were they on whether or not the Sabbath was to be kept. These things remained undisputed.

Jesus said that "it is easier for heaven and earth to pass away than for one dot of the Law to become void".¹¹⁶

The Burial Scenes

The way Jesus' followers handled His burial shows that they took Sabbath observance seriously.

¹¹⁰ Matt 12: 1-8; Mark 2: 23-28; Luke 6: 1-5

¹¹¹ Matt 12: 9-14; Mark 3: 1-6; Luke 6: 6-11

¹¹² Luke 13: 10-17

¹¹³ Luke 14: 1-6

¹¹⁴ John 5: 1-18

¹¹⁵ John 7: 19-24

¹¹⁶ Luke 16: 17

First, the Jews asked that Jesus' body should not remain on the cross over the Sabbath. And after it was confirmed that He was dead, two of His secret disciples—Joseph of Arimathea and Nicodemus—asked for His body. They then prepared it for burial and buried Him in a nearby tomb.¹¹⁷ Luke tells us that “that day was the preparation day and the Sabbath drew near”.¹¹⁸ Also, the women who followed Jesus from Galilee went and saw where He was buried. Then “they rested on the Sabbath according to the commandment”.¹¹⁹

Mary Magdalene together with two other women who were devoted followers of Jesus waited until “the Sabbath was past” before going to Jesus' tomb in order to anoint Him with spices.¹²⁰

How man 'thought' to change the Sabbath from Saturday to Sunday¹²¹

The Christian church's shift from observing the Sabbath on Saturday to observing it on Sunday was gradual. Many factors contributed to this change. Some were religious and political factors; others were social and cultural.

¹¹⁷ John 19: 31-42

¹¹⁸ Luke 23: 54

¹¹⁹ Luke 23: 56

¹²⁰ Mark 16: 1

¹²¹ [Sabbath Changed](#)

Constantine the Great "thought to change"¹²² the Sabbath to Sunday. On March 7, A.D. 321, Constantine issued the first civil Sunday law, compelling all the people in the Roman Empire, except farmers, to rest on Sunday. He called it "the venerable day of the sun" which endorsed pagan sun worship. This, with five other civil laws decreed by Constantine concerning Sunday, set the legal precedent for all civil Sunday legislation from that time to the present.

In the 4th century, the Council of Laodicea urged Christians to honor Sunday by abstaining from work on that day if at all possible, and prohibited them from abstaining from work on the Sabbath.

The papacy 'attempted' to remove the commandment concerning idols and made two commandments out of the tenth commandment, but the ten commandments are the same as they were when God gave them. Nothing has changed! Modern day religions have thought to say that O.T. laws are outdated and have been "replaced."

An example is the Council of Laodicea. One of the decisions from this council stated: Christians shall not Judaize and be idle on Saturday (*Sabbath*), but shall work on that Day: but the Lord's Day, they shall especially honor; and as being Christians, shall,

¹²² Daniel 7: 25

if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ. The influence of these councils went as far as Asia and the entire Byzantine Empire. Eventually, Sunday became known as a divine institution, while Saturday was regarded as a dreary ritual of Judaism.

Meanwhile, the Roman church had become powerful, with many half-converted dignitaries joining its ranks. By the sixth century, it matured into a massive organization—The Roman Catholic Church—with the Bishop of Rome (*the Pope*) at its head. Then Emperor Justinian made the Pope the head of all the churches in the Roman Empire. With this, the Roman church became the official church of the Roman empire. Since the Roman Empire was the global superpower of the day, the church became regarded similarly, as a ruling entity for the entire Christian world—all the way to Egypt and China. By the 12th century, Sunday became a holy institution of the church and the Identifying mark of the Christians.

Emperor Hadrian's Edict in A.D. 135

Between the destruction of Jerusalem and A.D. 135, the Christians from Jerusalem maintained Sabbath observance. But in A.D. 135,

Emperor Hadrian destroyed Jerusalem and expelled Jews and Jewish Christians. Then he prohibited practicing any “Jewish rites,” like circumcision and Sabbath-keeping, in his empire. These Christians from Palestine spread throughout Asia to form the Eastern Church. And even with the prohibition, they still remained faithful to the true Sabbath. Before this, Jerusalem had been the center of leadership for the Early Christian Church. But with this dispersion, the center of leadership and influence shifted to the Church in Rome, the capital of the Roman Empire.

Rome and the origin of Sunday worship

From the time it was formed, the Roman church was mostly composed of non-Jews.¹²³ Generally, the Jews and their religious practices were looked down upon by the Romans. And after the persecution Christians went through under Emperor Nero, the church in Rome didn’t want to be on the wrong side with the Romans. So, with Hadrian’s edict in place, the Christians in Rome were more vulnerable to turning away from the Sabbath than ever. Slowly, they preferred to set aside the principles of the Bible and unite with their pagan neighbors. And for the sake of peace, they even allowed them to join Christianity,

¹²³ Romans 11, 13, 14

though most of them never planned to fully convert. Then some of them even rose to positions of leadership and became church fathers.

And with the Sabbath on the spot, because it was one of the prominent practices of the Jews, they began to turn the Christians away from it. They led them to substitute the Christians' seventh-day Sabbath with what they had always practiced in paganism: Sunday observance.

Saturday a fast day, Sunday a feast day

This shift was accomplished by slowly turning the Sabbath into a gloomy fast day, and making Sunday a feast day. Why Sunday? Because Sunday was the official day of rest and feasting for most pagan religions. From the ancient Germans, Saxons, and Egyptians, to the Romans. It was a day dedicated to the worship of their chief god, the sun. That's why it was named "sunday." And to show their patriotism and support for the Roman government, the leaders of the Church urged the believers to take part in those Sunday festivities.

A good example of these leaders was Justin Martyr. He was a secular philosopher before joining the church and becoming a church father. He once wrote a letter to the Emperor mentioning three times that the Christians did assemble on Sundays. When asked why they did it,

these leaders had to figure out some agreeable reasons. They decided on three: It was the day Jesus resurrected;¹²⁴ It was a memorial for the beginning of creation in Genesis 1; They began calling it the “eighth day,” coming after the seventh, making it superior, and signaling a new beginning. Based on their interpretation of end-time events, it represented the dawn of a new world after the era of sin in this present world.

But the truth is that none of these reasons are supported by the Bible. They might sound nice, but there was no direction in Scripture to make such changes to the original seventh-day Sabbath honored throughout the Bible. They just had to come up with a few things to sound like solid reasons.

Apart from promoting Sunday as a day of feasting, they also made Sabbath a day of fasting. And despite the opposition of Eastern Christianity and several Western churches, the Church of Rome also championed the fast in other Christian communities. By this, the Bible’s Sabbath was degraded while Sunday was exalted.

Then in A.D 200, another Church Father named Tertullian outrightly referred to the eighth day (*Sunday*) as the “Lord’s day”.

¹²⁴ Mark 16: 9

This began the tradition of calling Sunday “the Lord’s day.” In Revelation 1:10, “the Lord’s Day” describes the original Sabbath. “I was in the Spirit on the ‘LORD’s day.’” From this we can see the danger of looking to human beings for spiritual guidance instead of looking to the Bible. And if we are church leaders, we learn the importance of pointing others to Scripture and not adding our own ideas or agendas. Like Paul, we need to tell them, “be imitators of me, as I am of Christ”.¹²⁵

Early Christians kept the Sabbath

After Jesus ascended into heaven, early Christians continued to observe the Sabbath. Aside from the daily meetings,¹²⁶ they also met for Sabbath worship. It was Paul’s custom to go into the synagogue on Sabbath and reason with the people from the Scriptures.¹²⁷ In this case while at Thessalonica, He did this for three Sabbath days in a row. This is the same description that was used about Jesus as we saw earlier.

While at Corinth, Paul persuaded both Jews and Greeks in the synagogue on Sabbath.¹²⁸ And in Antioch, Paul and Barnabas went to the Synagogue on Sabbath. When asked to speak to the people after the main presentation,

¹²⁵ 1 Corinthians 11: 1

¹²⁶ Acts 2: 46;
Hebrews 10: 25

¹²⁷ Acts 17: 2

¹²⁸ Acts 18: 4

Paul explained to them about Jesus being the fulfilment of God's promise of the Messiah.¹²⁹ And after "the Jews went out of the Synagogue, the gentiles begged that these words might be preached to them the next Sabbath".¹³⁰ And "on the next Sabbath, almost the whole city came together to hear the word of God".¹³¹

Sabbath meetings were also a time for prayer.

At times, the meetings were held outdoors, not in the synagogue. This was Paul's experience at Philippi: "And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together".¹³²

The Sabbath will be celebrated for eternity

The Bible shows that the Sabbath will be kept by the redeemed in the new Earth. Looking forward to the life that those saved from the earth will live forever, Isaiah said: "For as the new heavens and the new earth that I make shall remain before Me, says the Lord, so shall your offspring and your name remain. From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me, declares the Lord".¹³³

¹²⁹ Acts 13: 13-41

¹³¹ Acts 13: 44

¹³³ Isaiah 66: 22, 23

¹³⁰ Acts 13: 42

¹³² Acts 16: 13

This will be after all sin and sinners have been destroyed, and God restores the earth back to what it was at Creation. And just as the Sabbath was celebrated at the beginning of our planet, it will again be celebrated as God's special gift to man by "all flesh."

Sabbath is a consistent theme in the Bible

It was established at Creation and given to all mankind as a blessed and holy gift of rest. And it's meant to remind us of two things: Our origin in God as our Creator and; Our redemption from the bondage of sin through His grace and power.

Obedience to God's laws, including the Sabbath, leads to many blessings and stability. On the other hand, disobedience led to trouble and captivity. But we have a perfect example of Sabbath observance in Jesus. Like His disciples and followers and early Christians, we may choose to honor God's laws and enjoy the Sabbath blessings meant for us for all eternity.¹³⁴

REMEMBER

"Remember the sabbath day, to keep it holy."¹³⁵

The Jews saw how Sabbath keeping distinguished them from other nations,

¹³⁴ [Sabbath](#)

¹³⁵ Exodus 20: 8–11

and how not keeping God's commandments, including the Sabbath, had caused them trouble.

OBSERVE

"Observe the sabbath day and keep it holy, as the Lord your God commanded you."¹³⁶

Observe the Sabbath by: Rest; Prayer; Scripture reading; Quality family time; Anticipate the heavenly Sabbath where all of God's children will rest in the presence of the Lord.

The prophet Isaiah made it plain that the Sabbath was a privilege meant for everyone to enjoy.¹³⁷

Sabbath is a day for religious gathering and learning.

Obedience to God's laws, including the Sabbath, leads to many blessings and stability.

Shabbat begins at Sunset on Friday with the lighting of two candles, usually by the woman of the house.

The candle on the right represents the week behind and the candle of the left the week ahead. It is a way of saying shalom, peace, and letting go of the things from the past and saying shalom, peace, to the next week. This lighting ceremony is accompanied by a special blessing recited over the candles, which signifies the beginning of Shabbat.

¹³⁶ Deuteronomy 5:
12-15

¹³⁷ Isa. 58

The candles represent the light of the world, and how those who follow the instructions in the Torah are light bearers. The light represents Yeshua Jesus.

The traditional Shabbat meal is a time for families and friends to come together, share a meal, and reflect on their blessings. This is just the best meal of the week, one that is set apart from all the other meals of that week.

After the meal, families and friends often spend time singing and sharing stories, or they attend synagogue services, which often involve singing, praying, and studying Torah.

The Seven Feasts of the Lord

These are a shadow of the things that were to come; the reality, however, is found in Christ.' Col 2:17

The Spring Feasts

(fulfilled @ Jesus' first coming)

The Autumn (Fall) Feasts

(fulfilled @ Jesus' second coming)

Passover	Unleavened Bread	FirstFruits	Pentecost
Crucifixion Of Jesus	Burial Of Jesus	Resurrection Of Jesus	Coming of the Holy Spirit
Nisan 14	Nisan 15-22	Nisan 17	Sivan 7
Exodus 12 Matt 26:17-27	Lev 23:6-8 I Cor 5:7-8	Lev 23:9-14 I Cor 15:20-23	Lev 23:15-22 Acts 1 & 2

Feast Gap Period (fulfilled by Church Age)

Trumpets	Atonement	Tabernacles
Rapture & Resurrection Of Believers	Second Coming Of Jesus	Messianic Kingdom Age
Tishri 1	Tishri 10	Tishri 15-22
Lev 23:23-25 I Cor 15:51-52	Lev 23:26-32 Matt 24:29-30	Lev 23:33-44 Rev 20:1-6

———— 'The Days of Awe' ————
Time of Jacob's trouble

(When and How to Celebrate)

To find out when each Feast is observed, go to:

[Feasts of the Lord](https://www.chabad.org/holidays/default_cdo/jewish/holidays.htm)

https://www.chabad.org/holidays/default_cdo/jewish/holidays.htm



IV. SPRING FEASTS

A. PASSOVER

(Pesach) פסח (April 12, 2025), 1st Full Moon of the Spring

These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

In the fourteenth day of the first month at even is the LORD'S Passover.¹³⁸

The 'LORD's supper and communion preceded the Passover feast. Jesus was the Passover Lamb! The only One which would be raised from the dead, thus fulfilling the atonement and 'all righteousness'.¹³⁹

God's calendar is a lunar calendar based on the phases of the moon. Each month starts with a new moon, reaching a full moon in the midst of the 28-day cycle. Passover always falls on a full moon.

Passover is the feast of salvation from sin. For the Hebrews it was deliverance from bondage.¹⁴⁰ For the Christian, deliverance from sin. Jesus was sacrificed on Passover.¹⁴¹ The Jews marked their houses with the blood of the lamb, and the Christian marks their house, his body,¹⁴² with the blood of Christ.¹⁴³ We do not keep the feast in remembrance of the exodus from Egypt, since that was a shadow of the greater Redemption to come. We take communion, a part of the original Passover feast, in remembrance of the Lord.¹⁴⁴

¹³⁸ Leviticus 23: 4

¹³⁹ Matt. 3: 15

¹⁴⁰ Exodus 12

¹⁴¹ 1 Corinthians 5: 7;
John 19: 14

¹⁴² 2 Corinthians 5: 1;

1 Corinthians 6: 19; 3:

16

¹⁴³ Hebrews 9: 22;

Ephesians 1: 7;

Revelation 1: 5;

Romans 5: 9;

Ephesians 2: 13; 1

John 1: 7; 1 Peter 1:

18,19; Acts 20: 28;

Revelation 12: 11

¹⁴⁴ Matthew 26: 27;

John 1: 29

Passover is the oldest religious festival in Judaism, commemorating God's deliverance of the Hebrews from slavery in Egypt and His creation of the Israelite nation. Passover begins at sunset on the 14th of Nisan and marks the beginning of a 7-day celebration, the highlight being the Seder meal to celebrate and rejoice in God's deliverance. Jesus and His disciples were celebrating Passover during the Last Supper; therefore, Christians celebrate Passover to remember the sacrifice of Jesus Christ.

Get rid of the old yeast (*old carnal man*), so that you may be a new unleavened batch—as you really are. For Christ, our Passover Lamb, has been sacrificed.¹⁴⁵ And He said to them, “I have eagerly desired to eat this Passover with you before I suffer.”¹⁴⁶

The Importance of Passover to the Hebrew

"But if anyone who is ceremonially clean and not on a journey fails to celebrate the Passover, they must be cut off from their people for not presenting the LORD's offering at the appointed time. They will bear the consequences of their sin."¹⁴⁷

These are the LORD's appointed festivals, the sacred assemblies you are to proclaim at their appointed times.

Do not eat it with bread made with yeast,

¹⁴⁵ 1 Corinthians 5: 7

¹⁴⁶ Luke 22: 15

¹⁴⁷ Numbers 9: 13

but for seven days eat unleavened bread, the bread of affliction, because you left Egypt in haste—so that all the days of your life you may remember the time of your departure from Egypt.¹⁴⁸

"Observe the month of Abib, and keep the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night. Therefore, you shall sacrifice the Passover to the Lord your God, from the flock and the herd, in the place where the Lord chooses to put His name."¹⁴⁹

"Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years."¹⁵⁰

The Seder Plate
The seder plate is a meal with various elements of the plate representing different concepts of the Passover.



Read the story of the Exodus account of Passover;¹⁵¹
Prepare a special meal in honor of the Passover;

¹⁴⁸ Leviticus 23: 4-8

¹⁴⁹ Deut. 16

¹⁵⁰ Gen. 1: 14

¹⁵¹ Exodus 12

The unleavened bread can be crackers commonly known as matzah; Eat in haste! Belt, shoes, even your keys, ready to go; Hang a red cloth above the door frame to symbolize the blood; Either before or after the meal, read the story of the Crucifixion;¹⁵² Read Isaiah 53 followed by Psalms of praise; Worship.

REMEMBER

The Hebrews were brought out of bondage and slavery in Egypt. Through Jesus, we were delivered from the bondage and curse of sin.

Passover is the feast of salvation.

Jesus was sacrificed on Passover.

OBSERVE

We take communion, a part of the original Passover feast, in remembrance of the Lord.

Get rid of the old yeast (*old carnal man*), so that we may be a new unleavened batch. Do not eat it with bread made with yeast, but for seven days eat unleavened bread, the bread of affliction.

Read the story of the Crucifixion;¹⁵³

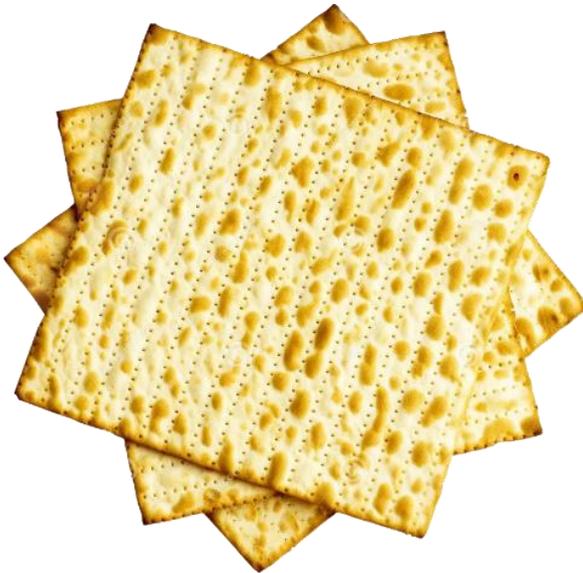
Read Isaiah 53 followed by Psalms of praise; Worship.

¹⁵² John 18, 19

¹⁵³ John 18, 19

Passover is typically celebrated in a family setting, with friends and relatives gathering for a special meal called the Seder. (For a description of the symbols of the seder plate go to [Seder](#). During the Seder, the story of the exodus (*escape/deliverance*) is retold. Some common elements of the Seder include cleaning the home of leaven, purifying the home of anything sinful, and participating in prayers that commemorate the events of the story.

The solemn Passover service begins after sundown the night before Passover day, according to Jesus' example. The service starts with a brief explanation of its purpose and readings from the Gospels. Then, following Jesus' example and instructions in John 13, Christians wash one another's feet and often include the communion service.



B. UNLEAVENED BREAD

(Chag Harmotzi) חַג הַמַּצּוֹת (matstsah) April 12, 2025

The biblical Feast of Unleavened Bread celebrates the realization that the resurrected Jesus Christ lives His life in every individual Christian. For indeed Christ, our Passover, was sacrificed for us.^{154, 155}

We are to become spiritually unleavened by removing sin from our lives. Jesus repeatedly emphasized the importance of His own resurrection.

During the last supper, He told the disciples that He would soon be betrayed, but He also told them that He would live again: "Because I live, you will live also."¹⁵⁶ He had just promised them that Christians would not be left as orphans,¹⁵⁷ that is, spiritually unprotected and totally vulnerable to the power of Satan.

He stated that both the Father and He would live in the hearts and minds of Christians by the indwelling of the Holy Spirit.¹⁵⁸ Since the resurrected Christ now lives in us, we are given the strength to conquer our sins. This new life, now made possible by the living Christ, empowers us to overcome "the sin which so easily ensnares us."¹⁵⁹

¹⁵⁴ 1 Corinthians 5: 7

¹⁵⁵ Isaiah 53: 7-9; 1

Peter 1: 18, 19

¹⁵⁶ John 14: 19

¹⁵⁷ John 14: 18

¹⁵⁸ John 14: 20-26

¹⁵⁹ Hebrews 12: 1

Symbolism of Unleavened Bread

Part of God's instruction for the Days of Unleavened Bread is to put leavened bread products out of our homes.¹⁶⁰ Paul encouraged the mostly gentile church there to "keep the feast, not with old leaven, nor with the leaven of malice and wickedness (*lingering sinful attitudes*), but with the unleavened bread of sincerity and truth" — a clear reference to the Feast of Unleavened Bread.¹⁶¹ Paul recognized that the unleavened bread of this Feast is symbolic of sincerity and truth, which should be hallmarks of the life of every Christian.

Yes, the Feast of Unleavened Bread is a festival that helps us to focus on replacing sin with righteousness. But the only real way to put sin out of our lives is to put Jesus Christ *into* our lives!¹⁶²

The first mention of the Feast of Unleavened bread is Gen. 19: 3, when Lot prepares a feast for the two men. In following with the pattern of Scripture, we are told that Lot offered to wash their feet (*this is similar to Yeshua during the Lord's Supper*). Lot then left Sodom in haste shortly after these events, which is exactly how we are told to observe the evening of Passover that bleeds into the evening to begin the first day (*sunset to sunset*) of Unleavened Bread.

¹⁶⁰ Exodus 12: 15, 16

¹⁶¹ 1 Corinthians 5: 8

¹⁶² Galatians 2: 20;

Romans 7: 23-25;

Romans 8: 1-4

This 15th day of the month is a required Sabbath day. While many people traditionally start removing leaven (*yeast*) from their homes much earlier, we must remove all leaven from our home during 15th day (*first day*) of Unleavened Bread.¹⁶³ The yeast is a picture of sin, particularly hypocrisy and self-righteous pride as made clear by the words of Yeshua.¹⁶⁴ Just like baker's yeast puffs up dough, the hypocrisy of wrongfully following religious dogmas and traditions of men, also puffs up someone's ego and pride.

The deeper application is to prayerfully uproot unclean spirits, demonic oppression, and strongholds of the enemy in your life that are also like leaven. These things should be cast out and prayed against with authority using command prayers in Yeshua's mighty name. The 21st day of the month is also a required Sabbath day with cooking allowed. Take the day off from work.

God told the Jews to eat only the pure unleavened bread during the week following Passover. Unleavened bread, eaten over a period of time symbolized a holy walk with the Lord. In the New Testament, the unleavened bread is the body of our Lord.¹⁶⁵

¹⁶³ Exo. 12: 15

¹⁶⁴ Luke 12: 1

¹⁶⁵ John 6: 33

The piece of bread, (*matzo*), used by the Jews during this week of Unleavened Bread was striped just like Jesus' body.¹⁶⁶ The Passover ceremony of breaking and burying and then resurrecting a piece of this bread presents the Gospel in the midst of the modern Passover celebration.

God performed this exact ceremony with the burial of Jesus on the exact day of the feast. Men have speculated how Jesus died so quickly on the cross. Crucifixion normally took three days but Jesus died in 6 hours. Our Lord died in time to be buried at sundown that day. He was placed on the cross at 9:00 a.m. and taken down at 3:00 p.m. There was time enough to wrap the body and bury it at sundown. Jesus said that no one could take His life from Him - "I lay it down and I take it up again".¹⁶⁷

(Last Day of Unleavened Bread)¹⁶⁸

REMEMBER

The biblical Feast of Unleavened Bread is the realization that the resurrected Jesus Christ lives His life in every individual Christian.

¹⁶⁶ Isaiah 53

¹⁶⁷ John 10: 17, 18

¹⁶⁸ Exo. 13: 3-16;

Joshua 5: 11; Exo. 23:

14-16: Luke 10: 1, 2;

James 1: 18

For indeed Christ, our Passover, was sacrificed for us;¹⁶⁹
The resurrection of Jesus Christ!¹⁷⁰

OBSERVE

We are to become spiritually unleavened by removing sin from our lives.

To celebrate Unleavened Bread, fasting, prayer and meditation will deepen our connection with God and focuses on spiritual renewal. This is a season of introspection to see where there is sin in one's life and focus on ridding oneself of it through true repentance. The unleavened bread represents the righteousness of Christ in us through the Holy Spirit.

This festival begins and ends with a special annual Sabbath on which services are held. The services are similar to weekly Sabbath services, but on each of the annual Holy Days the messages focus on various aspects of the meaning of the festival.

¹⁶⁹ 1 Corinthians 5: 7

¹⁷⁰ Isaiah 53: 7-9; 1
Peter 1: 18, 19



Jesus_First Fruit of the Resurrection

1 Cor. 15: 20

C. FIRST FRUITS (Leviticus 23: 10, 11)

(Yom habikkurim) SHAVU'OT ¹⁷¹בְּכוֹרִים

Held on the Sunday following Unleavened Bread, God wanted a special feast during which the Jews would acknowledge the fertility of the fine land He gave them. They were to bring the early crops of their spring planting (*first fruits*) to the priest at the Temple to be waved before the Lord on their behalf. This was to be done "the morrow after the Sabbath". Since the feast of Unleavened Bread was seven days long, one of those days would be a Sunday.

We have come to call this feast Easter after the Babylonian goddess, Ishtar, the goddess of fertility. But the celebration was to be over God's replanting of the earth in the spring and the giving of the Torah. We celebrate the resurrection of the Lord as First Fruit¹⁷² and the resurrection of the rest of us as we each follow Him to Heaven.¹⁷³

Jesus celebrated the Sunday of the week of His crucifixion by rising from the dead. It was not some other day He chose but the very day of First Fruits.

¹⁷¹ [Torah and First Fruits](#)

¹⁷² 1 Corinthians 15: 20, 23

¹⁷³ 1 Thessalonians 4: 16, 17

Christ's ministry to the Church was to go on in the feasts to follow, each on their appropriate days.

The feasts that God commands in the Old Testament are all shadows of promises to be fulfilled...through Jesus Christ. This is the day that Jesus actually rose from the dead. The Feast of Firstfruits was the day that God appointed to celebrate the resurrection of Jesus.

The Feast of Firstfruits is first commanded in Leviticus 23: 10-14. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest."

The Correlation of the Promised Land to the Word of God

The "land flowing with milk and honey"¹⁷⁴ is a real place and is also a metaphor for the 'promised land of redemption.' The ultimate promised land is the promise of resurrection after death. Jesus fulfilled this promise when He resurrected from the dead three days after being crucified. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die,

¹⁷⁴ Exodus 3: 17

even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."¹⁷⁵

The Feast of Firstfruits, symbolizes thanksgiving and reliant obedience.

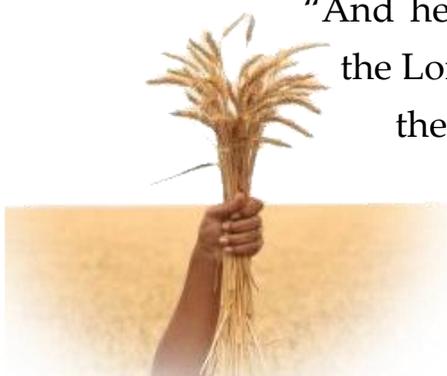
God's perfect timing with His Feasts:

Passover was fulfilled with Jesus being crucified as the Lamb of God who comes to take away the sins of the world on Passover day;

The Feast of Unleavened Bread was fulfilled with Jesus being our unleavened bread (*without sin*) directly after Passover;

Pentecost was fulfilled when the Holy Spirit came down on the disciples as tongues of fire;

And the Feast of Firstfruits was fulfilled by Jesus when He became the firstfruits of the resurrection on the day of Firstfruits.



“And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.”¹⁷⁶ This sabbath is speaking of the weekly seventh day sabbath,

¹⁷⁵ 1 Corinthians 15: 20-23

¹⁷⁶ Leviticus 23: 11

(Friday sunset to Saturday sunset). "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."¹⁷⁷

The Purpose of Celebrating the Feast of Firstfruits

The Greek word *aparchē*, used eight times in the New Testament, metaphorically applies the concept of firstfruits.

It points to:

Firstfruits of the Spirit, (Romans 8: 23);

Firstfruits of Israel, (Romans 11: 17);

Firstfruits of those who believe, (Romans 16: 5);

Christ as the firstfruits, (1 Corinthians 15: 20, 23);

Firstfruits soon to be saved, (2 Thess. 2: 13-14);

Firstfruits of the Kingdom, (James 1: 18, Rev. 14: 14).

¹⁷⁷ Matt. 12: 39, 40

Wave Sheaf day /
Feast of Weeks

This day occurs on any one of the seven days of Unleavened Bread depending entirely upon which day of the week the



new moon was sighted in order to begin the New Year. It always occurs on the day after the weekly Sabbath.

Read and meditate on Mat. 27: 52 (*the graves of the saints opened*); Mat. 28, and the Great Commission. Read Psalm 119 and the letter Aleph. This is a good psalm to recite in a letter-by-letter fashion of the Hebrew alphabet so that you can learn the language while also confirming our covenant loyalty to God.

Observing the Feast of Firstfruits

To celebrate Firstfruits, one may choose to give a special offering or donate a portion of their harvest to those in need, as a way to express gratitude for God's blessings and to practice generosity.

Study the seven attributes of God found in 1 Chronicles 29:11: "Yours, O HaShem (*the sacred name*), is the greatness, and the power, and the glory,

and the victory, and the majesty: for all that is in the heaven and in the earth is Yours; Yours is the kingdom, O HaShem, and You are exalted as Head above all."¹⁷⁸

The Hebrew words of these characteristics are the following:¹⁷⁹

1. Chesed – Loving-kindness, greatness;
2. Gevurah – Justice and discipline, power, awe;
3. Tiferet – Harmony, compassion, glory, beauty;
4. Netzach – Endurance, victory, ambition;
5. Hod – Humility, hod;
6. Yesod – Bonding;
7. Malchut –sovereignty, leadership, humility, kingdom.

The first week is spent examining what greatness/kindness (*chesed*) looks like by each day combining it with one of the other attributes. For example, one day during the week, one would contemplate what does chesed (*greatness/kindness*) with gevurah (*power/judgement/discernment*) look like? This may be seen in giving but with discerning restraint, the opposite is spoiling by giving with no restraint.

The next day, one would contemplate what does chesed (*greatness/kindness*) with gevurah (*glory*) look like? The 7 attributes crossed with the 7 attributes gives us 49 days of study and contemplation.

¹⁷⁸ See: [Bible Hub](#)

¹⁷⁹ See also: [aish](#)

The idea being love can be expressed in many ways. It is in studying God and His attributes that one can have the wisdom to know which way to show love in a given situation.

In terms of celebration, there are several traditional activities that are associated with Shavuot. One of the most common is the all-night study of the Torah, known as "[Tikkun Leil Shavuot](#)." During this time, Jews gather in synagogues and study together, often discussing the teachings of the Torah and their relevance to modern life.

Another traditional activity is the decoration of homes and synagogues with flowers, symbolizing the renewal of nature and the giving of the Torah. It is said that when the Lord gave the Torah to Moses on Mt. Sinai, that the presence of God caused the mountain to come alive and it bloomed with many flowers.

Food also plays a significant role in the celebration of Shavuot. Dairy-based foods such as cheese blintzes, cheesecake, and milk-based soups are common, as they are believed to symbolize the sweetness of the Torah.

The first tablets of the law was the (Word)
When the Word became flesh, it was (Grace)

Christ as the firstfruits (1 Corinthians 15: 20-24).

²⁰ But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead also has come through a Man. ²² For as in Adam all die, so also in Messiah will all be made alive. ²³ But each in its own order:

Messiah the firstfruits;

Then, at His coming, those who belong to Messiah;

²⁴ Then the end, when He hands over the kingdom to God the Father after He has destroyed all rule and all authority and power.

Firstfruits soon to be saved (2 Thess. 2: 13, 14) ¹³ But we should always give thanks to God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits for salvation through sanctification by the *Ruach* and belief in the truth. ¹⁴ He called you to this salvation through our proclaiming the Good News, for you to gain the glory of our Lord *Yeshua* the Messiah.;

Firstfruits of the coming Kingdom (James 1: 17, 18)

¹⁷ Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. ¹⁸ By His will, He brought us forth by the word of truth, so that we might be a kind of firstfruits of all He created. (Revelation 14: 14) ¹⁴ Then I looked, and behold, there was a white cloud—

and seated on the cloud was one like a son of man. He had a golden crown on His head and a sharp sickle in His hand.

Firstfruits of Israel

(Romans 11: 17) ...you—being a wild olive—were grafted in among them and became a partaker of the root of the olive tree with its richness...;

Firstfruits of those who believe (Romans 16: 5) Greet also the community that meets in their house. Greet Epaenetus whom I dearly love, who is the first fruit in Asia for Messiah.

The Resurrection

Mat. 27: 52, 53 And the tombs were opened, and many bodies of the kedoshim (*Holy Ones*) who were sleeping were raised to life. ⁵³ And coming forth out of the tombs after His resurrection, they went into the holy city and appeared to many.

Mat. 28: 19, 20 (The Great Commission.) ¹⁹ Go therefore and make disciples of all nations, immersing them in the name of the Father and the Son and the *Ruach ha-Kodesh*, ²⁰ teaching them to observe all I have commanded you. And remember! I Am with you always, even to the end of the age.

The Greek word *aparchē* (*first fruit sacrifice*), used eight times in the New Testament, metaphorically applies the concept of firstfruits.

OBSERVE (By the Spirit of the law)

Anticipate the resurrection of the saints; Give thanks; Review New Testament Commandments, including the ten commandments;

Meditate upon the gifts of the Holy Spirit; The 'great commission'; The harvest of souls.

Lev. 23: 12 On the day when you wave the omer you are to offer a male lamb without blemish; (*fulfilled by Jesus*). We must instead, present our bodies as a living sacrifice, holy and acceptable unto God.¹⁸⁰

14 You are not to eat bread, roasted grain, or fresh grain until this same day—until you have brought the offering of your God.

In acknowledgment of the bountiful Giver of the new harvest, it was ordained that the Israelites were not to taste any of it till they had dedicated the first- fruit to the Lord. By bread is meant the unleavened bread which they were now enjoined to eat. The unleavened bread for the first and the second days of Passover was prepared from the last year's harvest,

¹⁸⁰ Rom. 12

but the bread for the following days could only be made from the new harvest after the normal dedication of it to the Lord.¹⁸¹ It is a statute forever throughout your generations in all your dwellings.

Shavuot points to: Firstfruits of the Spirit (Rom. 8: 22, 23) ²²For we know that the whole creation groans together and suffers birth pains until now — ²³and not only creation, but even ourselves. We ourselves, who have the firstfruits of the *Ruach (Holy Spirit)*, groan inwardly as we eagerly wait for adoption—the redemption of our body.

Psalm 119 (*Aleph.*) 8

1Blessed *are* the undefiled in the way, who walk in the law of the LORD.

2Blessed *are* they that keep His testimonies, *and that* seek Him with the whole heart.

3They also do no iniquity: they walk in His ways.

4Thou hast commanded *us* to keep Thy precepts diligently.

5O that my ways were directed to keep Thy statutes!

6Then shall I not be ashamed, when I have respect unto all Thy commandments.

7I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments.

8I will keep Thy statutes: O forsake me not utterly.

¹⁸¹ [Ellicott](#)

DAY OF PENTECOST



Why Celebrate Shavuot?

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The holiday of Shavuot (חג השבועות) is called "Pentecost" in Christian tradition. The Greek word Pentecost (πεντηκοστή) means "the holiday of fifty days" that refers to the 50th day after the crucifixion of Yeshua when the Holy Spirit descended upon the disciples and when Peter first proclaimed the truth of salvation in Jerusalem ([Acts 2:1-43](#)). The Torah teaches that

Shavuot is a major biblical holiday (it is one of the three "required festivals" of the LORD, see [Exod. 23:14-17](#); [Deut. 16:16](#)) and therefore it behooves us to understand its significance as the climax of Passover itself — 'the endpoint' of the redemptive experience. Indeed, just as the blood of the lambs smeared on the door posts led directly to Sinai 50 days later, so the crucifixion of Yeshua led directly to the descent of the Holy Spirit to empower His followers to serve God under the new covenant of Zion.

The fire of the Holy Spirit was poured out at Sinai and the Word of God was given, (*on stone*).

The fire of the Holy Spirit was given at the upper room, and now the Word of God abides in the heart of man.

God gave specific directions for counting the proper number of days until the Feast of Harvest, which we refer to as Pentecost. It was to take place exactly 50 days after First Fruits. It actually marked the summer harvest. Here two "wave loaves" of equal weight were baked with leaven, representing sinful man and called "firstfruits" thereby representing redeemed or resurrected men. God knew that the Church would be comprised of two parts, Jew and Gentile.

The celebration is also tied to the giving of the Ten Commandments.

Jesus rejoined His disciples after His resurrection and taught them for forty days. Then He told them to wait at Jerusalem until the Holy Spirit would come. And He did, exactly on the day of the feast.¹⁸² It was a great "harvest" of souls as 3000 people joined in that day.¹⁸³

Four 'coincidences' were completely appropriate to its purpose. Because we have not yet seen the fulfillment to feast number five, we remain under the orders of Pentecost, continuing the summer crop cultivation, as we work in the field until the great harvest marked by the next feast.¹⁸⁴

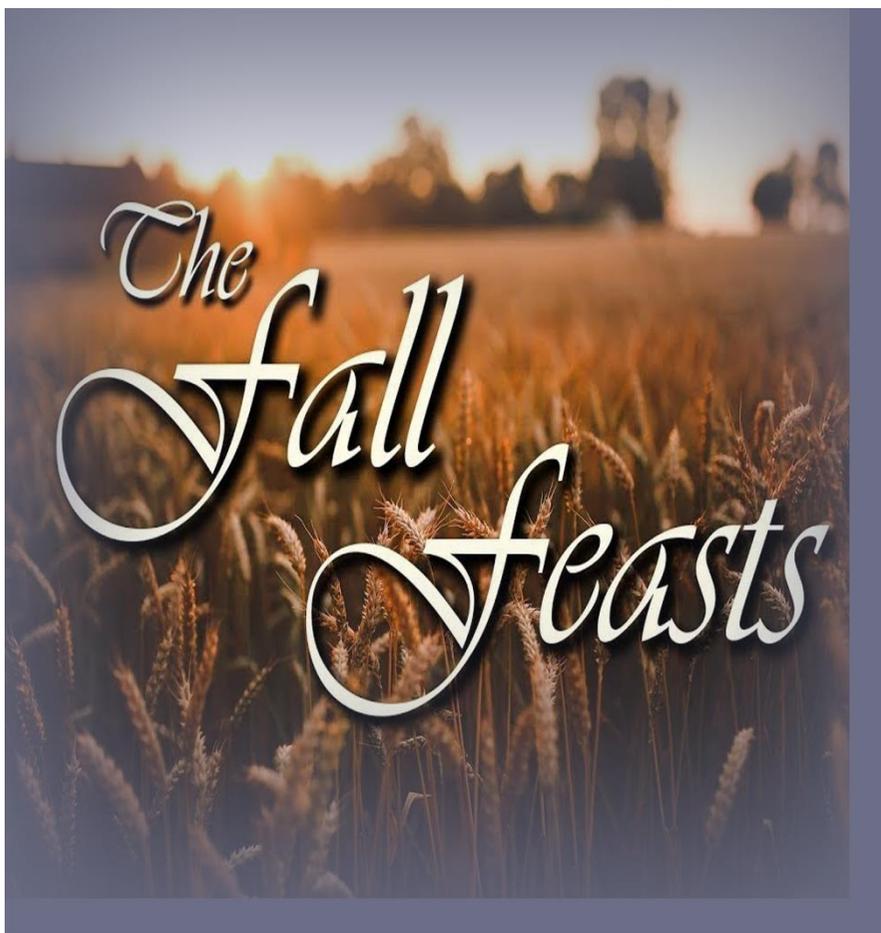
¹⁸² Acts 1: 3

¹⁸³ Acts 2: 1; Exodus
32: 28

¹⁸⁴ Ex. 34: 22; Lev. 23:
15-22; Deu. 16: 16; 2
Chr. 8: 13; Col. 2: 17;

Acts 2, 20: 16; 1 Cor.
16: 8; James 1: 18;
Ruth

God's Holy Spirit empowers us with the love of God, the motivation to obey Him and a sound mind to discern His truth. Those who are led by God's Spirit are called the children of God. These have a pledge or down payment on eternal life and can look forward to the first resurrection to eternal life in God's family.



V. THE FALL FEASTS

A. TRUMPETS (Rosh Hashanah)

The Sound of Hope and Change

The Feast of Trumpets as a Christian observance represents several key thoughts that Christians should hold sacred. The feast teaches us that Jesus Christ will visibly return to the earth at the end of this age, and that at that time He will resurrect the saints who are no longer living and instantly change those saints who are still alive to immortal spirit beings.

Why Should Christians Celebrate the Feast of Trumpets?¹⁸⁵

When Christ returns at His Second Coming, a trumpet will sound.

The Feast of Trumpets marked the beginning of ten days of consecration and repentance before God. It is one of seven Jewish feasts or festivals appointed by the Lord and one of the three feasts that occur in the autumn. Its name comes from the command to blow trumpets.

“Speak to the people of Israel, saying, in the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation”.¹⁸⁶

¹⁸⁵ [Beliefnet](#)

¹⁸⁶ Leviticus 23: 24

It is also called Rosh Hashanah, which means “Head of the Year,” because it marks the beginning of the Jewish civil calendar.

Ancient Israel understood that trumpets were used as a way of announcing special, very important messages.

Rosh Hashanah is the only Jewish holiday occurring on the first day of the month, when the moon appears as a thin crescent. Just as the seventh day and the seventh year are holy according to Mosaic Law, so is the seventh month, Tishri, the Sabbath of months. Jews in ancient Israel announced the new moon with short blasts of a trumpet, but the new moon of Tishri was announced with long blasts, setting it apart.

The type of horn used for the Feast of Trumpets is the shofar, a curved trumpet made from a ram’s horn. This is different from the hatzotzerah, the silver trumpets priests blew to announce the beginning and ending of the Sabbath, and with sacrifices. During the Feast of Trumpets, a priest is chosen to sound the shofar. He stands in a row of priests with silver trumpets facing the altar. The shofar sounds long blasts while the silver trumpets sound short blasts over the sacrifices of the day.

These feasts were observed with great enthusiasm by Jesus, His apostles, His disciples and nearly all first century and second century believers.

Jesus Christ reveals that before His return to the earth, there will be the blowing of seven trumpets, announcing progressive stages of the downfall and overthrow of the world's kingdoms, ending with the return of Christ to take possession of the earth. Christ's return is announced by the seventh and final trumpet.¹⁸⁷ "And I saw the seven angels which stood before God; and to them were given seven trumpets."¹⁸⁸



"And the seventh angel sounded; and there were great voices in heaven, saying,

¹⁸⁷ Rev. 8: 6-12

¹⁸⁸ Revelation 8: 2

The kingdoms of this world are becoming the kingdoms of the Lord, and of His Christ; and He shall reign for ever and ever.”¹⁸⁹

“Anyone whose name was not found recorded in the Book of Life was thrown in the lake of fire.”¹⁹⁰ The Book of Life belongs to the Lamb, Jesus Christ.¹⁹¹ The Apostle Paul maintained that the names of his fellow missionary companions were “in the Book of Life”.¹⁹²

Jesus said that the Father has given Him authority to judge everyone: “For as the Father has life in Himself, so He has granted the Son also to have life in Himself. And He has given Him authority to execute judgment, because He is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear His voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.”¹⁹³

Jesus will judge the living and the dead.¹⁹⁴ “Truly, truly, I say to you, whoever hears My Word and believes Him who sent Me has eternal life. He does not come into judgment, but has passed from death to life.”¹⁹⁵

¹⁸⁹ Revelation 11: 15

¹⁹⁰ Revelation 20: 15

¹⁹¹ Revelation 21: 27

¹⁹² Philippians 4: 3

¹⁹³ John 5: 26-29

¹⁹⁴ 2 Timothy 4: 1

¹⁹⁵ John 5: 24

This day also illustrates a time when faithful Christians will be resurrected to eternal life at the time of the seventh trumpet to reign with Jesus Christ for 1,000 years, the time of His Second Coming. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."¹⁹⁶

This fall feast season represents the time when Jesus Christ will come to the earth again to reign in glory. Whenever a believer accepts Christ and His sacrifice and atonement for sin, Jesus becomes the fulfillment of the Feast of Trumpets.

The following fall feast days describe steps in the establishment of the prophesied Kingdom of God on earth and judgment of humanity after Christ's return.

Breakthrough

Wisdom that Rests on God's Power

1 Cor. 2:1 "When I came to you, brothers and sisters, I did not come with excellence of speech or wisdom, proclaiming to you the mystery of God. 2 For I decided not to know about anything among you except Yeshua the Messiah—and Him crucified. 3 I was with you in weakness and in fear and in much trembling.

¹⁹⁶ 1 Cor. 15: 52

4 My speech and my preaching were not with persuasive words of wisdom, but in demonstration of the Spirit and of power — 5 so that your faith would not be in the wisdom of men but in the power of God."

Heresy, in religious doctrine and belief, is often comprised of the traditions and opinions of men that are non-biblical, and do not resemble the nature of God. Men seek self-gain and recognition by advocating "cold, unprincipled and lifeless morality."¹⁹⁷ The fruit of asceticism produces 'dead works' and seeks to glorify self, rather than God. The 'wisdom of men' often produces pride and estrangement from God. Gnosticism was prevalent in the 1st century, and is still found among believers today.¹⁹⁸

Religious cults are often led by those who find power in control, constraint and coercion. Assumed authority with a lack of accountability will be employed.

¹⁹⁷ [The Great Awakening](#)

¹⁹⁸ [Gnosticism](#)

These "fools don't want to learn from others. They only want to tell their own ideas" (Proverbs 18: 2-4). "Though grace is shown to the wicked, he does not learn righteousness.



Pride; the deadly sin

Pride is "the quality of having an excessively high opinion of oneself or one's own importance."¹⁹⁹ Pride is the self-justified "love of oneself"¹⁹⁷ Pride is often associated with Narcissism. Narcissism is a "self-centered personality style characterized as having an excessive preoccupation with oneself and one's own needs, often at the expense of others."²⁰⁰

¹⁹⁹ [Pride](#)

²⁰⁰ [Narcissism](#)

"Pride goes before destruction, a haughty spirit before a fall."²⁰¹



Eze. 7: 20 As for the beauty of His ornament, He set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

"God opposes the proud but shows favor to the humble."²⁰² Even in a land of uprightness he will act wrongly, not perceiving the majesty of *Adonai*" (Isaiah 26: 10).

1 Cor. 2: 6 "We do speak wisdom, however, among those who are mature—but not a wisdom of this age or of the rulers of this age, who are coming to nothing.

7 Rather, we speak God's wisdom in a mystery—a wisdom that has been hidden,

²⁰¹ Prov. 16: 18

²⁰² James 4: 6

which God destined for our glory before the ages. 8 None of the rulers of this age understood it—for if they had, they would not have crucified the Lord of glory. 9 But as it is written, “Things no eye has seen and no ear has heard, that have not entered the heart of mankind—these things God has prepared for those who love Him. 10 But God revealed these things to us through the Ruach (*Holy Spirit*). For the Ruach searches all things—even the depths of God. 11 For who among men knows the things of a man, except the man’s spirit within him? In the same way, no one knows the things of God except the Ruach Elohim. 12 Now we have received not the spirit of the world, but the Spirit who is from God—so we might come to know the things freely given to us by God. 13 These things we also speak—not in words taught by human wisdom but in words taught by the Ruach, explaining the spiritual to the spiritual. 14 Now a natural man does not accept the things of the Ruach Elohim, for they are foolishness to him; and he cannot understand them, because they are spiritually discerned. 15 But the one who is spiritual discerns all things, and he himself is discerned by no one. For 16 “who has known the mind of Adonai, that he will instruct Him?” But we have the mind of Messiah.

There was a time when these holidays were celebrated by Christians, but then they stopped being relevant. What happened long after Jesus' death, Resurrection, the destruction of the Temple or even hundreds of years later that caused believers to abandon these biblical "Feasts of the Lord" in favor of new traditions? Since we read about them coming back in prophecies about the Coming Kingdom, why don't we know more about them or observe them today? (See Article 3, Page 124) Everyone in the Kingdom will observe the solemn Feasts of the Lord.



Hanukkah: A Festival of 'lights'

'Fighting and Lighting'

Hanukkah is a Jewish festival commemorating the recovery of Jerusalem, and subsequent rededication of the Second Temple at the beginning of the Maccabean Revolt against the Seleucid Empire in the 2nd century BCE.²⁰³

Hanukkah is observed for eight nights and days, starting on the 25th day of Kislev according to the Hebrew calendar, which may occur at any time from late November to late December in the Gregorian calendar. The festival is observed by lighting the candles of a candelabrum with nine branches,

²⁰³ [Wikipedia](#)

commonly called a menorah or hanukkiah. One branch is typically placed above or below the others and its candle is used to light the other eight candles. This unique candle is called the shamash (שַׁמָּשׁ, "attendant"). Each night, one additional candle is lit by the shamash (*attendant candle*) until all eight candles are lit together on the final night of the festival.

The events that inspired the Hanukkah holiday took place during a particularly turbulent phase of Jewish history. Around 200 B.C., Judea—also known as the Land of Israel—came under the control of Antiochus III, the Seleucid king of Syria, who allowed the Jews who lived there to continue practicing their religion. His son, Antiochus IV Epiphanes, proved less benevolent: Ancient sources recount that he outlawed the Jewish religion and ordered the Jews to worship Greek gods. In 168 B.C., his soldiers descended upon Jerusalem, massacring thousands of people and desecrating the city's holy Second Temple by erecting an altar to Zeus and sacrificing pigs within its sacred walls.

The story of Hanukkah does not appear in the Torah because the events that inspired the holiday occurred after it was written. It is, however, mentioned in the New Testament, in which Jesus attends a "Feast of Dedication."

Led by the Jewish priest Mattathias and his five sons, a large-scale rebellion broke out against Antiochus and the Seleucid monarchy. When Matthathias died in 166 B.C., his son Judah, known as Judah Maccabee (“the Hammer”), took the helm; within two years the Jews had successfully driven the Syrians out of Jerusalem, relying largely on guerilla warfare tactics. Judah called on his followers to cleanse the Second Temple, rebuild its altar and light its menorah—the gold candelabrum whose seven branches represented knowledge and creation and were meant to be kept burning every night.

The Hanukkah 'Miracle'

According to the Talmud, one of Judaism’s most central texts, Judah Maccabee and the other Jews who took part in the rededication of the Second Temple witnessed what they believed to be a miracle. Even though there was only enough untainted olive oil to keep the menorah’s candles burning for a single day, the flames continued flickering for eight nights, leaving them time to find a fresh supply. This wondrous event inspired the Jewish sages to proclaim a yearly eight-day festival.

To celebrate Trumpets, it's traditional to eat something sweet, like apples and honey.

Additionally, many individuals choose to spend time in prayer and meditation, seeking God's forgiveness and guidance, and preparing their hearts for the coming fall feasts.

The Bible describes the day as a “memorial of blowing of trumpets.” In Israel, trumpets were used as a way of announcing special, very important messages. Jesus Christ reveals that before His return to the earth, seven trumpets will be blown, announcing the downfall and overthrow of this world’s kingdoms and the return of Christ to take possession of the earth and establish the Kingdom of God. Christ’s return is announced by the seventh and final trumpet. This day also pictures the ultimate fulfillment of every Christian’s hope: the moment when faithful Christians will be resurrected to receive the gift of eternal life at the sounding of the seventh trumpet.

A Christian’s eternity with God begins with the opportunity to reign on earth with Jesus Christ for 1,000 years.

B. ATONEMENT

In Christianity, atonement refers to the needed reconciliation between sinful mankind and the holy God. This reconciliation is possible through the atoning sacrifice of Jesus Christ.²⁰⁴



What Is The Purpose Of The Day Of Atonement?²⁰⁵

The Day of Atonement, also known as Yom Kippur in the Jewish tradition, holds profound significance in the realm of spirituality and religious observance. This sacred day is marked by introspection, repentance, and seeking reconciliation with the divine. It stands as a testament to the human yearning for spiritual renewal and the pursuit of atonement for past transgressions.

Yom Kippur is a day of solemn reflection and deep spiritual introspection. It serves as a time for individuals to engage in self-examination, seeking forgiveness for any wrongdoings committed against others and the divine.

The essence of this day lies in the profound belief that genuine repentance and seeking forgiveness can lead to spiritual cleansing and renewal.

²⁰⁴ Romans 3: 25; 5: 11, 19

²⁰⁵ Christian.net

The observance of the Day of Atonement is rooted in ancient traditions and carries a timeless message of seeking reconciliation and spiritual purity. It serves as a reminder of the human capacity for growth and transformation, emphasizing the importance of acknowledging one's shortcomings and striving for personal and spiritual improvement.

It is a journey that transcends time and tradition, inviting individuals to embark on a path of self-discovery, repentance, and spiritual awakening. The Day of Atonement beckons us to explore the depths of our souls, confront our imperfections, and aspire towards spiritual wholeness. It is a day of profound significance, offering a transformative experience for those who seek to engage with its spiritual and personal dimensions.

Historical Background of the Day of Atonement

It was a day set aside for atonement and purification, a time when the high priest would enter the innermost sanctum of the Tabernacle or Temple to seek forgiveness for the sins of the entire community.

Religious Significance of the Day of Atonement

At its core, Yom Kippur embodies the profound belief in the human capacity for repentance, forgiveness,

and spiritual transformation. It stands as a testament to the enduring values of humility, introspection, and the pursuit of reconciliation with God.

Yom Kippur also underscores the profound theme of accountability and personal responsibility. It calls upon individuals to confront their imperfections, acknowledge their shortcomings, and take ownership of their actions. Through introspection and sincere repentance, individuals strive to rectify their misdeeds and seek reconciliation, paving the way for spiritual growth and renewal.

Fasting, prayer, and abstention from worldly activities symbolize a collective turning inward, a deliberate shift from the material to the spiritual. The act of fasting serves as a physical manifestation of the spiritual journey undertaken on this sacred day, emphasizing the commitment to self-discipline and spiritual devotion.

It is a day when the entire community comes together in collective introspection and seeking of forgiveness. The shared experience of repentance and renewal fosters a sense of unity and common purpose, reinforcing the interconnectedness of individuals within the community and their shared commitment to spiritual growth.

Rituals and Practices of the Day of Atonement

Central to the observance of Yom Kippur is the practice of fasting, which spans a period of approximately 25 hours, beginning at sundown and concluding after nightfall the following day. The act of fasting serves as a powerful symbol of self-discipline and spiritual devotion, redirecting the focus from worldly pursuits to the inner realm of the soul. Through abstaining from food and drink, individuals embark on a collective journey of self-denial, emphasizing the spiritual significance of the day.²⁰⁶

Prayer holds a central place in the rituals of Yom Kippur, with special services conducted throughout the day and evening. The prayers are characterized by solemnity and introspection, guiding individuals through a process of self-examination, repentance, and seeking forgiveness.

The sounding of the shofar holds deep symbolic significance during the observance of Yom Kippur. The piercing sound of the shofar serves as a call to introspection and repentance, resonating with the collective desire for spiritual renewal and reconciliation.

Confession articulates a litany of sins and transgressions, both individually and collectively.

²⁰⁶ Matt. 17: 21

This act serves as a powerful catalyst for introspection and repentance, fostering a sense of accountability and personal responsibility. Through the act of confession, individuals confront their imperfections and seek forgiveness, paving the way for spiritual cleansing and renewal.

The rituals and practices of Yom Kippur culminate in a collective affirmation of faith and commitment to spiritual growth.

These rituals serve as a testament to the enduring values of spiritual renewal and the pursuit of atonement, fostering a deep sense of spiritual awakening and personal transformation for those who observe them. Yom Kippur provides a sacred space for individuals to release the burdens of the past, embracing the promise of a new beginning.

The Day of Atonement is unique among the other annual festivals because it is a day of fasting. This solemn day of reflection portrays the human race finally becoming reconciled with God after millennia of rebellion against Him.

The Day of Atonement also pictures that Satan the devil, who now leads all of mankind astray, will be bound for 1,000 years so all humans of all nations can be reconciled to God.

C. TABERNACLES



What Does the Feast of Tabernacles (Sukkot) Mean to Christians?²⁰⁷ Sukkot in the Bible: Feast of Booths; Tabernacles; Shelters; and Ingathering.

The Feast of Tabernacles or Sukkot (or Feast of Booths) is a week-long fall festival commemorating the 40-year journey of the Israelites in the wilderness. Sukkot celebrates God's: Presence; Protection and; Provision.

Exodus 13: 21 Adonai went before them in a pillar of cloud by day to lead the way and in a pillar of fire by night to give them light.

²⁰⁷ Learnreligions.com

So they could travel both day and night. 22 The pillar of cloud by day and the pillar of fire by night never departed from the people.

The Glory Cloud²⁰⁸

The glory cloud of God (*shekinah*) is God's presence to protect and to provide. This 'Cloud' of God protects God's people, as long as they are under it!



Just as God supplied water and food in the

wilderness, He will provide for His children. ...1 Cor. 10: 1..."our fathers were all under the cloud and all passed through the sea. 2 They all were immersed into Moses in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and all drank the same spiritual drink—for they were drinking from a spiritual rock²⁰⁹ that followed them, and the Rock was Messiah."

²⁰⁸ Exo. 13: 20, 21; 16:

²⁰⁹ Exo. 17

The Veil is still 'Torn'



Jesus is the Veil in the temple. When He died on the cross, His body was 'torn'. He had completed the atonement. The 'Veil' in the temple was "rent" in two, from top to bottom.²¹⁰ Now the Glory of God shines unto all the world. Now everyone has access to the heavenly Father through Jesus Christ His Son. "... We do not have a kohen gadol (*High Priest*) who is unable to sympathize with our weaknesses,

²¹⁰ Heb. 9: 1-9

but One who has been tempted in all the same ways— yet without sin. Therefore, let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need."²¹¹

Abiding Leads to Blessing²¹²

(The difference between visitation and habitation)

"I Am the Vine; you are the branches. The one who abides in Me, and I in him, bears much fruit; for apart from Me, you can do nothing."²¹³ Without God, our works are dead. It is in Him that we "live and move and have our being."²¹⁴ ... "We are God's children; and it has not yet been revealed what we will be. But we do know that when it's revealed, we shall be like Him, because we will see Him just as He is. Everyone who has this hope in Him purifies himself, just as He is pure."²¹⁵

The Sukkot is a type of the shekinah. Today, God's presence may be seen when the glory cloud appears. The prayer shawl (*tallit*), is used to cover one while praying and meditating in the presence of God.²¹⁶ It is considered as a personal tabernacle.

Job 36: 29 Indeed, who can understand the spreading of the clouds, and the thunder from His pavilion? 30 "See how He scatters His lightning about Him,

²¹¹ Heb. 4: 15, 16

²¹² [Jason Sabel](#)

²¹³ Jn. 15: 5

²¹⁴ Acts 17: 28

²¹⁵ 1 Jn. 3: 2, 3

²¹⁶ [Tallit](#)

covering the depths of the sea. 31 For by these, He judges peoples and supplies food in abundance. 32 He covers His hands with lightning and commands it to strike its target. 33 His thunder declares His presence...

Along with Passover and the Festival of Weeks, Sukkot is one of three great pilgrimage feasts recorded in the Bible when all Jewish males were required to appear before the Lord in the Temple in Jerusalem.

The Feast of Tabernacles begins on the fifteenth day of the month of Tishri (September or October), five days after the Day of Atonement, at the end of the harvest.

The Jewish people built temporary shelters for the feast to remember their deliverance from Egypt by the hand of God. The Feast of Tabernacles is known by many names: Feast of Shelters, Feast of Booths, Feast of Ingathering, and Sukkot.

The word *sukkot* means "booths." Throughout the holiday, Jews observe this time by building and dwelling in temporary shelters, just like the Hebrew people did while wandering in the desert. This joyous celebration is a reminder of God's deliverance, protection, provision, and faithfulness.

This joy of the Lord is not the joy of the Lord over Israel; but Israel's joy in her Lord. Israel's joy at her great festivals is based on her confidence,

that the Lord ever protects her. Gladness in Him is in proportion to the faith in the protection which He gives.²¹⁷

Significance of Sukkot in the Bible

The observance of the Feast of Tabernacles is recorded in Exodus 23: 16; 34: 22; Leviticus 23: 34-43; Numbers 29: 12-40; Deuteronomy 16: 13-15; Ezra 3: 4; and Nehemiah 8: 13-18.

As a feast instituted by God, Sukkot was never forgotten. It was celebrated in the time of Solomon. He offered the sacrifices for the Sabbaths, the new moon festivals, and the three annual festivals—the Passover celebration, the Festival of Harvest, and the Festival of Shelters—as Moses had commanded.²¹⁸ It was during Sukkot that Solomon's temple was dedicated: All the men of Israel assembled before King Solomon at the annual Festival of Shelters, which is held in early autumn in the month of Ethanim.²¹⁹

The Bible records the Feast of Tabernacle being observed during Hezekiah's time²²⁰, and also after the return from exile.²²¹

Customs of the Feast

²¹⁷ [Neh. 8: 10](#)

²¹⁸ 2 Chronicles 8: 13

²¹⁹ 1 Kings 8: 2

²²⁰ 2 Chronicles 31: 3;

Deuteronomy 16: 16

²²¹ Ezra 3: 4;

Zechariah 14: 16, 18,

19

Today, the requirement to dwell in the booth can be met by eating at least one meal a day in it. However, some Jews still sleep in the sukkah. Since Sukkot is a harvest celebration, typical foods include lots of fresh fruits and vegetables.

Jesus and the Feast of Tabernacles

John 1: 14 "And the Word became flesh and tabernacled among us. We looked upon His glory, the glory of the one and only from the Father, full of grace and truth."

During the Feast of Tabernacles in the Bible, two important ceremonies took place. The Hebrew people carried torches around the temple, illuminating bright candelabrum along the walls of the temple to demonstrate that the Messiah would be a light to the Gentiles. Also, the priest drew water from the pool of Siloam and carried it to the temple where it was poured into a silver basin beside the altar. The priest called upon the Lord to provide heavenly water in the form of rain for their supply. Also, during this ceremony, the people looked forward to the pouring out of the Holy Spirit. Some records reference the day spoken of by the prophet Joel.

Jesus attended the Feast of Tabernacles and spoke these remarkable words on the last and greatest day:

"If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."²²²

The next morning, while the torches were still burning Jesus said: "I Am the Light of the world. Whoever follows Me will never walk in darkness, but will have the Light of life."²²³



He who dwells in the shelter of Elyon (*God most high*), will abide in the shadow of Shaddai (*God Almighty*).²²⁴

²²² John 7: 37, 38

²²³ John 8: 12

²²⁴ Ps. 91: 1

Sukkot pointed to the truth that Israel's life, and our lives too, rest on the redemption which is in Jesus Christ and His forgiveness of sin.

To celebrate Tabernacles, many churches offer special services or activities, such as outdoor worship gatherings, picnics, or community meals featuring fresh, seasonal produce. Additionally, many individuals choose to spend time in personal reflection and prayer, seeking God's presence and guidance, and giving thanks for his provision and protection.

The Feast of Tabernacles lasts for seven days and is a time of joy and excitement for Christians around the world.

The Feast of Tabernacles is also known as the Feast of Ingathering. It pictures the future 1,000-year rule of Jesus Christ on earth with His saints. After His return, Jesus will set up the Kingdom of God and Isaiah describes this future period as a time of peace when all people will be taught to know, love and obey God. The nature of animals will change, the earth will become highly fertile, and, most importantly, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." With Satan's evil influence removed, all of humanity will at last learn God's ways.



D. EIGHTH DAY

The final step in God's plan of salvation for all mankind is portrayed in a feast day that immediately follows the Feast of Tabernacles. Called the Eighth Day²²⁵ (and often traditionally called the Last Great Day), this festival pictures the judgment of humankind described in Revelation.

²²⁵ [Eighth Day](#)

During this time all people who never knew God's plan for them will be resurrected to life and will be judged and have an opportunity to understand and respond to God's call. Even though not everyone will choose God's way of life for eternity, our Creator wants "all men to be saved" and is "not willing that any should perish but that all should come to repentance." Through God's wonderful plan everyone will have an opportunity to know His truth, repent and receive salvation.

Since the Eighth Day immediately follows the Feast of Tabernacles, Church members meet together one last time at the chosen site before returning home.

The Last Great Day; Origin and Significance

The Last Great Day is a celebration that occurs on the last day of Sukkot/Festival of Tabernacles, marking the end of the fall feasts and a time of final judgment and accountability.

In biblical times, the festival was a time for the people to reflect on their lives and to prepare for the coming judgment. In a spiritual sense, the Last Great Day is a time to seek God's forgiveness, to confess our sins, and to seek his guidance for the future.

To celebrate the Last Great Day, many churches offer special services or activities, such as prayer meetings, Bible studies,

or a time of communal reflection and confession. Additionally, many individuals choose to spend time in personal reflection and prayer, seeking God's forgiveness and guidance for the future.

The biblical feasts offer a rich tradition and history that dates back to the Old Testament. They provide a way for us to connect with God and deepen our understanding of His presence and plan for our lives.²²⁶



²²⁶ Lev. 23: 39; Rev. 20: 11-13; 1 Tim.2: 4; 2 Pet. 3: 9)

VI. CONCLUSION

As we have seen, celebrating the biblical feasts is a meaningful way to connect with God and deepen our faith. Whether through prayer, reflection, or communal activities, these feasts offer a special opportunity to celebrate God's presence in our lives and to seek his guidance for the future.

The feasts of the LORD are appointed times to remember the salvation of God and historical events which reveal the mercy and grace of our LORD. All who participate experience closer fellowship with the Father and greater awareness and appreciation of His person and character. LORD, You are certainly worthy of all of our praise!

It is with great joy and privilege that the family of God celebrate the feasts of the LORD, now and throughout eternity. One of the greatest blessings of all will be when our heavenly Father says: "Well done good and faithful servant...Enter into your Master's joy!"²²⁷

²²⁷ Matt. 25: 23

VII. ARTICLES AND ILLUSTRATIONS

Article #1

The Seven Annual Feasts Dates for 2025

	2023 - 2024 (5784)	2024 - 2025 (5785)	2025 - 2026 (5786)
Rosh HaShanah	September 15-17, 2023	October 2-4, 2024	September 22-24, 2025
Fast of Gedalia	September 18, 2023	October 6, 2024	September 25, 2025
Yom Kippur	September 24-25, 2023	October 11-12, 2024	October 1-1, 2025
Sukkot	September 29-October 6, 2023	October 16-23, 2024	October 6-13, 2025
Shemini Atzeret	October 6-7, 2023	October 23-24, 2024	October 13-14, 2025
Simchat Torah	October 7-8, 2023	October 24-25, 2024	October 14-15, 2025
Yitzhak Rabin Memorial Day	October 27, 2023	November 13, 2024	November 2, 2025
Sigd	November 12-13, 2023	November 29-30, 2024	November 19-20, 2025
Chanukah	December 7-15, 2023	December 25-January 2, 2025	December 14-22, 2025
Tu B'Shevat	January 24-25, 2024	February 12-13, 2025	February 1-2, 2026
Purim	March 23-24, 2024	March 13-15, 2025	March 2-3, 2026
Pesach (Passover)	April 22-30, 2024	April 12-20, 2025	April 1-9, 2026
Yom HaShoah	May 5-6, 2024	April 23-24, 2025	April 13-14, 2026
Yom HaZikaron	May 11-12, 2024	April 29-30, 2025	April 20-21, 2026
Yom Ha-Atzmaut	May 13-14, 2024	April 30-May 1, 2025	April 21-22, 2026
Lag B'Omer	May 25-26, 2024	May 15-16, 2025	May 4-5, 2026
Yom Yerushalayim	June 4-5, 2024	May 25-26, 2025	May 14-15, 2026
Shavu'ot	June 11-12, 2024	June 1-3, 2025	May 21-23, 2026
Tisha B'Av	August 12-13, 2024	August 2-3, 2025	July 22-23, 2026

It is not specifically a Jewish or Israeli holiday, but it should be noted that [Holocaust Remembrance Day](#) is on January 27 each year.

Article #2

Sabbatical Land Rest

Lev. 25: 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

Article #3 (KJV 1775)

Listing Saturday Sabbath

KJV 1775	A TABLE of TIME.		Page 1554
<p>1 NISAN, <i>er</i> Abib. { <i>March.</i> { <i>April.</i></p> <p>2 Ijar, <i>er</i> Zif. { <i>April.</i> { <i>May.</i></p> <p>3 Sivan. { <i>May.</i> { <i>June.</i></p> <p>4 Thamuz. { <i>June.</i> { <i>July.</i></p>	<p>5 Ab. { <i>July.</i> { <i>August.</i></p> <p>6 Elul. { <i>August.</i> { <i>September.</i></p> <p>7 Tifri, <i>er</i> Ethanim. { <i>September.</i> { <i>October.</i></p> <p>8 Marchesvan, <i>er</i> Bul. { <i>October.</i> { <i>November.</i></p>	<p>9 Chisleu. { <i>November.</i> { <i>December.</i></p> <p>10 Tebeth. { <i>December.</i> { <i>January.</i></p> <p>11 Shebat. { <i>January.</i> { <i>February.</i></p> <p>12 Adar. { <i>February.</i> { <i>March.</i></p> <p>13 Veadar, <i>intercalary</i></p>	
<hr/>			
<p style="text-align: center;"><i>Days of the Week.</i></p> <p>1st day of the week, <i>Sunday.</i></p> <p>2d day, <i>Monday.</i></p> <p>3d day, <i>Tuesday.</i></p> <p>4th day, <i>Wednesday.</i></p> <p>5th day, <i>Thursday.</i></p> <p>6th day, <i>Friday.</i></p> <p>7th day, <i>or</i> Sabbath, <i>Saturday.</i></p>	<p style="text-align: center;"><i>Hours of the Day.</i></p> <p><i>The day, reckoning from sun-rise, and the night, from sun-set, were each divided into 12 equal parts, called, The 1st, 2d, 3d, 4th, &c. Hours.</i></p>	<p style="text-align: center;"><i>Watches.</i></p> <p><i>The 1st watch, from sun-set to the 3d hour of the night.</i></p> <p><i>The 2d, or middle watch, from the 3d hour to the 6th.</i></p> <p><i>The 3d watch, or cock-crowing, from the 6th, to the 9th.</i></p> <p><i>The 4th, or morning watch, from the 9th hour, to sun-rise.</i></p>	

Article #4 FESTIVE HIGHLIGHTS

(When and How to Celebrate)

To find out when each Feast is observed, go to:

[Feasts of the Lord](https://www.chabad.org/holidays/default_cdo/jewish/holidays.htm)

https://www.chabad.org/holidays/default_cdo/jewish/holidays.htm

SABBATH (Weekly)

Remember:

Our origin in God as our Creator;

Our redemption from the bondage of sin through His grace and power.

Observe:

Rest;

Worship;

Bible Study;

Singing;

Prayer;

Testifying;

Meditation;

Fellowship of believers.

Anticipate:

Anticipate God's continued presence and creative work in the faithful and in the kingdom to come.

PASSOVER

Remember:

God's protection, deliverance and salvation of His chosen;

God's deliverance of the born-again from the penalty of their sins;

Jesus's sacrifice as the Passover Lamb to restore our relationship with the Father through atonement and reconciliation.

Observe:

Have a communion service;

Eat unleavened bread during the Passover to remember our affliction and bondage to sin before salvation;

Have a seder meal, (each food item represents salvation, deliverance and a work of Christ);

Read John 18 & 19 (the crucifixion);

Read Isaiah 53 and Psalms of praise;

Have 'foot washing' ceremony.

Anticipate:

The final glorification of the saints;²²⁸

²²⁸ Col. 3: 4

The eternal presence of God in heaven;
The grace, long-suffering and mercy of our Savior;
God's plan of a heavenly home for the faithful.

UNLEAVENED BREAD

Remember:

The resurrection of Christ;
Jesus' promise.²²⁹

Observe:

Review the significance of "First Fruits";²³⁰
Examine our hearts for thanksgiving and reliant
obedience;
Search our spirits for any sin, corruption, or negative
influences;
Pray for a complete filling of the Holy Spirit;
Read: Mat. 27: 52; Mat. 28: 19, 20; Psalm 119: 1-8;
Rom. 12;
Give a special offering to express gratitude for God's
blessings and to practice generosity;
Study the seven attributes of God found in
1 Chr. 29: 11;
Discuss modern relevance the teachings of the Torah;
Decorate with flowers, symbolizing the renewal of
nature and the giving of the Torah;

²²⁹ John 14: 19

23; 2 Thess. 2: 13, 14;

²³⁰ Rom.8: 23; 11: 17;

James 1: 18, Rev. 14:

16: 5; 1 Cor. 15: 20-

14

Discuss the significance of being 'grafted in';²³¹

Meditate upon the gifts of the Holy Spirit;²³²

Anticipate:

The promise of resurrection and glorification;²³³

PENTECOST

Remember:

The crucifixion of Jesus which led to the advent of the Holy Spirit;

The giving of the ten commandments.

Observe:

Read Acts 2; Exo. 23: 14-17; Deu. 16: 16;

Anticipate:

Look forward to the resurrection to eternal life in God's family.

TRUMPETS

Remember:

Remember the prophecies of the kingdom of God.²³⁴

Observe:

Ten days of consecration and repentance;

A day of solemn rest and a holy convocation;

Consider the spiritual wisdom that rests upon God's power;

²³¹ Rom.11: 17; 16: 5

²³² 1 Cor. 12

²³³ 1 Jn. 3: 2

²³⁴ Is. 2: 2-4; 49: 6;

John 18: 36; Matt. 16:

18, 19; 25: 34; Eph. 1:

20-23; Rev. 4: 2-10;

21: 12, 13; Jer. 31: 31-

34; Joel 2: 28-30

Examine the difference between 'dead' works and 'good' works;

Pray for Godly wisdom;

Study the symbolism of the temple and how our bodies have become the temple of God.

Anticipate:

Christ returning to earth and the resurrection of the saints;

The kingdom of the LORD;

The one-thousand-year reign of Christ.

ATONEMENT

Remember:

The atoning sacrifice of Jesus Christ;

Observe:

Read: Romans 3: 25; 5: 11, 19;

Examine our heart, repent and seek reconciliation;

Pray for spiritual cleansing and renewal;

Examine our own accountability and personal responsibility;

Fast, bringing the flesh under subjection;

Testify, confessing and acknowledging failures and short-comings;

Seek forgiveness, restoration and revival;

Examine the concept of 'dying to self';

Mend or renew broken relationships;²³⁵

Anticipate:

Look forward to the one-thousand-year reign of Christ when Satan will be bound. Then, peoples of all nations can be reconciled to God.

TABERNACLES

Remember:

Remember our lost condition before salvation;
Remember God's presence, provision and protection;
Read: 1 Cor. 10: 1-4; Exodus 17.

Observe:

Read: Heb. 4: 15, 16;
Build a sukkot, temporary shelter to spend at least one night in and have a meal;
Remember our wandering in a wilderness of sin_ and God still protected and provided;
Reflect on God's faithfulness;²³⁶
Hang a light on the outside, symbolizing the Light of God, shining in the darkness;²³⁷
Reflect on our redemption which is in Jesus Christ and His forgiveness of our sin.²³⁸

²³⁵ Matt. 5: 23, 24

²³⁶ Rom. 5: 8

²³⁷ John 8: 12

²³⁸ Isa. 1: 18

Anticipate:

Look forward to our arrival to the "promised land;"
Read 1 Cor. 2: 9.

EIGHTH DAY

Remember:

Review Biblical history of God's righteous judgment.

Observe:

Consider our final judgment and accountability;
Seek God's forgiveness, confess our sins, and seek His
guidance for the future;
Attend a communal service of reflection and
confession.

Anticipate:

Consider a deeper understanding of His presence and
plan for our lives.

Article #5 FEAST DATES

Go to: [Holiday Dates](#) for complete list.

Feast Dates for: 2024

Rosh Hashanah

Begins sunset of Wednesday, October 2, 2024

Ends nightfall of Friday, October 4, 2024

Yom Kippur

Begins sunset of Friday, October 11, 2024

Ends nightfall of Saturday, October 12, 2024

Sukkot

Begins sunset of Wednesday, October 16, 2024

Ends nightfall of Wednesday, October 23, 2024

Chanukah

Begins sunset of Wednesday, December 25, 2024

Ends nightfall of Thursday, January 2, 2025

Purim

Begins sunset of Thursday, March 13, 2025

Ends nightfall of Friday, March 14, 2025

Passover

Begins sunset of Saturday, April 12, 2025

Ends nightfall of Sunday, April 20, 2025

Shavuot

Begins sunset of Sunday, June 1, 2025

Ends nightfall of Tuesday, June 3, 2025

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