

The Three Prophetic Feasts

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Introduction

Why study the Feasts?

This booklet will look into the study of the Feasts of God as recorded in Leviticus Chapter 23. What we are looking at is “fundamental” to much deeper understanding of Biblical truths for this period in the Church’s life. If you are wondering “why” we are studying what some think are Old Testament “relics”, then this will not answer all that for you, unless you are predisposed to seeing that ALL the Word of God has truth.

I am presuming that in wanting to study this subject you are already open to deeper revelation and have some concept of what “types” and “shadows” mean in Scripture. As we get into this study it will be obvious to those who have studied this topic before, that much deeper insights could have been considered.

I have had to limit myself to presenting this manual as an “overview” of the subject rather than an exhaustive study. So much more could be studied here, but in order to present this as an introductory framework, I have had to forego many of the deeper truths.

Perhaps later a fuller edition of this booklet will cater for those wanting to dig out the treasures. Therefore this work provides a summary of the topic, it being a part of the foundational used in a few House Church groups, similar to the one I pastored for 12 years. These studies are meant to introduce others to our vision and ethos. We feel it’s important to have each member, or intending member, of this Fellowship to have an overall awareness of our vision. In this way the local gathering of believers can have a common view on what we are about; we can confess with a harmonious voice what we believe to be our particular destiny as a Fellowship. *Peter McArthur*

Chapter 1

Passover, Pentecost and Tabernacles

God has said He will meet with man three times. He has given us symbols of these “meetings” in the Three Feasts He ordained Israel to keep. In fact he commanded them not to appear before Him “empty handed”. They were not simply to witness the Feasts, nor just to participate in them, they had to bring something costly! How sad that many come to the fulfillment of these feasts today in their own Christian experience, thinking they don’t have to “pay the price”.

Certainly all of God's works toward us are of Grace; they are free, unmerited, and even undeserved; but nevertheless given by Him as a great act of divine generosity. This is GRACE! How dare we then think we can waltz into His Presence and simply partake of these wonderful Feasts He lays before us. It will require the laying down of our own soul life, our ambitions, our desires; our own satisfactions must be crucified. This is what we bring in our hands when we come to His feasts.

In studying them it is paramount that we learn of them in order to become them! The Feasts were for ancient Israel to *keep*; they are for the Church to "*become*"! As we look at these Feasts we will see that they have been perfectly ordered in their timing, their symbolism and their sequence, to give us the clearest possible understanding of what God intends for us to experience. Therefore we find there are SEVEN actual Feasts, all contained in THREE separate seasons. *Seven* stands for perfection, and *Three* for excellence.

Why study the Feasts? First because the Lord said they were **His** Feasts (Lev. 23:2) and anything belonging to the Lord has great treasure inherit within it. Second, because the Feasts are symbols (or *types*) of what was to come later. Jesus fulfilled these three Feasts in His own life time in a personal sense, and the corporate Body of Christ has already experienced two of them, Passover and Pentecost. We now await the third and final Feast!

The third aspect of the typology of the Feasts is that each individual Christian is also meant to experience these in a personal and spiritual sense. Passover is the born-again experience; Pentecost is the infilling of the Holy Spirit; and Tabernacles is coming into full maturity. Hence the first Feast speaks of Jesus; the second, of the Holy Spirit; and the third, of the Father. This is why we need to both understand the Feasts, and personally experience them! Great treasure and innumerable blessings wait for those who attend and experience the Feasts today!

Chapter 2

The key is Jesus

The key in understanding the typology of the Feasts is found in the person of Jesus. In Him are the Feasts personified and made complete. The whole Old Testament points to the coming of the New, in which all is brought to life. In the Old Testament the Feasts were historical, symbolic and literal. When Jesus inaugurated the New Covenant (Testament) He fulfilled the meaning of the Feasts in three ways:

Old Covenant was Corporately (for all Israel)
New Covenant is **Personally** (in Jesus)
Old Covenant was Typical (symbolic in nature)
New Covenant is **Anti-Typical** (the symbol has been fulfilled in Jesus)
Old Covenant was Literal (to be celebrated)
New Covenant is **Spiritual** (to be experienced through Jesus)

What was once a symbol (or *shadow*) now became real! What was once promised had now come into existence. Yet just to say that Jesus fulfilled these Feasts in His own life, falls short of the great truth that His Body, the Church is also to experience the depth of the Feasts. While Christians through the ages have recognised this, it has not always been fully *understood*. It is the intention of this booklet to help unravel some of these truths. Many others have understood this and have taught it as such. But each generation closer to the Coming of the Lord begins to glimpse additional insights that polish this jewel to a greater brilliance. Even in the past 20 years there are insights that have come to the Body that were not seen before. It is these ongoing revelations that make our spirits leap like John in the womb.

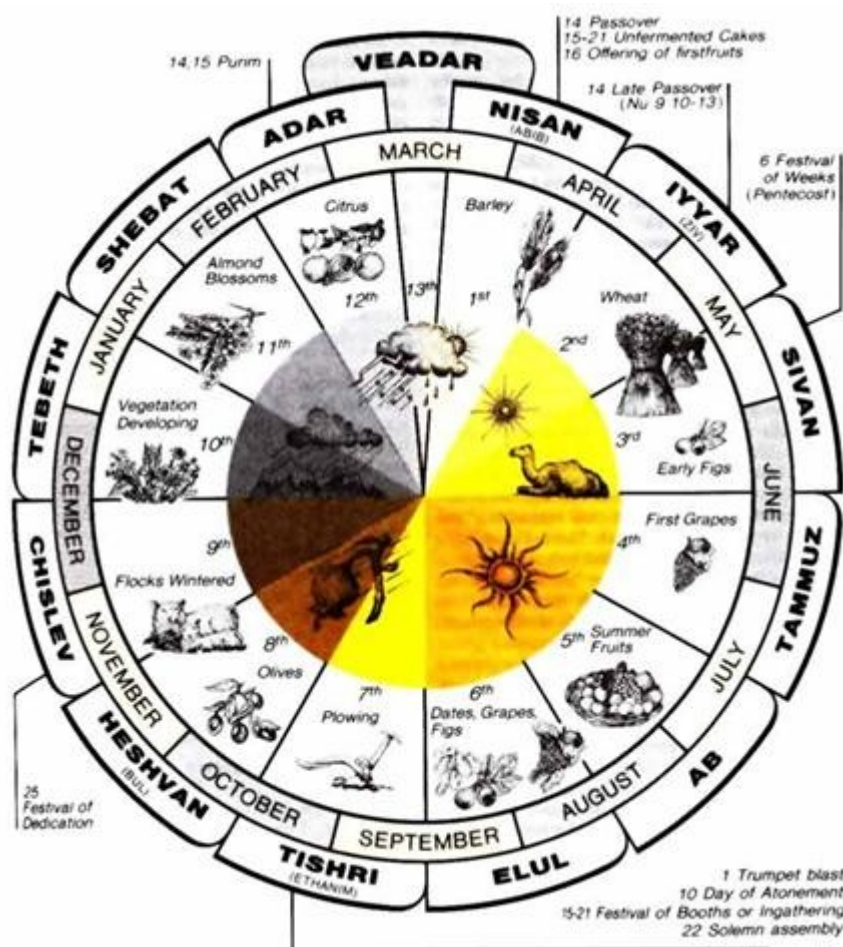
As the Lord prepares to come again, these Feasts will take on a much more urgent and experiential meaning for us. It has been said that the three great feasts of Passover, Pentecost and Tabernacles (to use their Christian titles) are a picture of God's plan from Chaos through to the Millennium age. It is important to remember that none of the Feasts stands alone. They are all related and progressive, leading us from one truth to another.

Chapter 3

Principles about the Feasts

- 1.They are **God's Feasts** not man's (Lev. 23 : 2)
- 2.They have **appointed seasons** and times (Lev. 23: 4)
- 3.They all have **agricultural and harvest** associations (Lev. 23: 22)
- 4.Only **Israel**, God's Old Covenant people, were to keep them literally (Lev. 23: 44)
- 5.They **pre-figure Christ's own life** (Heb. 9: 1 - 10: 1)
- 6.They have both a **corporate and individual meaning** for us in the Church (Eph. 2 :11-18 and Heb. 10:19-22).

Each feast consists of History (a past remembrance), **Harvest** (they have agricultural and seasonal links), and **Prophecy** (past, present and future applications). In the following chart we see the outline of how the feasts correspond to the months and agricultural seasons of the Hebrew calendar.



Chapter 4

The seven Feasts point to maturity

Although we talk of “three” Feasts, there are in fact seven. The first (*Passover*) actually consists of three festivals; the second (*Pentecost*) is one Feast by itself; and the third (*Tabernacles*) also has three festivals in it. We have placed the first 3 and the last 3 under the commonly used headings of “Passover” and “Tabernacles”.

The entire seven Feasts are as follows: (1) Passover, followed by (2) Unleavened Bread, then by (3) Firstfruits. These three are all co-dependent and are often classified under the one heading of the Feast of Passover, collectively.

The fourth feast is that of Pentecost (or Weeks), and it stands alone as one independent feast. Interestingly enough when you take the seven feasts together, we see that Pentecost is in the middle of the entire number – as if it has a special position!

The next grouping of three is often referred to as the Feast of Tabernacles (or Booths) under one heading. In reality it consists of (5) Trumpets, then (6) the Day of Atonement, climaxing in (7) which is the Feast of Tabernacles.

Prophetically these seven Feasts stand for the seven steps toward Christian maturity. Remember that the Feasts are to be experienced by the individual. We need to learn how to apply these Feasts spiritually in our own lives. In the following outline we can see a pattern evolving that brings us from *faith to faith* and *from glory to glory*. In no way should this be seen to supplant Jesus Christ as “the way, the truth and the life”. The Feasts act as a pattern and guideposts on our pilgrimage to spiritual maturity.

The seven steps to Christian maturity. Each Feast has a particular meaning, that leads to a personal application.

PASSOVER means “Deliverance” and its personal meaning is the first step we take. The Lord will “pass-over” our sin because of the blood of Jesus shed for us.

UNLEAVENED BREAD means “Separation”. Leaven stands for sin. Bread without leaven is a special type, so we also are to be free from leaven (sin). Becoming free through the blood of Jesus we now separate ourselves from sin.

FIRSTFRUITS means “Consecration”. At harvest the first of the fruit was given to God. For us this means we are delivered from our sin; then having separated ourselves from sin, we are now able to consecrate our lives fully.

PENTECOST means “Purity and Power”. In this the 4th step we can see that the Pentecost ceremony had the waving of the bread baked from the wheat of the Firstfruits offering. This bread had leaven in it (unlike Feast 2). This time though the flour was finely sifted, and so stands for “purity”. At Pentecost the Holy Spirit glorified the risen Jesus. As we are Spirit-filled, we too will know His purity and power.

TRUMPETS means “the Voice of God”. This is the 5th major encounter we have with the Lord. God used trumpets (*shofars*) to communicate with His people. We are to move on from Holy Spirit Baptism, to hearing God speak (“trumpeting”) and so respond quickly.

DAY OF ATONEMENT means “to become an Overcomer”. This was THE great day of repentance and cleansing for the Jews. It stood for coming into a right relationship individually and corporately. We are also to confess any hidden sin, repent and walk in His forgiveness, living a cleansed life daily.

TABERNACLES means “to rest in Him no matter what the circumstances”. The Tabernacles (*Booths*) were to remind the Jews of their nomadic life during the Exodus period. It had a promise inherent in it that one day the Lord would bring them into their land of Rest. So we too

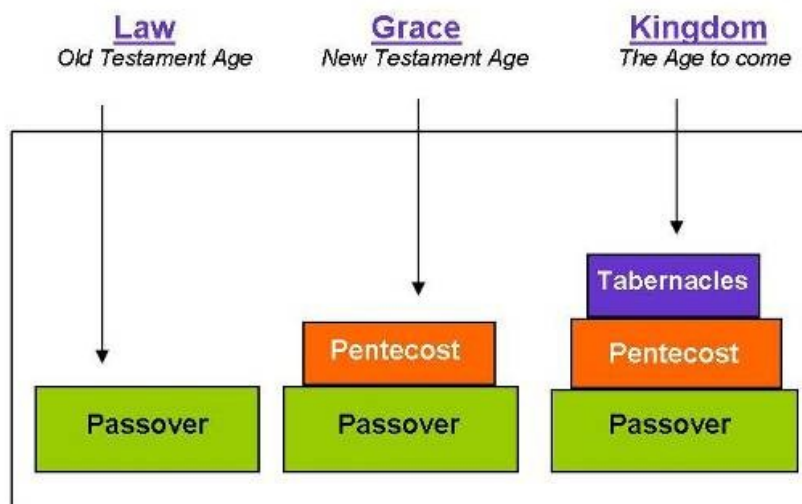
are to stand awaiting our time of “rest”. In one sense it is yet to come, but in another it is already with us. Hallelujah!

Note the three-fold progression. In the Word of God there is overwhelming evidence of a 3-Fold Progression that offers great insight for coming into perfection (*see my e-publication called “The Three Fold Truths”*). The Lord has chosen to reveal Himself to us in a three fold nature; Father, Son and Holy Spirit. He has then chosen to make us in His own image of Spirit, Soul and Body.

So it is no wonder that He has said that He will meet with man three times, indicating that the three Feasts are more than coincidental. In these three Feasts we see the lifting of the veil from the mere keeping of them as ceremonies. They become stepping stones for us as we move into perfection. We see this outlined in the following chart.

Passover	Salvation	Healing	30 Fold
Pentecost	Holy Spirit Life	Health	60 Fold
Tabernacles	Maturity	Life	100 Fold

This sequence follows through into the three dispensations, showing how the Feast of Tabernacles becomes the highest pinnacle of our maturing; God’s wonderful design for our perfection.



Seen in this light it’s clear from the progressive nature of the Feasts that we too are to progress in the Lord. There needs to be a building upon what we have already tasted in the Lord. It’s a great grieving to the Holy Spirit for Christians not to acknowledge what the Father has purposed for us! How dare we say all I need is salvation and nothing more. What about the wonderful Baptism in the Holy Spirit?! And lest we become complacent, or even proud,

the Lord draws us on and says there's even more!

The Feast of Tabernacles is a challenge to Charismatic and Pentecostal believers who often think they have all that's needed. Let us be alerted by the nature of these progressive Feasts that the Lord has more for us than yesterday's experience, no matter how precious it may have been.

Notes on the typology of the seven Feasts

PASSOVER

Held on the 14th day of Nisan, the first month.
From Egypt to Freedom = from the old life to the new.
The lamb's blood to be shed = the Lamb of God sacrificed.
Lamb's flesh to be eaten = symbolism of the Lord's Supper
It was in the month of Nisan that the Jews were delivered from Egypt.

UNLEAVENED BREAD

Starts on the 15th day, for 7 days.
Regarded as a joint feast with Passover.
Old Israel (law) gives way to the New (grace); now Bread of Life.

FIRSTFRUITS

The 16th day after Passover.
Jesus is the Firstfruits from the dead.
It is the start of the harvest season!
The sheaf was waved before the Lord in the Temple the day after the Sabbath. Jesus was "waved" (= *presented*) to His Father in His resurrected state the day after the Sabbath

PENTECOST

The 50th day after the Passover.
Also called the *Feast of Harvest* or the *Feast of Weeks*.
Jesus was on earth for 40 days after His resurrection. Ten days later the Spirit was sent.
Pentecost was a "new" feast, having "new" meat. (Lev 23: 16)
It was a harvest feast. Note that 3,000 came into salvation at Peter's sermon.
Pentecost is a harvest but only of the Firstfruits. More to come!

TRUMPETS

Trumpets (*shofars*) were used for four purposes: (Nmbrs 10: 2-10). *A call to assemble; Journey to the camps; Preparation for war; and to Celebrate a festival.*
We are called, warned and are to be prepared to celebrate the victory.

DAY OF ATONEMENT

There are 10 days (the *Awesome Days*) which lead up to this day (*Yom Kippur*) during which every Jew had the time and opportunity to prepare to stand clean and untainted before the Lord for the coming year.
This speaks of a period before the Lord closes this Age during which we are given time and opportunity to prepare to meet our God!

TABERNACLES

This ultimate of all Feasts has been referred to by many names which are attempts to express the great encompassing meaning of this event. Such titles as;
Feast of Unity (Lev. 23: 40 and 42). Not institutional unity, but organic and spiritual by the Holy Spirit.
Feast of Joy (Deut 16: 14). The past 2,000 years of Church life has been a drought more or less, bringing a lack of joy.
Feast of Ingathering (Exo 23: 16). A reference to the ingathering of the harvest, during the time of the rains.
Feast of Rest (Lev 23: 39). The Feast of Tabernacles heralds the closeness to the time of resting from labouring in the field.
The Feast of Glory (Exo 40: 17). This symbolizes a foretaste of the glory to come with Jesus. The Church will pass from the realm of the natural to the realm of the spiritual. In the

hour of tribulation, the Lord will reveal His glory!

Feast of Restoration (Ezra 3: 1). After the Babylonian exile the remnant restored the original but neglected Feasts. They had opposition from both inside and outside their city. They learnt the lesson that each man had his own set place and set ministry.

Feast of His Appearing (John 7: 14 and 37). Jesus went up and appeared in the middle of the Feast (verse 14) and on the last day (verse 37).

Chapter 5

How we view the Feasts today

A principle to strongly consider! Our attitude to them can determine our End Time destiny. It should be obvious by now that for the Jews the Feasts were a literal event, and for the Church they have a spiritual application. They are both "historical" but have different fulfillment's if you like. For example, for Israel the Feasts were to be "*observed*" whereas for the Church they are to be "*applied*". For Israel they were ceremonies, for us they are to be experienced. Of course it is true that Israel did "*experience*" what the Feasts were about, but only in shadow, not reality. It was only when Jesus personally fulfilled these Feasts in His life that we have entered into the truth of them.

Again, Jesus is the key! See once again the three-fold sequence relating to these Feasts. They were for **Israel** to keep *literally*.

When **Jesus** came He *personally fulfilled* them.

This now allows **the Church** to *apply* them.

Or if you like, the Feasts had a **pre-Cross** meaning (*Israel*), a meaning **at the Cross** (*Jesus*), and a **post-Cross** meaning (*the Church*). Today there are Christians who say that even if the Feasts are *types* for us, the most important of them is Passover since it is about Jesus' death and our salvation. Then there are those who say we need to add Pentecost to that, because the Baptism of the Holy Spirit is just as important. Such people even call themselves by this Feast name - "*Pentecostals*".

But it is entirely inconsistent for either group to claim the truth of one or two Feasts and not recognise the other/s. If the Evangelicals say Passover is important, why say the other two Feasts are not? And if the Pentecostals acknowledge Feasts one and two, why not press in for the third one? Why stop short? It's amazing how soon man's doctrine begins to supplant the truths of the Spirit.

It must be said that there have been some flaky and off-beat teachings on the third Feast in the past (like the Latter Day Rain movement), which has caused many to reject the truth outright. However, this should not blind us from the obvious truth about the Feasts in general. Besides I have a feeling in my spirit that come the End of the Age those so-called flaky views may actually be quite close to the Truth.

There's also a principle that helps account for this attitude of rejecting fresh revelation: out of pride and jealousy those in the former move of God usually end up persecuting the new move! As the end of the Age draws near, there will be increasing hostility to three areas of doctrine. Watch out for these: One was (and still is, in some circles) about **water baptism**. The other is about the work and **giftings of the Holy Spirit**. The third area of contention is now just rising - our **attitude to Israel** as a modern nation and its prophetic importance.

Along with this will go our attitude to the "outward" signs relating to Israel, namely, the Land, and the meaning of their identity, especially the Feasts. We need to hear what the Spirit is saying to us about all three Feasts, not what man chooses to accept or reject. It's often been said: The first casualty in any war is always "truth".

HOW THE FEASTS RELATE TO ISRAEL, JESUS, THE CHURCH and the INDIVIDUAL				
FEAST NAME	OLD COVENANT PERIOD	NEW TESTAMENT PERIOD	CHURCH AGE PERIOD	INDIVIDUAL APPLICATION
Passover	Protection and deliverance from Egypt	Jesus the lamb who died for our deliverance	Day of crucifixion	Being born again; salvation experience
Unleaven Bread	Out of Egypt with unleavened bread; Red Sea	Jesus is buried	Out of dead religion	Renouncing our sin & separating from it
Firstfruits	Out from the Red Sea to freedom	Out of the tomb; Resurrection	"Easter Day"; celebration of resurrection	A new creation; holiness
Pentecost	Moses on Mount Sinai; wind and fire 3,000 die	Holy Spirit falls Wind and fire 3,000 saved	Pentecost Sunday The Church is empowered	Holy Spirit baptism
Trumpets	Gathering of Israel	Jesus ascends with fanfare to heaven	Rapture <i>(future event)</i>	Hearing the call to "come up" into higher spiritual realms
Day of Atonement	High Priest enters the Holy of Holies	Jesus goes into the Father's presence and sits down	Church enters into pure holiness <i>(future event)</i>	Becoming an Overcomer; harvesting what we have sown
Tabernacles	Enter into the Promised Land to enjoy God's "rest"	The Second Coming <i>(future event)</i>	The New Jerusalem comes down <i>(future event)</i>	Reigning with Christ on thrones

Jesus and the Feast of Passover

Some wonderful truths and parallels are hidden in the Feast of Passover, more so than most Christians have usually seen. We are so used to linking "Passover" with our Easter, Christ's substitutory death, etc., that we have thought we knew most of what there was to know. The Feast of Passover has direct parallels with the Exodus event. It highlights the fact that as Israel's journey to faith was progressive, so too was the "journey" that Jesus took to bring us to faith.

Day of the month	Moses and the Israelites	Passover in Jerusalem	Jesus the true Lamb
10th day of Aviv	Lamb was staked out	The procession of the passover lamb into city	Jesus followed the same route into city as the actual passover lamb
	Lamb was examined for four days	Lamb displayed in Temple for 4 days Leaven cast out	Jesus examined by the Pharisees for 4 days Jesus cleansed Temple
14th day of Aviv	Lamb killed "between the evenings" = 3 pm 3 pm to 6 pm preparation to eat the Passover lamb	Lamb tied to altar at 9 am and killed at 3 pm Holy Spirit leaves the Temple 3 pm to 6 pm prepare for lamb eating	6 pm - 6 am Passover Meal held (Last Supper). Betrayal in Garden. Nailed to Cross 9 am and dies at 3 pm. 3 pm to 6 pm Jesus' body prepared for burial
15th day of Aviv	Leave Egypt taking bones of Joseph Dedicate the firstborn. Camp overnight	Eat Passover lamb Start the Feast of Unleavened Bread. Tell the Exodus story. Hide the Matzah bread	Like the Passover Bread Jesus was broken, pierced, wrapped in linen & hidden (buried) Jesus died without leaven (sin)
16th day of Aviv	Break camp in the morning and travel to Red Sea. Pharaoh traps Israelites	Feast of Unleavened Bread continues Disciples hide in mourning	Jesus goes to Sheol and takes keys of Death and Hell Leads captivity free
17th day of Aviv	Pharaoh detained : Israel enters Red Sea at night; comes out 6 am next day Pharaoh destroyed	Feast of Firstfruits. Disciples find empty grave	6 am Jesus raised from the dead; Firstfruits of the Dead Satan defeated

How the Feasts are prophetic in Church history

Although the Feasts do apply to the life of an individual Christian, they also give us a pattern for Church history. We cannot say that everything in the history of the Church parallels the Feasts but there is enough evidence to show that the Feasts give us an outline for the growth of the Church. This enables us to look ahead and have an expectation of things yet to come. For example, the symbolic Church history application of **The Passover Feast** parallels (as a type) the period known as the **Reformation Age** in the 17th century.

The Feast of Pentecost obviously fits in with the **Pentecostal Awakenings** of Church history at the beginning of the 20th century, reaching into the Charismatic renewal of the 1960's and 70's. And the **Feast of Tabernacles** with its emphasis on Joy, Holiness,

Submission and Intimacy, dovetails nicely with **what we are starting to experience in the Church now**.

This is important for us to consider because it shows that the Feasts which are sequential in nature, are indeed symbols of what the Church is going through as we head towards the Return of the Lord Jesus. If we can appreciate what the Feasts show us then we can adequately prepare individually and corporately for the End of the Age. If the people of God fail to understand what the Feasts portray to us we will not be prepared for the awesome things that lie just ahead of us. Never has there been a time that we need to understand the importance of Church history and how the Lord has already given us a prophetic glimpse beyond the veil.

The Feasts as historical Types .Here is an overview of Prophetic Church History according to the Feasts.

CHURCH PASSOVER

1515 to mid 18th Cent.

Martin Luther through to Charles and John Wesley.

Emphasis on Repentance, Grace, Salvation, Justification by Faith.

CHURCH PENTECOST

1901 to about 1907 and beyond

Charles Parham, William Seymore, Smith Wigglesworth

The Azusa Street revival spread worldwide;

Pentecostal churches began.

CHURCH TABERNACLES

Mid 1980's to ?

Big names begin to fade from the scene; cleansing of many Ministries

Spiritual warfare, personal and corporate Holiness

Revival prayer and Harvest,

Five-fold ministry starting to come forth.

Keeping the appointed Feasts

Prophetically it is important to understand that the Feasts had to be kept at **God's given time**. Man could not choose when to celebrate them. (Lev. 23:4). The Biblical principle of **"first the natural, then the spiritual"** (1 Cor 15:46) is important to understand here. Just as God appointed natural times and seasons for the weather patterns, so too has He done this for spiritual times and seasons. In fact it is a wise thing to know and understand the times (1 Chron. 12:32).

These natural times and seasons obviously point to a spiritual parallel. They refer to God's plan of Redemption and Restoration. He has purposed that we should see these signs before us each day, in the Sun, the Moon, and the Stars. In Biblical typology the Sun stands for the Father, the Moon for Jesus, and the stars for the Holy Spirit. Scripture says that the sun, moon and stars were given for **"signs and seasons"** (Gen. 1:14). Note that it is the sun and moon that actually govern the Jewish Feasts. The typology is obvious: the Father and the Son govern and order these Feasts. That is why the Lord has called them **"My feasts"** (Lev 23:2)

Just as God commanded agricultural seasons and Feasts, so too there are "prophetic" seasons and Feasts. They like the Tabernacle, form a pattern for us. We can see in these seasons and patterns God's redemptive plan clearly at work. In fact by seeing the pattern correctly, we can see what lies ahead. The timing may not at all be crystal clear, but the "season" of the timing should be evident to any who has studied the prophetic meaning of

the Feasts and the Tabernacle.

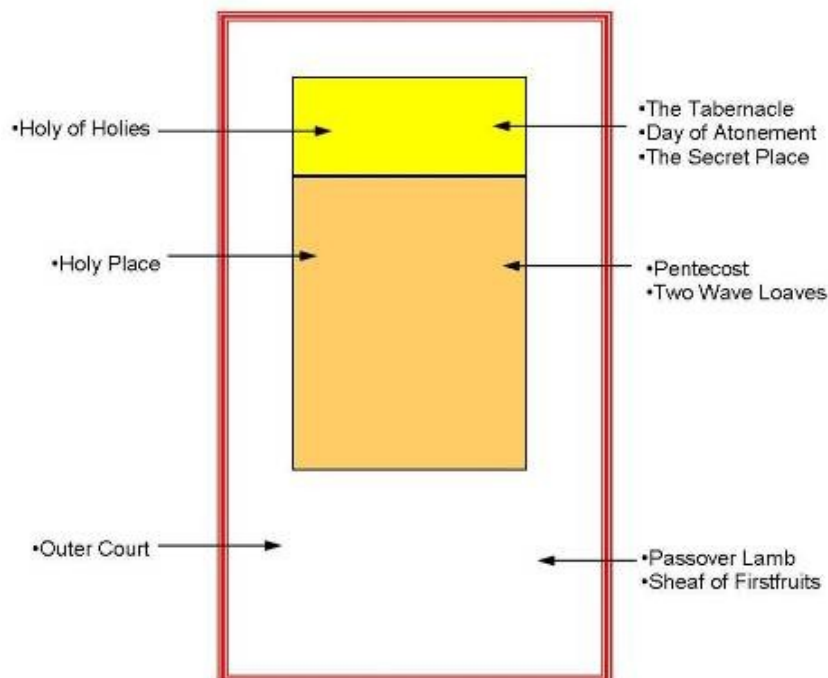
It has been said that “**Time is one of God’s secrets rarely shared - His concern for us is more one of preparation**”. This fits in with the whole purpose of the Feasts for us today. We “keep” them because they help us to “prepare” for our next stage of maturity. If we lose sight of this we are likely to fall back into “law”. We need to be spiritually discerning so that we can know the various spiritual and prophetic seasons that the Lord is giving us. If we look at the recent moves of the Lord worldwide we see the signs relating to the **Feast of Tabernacles**. This is the season we’re now entering and it will contain (at least) these three blessings - joy, repentance, and harvest!

Chapter 6

The Tabernacle and the Feasts

When we study the Feasts we cannot ignore the Tabernacle of Moses, for they were inseparable. The Lord had commanded Israel to sacrifice and keep the Feasts *only* where His Name would be recorded (Deut Chapters 12 and 16). And in the Old Dispensation that place was initially the Tabernacle of Moses, and later the Temple of Solomon (which was a further application of the Tabernacle tent).

Israel was to keep most of the Feasts *prior* to entering the Promised Land, but when they did go in, *all* the Feasts were to be kept. “Firstfruits” for example could not be kept until they crossed over the Jordan and possessed the Land. It was obviously a harvest festival of the crops, and in the wilderness they were a nomadic people who had not yet planted seed. This chart shows the basic relationship between the three Feasts and the three Courts of Moses’ Tabernacle tent.



The greatest of all the Feasts

Without a doubt the Word of God tells us that of the seven Feasts, the greatest and most profound, is the Feast of Tabernacles (*Booths*). This may account why those today who desire to spiritually experience this Feast are being persecuted by others. We can see throughout Church history that the “movement” that gave birth to a new spiritual “child” ends

up persecuting the very one it brought forth. For example, the Methodist / Wesleyan church came out of Anglicanism, which immediately attacked it. Out of Methodism and other Protestant churches came the Pentecostal movement, with the former persecuting the latter.

Now there are those within Pentecostalism who desire to taste the Feast of Tabernacles, and we find strident accusations against them from inside the Pentecostal movement. To enter into the spiritual truths of Tabernacles will demand perseverance and single-mindedness in these days. The “mother” will seek to kill the “child”. Yet there are many who are now yearning for something more than doctrinal “truth”. When Jesus declared Himself to be the “*Way, the Truth and the Life*” He was clearly telling us that these things cannot be found in doctrines, movements or ideals. They are a Person - Himself!

The Feast of Tabernacles is not about a doctrine. It is not about “new truth”. It is not even about “a place”, the Holy of Holies. It is about a **Person** - the Father! In the Hebrew understanding, the term we translate as “*the Holy of Holies*” is actually something more like “**the Holiest of all Holinesses**”. What a truth! This place we call “*the Most Holy Place*” is not a place at all - it is a **Person**.

Beware that you do not seek to enter this Feast-realm just seeking an experience of deeper truth. For even looking for the experience of this Feast will rob you. We come to seek Him, and in the process we will experience the Feast. Do not seek the Feast experience, but seek Him to whom it points!

Why then has the Lord made sure that of all the Feasts, this one stands out as the “greatest”? Because there are great things ahead for us. ***But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."*** (1 Cor. 2:9 NKJV)

If only we had eyes to see and a heart to believe we would sense what is on the horizon for the Church. There is a Trumpet blowing (the Feast of Trumpets heralds the Feast of Tabernacles proper). Those with spiritual ears have already heard it calling - a call to **spiritual warfare**, a call to **gather as one**, a call to **set out on the journey** that will finally take us into the promised Rest of God, and a call to **Celebrate** with great rejoicing! God follows a pattern of His own making, and the Feasts show us this in outline. We are at the third Feast stage. The one question is: are we ready to come to it? Any who desires may attend. Are you one of them?

The Feast of Rest

The Feast of Tabernacles points toward the Millennium Age when creation shall at last be at Rest again. This Sabbath Rest has yet to be entered. ***There remains therefore a rest for the people of God.*** (Heb. 4:9 NKJV). Some of the examples that point to this truth can be found throughout the Old Testament.

The Lord **rested** on the 7th Day after Creation
Noah whose name means “**rest**”
The dove sent by Noah found a “**resting place**”
Ruth who found **rest** under Boaz’s covering
The Ark of the Covenant sought for “**a resting place**”
David found a **resting place** for the Ark at Zion
Solomon called on God to enter His **resting place** in the Temple

This Resting Place is in fact the focus of the Feast of Tabernacles. Remember that the Hebrew name is “Sukkoth” (*Booths*) and the Lord had told Israel to rest beneath the Booth/Tabernacle in remembrance of their deliverance. ***That your generations may know that I made the children of Israel dwell in booths when I brought them out of the land***

of Egypt: I am the LORD your God.' (Lev 23:43).

The trouble is that like the woman at the well we have chosen other “coverings”. She had six husbands already and the truth behind this story is that she needed an actual “husband”. She is like the Church; we have “married” so many others but we desperately need to marry the Right One, who is Jesus - the seventh husband! The Church has “rested” at many places in the past 2,000 years. Some believers have settled down and been content with their “covering” and “camp site”.

Some have been satisfied with rest at the first Feast and never seen the need to journey on to the second. Others have taken the journey, but in pride have decided that Feast number two is all that is required. How many false resting places shall we be seduced by before coming to our Sabbath Rest in God? It can only be found at the Third Feast Day: Tabernacles.

We can only know it experientially when we pass by the other two Feasts. This is not to denigrate them at all, rather it's being true to the pattern God has established for us. Let's be certain of this one thing: there can only ever be ONE RESTING PLACE for God's people - where He dwells Himself. In the Secret Place. In the Holiest of All Holinesses. Others may choose to camp and rest elsewhere. But they will die in the wilderness!

The seven types of Rest

The number “seven” stands for “perfection”. Therefore it is fitting that God has given us seven types of rest in the Word. He has driven home the truth that “rest” is something we are to progressively enter.

1. Special Sabbath Days (Lev. 23:7-8) These are special days such as the first and last days of the Feast of Unleavened Bread.
2. The ordinary regular Sabbath Days (Exo. 20:8-11)
3. The Feast of Pentecost is also called the Feast of Weeks (Lev. 23:15-16) as it was celebrated the day after the Sabbath Day of Rest.
4. A Week of Months. There were two calendars, the Civil / Agricultural, and the Sacred. The Passover was changed (Exo 12:1) from the 7th month in the Civil calendar to become the 1st month of the new Sacred calendar. This made Tabernacles to be celebrated on the 7th month of the Sacred calendar, thus making both Feasts contain the majority of Rest days. The 7th months of both calendars had more days of rest than any of the other months.
5. A Week of Years (Exo. 23:10-11). Every 7th year was to be a year of rest for the land.
6. Year of Jubilee; the year after seven weeks of years. That is, after every 49th year the following (the 50th) was also to be a rest year for the land and the people. A Jubilee year (Lev. 25:9-10).
7. The seventh day of the Millennial Week (Rev. 20:2-7).

Sitting beneath the Sukkoth Hut (the Booth/Tabernacle) the Jews were to leave room in the overhanging branches so they could gaze upon the sky and the heavens. What a symbol! When we enter this realm we will look into the heavens. It is truly a place of resting from our labour and striving. We will have one focus - the heavenlies! This is our destiny. This is the end of the journey according to the pattern of the Feasts. Yet even then the Word has another promise that hints of things even greater than the Feasts show. (See 1 Cor 2:9).

The Feast of Tabernacles at its fullness

Feast of Trumpets	Day of Atonement	Feast of Tabernacles
<i>Tishri : Day 1</i>	<i>Tishri : Day 10</i>	<i>Tishri : Day 15</i>
The "Overcomers" are sealed on their foreheads with the Father's Name and the name of the Lord Jesus.	Ten days later the Father takes the Overcomers behind the veil into the Holy of Holies, where He completes, perfects and finishes them.	The first appearance of the Manifest / revealed Sons of God. They start their ministry of "greater works", and become transfigured like Jesus was.
<i>Ezra 9:4 Rev 14: 1</i>	<i>Zech 3: 1-8</i>	<i>Rom 8: 19 & 9: 25 Rev 12: 5 & 14: 1</i>

The table shows us pictorially the truths of a spiritual experience yet to be encountered in the Church. It speaks of those who are willing to pay the price and lay all aside to become mature End Time saints. This group is sometimes referred to as the Sons of God, the Last Generation, the Manchild, the Overcomers, the Remnant, the Elijah Company, etc. Even those these terms have been high-jacked by certain movements like the "Manifest Sons of God" or "Latter Day Completed Ones", we should not be put off from pressing toward the goal. All these Biblical terms refer to those who push through, having consecrated everything in order to experience **all** the promises of God, and to be lacking **in nothing!**

We are encouraged by the Word to experience these Feasts for ourselves. To push on for the prize of the upward call: ***I press toward the goal for the prize of the upward call of God in Christ Jesus.*** (Philp 3:14). Are we hearing what the Spirit is saying to the Church at this time? Are we prepared with oil in our lamps (this speaks of *personal preparation*)? What does your heart say? I encourage you to reflect on all this and to stand firm pressing on to attain the experiences of **all three Feasts personally!**

Chapter 7

The eight metaphorical growth stages

These eight stages of the life and character development of Jesus are a pattern similar to the seven steps of maturity as described in chapter 4. These eight stages are to be reproduced in and by all believers as a personal experience.

THE EIGHT METAPHORICAL GROWTH STAGES

found as a Pattern in the life of Jesus

Stage 1	Paidion <i>Strong's G3813</i>	Lk 2: 27 Mtt 18: 2 Lk 18: 17	An infant 0 to 2 years old	One who is deficient in understanding	A newly born Christian
Stage 2	Nepios <i>Strong's G3516</i>	1 Cor 13: 11 Gal 4: 1	One who is 2 to 5 years old	One who is not yet fully teachable or fully obedient; lacks ability	A Christian who acts unwisely
Stage 3	Teknion <i>Strong's G5040</i> (dim. of 5043)	John 13: 33 Gal 4: 19 1 Jhn 4: 4	One who is 5 to 12 years	An adolescent, but is still immature	One who is beginning to learn about obedience
Stage 4	Neaniskos <i>Strong's G3495</i>	Mtt 19: 20 Acts 2: 17 1 Jhn 2: 13-14	Young men between 12 and 21 years	One who is in training; and now gaining experience from learnt knowledge	Christian who is now serious about learning and is now submissive and faithful
Stage 5	Teknon <i>Strong's G5043</i>	Mtt 7: 11 Rom 8: 16 Rom 9: 7-8 Rom 12: 1-2 Eph 4: 21-24	Someone who is 21 years and over	One who is regarded as a son, but hasn't yet received the Father's inheritance	One who has allowed the Holy Spirit to form, renew and make spiritual the mind and soul
Stage 6	Huios <i>Strong's G5207</i>	Isa 11: 1-5 Mtt 1: 1 Mtt 3: 17 Jhn 5: 26-27 Rom 9: 26 Gal 3: 7 and 26	One who is about 30 years of age	One who is proven to be able to administer the Father's inheritance; who receives their inheritance	One who is in Sonship, and has characteristics of wisdom and knowledge, and by the Spirit, with power, is able to perform the Father's perfect will
Stage 7	Pater <i>Strong's G3962</i>	Mtt 5: 16 Rom 4: 11 1 Cor 4: 15 Col 1: 18 Eph 1: 17 1 Tim 5: 1	A man who has attained headship over his household and fathered progeny	One who is a nourisher, protector, guide and benefactor; one who has animated others by the same spirit as himself	One who through proven discipline, testing and faithfulness is able to rule in love and sires spiritual children
Stage 8	Melchizedek <i>Strong's G3198</i>	Heb 7: 1-3 and 10-11	"Is without genealogy"	One who comes forth with the intention to bless those who are God's chosen vessels	One who has attained perfection in maturity, and acts as king/priest of all righteousness

Appendix 1

Scriptural texts

The following Scriptures show some of the cross-references between the Old Testament and New Testament texts relating to the seven Feasts.

PASSOVER

Exodus 12:12-13 links to 1 Corinthians 5:7-8

UNLEAVENED BREAD

Leviticus 23:6 links to 2 Corinthians 7:1

FIRSTFRUITS

Leviticus 23:9-14 links to 1 Corinthians 15:23

PENTECOST

Leviticus 23:15-22 links to Acts chapter 2

TRUMPETS

Leviticus 23:23-25 links to 1 Thessalonians 4:13-18

DAY OF ATONEMENT

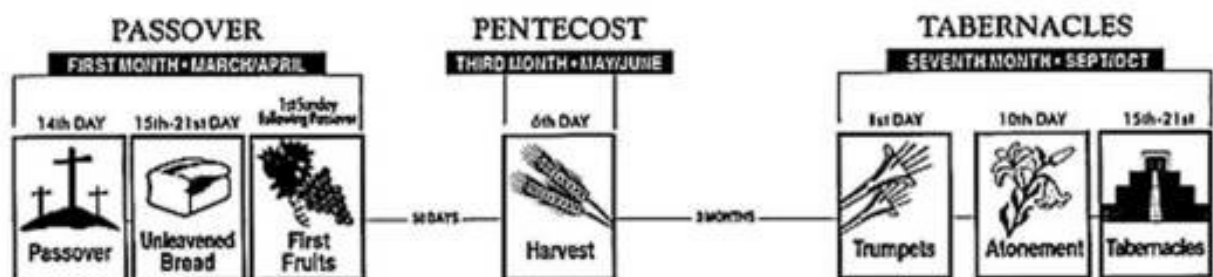
Leviticus 16:7-10 links to John 17:19

TABERNACLES

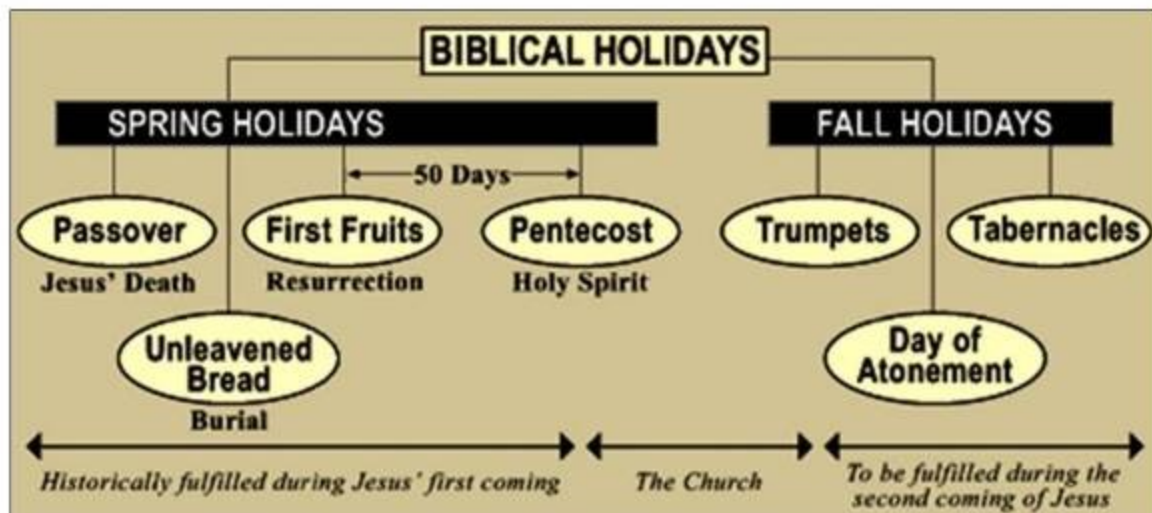
Leviticus 23:39-43 links to John 7:37 and 8:12

Appendix 2

The Christian meaning of the Biblical Feasts



FEAST	CHRISTIAN EVENT	KEY CONCEPT
Passover	Crucifixion of Jesus	Justification
Unleavened Bread	Burial of Jesus	Sanctification
First Fruits	Resurrection of Jesus	Glorification
Harvest	Descent of Holy Spirit	Power
Interval of 3 Months	Current Age of the Church	Church Kingdom
Trumpets	Gathering of the Church (?)	Rapture
Day of Atonement	Second Coming of Jesus (?)	Jewish Remnant
Tabernacles	Inauguration of the Millennium	Earthly Kingdom



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