

The Lord's Feasts

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Introduction

Every nation and culture on earth has celebrations that they consider to be important. In China, they celebrate the New Year. In some Central and South American cultures, they honor the day of the dead. In America, we observe days such as the fourth of July. In every country and culture, these celebrations in some way commemorate or celebrate special events.

Did you know that there are certain celebrations instituted by the God of Creation? He is the God that made everything. He is the God of the Holy Bible. He instituted these celebrations. They honor Him and His mighty work in our lives—past, present, and future.

These days were honored by our Savior, Jesus Christ, and celebrated by the early church. They will fill you with satisfaction and joy that no other celebration on earth could provide!

I invite you to learn more about these uplifting celebrations. In this booklet, you will learn about the Festivals instituted by God. They are the most wonderful and joyous times of the year.

Enjoy!

Chapter 1

The Lord's Feasts

“And the LORD spake unto Moses, saying, ‘Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.’” (Lev 23:1-2)

We begin our journey of understanding these special days by looking at Leviticus chapter 23, which is an overview of God’s festivals. For a number of years, people have incorrectly called these days the “Feasts of Israel”. Notice that they are called “the Feasts of the LORD” and “my feasts” by God Himself!

This means these special days have an endearment in His heart. As Jesus said, “for of the abundance of the heart his mouth speaketh” (Luke 6:45). In Leviticus 23:1-2 (above), these days are called holy, which means they are set apart. They are not like the other days of the year. They are also called convocations, which means a gathering of believers. These feast day has a past, present, and future meaning.

If you read all of Leviticus 23, you learn that there are nine feasts specifically named and set apart as convocations:

Weekly Sabbath (from Friday sunset to Saturday sunset) —

Leviticus 23:4

Passover—Leviticus 23:5

1st day of Unleavened Bread—Leviticus 23:6-7

7th day of Unleavened Bread—Leviticus 23:8

Pentecost—Leviticus 23:15-21

Trumpets—Leviticus 23:23-25

Atonement—Leviticus 23:26-32

1st Day of Tabernacles—23:33-35

8th Day of Tabernacles—23:36

The Lord explains that eight of the nine feasts are days in which “no work is to be done”. These days are called Sabbaths. These are days in which God said not to do any regular work such as our regular jobs or routine household chores. The only feast day that is not a Sabbath is Passover.

As mentioned earlier, each of these days has a past, present, and future meaning. We will review a brief preview of each feast and then we will go deeper as the booklet goes on.

When it comes to the past meanings of the feasts, they are annual reminders of how God set the Israelite people apart from the other nations of the world. These were days when God’s mighty power was displayed to save His people.

The weekly Sabbath is a reminder that God rested on the seventh-day after creating (Gen 2:1-3). God used the manna in the desert to show the Israelites which day was the Sabbath when they came out of Egypt (Exodus chapter 16).

Passover is the time when God slew the first born of Egypt to release the Israelites from slavery (Exodus chapters 5-12). The First Day of Unleavened Bread is when they left Egypt (Ex. 12:42, Num. 33:3). The Seventh Day of Unleavened Bread is when the Israelites are believed to have walked across the Red Sea (Ex. 14) and when the walls of Jericho fell (Joshua 5:10-6:16).

Pentecost is when God came down upon the mountain with clouds and thunderstorms in Exodus 19. In Exodus chapter 20, He spoke the Ten Words, also known as the Ten Commandments, in fire. He also gave the book of the Law in Exodus chapters 21-23. These great displays of God’s power remind us that He is Lord over all the earth. He is sovereign and there is no other!

Trumpets is a reminder of God’s deliverance of His people through the use of the ram’s horn, called a *shofar* in Hebrew (such as in the days of Gideon). Atonement is when the sins of the nation of Israel were atoned for (Leviticus chapter 16). The

seven days of Tabernacles were a reminder of the temporary booths the Israelites lived in while they traveled from Egypt to the Promised Land (Lev. 23:37-44). The eight day of Tabernacles was an assembly to close the ceremonial year and thank God for the harvest (Lev. 23:39).

What many Christians do not realize is that these feast days have meaning for believers as well. In Colossians 2:16-17, Paul said, “16 Let no one therefore judge you in eating, or in drinking, or your share in the Levitical feasts, new moon or Sabbath, 17 which are a shadow of the things to come; but the body is Christ’s.” (KLV)

In the second half of verse 16, Paul says to let no one judge you for your share in “Levitical feasts, new moon or Sabbath”. The Greek word Paul uses for Levitical feasts is *heorte*. It only refers to the Feasts in Leviticus 23. Greek word for New Moon is used only to refer to the New Moon Celebrations in Numbers 28:11-15. The Greek word for Sabbath refers to the seventh day Sabbath in Genesis 2:1-3.

The Feast Days, New Moon Celebrations, and the Sabbath are often mentioned together in the Bible (see I Chron. 23:31, Neh. 10:32-33, Ez. 45:17). They are the most joyous times of celebration in the Bible. Paul tells us to not let anyone judge us for keeping these things.

Paul concludes verses 16-17 by saying that these festivals “are a shadow of things to come, but the substance is of Christ.” He tells the Colossians to let no one judge them for celebrating these days because Christ is the body of each one of these things. Each of these Feasts has a meaning in the past (a shadow), but the real meaning of each Holy Day is in Christ. Paul concludes that we should let no one judge us for keeping these Feast Days. They are all about Christ!

For the rest of this booklet, we will look at shadow meanings in Israel and how they foreshadow the real meanings in Christ.

There is a chart on the next page giving an overview of the annual Feast Days. You might have to go back and review it as you read this booklet.

There is a chart in the back of this booklet giving the dates of the annual feast days.

The Feast Days are living testimonies to the power of God. There is power available in them today! By living them, that power is imparted to us so that we may overcome sin and see the abundance of God in our lives.

In Leviticus chapter 23, the Hebrew word for feast is *moed*, and it means a fixed, determined, or appointed time. These Feast days are specific times set apart for us to meet with Him. They are fixed and determined by Him. They are not determined by us! Literally, these are times when we have an appointment with the Savior of all mankind! They are days where we as believers gather together to celebrate the power of Christ in our lives.

Weekly Sabbath

The very first feast day in Leviticus 23 is the weekly Sabbath. It is celebrated from Friday sunset to Saturday sunset. It is a time where we rest from the rigors of our routine chores such as mowing the yard and washing clothes. It is a time to rest from our job. Instead, it is an amazing time to spend with our Savior, natural family, and spiritual family. God wove His presence into this 24-hour space of time. This presence is still available for us today.

The Sabbath teaches us about salvation. Before we come to know Jesus, we all try to work to earn our salvation. We are saved when we repent. This means to rest from earning our salvation and put our trust in the Lord. In the same way, we work six days and rest on the seventh. This day prophetically looks forward to the 7th Millennium, ruled by Christ. How we honor the weekly Sabbath

is a template for how we honor the annual Sabbaths.

If you would like to learn more about the Sabbath, download the booklet “The Beginner’s Guide to the Sabbath” from our website (kellymcdonaldjr.com—section “Free Booklets”). In it, you will learn practical ways to honor the Sabbath, how to get off work on the Sabbath, and some history of the Sabbath.

Now, we will move on to the Spring Feasts—Passover, 1st Day of Unleavened Bread, and 7th day of Unleavened Bread.

For some verses showing the early believers celebrating the feasts and referencing them, please read the following Bible references:

Passover and Unleavened Bread: Matthew 26:1-35, Mark 14:1-31, Luke 2:41-42; 22:1-38, John 2:13-24; 6:4; chapters 12-18; Acts 12:3-4, Acts 20:6, I Cor. 5:6-8, I Cor. 11:23-39, Hebrews 11:28

Pentecost: Acts 2:1-41; 20:16, I Cor. 16:8, I Thess. 4:13-17

Trumpets: Matthew 24:30-31

Atonement: Acts 27:9, Romans 3:25, Hebrews chapters 6-10, Rev. 20:1-3

Tabernacles: John 1:1-14, 7:1-14, Rev. 20:4-6

Last Great Day: John 7:37-44, Rev. 20:11-5

References to the weekly Sabbath:

Matt. 12:1-12, Matt. 24:20, Matthew 28:1, (Mark 1:21,32), Mark 2:24-28, Mark 3:1-4, Mark 15:42, Mark 16:1, (Luke 4:16,31), Luke 4:40, Luke 6:1-9, Luke 13:10-16, Luke 14:1-5, Luke 23:54-56, (John 5:9-10,16-18), John 7:22-23, John 9:14-16, Acts 1:12, (Acts 13:14,27,42,44), Acts 15:21, Acts 16:13, Acts 17:2, Acts 18:4, Colossians 2:16, Hebrews 4:1-11

Chart of the Feasts of the Lord

Names of the 9 Feasts of the Lord and Dates in which they occur on the Hebrew Calendar (as found in Leviticus 23)	3 Annual Pilgrimage Festivals (<i>chag</i> in Hebrew)
1) Weekly Sabbath – Friday Sunset to Saturday Sunset	
2) Passover – 14 th of Nissan, the 1 st month on the Hebrew Calendar 3) 1 st of Unleavened Bread – 15 th of Nissan 4) 7 th of Unleavened Bread – 21 st of Nissan	1) These are collectively called the Passover or Unleavened Bread (Ex. 23:15, 34:18, Deut. 16:1-8, Luke 22:1)
5) Pentecost (50 days after the weekly Sabbath during the Feast of Unleavened Bread. It is always in the 3 rd month, called Sivan.) It occurs on a different day of the Calendar most years.	2) Called the Feast of Weeks, Firstfruits of the Wheat Harvest, or Harvest (Exodus 23:16a, 34:22a, Deut. 16:9-12).
6) Trumpets – 1 st day of Tishri, the 7 th month 7) Atonement – 10 th day of Tishri 8) 1 st of Tabernacles – 15 th of Tishri 9) 8 th of Tabernacles – 22 nd of Tishri	3) Ingathering (Exodus 23:16b, 34:22b, Deut. 16:13-15). In some places, only Tabernacles in mentioned. Some people came up to Jerusalem to celebrate all of the Feasts, whereas others only came for Tabernacles.

Chapter 2

Spring Feasts

Passover and Unleavened Bread

The first three annual Feasts are Passover, the First Day of Unleavened Bread, and the Seventh Day of Unleavened Bread. We will review their meaning for ancient Israel and the meaning of believers today. They occur in the Early Spring during the first Hebrew month called *Abib* or Nissan. On the Roman calendar, they occur during the months of March and/or April. Passover is an annual Feast Day, but it is not a Sabbath day. It occurs on the fourteenth day of the first month. The First and Seventh Days of Unleavened Bread are annual Sabbaths where no work is to be done. They are celebrated on the 15th and 21st days of Nissan. Collectively, this eight-day period is sometimes called Unleavened Bread, the Passover, or the Passover Season in the Bible (see Ex. 23:15, Deut. 16:1-8, Luke 22:1, John 2:23).

At the end of the book of Genesis, the entire family of Israel went down to Egypt. They were invited by Pharaoh to live in the best of the land. After some time passed, a Pharaoh came to power that did not know the God of Israel. This Pharaoh badly mistreated the Israelites and put them into slavery. The Israelites cried out to God, and he brought up a deliverer named Moses to free them.

Moses and his brother Aaron were used by God to lead the Israelites out of captivity (These events can be read in Exodus chapters 2-12). God used them to bring upon Egypt 10 terrible plagues because Pharaoh refused to free the Israelites. In the last plague, God took the firstborn of every person and animal in the land of Egypt. God gave the Israelites a series of instructions to help them avoid this terrible plague. The Israelites had to kill a one-year old male lamb. They were to place the blood of that lamb on the tops and sides of the doorposts of their homes. Everyone who

did this would be “passed-over” when the death angel came through the land to take the life of every firstborn. God gave the Israelites specific instructions in Exodus 12 on how to prepare this lamb. The night they were supposed to do this was the 14th of Nissan.

When the death angel came through the land, he took the firstborn of every person and animal. This included the firstborn of Pharaoh. The Egyptian ruler finally let the Israelites leave the land. On the night portion of the 15th of Nissan, the Israelites left Egypt in celebration (Exodus 12:42, Num. 33:3). Not long after this, Pharaoh changed his mind. He decided that he wanted the Israelites back as slaves. He rallied his army and pursued the Israelites. For six days the Israelites fled from the Egyptian army. On the seventh day, they reached the shore of the Red Sea.

It appeared that the Israelites were in a hopeless situation. Pharaoh’s army was closing in behind them and the Red Sea in front of them. In this seemingly hopeless situation, God manifested His great power. He spoke to Moses and told him to raise his staff over the Red Sea. When he did this, God parted the Red Sea with a wind from Heaven. The Israelites crossed on dry ground. When the Israelites reached the other side safely, Pharaoh and his forces followed them. God caused the waters to close in over them, drowning Pharaoh’s army. God had given his people a great victory! In their time of need, He did things for them they could not do for themselves. He protected them, guided them, and gave them victory. (Exodus Chapters 13 and 14 describe these events)

In Christ, the meaning of these events is truly magnified. When John the Baptist saw Jesus, he proclaimed “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29, KLV). This statement has a very specific meaning!

When John said this, He was announcing that Jesus Christ was the LAMB of God who would take away the sin of the world! The Lamb in Exodus 12 died so that the nation of Israel could be free to leave Egypt. Jesus came as the Lamb to free the entire

world. Christ was slain for our sins and His blood is applied to us so that we are “passed-over” and God’s wrath does not fall upon our lives (Romans 5:9-11).

For believers in Jesus, we honor the Passover on the 14th of Nissan as a commemoration of what He did. We worship God with songs that honor His sacrifice. We read special verses pertaining to the price He paid.

The 15th of Nissan is when the Israelites left Egypt. He calls this night a night to be observed throughout our generations (Exodus 12:42). On this night we celebrate coming out of sin (which Egypt is a picture and type of sin). Without Christ’s sacrifice, we cannot come up out of sin. On this night, we read verses about our new life in Christ. We worship with songs celebrating freedom in him. During the day portion of the 15th of Nissan, we have a regular church service to give God thanks once again for bringing us out of a life of sin.

Egypt was a place of pain and suffering for the Israelites. Sin is a place of bitterness and suffering. Christ brings us out of this terrible life into a life full of meaning and purpose. We have much to celebrate!

On the seventh day of Unleavened Bread, it is believed that the Red Sea parted for the Israelites. This was also the day when the walls of Jericho fell. It is a day of victory and overcoming. It was the day when the Israelites were fully cut off from their accuser. The Israelites just had to trust God and keep moving where He directed them. This teaches us a valuable lesson. We are free in Christ when we receive Him, but to gain total victory in our lives, we must continue to surrender to God. We must continue to trust Him and let Him lead us even when the obstacles seem large.

There is another very important event happened during the Feast of Unleavened Bread. It has meaning for us today. God instructed the Israelites to remove the yeast from their dwellings before they left Egypt. They were also asked to eat Unleavened Bread for 7

days. (Exodus 12:15-20)

Yeast in the Bible is used as a symbol for sin (I Cor. 5:6-8). Just before the Passover Season arrives, we spend time getting the yeast out of our homes. We need to read the labels and look for items that have yeast in them. At the same time, the Lord wants us to get the sin out of our hearts. As you are going through your cupboard and sweeping out your house, God is actually going to reveal sins in your life. It is important we pay attention to the Lord.

The other part of the Feast of Unleavened Bread is eating bread without yeast. We learn in I Cor. 5:6-8 that Christ is the unleavened bread of sincerity and truth. At His last Passover on earth, He told us that His body is represented by the unleavened bread (Matthew 26:26-28). There is a supernatural blessing of God's power that comes from eating unleavened bread during these seven days.

For the entire Seven Days of Unleavened Bread, we are not to eat anything with yeast in it. We are asked to eat unleavened bread. This shows us that we must get the sin out of our lives and also take in more of Him. One or the other is not enough. Gideon had to tear down the altar to Baal before he could build an altar for God (Judges 6:25-32). We must address sin our lives, but we cannot fail to take more of HIM in!

As you practice this Feast Season, this will have even more meaning for your life. The Passover Season is a special time of the year. Many great God encounters in the Bible occurred during this time, and they are available for us today if we will simply return to Him and celebrate them.

If you want to learn more about the Passover Season and how to celebrate it, download our free booklet "Passover Preparation" from our website kellymcdonaldjr.com in the "Free Booklets" section.

*It is important to note that some people teach that the first fruits of the barley harvest is a feast day. Unfortunately, there is no scriptural evidence for this. They based this teaching on Leviticus 23:9-15. If you read these verses, you will notice that there is no reference to a holy convocation or feast day. The first fruits of the barley harvest was a ceremony conducted during the seven days of Unleavened Bread. It is significant in that it foreshadows the resurrection of Christ, who is called the first fruits of the resurrected dead (I Cor. 15:20-24). While it is not a feast day, this ceremony still has importance to believers.

Pentecost

Pentecost is the last Spring Feast. In Leviticus 23:15-21, God told the Israelites to count off seven Sabbaths from the normal weekly Sabbath that falls during the feast of Unleavened Bread. The day after this seventh Sabbath was called the Feast of Weeks or *Shavuot* in Hebrew. It is called the Feast of Weeks because it is seven weeks or a week of weeks from the weekly Sabbath during Unleavened Bread. Later, this day became known as Pentecost, which means ‘count fifty’.

Since this day is fifty days from the weekly Sabbath that falls during Unleavened Bread, this Feast always falls on the first day of the week. This also means that Pentecost could occur on a different day of the Calendar every single year. In 2014, it was on Sivan 10 (June 8th, 2014). In 2015, it was on Sivan 6 (May 24th, 2015). Like the First and Seventh days of Unleavened Bread, it is an annual Sabbath. We are not to work, and a holy convocation is to be held.

It was on this day that the Lord came down on Mount Sinai with fire, smoke, lightning, and thunder in Exodus chapters 19-20. This was an awesome display of God’s power. It was so tremendous that even Moses trembled with fear (Deut. 5:5). The Lord called the Israelites up to Himself so that He could enter into a covenant with them. He wanted to make Israel His Bride. The

people of Israel refused to go up on the mountain to meet with the Lord because they were afraid. Moses went up on this day and received the 10 commandments as well as the book of the Law (Exodus chapters 20-23).

These events serve as the foundation for the celebration of Pentecost. In Acts 2:1-4, we find the early believers gathered together in worship and prayer. Why? Pentecost was a celebration honored every year. It is not out of the ordinary that they would already be in the Temple to worship God. It was on this special day that God poured out the BAPTISM of the Holy Spirit!

The fire of God came down on the Mountain in Exodus 19 and 20. The fire was outside the people. In Acts 2:1-4, on the Feast of Pentecost, God put the fire in His people! In Exodus, the Law was given outwardly. It is the written standard that God has for our lives. It shows us the narrow way. In Acts, the people received the power to have this standard written inwardly. The Baptism of the Holy Spirit is the power we need to live by God's standard. It gives us the Spiritual passion we need to serve a Spiritual God.

Because God is putting His power within us, He is expecting more out of us. Jesus told the disciples that after they were filled with the Holy Spirit they would "...receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The word for witness can mean martyr, but it can also mean a witness for something. It can mean to testify about something. When we receive the Baptism of the Holy Spirit, we become living testimonies. God's word should be quick and active inside of us because He is overflowing outside of us in a brand new way. We should desire to be witnesses of Him locally, regionally, nationally, and internationally. It takes the fire of God inside of us to do this. This fire brings about a radical change in our character where our Passion for Him becomes evident to everyone. It cannot be contained!

We learn other important lessons from the Feast of Pentecost. We

should not be like the Israelites and shrink away from encountering God. Did the Lord descend on the Mountain in Exodus in vain? Did He just do it for show? Absolutely not! He wanted to meet with His people. It was His desire. He desires you. Our feelings are our greatest enemy. They are often in conflict with God's plan. We are His chosen people; a royal priesthood. The blood of Jesus was shed on Passover so we could leave Egypt during Unleavened Bread and come up onto the Mountain on Pentecost. We were bought at a price. Of course the Lord wants to meet with you! When the Feast Days approach, we should be in eager expectation at what God is doing. We often have feelings of unworthiness when God's presence is near. We have to put away our feelings with our faith. When we repent, we must believe we are forgiven. We must step forward to meet with Him if we really want to be His Bride. It takes His fire to be His Bride.

Interestingly enough, Pentecost is the only Feast Day that can be a different day on the Calendar every single year. It is no coincidence that Christ said, "No man knows the day or the hour..." of His return. We do not know which Pentecost the Lord could come back. In Acts 1, Jesus told the disciples to tarry in Jerusalem until the Baptism of the Holy Spirit would be poured out. He did not tell them the day or the hour in which this would happen. These are types to show us that the Feast of the Rescue is Pentecost. He married a physical people in Exodus 19; He is looking for a spiritually on-fire people today. That fire comes on Pentecost. Each year we are asked to count down the days until the Feast of Pentecost in eager expectation of what God is going to do.

If you would like to learn more about the Feast of Pentecost and also a calendar showing you exactly how this day is counted, download our free booklet "The Feast of Pentecost: Past, Present, and Future". You can find it at kellymcdonaldjr.com in the "Free Booklets" section.

Chapter 3

Fall Feasts

Teshuvah

The Fall Holy Days all occur in the seventh month on the Hebrew Calendar, which is called Tishri. The fall Feasts occur during September or October on the Roman Calendar. To understand the Fall Holy Days, it is important to understand the time period that comes just before it.

The sixth month on the Hebrew Calendar is called Elul. The Jewish people call this time *Teshuvah*. *Teshuvah* means to turn or return back to where you came from. It can also mean to be restored or to repent. It is a month-long period before the Fall Holy Days when a person is supposed to turn to God. It is a preparation period for the Fall Feasts.

At Hungry Hearts, we have a four-week program to prepare you for the fall Feasts based upon Haggai chapter 1. In the first week, we spend time with the Lord examining ourselves. We write down our sins on a sheet of paper. We will burn these on the weekly Sabbath before Atonement. During the second week, we pray for friends and family members to come to know the Lord and the fullness of His Ways. During the third week, we spend time going through our finances and make a net worth statement (assets minus debts). We make goals for the upcoming year and form plans to see those goals come to pass. During the fourth week, we spend alone time with the Lord seeking His face. As you do this year after year, you will see God do amazing things in your life. You will be fully prepared for the Fall Feast Days. Prophetically, these days represent when the two houses of Israel, Israel and Judah, will return back from captivity just before the public return of the Lord (Jer. 50:4-6).

Trumpets

The first fall Feast Day is Trumpets. The Feast of Trumpets begins on the first day of the seventh month on the Hebrew Calendar. On the Roman calendar, the Feast of Trumpets is in September or October.

While Passover is considered the beginning of the ceremonial year on the Hebrew Calendar, Trumpets is considered to be the beginning of the civil year. For this reason, it is sometimes called the Head of the Year (*Rosh Hoshanna* in Hebrew) or the Jewish New Year. In Leviticus 23:24, the Bible says that the Feast of Trumpets is a “commemoration of the trumpet blasts.” The Hebrew phrase used here is *zikron teruah*. *Zikron* means a memorial and *Teruah* is a specific trumpet blast used mostly during a time of war. It means a memorial of the trumpet blasts.

The type of trumpet they used was a ram’s horn, called a *shofar* in Hebrew. This feast is a commemoration of when the Lord went to war for Ancient Israel. Many of their battles were won at the blowing of the ram’s horn, such as in the days of Joshua and Gideon.

This day also has a prophetic meaning! In the future, a seven-year period called the 70th week of Daniel will take place. It will commence the most chaotic time ever known on planet earth. There will be wars between many nations, famine will be rife, pestilence will spread like never before, and humanity will be in total desperation. God’s wrath will be poured out. Billions of people will perish in the process. As we approach the end of this seven-year period, the remnants of the nations will march on Jerusalem to destroy God’s people. This is recorded in Rev. 16:13-6 and Zech. 14:1-16.

These nations are gathering to fight for control of the world. They also want to stamp out what remains of Israel. Just when it seems to be a hopeless situation, Jesus Christ will intervene on their behalf! He will blow the trumpet (*shofar* in Hebrew, which means a

ram's horn) and return to save His people!

“And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet (*shofar*), and shall go with whirlwinds of the south.” (Zec 9:14, KJV)

In Revelation 17:14 and 19:11-20, it tells us that Christ will return with his called, chosen, and faithful. That is the Body of Christ! We will defeat these armies gathered together at Armageddon. Prophetically, Trumpets represents when the Lord will go to war for His people once again at His public return! We gather on this day to celebrate these awesome events, both past and future! Consider also how God can bring sudden, swift victory in your life when it seems that all odds are against you!

The theme for the Day of Trumpets is judgment. It is said in Jewish tradition that God decides a person's entire year on this day. Every person's name will be written in the book of life or the book of death. When Jesus returns, books will be opened (Dan. 7:9-11).

God is examining our lives during *Teshuvah* to see if we really returned to Him with all of our heart. God is also determining on Trumpets how well we will be blessed this upcoming year or if we will not be blessed at all! The measure of our repentance will be the measure of our outpouring.

Days of Awe

The Feast of Trumpets begins the first of the Ten Days of Awe, also called the Ten Awesome Days. These days end on the Feast of Atonement. During this time, a person who did not repent during *Teshuvah* has the opportunity to return to God. According to Jewish tradition, these are ten days of grace to have your name changed from the book of death into the book of life if you did not properly repent during *Teshuvah*. Jewish tradition says that when the door to the Temple closed after the Feast of Atonement,

a person's future was sealed for the upcoming year.

God will show His awesome provision in your life during these ten days. The Days of Awe are a picture of your upcoming year. If you experience car trouble during the Days of Awe, then make sure you take extra special care of your car. If you have a breakthrough at work, then you can expect good things to happen at work. Even if something negative happens during the Days of Awe, it gives us an opportunity to guard ourselves from unnecessary trouble. Consider the example of the car that had problems. Having this trouble during the Days of Awe gives you the warning to take special care of your car in the upcoming year. This again shows God's awesome power and grace - that He would warn us of events before they happen! In some instances, God is showing us the attacks Satan will use against us this upcoming year! It would be wise to write down the things that happen to you during the Days of Awe.

Prophetically, this time period looks forward to when the nations who survive the wrath of God turn to God wholeheartedly in true repentance. (Isaiah 11:10, 35:4-6, 49:22, 60:1-5, 66:12-21 Ezekiel 20:36-38, Daniel 7:9-11)

Atonement

The Day of Atonement, also known as *Yom Kippur*, falls on the 10th of Tishri. *Yom Kippur* is Hebrew for "Day of the Covering" It is the tenth day in the ten days of awe. When the temple doors closed on the Day of Atonement, Jewish tradition says that God has already determined the outcome of your upcoming year.

This Feast day is much different from the other Feasts. On the other Feasts, you eat the choicest foods possible and rejoice. This day is different in that it is a day of fasting, repentance, and reflection. The fast is from sunset to sunset and is abstaining from both drink and food. In Acts 27:9, it is referred to as "The Fast". It is on this day in Ancient Israel that atonement was made for the sins of the people. For this reason, the Day of Atonement is called

Shabbat Shabbaton or the Sabbath of Sabbaths. The people were going to be made one again with their God. It is the holiest day of the year on the Hebrew Calendar because of its significance. A holy convocation or church service is to be held on this day.

Leviticus 16 gives us the ceremony for the Day of Atonement. The High Priest would first wash with water and put on the sacred linen garments from Exodus 28. He was to offer a bull for his own sins and the sins of his household. This shows us that before the high priest could make atonement for others he had to make atonement for his household. (This is why we repent during the first week of *Teshuvah*. Before we can pray for others to get right, we must get right ourselves!) He was then to take that blood into the Most Holy Place and sprinkle it on the east side of the Ark of the Covenant seven times. He was then to sprinkle the blood once in front of the Ark. He then took the blood and put it on the four horns of the altar of incense and sprinkled it seven times.

Next, two goats were chosen and lots were cast between them. One goat was chosen as a sin offering and the other goat was chosen as the *azazel* goat or scapegoat. The goat chosen for the sin offering was brought to the High Priest. The High Priest would then slaughter the goat and apply its blood just like he did with the bull. This goat was sacrificed for the sins and uncleanness of the nation.

When this sacrifice was completed, the priests would bring forward the goat chosen as the scapegoat. He would confess over it all the sins of the people. This goat was chased by a chosen man out into the desert. In later times, it was chased over a cliff.

This day has tremendous meaning for Christians. We learn in Hebrews 8:5 that the earthly temple is a picture and type of the Heavenly Temple. The ritual of Atonement reveals to us how Christ atoned for the sins of the world in the Heavenly Temple. He placed His blood on the Temple furniture in Heaven to make atonement for our sins so we could stand before God and be innocent. You can read about this in Hebrews Chapters 6-10.

The ritual of atonement also reveals to us future events that have yet to take place. The second goat represents Satan the devil. In Revelation 20:1-3, Satan and his minions are tied with a chain by a chosen angel and cast into the Abyss. Once the devil and his angels are removed from earth, the Millennial reign of Christ can commence. On Atonement, we spend most of the day worshipping in the presence of God.

First Day of Tabernacles (Inauguration Day)

The Feast of Tabernacles, also known as the Feast of *Sukkot*, is celebrated from the 15th through the 22nd day of the month of Tishri. The First Day of Tabernacles is an Annual Sabbath when no work is to be done. A holy convocation is to be held on this day. In Ancient Israel, people from the entire nation would gather in Jerusalem to celebrate and keep this Festival. This eight-day feast marks the end of the ceremonial year.

In Ancient Israel, this celebration was the time to thank God for the year's harvest. For this reason it is also known as the Season of our Joy. During the eight days of the Feast, we will be filled with joy and exuberance in God's presence because of the natural and spiritual harvest He has brought into our lives. It is a time for us to gather together to hear anointed preaching and enjoy the fellowship of the brethren.

This eight-day Feast is also called the Feast of *Sukkot* because it commemorates Christ's command to the Israelites to live in temporary booths, called *sukkot*. While the Israelites were in the wilderness en route to the Promised Land, the Lord asked the Israelites to live in *sukkot* or temporary dwellings. It was also to remind them that a more permanent home in the Promised Land of Canaan was awaiting them.

Christ came down in a tabernacle and dwelt with us! In John 1:1-

2, 14, John records that, “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning... The Word became flesh and made his **dwelling** among us”. The Greek word translated as “dwelling” is *skenoo*, and it refers to the temporary booths the Israelites built in the wilderness. Christ came down and dwelt among us in a fleshly body, which was His temporary dwelling! One reason that we celebrate the Feast of Tabernacles is to celebrate Christ coming down to earth to live in a temporary dwelling! Each of us lives in a *sukkah* or temporary dwelling.

Our Savior is coming again to dwell with us for a temporary 1,000 year reign. Afterwards, He will turn it all over to the Father for eternity! The first seven days of the Feast prophetically looks forward to this 1,000 year reign of righteousness! Afterwards, He will turn it all over to the Father. This will be a time of peace, joy, and unparalleled prosperity because God’s Government will be ruling the entire world.

On the First Day of Tabernacles, we will one celebrate the inauguration as King and Lord over all the earth! This will be the day when resurrected believers will be given thrones and allotments of land. We will be introduced to the nation(s) or group of people we will rule over during the Millennium. This First Day of Tabernacles will be a public gathering to acknowledge His resurrected Saints as rulers and priests of God Most High. (see Rev. 20:4-6)

The Eighth Day of Tabernacles (Also Known as the Last Great Day)

The last Holy Day, known as the Last Great Day, is celebrated on the 22nd day of the seventh month of Tishri. This day marks the end of the ceremonial year. No work is to be done on this day and a public gathering of believers is to be held. It is referred to as the Last and Greatest Day of the Feast in John 7:37-38. The first Seven days are the pilgrimage portion of the feast and the last day is the closing assembly (Lev. 23:34-36). This day was the last day for the Israelites to show God their appreciation for the entire

year's harvest.

The first seven days of the Feast of Tabernacles prophetically represents the 1,000 year reign of Christ. The Last Great Day celebrates when the rest of the dead will be resurrected at the Great White Throne Judgment. As Revelation 20:5a says “(The rest of the dead did not come to life until the thousand years were ended.)” After the Millennial reign of Christ, the rest of the dead of mankind will be brought up. These events are described in Revelation 20:11-15. Those whose names are not written in the Lamb's book of life are thrown into the Lake of Fire, which is the second death. God will then renew the earth and heavens with fire. The new Heavens and the New Earth will then commence, and we will live with Christ for all eternity.

As a side note, you might be familiar with the verse “the joy of the Lord is your strength” (Neh. 8:10). Most people don't know that this verse was written in the midst of celebrating the fall feasts!

Chapter 4

Celebrating the Feast Days

In this booklet, we have reviewed the meaning of the Feasts and some tips on how to celebrate them. However, there are some general aspects of the keeping the Feasts that need to be covered. The first item of importance is the Holy Day Offering. Offerings are mentioned throughout the Bible, and many times these verses are referring to the offerings that are supposed to be given during the Feast Days. In Deuteronomy 16:16-17, the Lord mentions this offering: “16 Three times in a year all of your males shall appear before The LORD your God in the place which he chooses: in the feast of unleavened bread, in the feast of weeks, and in the feast of booths. They shall not appear before The LORD empty. 17 Every man shall give as he is able, according to The LORD your God’s blessing which he has given you” (KLV).

There is neither male nor female in Christ (Galatians 3:28). The Lord asks us to bring an offering three times a year on these Festival seasons in proportion to how God has blessed us. If the Lord has blessed us greatly this past year, then we should give a bigger offering. If we have had a down year financially (time and chance happen to all men), then we should give a smaller offering. This is where keeping up with your finances during *Teshuvah* becomes important. As you celebrate the Holy Day cycle every year, you can go back and compare the blessing of God in your life from previous years.

As you read this booklet, you may have asked yourself – “How am I going to afford to keep God’s Feast Days?” There is a second tithe taught in the Bible. This second tithe is described in Deut. 14:22-27. We are to save up this tithe and spend it on ourselves to celebrate the Feast Days. You spend this money on what makes you happy. You buy clothes, shoes, eat at the nicest restaurants, etc. so that you celebrate with the maximum amount of joy! We are then to send some of it to brothers and sisters in the church that had a bad year or helps our brethren overseas (Neh.

8:10).

Let's face it: you know what you like. The world wants you to go into debt to buy something for someone that they won't like. God is smart. He knows that we should save up and then buy what we like. This gives us a holy income to keep His holy days. We will be filled with joy because we will have things that we like and we will not have to accumulate debt to get it. Everyone will be happy and we will all have a great time.

Buying nice gifts for the Feast Days creates an imprint of His Holy Festivals on your life. Every time you look at the clothes or other items you bought you will be reminded of God's feasts. You will be reminded of the outpouring of God's spirit. You will be refreshed throughout the year.

The presence of God is poured out the strongest during these days. As you celebrate these days, they will have progressively greater meaning for your life. You will experience God's presence on a more intense level as you go through this process of repentance and celebration. You will get into God's sacred rhythm and learn more about when He is ready to move and how.

I have been keeping the Feasts since 2007 and I have never had a bad Feast celebration. I have grown more spiritually during this time than at any other time in my life. I have had tremendous experiences with God that I would not trade for anything. They have a deep endearment in my heart. God is not a respecter of persons. If I have had these amazing results, then so will you.

To learn more about Second Tithe, download our free booklet "Tithing and Giving".

To learn more about celebrating these days, please download our free booklet "The Book of Practice".

They are available for free download from kellymcdonaldjr.com—"Free Booklets".

Chart #1A: Holy Day Calendar*

Year	Passover#	Unleavened Bread	Pentecost
2014	April 14 (Mon)	April 15-21 (Tue-Mon)	June 8 (Sun)
2015	April 3 (Fri)	April 4-10 (Sat-Fri)	May 24 (Sun)
2016	Apr 22 (Fri)	April 23-29 (Sat-Fri)	June 12 (Sun)
2017	April 10 (Mon)	April 11-17 (Tue-Mon)	June 4 (Sun)
2018	March 30 (Fri)	March 31-April 6 (Sat-Fri)	May 20 (Sun)
2019	April 19 (Fri)	April 20-26 (Sat-Fri)	June 9 (Sun)
2020	April 8 (Wed)	April 9-15 (Thurs-Wed)	May 31 (Sun)
2021	March 27 (Sat)	March 28-April 3 (Sun-Sat)	May 16 (Sun)
2022	April 15 (Fri)	April 16-22 (Sat-Fri)	June 5 (Sun)

#Passover is always observed on the night before. In fact, all of the Feasts of the Lord begin at sunset of the previous day. For instance, in 2014, Passover began on Sunday, April 13th at sunset. The First Day of Unleavened Bread began on Monday, April 14th at sunset. Every feast day also ends at sunset of the following day. So, the First Day of Unleavened Bread in 2014 ended on Monday April 14th at sunset.

*This calendar is derived from the Hebrew Calendar.

Chart #1B: Holy Day Calendar*

Year	Trumpets	Atonement	Tabernacles	Last Great Day
2014	Sept 25 (Thr)	Oct 4 (Sat)	Oct 9-15 (Thr- Wed)	Oct 16 (Thr)
2015	Sept 14 (Mon)	Sept 23 (Wed)	Sept 28 - Oct 4 (Mon-Sun)	Oct 5 (Mon)
2016	Oct 3 (Mon)	Oct 12 (Wed)	Oct 17-23 (Mon -Sun)	Oct 24 (Mon)
2017	Sept 21 (Thr)	Sept 30 (Sat)	Oct 5-11 (Thr- Wed)	Oct 12 (Thr)
2018	Sept 10 (Mon)	Sept 19 (Wed)	Sept 24-30 (Mon-Sun)	Oct 1 (Mon)
2019	Sept 30 (Mon)	Oct 9 (Wed)	Oct 14-20 (Mon -Sun)	Oct 21 (Mon)
2020	Sept 19 (Sat)	Sept 28 (Mon)	Oct 3-9 (Sat- Fri)	Oct 10 (Sat)
2021	Sept 7 (Tues)	Sept 16 (Thurs)	Sept 21-27 (Tues-Mon)	Sept 28 (Tues)
2022	Sept 26 (Mon)	Oct 5 (Wed)	Oct 10-16 (Mon-Sun)	Oct 17 (Mon)

*This calendar is derived from the Hebrew Calendar. All feast days start the prior day at sunset.

The Feasts of the Lord are described in Leviticus 23. They are celebrations based upon the Lord's work in the past that also foretell His future work in the world. These celebrations will add an amazing level of depth and understanding in our walk with God. Jesus and the early believers celebrated them. The Lord eagerly anticipates to celebrate them with us as well.



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