

HAVE WE IGNORED THE APPOINTED TIMES OF GOD?

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for the Appointed Times of the enemy?*

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It shall be a statute forever in your generations.”*

KRISTA D. SMITH

Commentary by REVEREND BERNIE DORSEY &
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A Christian reflection on God's calendar, Israel, and the people
grafted into covenant hope

By KRISTA D. SMITH

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REVEREND BERNIE DORSEY & PASTOR SYLVIA P. LAUGHLIN

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“Give as freely as you have received!” Matthew 10:8

RECOMMENDATION OUT OF ZION

You definitely did your homework laying a solid Biblical foundation and you hit the proverbial nail on the head with this: "Put simply: the cross finished the payment for sin. It did not finish the pattern of a life lived in step with the God who never changes His mind about how He wants to be worshiped. Confusing those two things — a completed debt and a cancelled calendar — is one of the church's oldest and least examined mistakes."

Thank you for shutting down a classic reaction by Gentiles upon catching this revelation by wearing tzitzit, donning a yarmulke and disparaging the Church with this: "None of this is a demand that Gentile believers adopt Torah observance as a means of salvation — that door was closed 120 at the Jerusalem council

(Acts 15) and this book has no interest in reopening it either." And BINGO with this!

"It is something else: an invitation to notice that the God who is not a man who changes His mind built a calendar, called it permanent, wrote the entire gospel into its structure before the manger existed, and populated its fall half with prophecies that have not happened yet — prophecies the church confesses every time it recites the Nicene Creed's promise that Christ "will come again" without ever asking which appointed time that return corresponds to."

As one who grew up in an Orthodox synagogue, keeping Torah and the Leviticus 23 Feasts without the knowledge of Yeshua, Jesus, who was absolutely forbidden, I'm delighted to read how you present the concepts within what both

my people and the Church mistakenly refer to as "the Jewish Holidays." And now, as a Jew who wholeheartedly follows Yeshua the Messiah and now understands WHY we honor and observe these Feasts, I pray this book will reach the multitudes!

The Holy Wake-Up call on page 162, the picture of the living sacrifice portrayed in complete surrender on page 171, and the gentle yet firm description of the Moedim all serve to prepare the hearts of those who read with a curiosity that will hopefully open doors in the hearts of the saints that can never be closed again. The Concluding Prayer is so beautifully appropriate, a non-condemning way to set a seal over one's heart as they explore Adonai's appointed times. I LOVE this book- Kol ha kavod! - Carolyn Hyde (Israel - heartofg-d.org)

What Denomination Is This?

This book is not written from within any single denomination, nor does it advocate for one Christian tradition over another. It is written from a biblical view — grounded in the full counsel of Scripture, the entire Word of God. It reflects a neutral Christian approach, rooted in the historic confession that Jesus Christ is the Son of the living God, the God of Abraham, Isaac, and Jacob.

He is the Word who put on flesh and dwelt among us, sent to reconcile His people to God. He was crucified to pay the penalty for sin as the spotless Lamb of God, perfect in all His ways, our substitute on the cross. On the third day, according to the Scriptures,

and according to the witness accounts recorded in both history and Scripture, He rose from the grave.

No one comes to the Father except through the Son. We are justified — made right before God — only and singularly by faith in Jesus Christ as Lord. From there, Scripture commands us to be sanctified by the Word of God, a lifelong process of abiding in Him and allowing Him to change the way we think until it aligns with His Word.

We have no righteousness of our own. We are holy only because of our right standing in Christ, made possible through repentance and through trusting God to be our atonement through Christ alone. And we

are called, as in Matthew 28, to make disciples, teaching them to do all that Jesus commanded, reassured that he who remains and endures to the end will be saved. He who calls us is faithful.

**PLEASE SHARE THIS MESSAGE WITH YOUR
PASTOR, CHURCH FAMILY, OR SMALL
GROUP**

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Introduction

Have We Ignored God's Appointed Times?

What if the seasons described in Scripture are more than reminders of the past? What if God's appointed times invite His people to recognize where they are, to remember what He has done, and to prepare their hearts for what He may yet do?

This book begins with this question. It looks toward the appointed times of God, the biblical calendar, and the patterns that have shaped Israel's story. Moed refers to an appointed time, while Moedim refers to appointed times. These terms help us

consider the possibility that God's calendar carries meaning for every believer who seeks Him.

This is not an invitation to replace one people with another or to claim what does not belong to us. It is an invitation to humility. Those who belong to Jesus from the nations are described as being grafted into a living root, receiving nourishment from a history they did not create. The right response is gratitude, reverence, and a willingness to listen.

The pages that follow move through preparation, remembrance, repentance, worship, service, and hope. They preserve the conviction that God's appointed times

can turn our attention away from hurried religion and back toward the God of Abraham, Isaac, and Jacob. A covenant-keeping God who calls His people near.

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THE APPOINTED FESTIVALS OF THE LORD

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THE LORD SAID TO MOSES,
"SPEAK TO THE ISRAELITES AND
SAY TO THEM: 'THESE ARE MY APPOINTED
FESTIVALS, THE APPOINTED FESTIVALS OF THE LORD,
WHICH YOU ARE TO PROCLAIM AS SACRED ASSEMBLIES.



 THE SABBATH
(Leviticus 23:3)

 THE PASSOVER AND UNLEAVENED BREAD
(Leviticus 23:4-8)

 THE OFFERING OF FIRSTFRUITS
(Leviticus 23:9-14)

 THE FEAST OF WEEKS (SHAVUOT)
(Leviticus 23:15-22)

 THE FEAST OF TRUMPETS (YOM TERUAH)
(Leviticus 23:23-25)

 THE DAY OF ATONEMENT (YOM KIPPUR)
(Leviticus 23:26-32)

 THE FEAST OF TABERNACLES (SUKKOT)
(Leviticus 23:33-44)

 Points to Christ as our true rest (Hebrews 4:9-10).

 Points to Christ as the sacrificial Lamb (1 Corinthians 5:7).

 Points to Christ's Resurrection as the firstfruits of those who have fallen asleep (1 Corinthians 15:20-23).

 Points to Christ sending the Holy Spirit to harvest souls (Acts 2).

 Points to Christ's second coming with a trumpet call (1 Thessalonians 4:16-17).

 Points to Christ's complete and final atonement for sin (Hebrews 9:11-14).

 Points to Christ's presence dwelling among us and in the future kingdom (Revelation 21:3).

Chapter I

The Calendar We Forgot

Open Leviticus 23 and you will find something the modern church rarely mentions from the pulpit: a calendar. Not a suggestion, not a cultural artifact of ancient Israel, but a direct command from God, repeated with a specific phrase that should stop every reader in their tracks — chuqqat olam, "a statute forever," "a permanent law throughout your generations."

"These are the appointed times of the LORD, the sacred assemblies you are to proclaim at their appointed times" (Leviticus 23:4). The Hebrew word is

moedim — appointed times, fixed appointments, a word that shares its root with the tabernacle of meeting, the place where God meets with His people. These were never Israel's holidays. They are called, explicitly and repeatedly, "the feasts of the LORD" (Leviticus 23:2, 4, 37). Not the feasts of the Jews. The feasts of Yahweh Himself. Seven of them structure the entire year: Passover, Unleavened Bread, Firstfruits, Pentecost (Shavuot), Trumpets (Rosh Hashanah), the Day of Atonement (Yom Kippur), and Tabernacles (Sukkot). Three in the spring, one in early summer, three in the fall — a rhythm as deliberate as the days of creation, and, as this book will argue, a prophetic outline of redemptive

history that the church has largely stopped reading.

And here is the claim this book will not soften: these were never intended to expire. The text does not say "until the Messiah comes" or "for ethnic Israel only." It says forever, for your generations, wherever you dwell (Leviticus 23:14, 21, 31, 41). When Gentile believers are grafted into the olive tree of Israel's covenant (Romans 11:17), the honest question is not whether Paul deleted a chapter of the Old Testament nobody told us about — it's why we assumed he did!

An Uncomfortable Question

Ask the average American Christian when the Day of Atonement falls this year. Ask them what Firstfruits commemorates, or why Pentecost is actually a wheat-harvest festival fifty days after Passover before it is anything else. Most will not know. Many have never heard the terms.

Now ask the same Christian what day Christmas falls on, or when Lent begins, or what an Easter egg has to do with a cross-shaped tomb sealed by Roman soldiers. They will know immediately — and none of it will be an answer, because scripture never asked the question. Nowhere does the New Testament instruct the church to commemorate the incarnation on a fixed

date, and nowhere does it institute a spring fertility festival to celebrate the resurrection. Christians will observe with total confidence a calendar the Bible never gave them, while remaining unaware of the one it did.

That asymmetry is the subject of this book. Not because Christmas trees or Easter baskets are sinister in themselves, but because the church has spent seventeen centuries confident about the wrong calendar — and largely incurious about how that happened.

What the New Testament Actually Says
Any honest treatment of this subject has to deal with the two passages every reader

will eventually raise, because skipping them would be dishonest, not diplomatic.

Colossians 2:16–17: "Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."

Read on its own, this sounds like Paul retiring the feasts. Read in context, Paul is confronting a specific Colossian heresy — an ascetic, mystical hybrid of Jewish legalism and pagan angel-worship (2:18, 2:20–23) — that was using the feasts as leverage to condemn people, not the substance of the feasts themselves. The word translated "shadow" (*skia*) doesn't mean fake; it means a shadow cast by

something real, the way a sundial's shadow tells true time because the sun is real.

Paul's point is that no one gets to weaponize the calendar against you — not that the calendar stopped meaning anything.

Galatians 4:9–10: Paul rebukes believers "turning again to the weak and beggarly elements" by observing "days and months and seasons and years." Read carefully, though, Paul had just called the Galatians' prior life pagan idolatry two verses earlier (4:8) — he is almost certainly describing a relapse into pagan religious calendars, or a return to law-observance as a means of earning righteousness, not a blanket prohibition on the very feasts he himself

kept his entire life. Acts records Paul deliberately timing his own travel around Pentecost (Acts 20:16) and observing Unleavened Bread (Acts 20:6) after his conversion, as an apostle to the Gentiles, years into his ministry. A man does not organize his itinerary around a calendar he has just told a church to abandon.

None of this settles centuries of theological debate in two paragraphs, and this book won't pretend it does — theologians far more credentialed than the author of this chapter have argued both sides in good faith. But it should be enough to establish that the case for the feasts continuing is not a fringe reading smuggled past the text. It is, at minimum, a live and defensible one —

defensible enough that dismissing it without study is itself a theological choice, not a neutral default.

The appointed times are not presented as human inventions. They belong to God, who orders time, establishes remembrance, and calls His people to meet Him with intention. His calendar teaches that time is not empty space. It can become a place of obedience, memory, and encounter.

Israel's feasts and seasons carry the memory of deliverance, provision, repentance, and dwelling with God. For believers from the nations, these themes are not trophies to possess. They are holy reminders that salvation has a history and

that faith is nourished by remembering the works of God.

Have we misunderstood God? Have we exchanged the Appointed Times of God for the Appointed Times of the enemy?

I wonder what would happen if we actually came into agreement with the Lord's times and seasons. As I write, the fall feasts of the Lord are quickly approaching, and our hearts have been stirred to share what the Lord is revealing in His Word because the hour is late.

God has designated distinct appointments on His calendar to meet directly with His people. As believers in Christ Jesus, we have been beautifully grafted into this

inheritance. Yet, most people assume these are exclusively Jewish feasts because they are primarily preserved by the Jewish community.

The reason they have been kept primarily by the Jewish people is historical: they were originally given as foundational instructions to Israel as His chosen people from the beginning:

“For you are a people holy to the Lord your God, and the Lord has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.” Deuteronomy 14:2 ESV

“He has revealed his words to Jacob, his decrees and regulations to Israel. He has not

done this for any other nation; they do not know his regulations.” Psalm 147:19-20

But why did God choose Israel? He intended them to serve as a beacon and an example to the surrounding nations:

“Obey them completely, and you will display your wisdom and intelligence among the surrounding nations. When they hear all these decrees, they will exclaim, ‘How wise and prudent are the people of this great nation!’” — Deuteronomy 4:6

We have been adopted and grafted into the very commonwealth of Israel. We share these rich Hebraic roots in our Christian lineage. Honoring this does not mean we become Jewish; rather, it acknowledges that

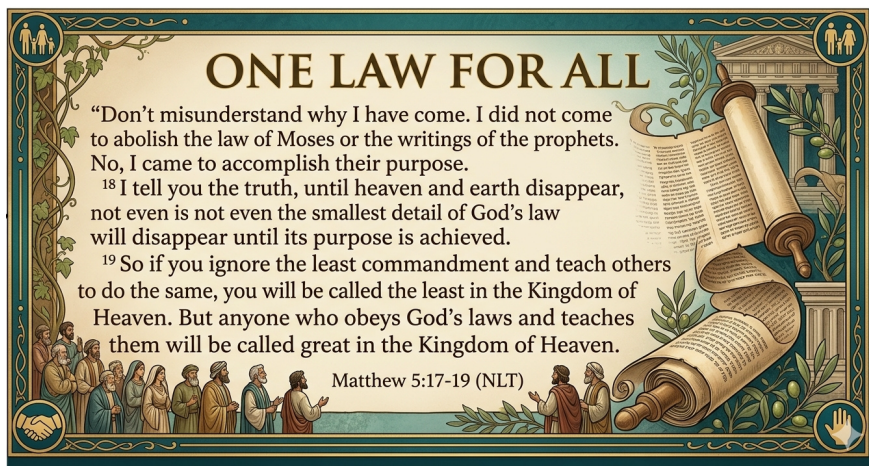
we are part of the family of God. Crucially, God never labeled these as "Jewish feasts"—He explicitly called them “MY feasts.”

These are special times set apart for his purposes to be fulfilled in the earth. The Hebrew word mikra (מִקְרָא) is a word used for a feast. It means a holy convocation, a sacred assembly, or even a rehearsal of God's past, present, and future acts.

God has revealed that He does not change: “For I am the Lord, I do not change.” Malachi 3:6

Jesus plainly stated, “Don’t misunderstand why I have come—it isn’t to cancel the laws of Moses and the warnings of the prophets. No, I came to fulfill them and to make them

all come true. With all the earnestness I have I say: Every law in the Book will continue until its purpose is achieved. And so if anyone breaks the least commandment and teaches others to, he shall be the least in the Kingdom of Heaven. But those who teach God's laws *and obey them* shall be great in the Kingdom of Heaven. Matthew 5:17-19 (TLB)



Where This Book Is Going

This is not a book demanding you cancel Christmas dinner or feel guilt over an egg hunt. This is about growing in the fullness of Christ and knowing, plainly, where the date came from and why. It is also possible to discover, as many believers have, that the feasts of Leviticus 23 contain a prophetic architecture of the gospel so precise that Passover, Firstfruits, and Pentecost were fulfilled by Christ on the actual calendar dates themselves — a pattern too specific to be coincidence, and too rich to remain unknown to people who claim to want the "whole counsel of God." The chapters ahead will walk through each of the seven feasts — their commands,

their meaning, and their fulfillment in Christ — and then walk through the fuller history of Christmas, Easter, Sunday worship, and how the church's calendar came to look the way it does. The goal is not new rules. It is not to trade one form of legalism for another. The goal is a church that knows its own calendar as well as it knows the store-bought one — and that chooses its convictions with open eyes rather than inherited assumptions.

God did not hide His appointed times in obscure language or bury them in a footnote. He put them in the middle of Leviticus and called them permanent. The invitation of this book is simple: read what He actually said, learn what history actually

did, and decide for yourself which calendar deserves your attention.

Key thought: The appointed times call us to slow down, remember faithfully, and respond to God with a willing heart.

**“I will also bless the foreigners
who commit themselves to the Lord,
who serve him and love his name,
who worship him and do not desecrate
the Sabbath day of rest,
and who hold fast to my covenant.”**

(Isaiah 56:6 NLT)

**“I will bring them to my holy mountain of Jerusalem
and will fill them with joy in my house of prayer.
I will accept their burnt offerings and sacrifices,
because my Temple will be called a house of prayer for all nations.”**

(Isaiah 56:7 NLT)

**“For the Sovereign Lord, who brings back the outcasts of Israel,
says: “I will bring others besides my people to gather with them.”**

(Isaiah 56:8 NLT)



(Isaiah 56:8 NLT)

Chapter 2

Are the Ancient Paths Being Restored?

Why the lack of interest in the appointed times of the Lord?

The enemy has been working at undermining God's plan from the beginning. Paul said there were destructive heresies in the church in early times.

Growing up, I never heard about the Feasts of the Lord in church. It may have been the same for you. You may have gone to church for years, some have spent their whole lives

in church, but have never been taught these things. It goes back into the pages of history. The church is largely disassociated with anything that seemed Jewish.

Constantine is historically responsible for that. It's enlightening to look into church history and discover this was not the way the early church operated. In early times, real trouble came into the church, attempting to uproot our Hebraic roots.

Constantine's Bargain

If the church's relationship to God's actual calendar is a story of neglect, its relationship to Christmas and Easter is a story of construction — and it has a name, a date, and a political motive attached to it.

By the early fourth century, Christianity had gone from a persecuted sect to a movement the Roman Empire could no longer ignore. Constantine, who won control of the empire partly by claiming a vision of the cross before the Battle of the Milvian Bridge in 312 AD, needed a unified empire more than he needed a unified theology. Rome was still saturated with sun worship — the cult of Sol Invictus, the "Unconquered Sun," had been elevated to something close to state religion under earlier emperors, and Constantine himself had been a devotee before his conversion, continuing to mint coins bearing Sol's image years afterward.

At the Council of Nicaea in 325 AD, alongside settling the Arian controversy, the bishops also addressed the date of Easter — and Constantine's own language, preserved in his post-council letter to the churches, is not subtle. He wrote that it was "unworthy" for Christians to calculate their most sacred feast by following "the custom of the Jews," urging the church to have "nothing in common with that most hostile people." The council fixed Easter to the first Sunday after the first full moon following the spring equinox — deliberately decoupled from the Hebrew calendar's reckoning of Passover (14 Nisan), even though the resurrection itself is inseparably tied to Passover in all four Gospels. The break was not primarily

theological. It was, by Constantine's own words, aimed at separating the church from the Jewish people.

December 25 has a murkier, more contested history, and intellectual honesty requires saying so plainly. The popular claim — that the church simply painted a Christian veneer over Sol Invictus's feast day to ease pagan converts in — is widely repeated but not as airtight as it sounds. A serious minority of scholars (the "calculation hypothesis," associated with Thomas Talley and Andrew McGowan) argue the date instead emerged from an internal Christian tradition linking Christ's conception to March 25 — itself tied to speculation about the date of his death —

and counting forward nine months, independent of any solar festival. The earliest clear reference to December 25 as Christ's birth comes from the Chronograph of 354, a Roman document reflecting practice by 336 AD — decades into Constantine's reign, and squarely within the empire's ongoing entanglement of solar imperial imagery with Christian symbolism (imagery Constantine used throughout his own reign, on coins, monuments, and triumphal arches, right alongside Christian symbols).

Whichever origin theory is correct, one fact is not seriously disputed: the cultural surroundings into which December 25 was popularized — evergreen boughs, feasting,

gift-giving, candlelight processions — map directly onto existing Roman Saturnalia (Dec. 17–23) and Sol Invictus customs, and the church absorbed them wholesale rather than replacing them. Whether the date was chosen because of paganism or merely decorated by it afterward, the practical result is the same: a holiday built substantially from borrowed material, dressed as apostolic tradition, that most Christians assume has stood unchanged and unquestioned since the manger.

What Constantine Was Actually Building

None of this makes Constantine a cartoon villain twirling a mustache over church councils. He was a political architect solving a political problem: an empire fracturing

along a hundred religious fault lines, and a Christianity itself fracturing over Christ's nature. Unifying the dating of Easter gave the empire one voice on one calendar.

Absorbing existing festival culture into the new imperial religion gave pagans an on-ramp instead of a wall.

It worked, in the sense that it built an empire-wide church. It also did something this book asks you to sit with honestly: it substituted human political convenience for divine instruction, and did so at the exact moment the church had the power to enforce the substitution — including, in Constantine's own recorded words, as a deliberate move away from the Hebraic foundation the feasts of Leviticus 23 were

built on. Fifteen hundred years of habit have made that substitution feel like heritage. It is worth asking whether familiarity and faithfulness are the same thing.

Twentieth-century evangelist Leonard Ravenhill said, "We're a million miles away from New Testament Christianity."

God foretold through the prophets and through the Apostle Paul that at the end of the age, he would restore all things. He's bringing an alignment back into His house.

“For he (Jesus) must remain in heaven until the time for the final restoration of all things, as God promised long ago through his holy prophets.” Acts 3:21 (NLT)

This is what the LORD says: “Stop at the crossroads and look around. **Ask for the old, godly way, and walk in it.** Travel its path, and you will find rest for your souls. But you reply, ‘No, that’s not the road we want!’”
Jeremiah 6:16 (NLT)

Shallow faith is a real problem because the word of God cannot be understood academically or philosophically. We cannot read these words as plain as they are written on the page and think we can understand what it means without the help of the Holy spirit. The Bible is clear on that. This word can only be understood by revelation from God. A person has to have the Holy Spirit and be walking by the Spirit

to be able to teach the word of God properly.

“When we tell you these things, we do not use words that come from human wisdom. Instead, we speak words given to us by the Spirit, using the Spirit’s words to explain spiritual truths. But people who aren’t spiritual can’t receive these truths from God’s Spirit. It all sounds foolish to them and they can’t understand it, for only those who are spiritual can understand what the Spirit means.” 1 Corinthians 2:13-14 (NLT)

“Anyone who belongs to God listens gladly to the words of God. But you don’t listen because you don’t belong to God.” John 8:47

“We are [children] of God. Whoever is learning to know God [progressively to perceive, recognize, and understand God by observation and experience, and to get an ever-clearer knowledge of Him] listens to us; and he who is not of God does not listen *or* pay attention to us. By this we know (recognize) the Spirit of Truth and the spirit of error.” 1 John 4:6 (AMPC)

Grafted-In Roots

The image of being grafted in places believers among the nations in a story that began before them. Grafted branches do not boast against the root. They receive life with gratitude and remember that they were brought in by grace.

This perspective corrects both forgetfulness and pride. It honors Israel's place in the biblical story while confessing that belonging to God is received through repentance, mercy, and the atoning blood of Yeshua. It also encourages a return to ancient paths, not as an attempt to earn acceptance, but as a willingness to learn from what God has already revealed.

“...some of these branches from Abraham’s tree—some of the people of Israel—have been broken off. And you Gentiles, who were branches from a wild olive tree, have been grafted in. So now you also receive the blessing God has promised Abraham and his children, sharing in the rich nourishment from the root of God’s special olive tree. 18

But you must not brag about being grafted in to replace the branches that were broken off. You are just a branch, not the root.

19 “Well,” you may say, “those branches were broken off to make room for me.” 20 Yes, but remember—those branches were broken off because they didn’t believe in Christ, and you are there because you do believe. So don’t think highly of yourself, but fear what could happen. 21 For if God did not spare the original branches, he won’t^[f] spare you either.

22 Notice how God is both kind and severe. He is severe toward those who disobeyed, but kind to you if you continue to trust in his kindness. But if you stop trusting, you also

will be cut off. 23 And if the people of Israel turn from their unbelief, they will be grafted in again, for God has the power to graft them back into the tree. 24 You, by nature, were a branch cut from a wild olive tree. So if God was willing to do something contrary to nature by grafting you into his cultivated tree, he will be far more eager to graft the original branches back into the tree where they belong.

God's Mercy Is for Everyone

25 I want you to understand this mystery, dear brothers and sisters, so that you will not feel proud about yourselves. Some of the people of Israel have hard hearts, but this will last only until the full number of

Gentiles comes to Christ. 26 And so all Israel will be saved. As the Scriptures say, “The one who rescues will come from Jerusalem, and he will turn Israel away from ungodliness. 27 And this is my covenant with them, that I will take away their sins.”

28 Many of the people of Israel are now enemies of the Good News, and this benefits you Gentiles. Yet they are still the people he loves because he chose their ancestors Abraham, Isaac, and Jacob. 29 For God’s gifts and his call can never be withdrawn. 30 Once, you Gentiles were rebels against God, but when the people of Israel rebelled against him, God was merciful to you instead. 31 Now they are the rebels, and God’s mercy has come to

you so that they, too, will share[k] in God's mercy. 32 For God has imprisoned everyone in disobedience so he could have mercy on everyone. 33 Oh, how great are God's riches and wisdom and knowledge! How impossible it is for us to understand his decisions and his ways! 34 For who can know the Lord's thoughts? Who knows enough to give him advice? 35 And who has given him so much that he needs to pay it back? 36 For everything comes from him and exists by his power and is intended for his glory. All glory to him forever! Amen.

Romans 11:17-36

Restored perspective: As Gentiles, we are not the root. We are grateful recipients of nourishment, called to remain humble, faithful, and fruitful.

Chapter 3

The Elephant in the Room

Why Does Paul Say "Let No One Judge You" in Food, Feast Days, or Sabbaths?

To answer this, we first must look at who Paul was writing to and why. Context is the key to understanding. He was addressing Greek believers who were surrounded by a pagan culture. Here's the text:

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." — Colossians 2:16-17 (KJV)

The Shadow

Paul uses a striking picture here. He calls these things a shadow of the Messiah. Think about how a shadow works — it stays attached to you. Sometimes it stretches out ahead of you, sometimes it trails behind, but it never leaves your side. You can't walk away from your shadow, and it can't exist without you.

He also calls them a shadow of *things to come*. That means the shadow arrives before the substance — it's prophetic, pointing forward and revealing Yahweh's plans in advance. Watching the Messiah's shadow tells us what He's about to do. And since a shadow only forms near the person

casting it, staying close to that shadow is how we stay close to Him. If we want insight into His next move, we keep our eyes fixed on the shadow He's already given us.

The Spring Feasts, Fulfilled

Yeshua was slain as the Passover lamb on Passover itself. He was placed in the tomb, sinless, at the start of Unleavened Bread — free of leaven, just as the feast requires. He rose again on Firstfruits, becoming the first of the resurrection harvest.

"But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep." — 1 Corinthians 15:20 (NKJV)

Later, He poured out the Holy Spirit on the Feast of Pentecost, writing His law on the hearts of believers.

Just as His first coming lined up precisely with the spring feasts, His return will line up with the fall feasts. Scripture tells us He returns at the sound of the last trumpet — the Feast of Trumpets. On the Day of Atonement, He judges the nations. And the Feast of Tabernacles pictures the wedding celebration to come.

The Sabbath as a Shadow of the Kingdom

The Sabbath, too, is called a shadow of the Messiah — specifically, a shadow of His coming Kingdom reign. Consider the pattern: six days of labor followed by a

seventh day of rest. The earth itself is roughly six thousand years old, and Scripture points to a coming thousand-year reign of the Messiah on earth.

Peter makes the connection explicit:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." — 2 Peter 3:8 (KJV)

The weekly Sabbath, then, prophetically pictures that coming millennial reign.

Yahweh didn't hand us His appointed feast days so we'd have an excuse for a family meal — He gave them to mark His calendar for us. Through them, He was announcing His future plans in advance, telling us to

circle these dates because something significant is tied to each one.

Reading Colossians Again

With all that in view, let's return to the passage:

"So don't let anyone pass judgment on you in connection with eating and drinking, or in regard to a Jewish festival or Rosh-Hodesh or Shabbat. These are a shadow of things that are coming, but the body is of the Messiah." — Colossians 2:16-17 (CJB)

Paul's instruction is clear: don't let anyone pass judgment on you over these things.

What Paul Is NOT Saying

A common interpretation claims Paul meant, "Don't worry if people criticize you for *skipping* the feasts and the Sabbath." But that reading falls apart under scrutiny.

If the feasts and the Sabbath function as prophetic shadows pointing to the Messiah, then observing them is precisely what keeps believers close to Him. It wouldn't make sense for Paul to tell them to abandon the very practices that tie them to Him — especially right after explaining why those practices matter.

It also helps to know Paul's audience. He was writing to Gentile believers in Colossae, a city near Laodicea, both known as centers

of pagan culture with very few Jewish residents. Given that, who would realistically be pressuring these new believers to *stop* keeping the feasts?

The pressure was far more likely coming from the opposite direction — pagan neighbors and family members mocking these converts for their strange new habits. Paul's point was this: now that you've started keeping the feasts, resting on the Sabbath, and eating differently, don't let your pagan neighbors shame you for standing out.

Instead, he reminds them why it matters — these practices are prophetic shadows of the Messiah, and that truth should

strengthen their resolve to keep walking in them.

In this 21st century, I can relate to the believers in Collase. Through the years, I have been learning, growing in Christ, and setting my heart to obey His word. I am surrounded by pagan lifestyles and practices, even among fellow professing believers. I have finally decided to follow the calendar of God and to refrain from pagan holidays that I once participated in. I used to love shrimp and pork, but they are now off the menu for me. I am seeking the Lord for how I should keep the sabbath in a way that is pleasing to Him. But, as a result I have become the odd one. I have Christian friends who have told me that “I’m under

grace, so I don't need to do these things. It doesn't matter whether I keep the feasts or the law for that matter." I didn't have anyone mocking me or giving me a hard time when I wasn't keeping the Feasts of the Lord.

I wonder if Paul would encourage me with the same words?

"don't let anyone pass judgment on you in connection with eating and drinking, or in regard to a Jewish festival or Rosh-Hodesh or Shabbat (Sabbath day). These are a shadow of things that are coming, but the body is of the Messiah." — Colossians 2:16-17 (CJB)

Chapter 4

The Old Testament, the Early Church, The Feasts

The early followers of Jesus inherited the Scriptures of Israel and learned to understand the life, death, and resurrection of Jesus within those instructions.

Most of the time, when people begin to learn and understand what the Bible says about the Feasts of the Lord. They begin to wonder why the church doesn't teach on this? THE ANSWER IS: "We've been robbed!" Satan has stolen many of the blessings God intended us to have!

His strategy is to weaken the church by STEALING our resources. How does he do it? What's his method? It's nothing new. He steals by lying to us!

"Healing is not for today," so the church stays sick. "Spiritual gifts ceased," so we abandon weapons. "Women can't minister," so half the army sits down.

His most effective attacks have been to steal away the Word of God. "The seed that fell on the footpath represents those who hear the message, only to have Satan come at once and take it away." Mark 4:15 (NLT)

Satan has persuaded many to ignore most of their Bible! *One of the first things a new Christian learns is that the Bible is divided*

into two parts: the Old Testament and the New Testament.

Some professing believers have made the decision that there is something inferior, substandard, or even unchristian about the Old Testament. Some even think that the God of the Old Testament is different than the God of the New Testament, that He's reformed.

The primary reason most Christians don't understand God's appointed times is that "His instructions are in the "Old" Testament.

Someone may say: "I thought we were a New Testament Church?" We are... But the Bible of the New Testament Church was actually the Old Testament!

The official Bible of the early church was, the Hebrew Scriptures, known to us in this current age as the Old Testament. According to early church historians, New Testament writers did not appear to have set out with the intentions of creating a new set of Scriptures. They wrote out of concern to preserve the record of Jesus' life and teaching, to show how He fulfilled the Old Testament laws and prophecies, and to ensure they were faithfully preserved and implemented in the doctrines and practices of the church.

The books of the New Testament were not officially defined until the fourth century. The early church didn't have a New

Testament. Their exclusive scripture was the Old Testament.

For three centuries of the early church, it was common to observe the feasts! Jesus and His disciples kept the Feasts, before and after the resurrection.

“But we sailed away from Philippi **after the Days of Unleavened Bread**, and in five days joined them at Troas, where we stayed seven days.” Acts 20:6 (NKJV)

“When **the Day of Pentecost had fully come**, they were all with one accord in one place.” Acts 2:1 (NKJV)

“On **the last and greatest day of the festival, Jesus stood and said** in a loud

voice, 'Let anyone who is thirsty come to me and drink.' John 7:37 (NIV)

“Therefore, let us keep the feast. . .”

I Corinthians 5:8 (KJV)

I don't want to upset anyone with the truth, but making this point will be necessary to help bring understanding. Christmas is a holiday that points us away from Jesus in very subtle ways. Santa Clause and all the stuff are a mixture. December 25th is not Jesus's birthday.

Several inferences in scripture point to the possibility that Yeshua's birthday was actually on the Feast of Tabernacles.

I want to encourage you to ask the Holy Spirit and seek wisdom from the Lord. "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you."

James 1:5

Consider this:

- The first and the second temples in Jerusalem were dedicated on the Feast of Tabernacles.
- The theme of Sukkot is dwelling.
"And the **word became flesh and dwelt among us.**" Isn't it fitting that God named his son Jesus, Yeshua, or **Emmanuel, God with us.**

- The eighth day is the last great day of the feast. If Jesus was born on the Feast of Tabernacles he would have been circumcised according to the custom on the 8th day. Jesus was at the temple and speaking when the Bible refers to him being there on the last great day of the feast. He was keeping the feast of tabernacles even during his ministry.
- Many scholars have given a three-and-a-half-year timeline for the ministry of Yeshua. He began his ministry around 30 years old, according to Luke 3:23. Most will say he was about 33 and a half

when he died. We know for certain that Yeshua died on Passover. All four gospel writers attest to Jesus eating the last supper with his disciples on the eve of Passover. Passover and Sukkot (the Feast of Tabernacles) fall almost exactly six months apart. Working backward from that math, along with his age, it's not hard to land on Sukkot as the season of his birth.

- It's fitting that prophecy foretells that all nations would one day celebrate the Feast of Tabernacles when Jesus will reign over all the nations at Sukkot. Zechariah 14.

- A study of the time of conception of John the Baptist reveals that he was actually conceived in the month of Sivan, during the eleventh week, when Zachariah was ministering in the temple. This is based on what we know is in the word. The Bible says he received an announcement from God about the coming of his son. Zachariah's wife was pregnant, and Zachariah was ministering at the time. If you add 40 weeks for a normal pregnancy, it reveals that John the Baptist was born on or about Passover. According to scripture, 6 months after John's conception, Mary conceived Jesus.

“In the sixth month of Elizabeth’s pregnancy. God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph...”
Luke 1:26-27.

Jesus would have been conceived 6 months later, in the months of Kislev. Kislev 25th is Hanukkah.

Was the light of the world conceived on the Festival of Lights? Maybe.

- Starting at Hanukkah, which begins on Kislev 25 and continues for 8 days and counting through 9

months of Mary's pregnancy, you arrive at approximately the time of Jesus at the festival of tabernacles, the early fall of the year.

- Why was there no room in the inn for the family when Joseph and Mary arrived? Did they arrive during a festival season when Jews were flocking to Jerusalem from all parts of Israel so that they could be there for the Feast of Tabernacles, and they occupied every possible living space? Very interesting possibilities to ponder.
- The Feast of Tabernacles sounds like a birthday party. It's the only

festival where there's a command
for joy.

It is interesting to think about the fact that the Bible doesn't clearly tell us the day of his birthday. But there are certainly many inferences that point to the likelihood of his birth season.

There is no marking for Jesus' birth being clearly associated with any Feast of the Lord. No specific marking pointing to one of the feasts. That doesn't mean that it wasn't associated with one of the feasts.

That's what I'm saying. Jesus ' birth is the culmination of everything, the most important thing that has ever happened in the entire universe.

Yet, all of these feasts God initiated and said were for particular signs and seasons pointing to His plans and prophecies. But, Jesus was born on some obscure day that doesn't associate with anything prophetic?

“Ask me, and I will tell you remarkable secrets you do not know about things to come.” Jeremiah 33:3 (NLT)

When it comes to “Christmas time,” we'll say stuff like Emmanuel, you know, God with us. But, wouldn't that make more sense in the context of the Feast of Tabernacles, that God becomes tabernacled with man?

Wouldn't it make sense that the Feast of Tabernacles is when he's born and not some other time that people have ascribed to it?

Understanding these feasts helps us understand Jesus, including when he was likely born.

We see throughout scripture that God is deliberate and intentional in everything that he does. Just think about how he has commanded each day. Every day the sun rises, the sun sets, the moon shines, and the stars shine. He's so methodical, so intentional. Would he leave that kind of special day, the Savior's birth, as some random day on a Gregorian calendar?

With good intentions and limited understanding, we have gone along with what has been taught accepting a random date to honor the birth of our Lord and King Jesus. We've been content in our efforts to worship Him but, has God been pleased?

“For you ignore God’s law and substitute your own tradition.” Mark 7:8

The people weren’t accountable to the law until the law came.

“sin was in the world before the law was given, but **sin is not charged against anyone’s account where there is no law.**”

Romans 5:13

Once we have been given knowledge of the truth there is an expectation that we will listen and obey. To whom much is given much is required. This is not about trying to ruin the holiday fun. This is about coming into the proper alignment with Gods ways and His Word which also leads to a greater depths of knowing Him.

“I want you to know me”

Hosea 6:6 (TLB)

For Example:

In Exodus 32, When Moses delayed on the mountain, the people pressed Aaron to make them "gods" to go before them (Exodus 32:1). Aaron collected their gold and cast a calf. But here's the detail that matters: Aaron then built an altar and announced, "Tomorrow is a feast to the LORD" (32:5) — using God's actual covenant name, Yahweh.

The next day the people rose, offered burnt offerings, and "sat down to eat and drink and rose up to play" (32:6). By every indication in the text, they believed they were still worshipping the God who brought them out of Egypt. They just

wanted a visible, tangible form for that worship — likely borrowing the bull imagery common to Egyptian (Apis) and later Canaanite religion, something familiar to them.

God's response was not "well, their hearts were in the right place." He told Moses the people had "corrupted themselves" and "turned aside quickly" from what He had commanded (32:7-8) — judgment followed, not because they intended to worship a rival deity, but because they redefined how the true God was to be worshipped using pagan form and their own initiative rather than His instruction.

Just as Israel wrapped true devotion in a borrowed form, the December 25 date (tied historically to Roman Saturnalia/Sol Invictus observances) wraps devotion to Christ in a form with pagan calendar origins — sincerity of intent doesn't change what God actually commanded or didn't. The rebuke Jesus gave in Mark chapter 7 is entirely about tradition displacing what God required, regardless of the tradition-keepers' devotion.

“These things happened to them as examples for us. They were **written down to warn us who live at the end of the age**. If you think you are standing strong, be careful not to fall. “

I Corinthians 10:11-12 (NLT)

Chapter 5

Seven Appointments, One Story

Let's take a serious look at the Feasts of the Lord.

"The feasts of the Lord, which you shall
proclaim to be holy convocations,

these are My feasts"

Leviticus 23:2

Every Feast Day has been fulfilled or will have its complete fulfillment in Jesus Christ. This is how He is fulfilling the law. Every single one of them is about Jesus!

Passover (Pesach) — The Substitute

The command:

“In the first month, on the fourteenth day of the month at twilight is the LORD’s Passover” (Leviticus 23:5). Its origin lies in Exodus 12 — a lamb without blemish, slain, its blood applied, death passing over the households that trusted the blood.

The fulfillment:

Paul does not leave this to inference. “For Christ our Passover also has been sacrificed” (1 Corinthians 5:7). John the Baptist identifies Jesus with the same image before the cross even happens: “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29). The Gospel writers

go out of their way to note the timing — Jesus was crucified during Passover week, and John’s Gospel specifically times His death to coincide with the slaughter of the Passover lambs in the Temple (John 19:14, 31–36), even noting that none of His bones were broken, fulfilling the Passover lamb regulation of Exodus 12:46. This is not a loose thematic echo. It is a chronological bullseye — the Lamb of God dying at the exact hour the Passover lambs were dying a few hundred yards away.

Why Christians should care:

Passover is not a Jewish memory Christians observe out of politeness. It is the mechanism of the cross explained in the

very calendar terms God set up fifteen hundred years earlier. To understand Passover is to understand substitutionary atonement in the form God chose to teach it — a lesson taught by ritual for over a millennium before it was taught by a cross.

Unleavened Bread (Chag HaMatzot) — Sin Put Away

The command:

Beginning the day after Passover, seven days of eating bread made without leaven (Leviticus 23:6–8), commemorating Israel's hurried departure from Egypt (Exodus 12:39) but carrying a deeper symbolic weight throughout Scripture: leaven consistently pictures corruption and sin

working invisibly through a whole batch of dough (1 Corinthians 5:6 — “a little leaven leavens the whole lump of dough”).

The fulfillment:

Paul draws the line explicitly, in the very same passage where he names Christ as the Passover lamb: “Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:7–8). Christ’s body — sinless, “without blemish” as the lamb itself had to be (1 Peter 1:19) — lay in the tomb during this feast, undergoing no corruption (Acts 2:27, 13:35 — “You will not allow Your Holy One to undergo decay”).

Why Christians should care:

This feast pictures sanctification immediately following justification — sin removed from the life of the redeemed the way leaven was removed from every home in Israel. It answers the question every new believer eventually asks: now that I'm forgiven, what do I do with the sin still working through my life? Unleavened Bread says: purge it out, deliberately and completely, the way you would sweep a house.

Firstfruits (Yom HaBikkurim) — The Resurrection Guarantee

The command:

“On the day after the sabbath the priest is to wave [the sheaf] ... he shall wave the sheaf before the LORD for you to be accepted” (Leviticus 23:11). The very first stalks of the barley harvest, cut and presented to God before the rest of the harvest could be touched — a guarantee, a down payment, proof that the full harvest was coming.

The fulfillment:

Paul names this feast directly as the theological category for the resurrection itself: “But now Christ has been raised from the dead, the firstfruits of those who are asleep” (1 Corinthians 15:20), and again,

“Christ the firstfruits, after that those who are Christ’s at His coming” (15:23). The timing is exact — the Feast of Firstfruits falls on the day after the weekly Sabbath following Passover, which is precisely the day the Gospels record the resurrection (Matthew 28:1; Mark 16:2, 9). Jesus did not simply rise on a spring morning. He rose on the feast day whose entire meaning was a guaranteed harvest to come.

Why Christians should care:

Firstfruits is the reason 1 Corinthians 15 can say a believer’s own future resurrection is not wishful thinking, but a guarantee already paid in full and already demonstrated. The wave-sheaf was cut

before the rest of the harvest as proof the rest was coming. Christ's resurrection functions identically — proof, not promise alone, that everyone in Him will follow.

Pentecost (Shavuot) — The Harvest Begins

The command:

Fifty days after Firstfruits (hence the Greek name *Pentecost*, “fiftieth”), Israel presented “two loaves of bread” baked *with* leaven, from the new grain, as “first fruits to the LORD” (Leviticus 23:15–17, 20). Unlike the earlier feasts, this offering deliberately includes leaven — an important detail we will return to.

The fulfillment:

The Holy Spirit was poured out on the actual day of Pentecost (Acts 2:1), and three thousand souls were added to the church that same day (Acts 2:41) — the firstfruits of the great harvest of souls the church has been gathering ever since. The two loaves, offered *with* leaven, are widely understood to picture Jew and Gentile — two distinct loaves, both still containing the reality of sin (hence the leaven, unlike the sinless Passover bread), both now brought together as one offering to God, exactly as Paul describes the “one new man” formed from Jew and Gentile in Christ (Ephesians 2:14–15).

Why Christians should care:

Pentecost is not simply “the birthday of the church” as a historical footnote — it is the feast that had been describing the ingathering of a harvest of people, Jew and Gentile both, fifteen hundred years before it happened. The church did not begin on a random Tuesday. It began on the exact appointed time Leviticus 23 had reserved for a harvest of firstfruits, all the way back to Sinai.

Four feasts, four fulfillments, all landing on the actual calendar date rather than merely fitting a theme. Even if you’re still skeptical, this is not the kind of precise evidence you can wave away as coincidence without

some account of why the coincidences keep landing exactly on the appointed day.

The Four-Month Silence

Then the calendar goes quiet. Between Pentecost in early summer and Trumpets in early fall lies the longest gap in the entire festival year — no commanded feast for roughly four months. Bible teachers who study the feasts as prophecy have long noted this gap as itself meaningful: it mirrors the “church age,” the long unspecified interval between Christ’s ascension and His return, a period Jesus Himself described in terms of an indeterminate wait (Matthew 25:5 — “the bridegroom was delaying”) and that Peter

says looks like slowness only because we measure it by our own clock and not God's (2 Peter 3:8–9). We are, on this reading, living inside that gap right now — the space between the feast that has been fulfilled and the feasts that have not.

Part Two: The Fall Feasts — Still Future

Trumpets (Yom Teruah) — The Sudden Awakening

The command:

“In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation” (Leviticus 23:24).

Unlike the other feasts, no reason is given in the text itself — it is simply commanded, a sudden and somewhat mysterious blast of the shofar, historically associated in Jewish tradition with the coronation of a king and with a call to wake up and prepare.

The pattern awaiting fulfillment:

Paul reaches directly for this imagery, twice, to describe the same future event: “the dead in Christ will rise first... with the trumpet of God” (1 Thessalonians 4:16), and “we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet” (1 Corinthians 15:51–52). The unexplained trumpet blast of Leviticus 23:24 finds its

explanation nowhere in Leviticus itself — only in the New Testament’s description of a sudden, trumpet-heralded resurrection and gathering of believers.

Why Christians should care:

This feast is the most direct challenge to a church that has stopped watching its own calendar. It pictures an event Scripture insists will come “like a thief” to those unprepared (1 Thessalonians 5:2, 4) but not to “those who are of the day” who are watching. A church that has forgotten the feast built to explain the trumpet call has, not coincidentally, largely forgotten to watch for the trumpet call itself.

Day of Atonement (Yom Kippur) — National Israel’s Reckoning

The command:

The most solemn day of the biblical calendar — the one day each year the high priest entered the Holy of Holies, offering blood for the sins of the entire nation, with a scapegoat sent away bearing Israel’s sins into the wilderness (Leviticus 16; 23:26–32). A day of fasting, affliction of soul, and total national reckoning.

The pattern awaiting fulfillment:

Zechariah describes a future day when Israel, as a nation, finally recognizes her Messiah: “I will pour out on the house of

David... the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son” (Zechariah 12:10). Paul describes the same national event in Romans: “a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved” (Romans 11:25–26). This is Yom Kippur’s ultimate meaning — not a yearly ritual atonement repeated forever (Hebrews 10:1–4 is emphatic that animal sacrifice could never actually remove sin, only foreshadow its removal) but the final, national, tearful recognition of the true High Priest whose single sacrifice actually accomplished what Yom Kippur

pictured every year. This also correlates to the Day of the Lord which is Judgement Day.

Why Christians should care:

This is not merely “Israel’s future problem.” Romans 11 is addressed to Gentile believers specifically warned against arrogance toward the branches they were grafted in among (Romans 11:18–21). The fall feast that pictures Israel’s reconciliation is bound up with the same “one new man” reality Pentecost already pictured — Jew and Gentile in a single story, a single olive tree, a single unfolding calendar.

Tabernacles (Sukkot) — God Dwelling With Man

The command:

Seven days of living in temporary shelters, remembering Israel's wilderness wandering under God's provision and protection (Leviticus 23:33–43) — the most joyful of the biblical feasts, explicitly called “the time of our rejoicing” in Jewish tradition, and the feast of final harvest ingathering.

The pattern awaiting fulfillment:

John reaches for the vocabulary of this feast to describe the incarnation itself — “the Word became flesh and *dwelt* among us” (John 1:14) uses a Greek verb, *skenoo*, that

literally means “tabernacled” or “pitched a tent,” the identical imagery of Sukkot. But the incarnation is only a first, partial fulfillment. The full picture awaits the New Jerusalem: “the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them” (Revelation 21:3). Zechariah 14, already cited in the previous chapter, describes the nations physically traveling to Jerusalem to keep this very feast during Christ’s earthly reign (Zechariah 14:16) — Tabernacles is the one feast Scripture explicitly states will still be kept, by all nations, after Christ returns.

Why Christians should care:

Tabernacles is the finish line — the feast of final ingathering, final dwelling, final joy, the one the whole festival calendar has been building toward since Passover. If Passover explains the cross and Pentecost explains the church age, Tabernacles explains where all of it is going: not escape from earth, but God relocating His dwelling to be with man permanently, on a renewed earth, in fulfilled joy.

Why the Pattern Itself Is the Argument

Step back and look at what four fulfilled feasts and three unfulfilled feasts, landing in the correct order, on the correct dates, matching the correct New Testament

events. This is not a handful of proof-texts assembled after the fact to support a theory. It is a predictive structure, published in writing over a thousand years before Christ, that has already scored four out of seven on exact calendar dates — and the church, having watched the first four land with that kind of precision, has largely stopped paying attention right before the remaining three.

That is the point here, stated plainly: the spring feasts were not abolished by their fulfillment. They were validated by it. And a calendar four-sevenths proven is not a calendar Christians can responsibly file away as finished business.

How Marvelous. These appointed times are for signs, and seasons marking when God is at work and wants to meet with us, these Moedim.

Chapter 6

The God Who Still Keeps Appointments

A Word That Means What It Says

Return to Leviticus 23 for a moment, but this time look at the word itself before looking at the list.

“These are the *moedim* of the LORD” (Leviticus 23:2). The word is not “holiday.” It is not “festival” in the sense of a county fair. *Moed* comes from a root meaning to appoint, to fix, to meet by arrangement — the same root behind the *Ohel Moed*, the “tent of meeting,” the place where God’s

presence met Israel in the wilderness (Exodus 33:7). A *moed* is not a party on the calendar. It is a scheduled appointment with the living God, fixed by Him, at a time He chose, for the purpose of meeting with His people.

The Greek translators of the Septuagint, working centuries before Christ, understood this precisely. They rendered *moedim* as *kairoi* — not *chronos*, the ticking, sequential time of a clock, but *kairos*, the appointed, opportune, divinely-loaded moment. The New Testament preserves this same distinction: when Paul writes that Christ died “at the right time” (Romans 5:6), the word is *kairos*. When Jesus tells His brothers “my time has not yet come”

regarding His public ministry (John 7:6), it is *kairos*. When Scripture speaks of “the fullness of time” in which God sent His Son (Galatians 4:4), the word behind “time” is again bound up in this same category — a moment selected, not a moment that merely arrived. The feasts of Leviticus 23 are *kairoi tou Kyriou* — appointed times of the Lord. They are appointments God set on His own calendar, and an appointment that one party keeps unilaterally is not a cancelled meeting. It is a meeting one side stopped showing up to.

This matters because it reframes the entire question this book is asking. The issue was never “are Christians required to throw a Passover Seder.” The issue is whether God

still shows up at the moedim He fixed — and whether the church has simply stopped attending appointments God never rescinded.

Still Showing Up

Scripture gives real, textual reason to believe the appointments are still open.

Zechariah's prophecy of the millennial kingdom does not describe the feasts fading into obsolete Old Covenant furniture — it describes the *nations* being required to keep one of them. “Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths”

(Zechariah 14:16). This is not a description of Israel's past. It is a description of the earth's future, under Christ's own reign, and the text does not hedge: the nations who refuse are explicitly judged with withheld rain (14:17–19). Whatever one believes about the feasts today, it is difficult to read Zechariah 14 and conclude that Tabernacles is a relic. It is, according to the prophets, a fixture of the coming Kingdom.

Isaiah's picture of the new heavens and new earth carries the same rhythm forward: "From new moon to new moon and from sabbath to sabbath, all mankind will come to bow down before Me" (Isaiah 66:23). The appointed rhythms of worship — the very calendar structure Leviticus 23

established — are pictured as continuing into eternity itself, not as a temporary scaffolding removed once the building was finished.

And in the present tense, not merely the prophetic future, the book of Acts shows the earliest church still keeping time by this calendar decades after the resurrection. The Holy Spirit was poured out not on a randomly chosen day but on Pentecost itself (Acts 2:1) — the *moed* of Shavuot, fifty days after Passover, the very festival Leviticus 23:15–21 commanded as a memorial of firstfruits. Paul, apostle to the Gentiles, structured his missionary travel to be in Jerusalem for Pentecost (Acts 20:16) and observed Unleavened Bread at Philippi

(Acts 20:6), years after his Damascus road encounter with the risen Christ. These were not residual Jewish habits Paul hadn't gotten around to dropping. They were the calendar he lived inside, by choice, as an apostle writing the very epistles some now cite to argue the feasts ended.

The Feasts We Are Still Waiting On

Here is where the argument sharpens into something with real weight for the church today: the spring feasts have already been fulfilled, with a precision that should stop any careful reader cold, and the fall feasts have not been fulfilled yet — which means the church is not living after the story's climax. It is living in the middle of it, waiting

on an ending the prophets already wrote. Pastor Sylvia often uses that phrase “your just in the middle of what God is doing.” My dear, we are in the middle, and we need to wake up so that we are no longer deceived. The Lord said that He is coming for a bride the has “made herself ready.” (Revelation 19:7-8)

Christ was crucified on Passover, the very day the Passover lambs were being slain (1 Corinthians 5:7 — “For Christ our Passover also has been sacrificed”). He rose on the Feast of Firstfruits, the exact day the wave-sheaf offering was lifted before the Lord (Leviticus 23:10–11), which is precisely why Paul calls Him “Christ the firstfruits of those who are asleep” (1 Corinthians 15:20). The

Spirit fell on Pentecost, the feast of the firstfruits of the wheat harvest (Leviticus 23:17), inaugurating the ingathering of souls into the church exactly as the festival's agricultural picture foretold. Three feasts. Three fulfillments. All on the actual calendar dates, not merely in some vague thematic sense.

The fall feasts stand unfulfilled — and this is not an incidental detail but the central prophetic tension every believer is currently living inside. The Feast of Trumpets (Yom Teruah) pictures a sudden, climactic shofar blast that Paul directly borrows to describe the resurrection of the dead and the rapture of the living: “For the Lord Himself will descend from heaven with a shout...

with the trumpet of God” (1 Thessalonians 4:16), and again, “at the last trumpet... the dead will be raised imperishable” (1 Corinthians 15:52). The Day of Atonement (Yom Kippur) pictures national Israel’s final reconciliation to her Messiah, the mourning and cleansing Zechariah foresaw: “They will look on Me whom they have pierced; and they will mourn for Him” (Zechariah 12:10) — the exact posture of a nation encountering its true High Priest after generations of rejection. And the Feast of Tabernacles (Sukkot) — the feast of ingathering, of dwelling in temporary shelters remembering God’s provision in the wilderness — pictures nothing less than God tabernacling with man permanently,

the very language John reaches for to describe the incarnation itself (“the Word became flesh and dwelt among us,” John 1:14, literally “tabernacled among us”) and the language Revelation reaches for to describe the consummation: “the tabernacle of God is among men, and He will dwell among them” (Revelation 21:3).

This is the architecture the book of Revelation assumes and the prophets already announced: a returning King who sets up an earthly reign. Revelation 20:4–6 describes those who reign with Christ “a thousand years” — the millennial kingdom the fall feasts anticipate, and Zechariah 14 describes in concrete, geographic, Jerusalem-centered detail.

The church that has forgotten the fall feasts has, without quite realizing it, lost the map to where its own story is going.

We are not reading the last chapter. We are living in the tension before it, and the calendar God gave told us exactly which chapter that is.

A God Who Does Not Change His Mind

The theological backbone beneath all of this is not sentimental attachment to Hebrew festivals. It is the character of God Himself.

“For I, the LORD, do not change” (Malachi 3:6).

“Every good thing given and every perfect gift is from above... with whom there is no

variation or shifting shadow” (James 1:17). “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8). These are not decorative verses. They are the load-bearing claim beneath the entire argument of this book: if God fixed appointed times as “a statute forever, throughout your generations” (Leviticus 23:14), and if God does not change, then something significant would have to have happened to cancel that statute — and “the church became mostly Gentile and found the feasts culturally unfamiliar” is this not astounding?

Numbers 23:19 states it with blunt clarity: “God is not a man, that He should lie, nor a son of man, that He should repent.” A

statute described as permanent, issued by a God who does not revise His own character, deserves more scrutiny before Christians assume it quietly expired than most churches have ever given it.

And crucially — every one of these appointed times, examined honestly, is not a competing story running alongside the gospel. It is the gospel, told seven times, in advance, in agricultural and liturgical form, centuries before Bethlehem.

Passover is the gospel of the substitute lamb. Unleavened Bread is the gospel of sin put away. Firstfruits is the gospel of resurrection. Pentecost is the gospel of the Spirit poured out and the harvest of souls.

Trumpets is the gospel of the returning King. Atonement is the gospel of reconciliation. Tabernacles is the gospel of God dwelling with man forever.

Colossians 2:17 — even in the very passage often used to argue the feasts are obsolete — makes the church’s real inheritance explicit: these were “a shadow of things to come, but the substance is of Christ.” A shadow implies the substance is real and worth knowing. Every feast points at Jesus. That is not this book’s editorial spin; it is what the shadow was always doing.

What “It Is Finished” Actually Finished

No verse gets pressed into service to end this conversation faster than John 19:30: “It

is finished.” The Greek word is *tetelestai* — a perfect tense verb, and in first-century commercial documents, the very word stamped on a paid bill: debt discharged, obligation settled, in full. That is precisely, and only, what Christ declared finished on the cross: the righteous requirement of the law as a means of achieving righteousness before God was fully, sufficiently, permanently satisfied by His sacrifice (Romans 8:3–4; Hebrews 10:12–14). No one adds to that payment. No one improves it through feast-keeping, Sabbath-keeping, or any other act of obedience. That case is closed, and we have no interest in reopening it.

But *tetelestai* is a narrower word than it is often made to carry. It closed a debt. It did not cancel a relationship, and it did not revoke the terms of what a redeemed life looks like once the debt is paid. Jesus Himself, in the very Gospel that records His own last words, had already been explicit that His mission was not the abolition of God's instruction but its fulfillment: "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish them but to fulfill them... whoever keeps and teaches them shall be called great in the kingdom of heaven" (Matthew 5:17, 19). And in His final commission to the disciples — not a footnote, but the last instruction of the Gospel of Matthew — He did not tell

them to teach the nations to admire His sacrifice from a distance. He told them to teach the nations “to observe all that I commanded you” (Matthew 28:20).

Put simply: the cross finished the payment for sin. It did not finish the pattern of a life lived in step with the God who never changes His mind about how He wants to be worshiped. Confusing those two things — a completed debt and a cancelled calendar — is one of the church’s oldest and least examined mistakes.

An Invitation, Not a New Law

None of this is a demand that Gentile believers adopt Torah observance as a means of salvation — that door was closed

at the Jerusalem council (Acts 15) and this book has no interest in reopening it either.

It is something else: **an invitation to notice that the God who is not a man who changes His mind built a calendar, called it permanent, wrote the entire gospel into its structure before the manger existed, and populated its fall half with prophecies that have not happened yet** — prophecies the church confesses every time it recites the Nicene Creed’s promise that Christ “will come again” without ever asking which appointed time that return corresponds to.

The following chapters will walk through each feast still-future consummation in Christ, and what it might look like for a

Gentile believer, grafted into Israel's covenant (Romans 11:17), to keep an appointment God never took off His own calendar. He is still showing up. The remaining question, as it has been since Leviticus 23, is whether we will.

For he must remain in heaven until the time for the **final restoration of ALL** things, as God promised long ago through his holy prophets. – Acts 3:21

Jesus as the Fulfillment of the Seven Feasts



Passover	→	Jesus as the Lamb of God
Unleavened Bread		Sinless life
First Fruits	→	Resurrection
Pentecost	→	Holy Spirit outpouring
Trumpets	→	Future return of Jesus
Day of Atonement		Jesus' atoning sacrifice
Tabernacles	→	Eternal dwelling with God

“Don’t misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. I tell you the truth, until heaven and earth disappear, not even the smallest detail of God’s law will disappear until its purpose in achieved.” -Matthew 5:17-18

Chapter 7

The Silence From the Pulpit

An Absence That Should Be Noticed

Spend four years in most evangelical seminaries and you will take courses in systematic theology, church history, homiletics, Greek, Hebrew, pastoral counseling, and hermeneutics. You will very likely never take a course dedicated to Leviticus 23. You may cover it in a single lecture on Old Testament survey, treated as background material for understanding Israel's history — filed, functionally, next to the dietary laws and the tabernacle's furniture specifications, as part of a

covenant most seminary curricula quietly assume ended at the cross.

“We Are Not Under the Law”

Ask a thoughtful Christian directly why they don’t observe the feasts, and the answer usually arrives fast and with total confidence: “We’re not under the Law; we’re under grace.”

The phrase is biblical — Paul writes it almost verbatim: “For sin shall not be master over you, for you are not under law but under grace” (Romans 6:14).

The verse is real. What deserves far more scrutiny is what the verse is actually claiming.

Read in context, Romans 6 is answering one specific question: does grace give believers license to keep sinning since law no longer condemns them? Paul's answer is an emphatic no — being “not under law” means sin no longer has legal power to condemn the believer, not that God's instructions about worship, time, and holiness evaporated.

The same Paul, writing the same letter, asks a few chapters later: “Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law” (Romans 3:31).

This is a strange thing to write if “not under law” meant the law’s content had become irrelevant.

Two chapters after that, Paul calls the law itself “holy, and the commandment holy and righteous and good” (Romans 7:12) — present tense, unqualified, unretracted.

“Not under the law” is a statement about the law’s power to justify or condemn a person before God — a power the cross ended, decisively and completely, as we already established through the word *tetelestai*. It is not, on careful reading, a statement that everything the law revealed about God’s character, God’s calendar, and God’s appointed times became void.

Confusing legal condemnation with practical instruction is, one of the most consequential misreadings in modern Christian theology — consequential precisely because it is repeated so often, with such confidence, that it is rarely examined at all.

“Jesus Fulfilled the Law, So We Don’t Have To Keep It”

A second explanation frequently follows the first, and it deserves the same close reading. Jesus, the argument goes, “fulfilled” the law — and once something is fulfilled, it is finished, complete, no longer binding. This sounds airtight until you read what Jesus Himself said “fulfill” meant, in

His own words, in the same breath He used the term:

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.” (Matthew 5:17–19)

This is, on any plain reading, one of the most direct statements in the New

Testament — and it says close to the opposite of what “fulfilled means finished” assumes.

Jesus explicitly anticipates and rejects the very inference: He names the possibility that someone might think He came to abolish the Law, and He denies it in the same sentence. He does not say the Law becomes irrelevant once fulfilled. He ties its abiding force to the passing of heaven and earth — a threshold Peter confirms has not yet been crossed (2 Peter 3:10, describing heaven and earth passing away as a still-future event).

Whatever “fulfill” means in Matthew 5:17, it cannot mean “cancel,” because Jesus

rules that meaning out explicitly, by name, in the very next verse.

There is a defensible, common, and older sense of “fulfill” worth naming honestly here — like fulfilling a prophecy, bringing something to its intended completion or deepest meaning rather than nullifying it. Christ fulfilled Passover by being the once-for-all Lamb; that fulfillment does not erase what Passover reveals, it validates it, as demonstrated with the resurrection and Firstfruits. A fulfilled prophecy is not a false prophecy. A fulfilled feast, by the same logic, is not a cancelled feast — it is a feast whose full meaning has finally come into view.

“God Doesn’t Change, But Times Do”

A subtler objection sometimes follows: yes, God’s character doesn’t change, but the *administration* of His covenant does — Old Covenant practices for Old Covenant times, New Covenant realities for New Covenant times. There is real theological substance in covenant distinctions, and we are not arguing that nothing changed at the cross; we conceded plainly that the sacrificial system’s function as a means of atonement ended, fully and completely, in Christ’s finished work.

But notice what this objection has to prove, and has not yet proven: that the *moedim* of Leviticus 23 belong to the category of things

that changed, rather than the category — explicitly named in the same chapter — of things called “a statute forever, throughout your generations, in all your dwelling places” (Leviticus 23:14, 21, 31, 41, repeated four separate times across the chapter for emphasis that is easy to miss on a single reading).

Malachi’s declaration, “For I, the LORD, do not change” (Malachi 3:6), sits three verses after a rebuke of Israel for turning away “from My statutes” (3:7) — the immediate literary context of God’s unchangeableness is His people’s departure from His instructions, not a statement about His feelings alone. James adds the same point in different language: God is the One “with

whom there is no variation or shifting shadow” (James 1:17) — not a shifting calendar, either, by clear implication.

None of this proves every ceremonial detail of Leviticus 23 must be replicated identically by twenty-first-century Gentile Christians — animal sacrifice, for instance, ended with the sacrifice it pictured, and Hebrews is explicit that the blood of bulls and goats never actually removed sin in the first place (Hebrews 10:4).

What it does establish is a much narrower and more defensible claim: that the burden of proof runs the opposite direction from where most churches have placed it. A statute called permanent four times in one

chapter, issued by a God who says He does not change, deserves an explicit biblical case for its cancellation — not simply the accumulated weight of seventeen centuries of a Gentile church that found Jewish festivals unfamiliar and, after Constantine, politically inconvenient to observe.

Familiarity Mistaken for Faithfulness

Put the three explanations together — a seminary curriculum inherited from Gentile church history rather than rebuilt from Leviticus 23, a phrase from Romans 6 stretched to cover far more than its own context supports, and a doctrine of fulfillment that Jesus Himself defined in the opposite direction — and a pattern

emerges that has nothing to do with any individual pastor's diligence or any congregation's sincerity.

It is the pattern of an inherited blind spot, passed down mostly intact for seventeen hundred years, reinforced every December and every spring by a liturgical calendar built on Constantine's Nicene compromise rather than on Leviticus 23's *chuqqat olam*.

The purpose of naming this is not to indict any pastor who has never taught on Shavuot, nor any believer who has never heard of Yom Teruah. It is to ask a simple, fair question: if the omission were investigated rather than inherited — if a Christian sat down with Leviticus 23,

Matthew 5:17–19, Malachi 3:6, and Zechariah 14:16 side by side, with no seventeen centuries of habit standing between the text and the reader — would that Christian arrive, on the evidence alone, at the conclusion the modern church has assumed by default?

We believe the honest answer, for most who actually do the reading, is no.

“Ever since the days of your ancestors, you have scorned my decrees and failed to obey them.

Now return to me, and I will return to you,” says the LORD of Heaven’s Armies. “But you ask, ‘How can we return when we have never gone away?’”

Malachi 3:7

“Then those who feared the LORD spoke with each other, and the LORD listened to what they said. In his presence, a scroll of remembrance was written to record the names of those who feared him and always thought about the honor of his name.

“They will be my people,” says the LORD of Heaven’s Armies. “On the day when I act in judgment, they will be my own special treasure. I will spare them as a father

sparing an obedient child. Then you will again see the difference between the righteous and the wicked, between those who serve God and those who do not.”

Malachi 3:16-18

Chapter 8

Preparing the Heart in Elul

The season of Elul is associated with searching the heart and preparing to meet the days ahead. Whether we approach it through established practice or through personal reflection, its spiritual emphasis is clear: do not wait until the last moment to ask what is happening within you.

Preparation is not an attempt to earn mercy. It is the honest work of bringing hidden motives, damaged relationships, and neglected obedience into the light. The heart that prepares is not claiming

perfection. It is admitting its need and turning again toward God.

Introspectively asking ourselves, where do I line up in accordance with what God has instructed me to do?

Am I truly abiding in Him?

Do I merely listen to His word, but never do what He's asked?

Jesus said, "Why do you call me Lord, and you don't do what I say?" Luke 6:46

A Simple Examination

- ☐ Remember — What has God already done that I have allowed myself to forget?
- ☐ Repent — Where have my words, choices, or priorities moved away from love and obedience?
- ☐ Repair — Is there a relationship or responsibility I should approach with humility?
- ☐ Return — What would it look like to make room for God in the days ahead?

The purpose of such questions is not self-condemnation. It is readiness. A prepared heart can receive correction without despair and hope without presumption.

Psalms 27 is often recited morning and evening during the month of Elul.

“The Lord is my light and my salvation—
so why should I be afraid?

The Lord is my fortress, protecting me
from danger, so why should I tremble?

2 When evil people come to devour
me, when my enemies and foes attack
me, they will stumble and fall.

3 Though a mighty army surrounds me,
my heart will not be afraid.

Even if I am attacked,
I will remain confident.

4 The one thing I ask of the Lord—
the thing I seek most—
is to live in the house of the Lord all the

days of my life, delighting in the Lord's
perfections and meditating in his
Temple.

5 For he will conceal me there when
troubles come; he will hide me in his
sanctuary.

He will place me out of reach on a high
rock.

6 Then I will hold my head high
above my enemies who surround me.
At his sanctuary I will offer sacrifices
with shouts of joy, singing and praising
the Lord with music.

7 Hear me as I pray, O Lord.
Be merciful and answer me!

**8 My heart has heard you say, “Come
and talk with me.” And my heart
responds, “Lord, I am coming.”**

9 Do not turn your back on me.

Do not reject your servant in anger.

You have always been my helper.

Don't leave me now; don't abandon
me, O God of my salvation!

10 Even if my father and mother
abandon me, the Lord will hold me
close. 11 Teach me how to live, O Lord.

Lead me along the right path,
for my enemies are waiting for me.

12 Do not let me fall into their hands.
For they accuse me of things I've never
done; with every breath they threaten

me with violence. 13 Yet I am confident I will see the Lord's goodness while I am here in the land of the living. 14 Wait patiently for the Lord. Be brave and courageous. Yes, wait patiently for the Lord.

-Psalm 27

The month of Elul is that season of preparation for these Moed, these appointed times. A time marked by the blowing of the shofar every morning. What's the point of blowing the shofar? It's so we hear the sound of the shofar as the voice of God calling our souls to prepare our spirits for repentance.

The Hebrew word for sound is Kol. This is the word that describes the “sound” of the shofar. It is defined as the sound that walks.

Isn't that a beautiful picture when you think about sound, how it vibrates, how it moves, and goes out, how it's sent forth?

In Exodus 19:16, we read God calling to the people of Israel.

“It came to pass on the third day in the morning that there were thunders.” The word in Hebrew for thunder is Kol.

“...and lightnings and a thick cloud upon the mount. And the voice”, the word for voice in this scripture is also Kol.

“... and the voice of the shofar exceedingly loud. So that all the people in the camp trembled.”

The people ran from God, asking Moses to be the intermediary, like Adam and Eve hid themselves from the relationship that was the intent of God's heart.

The first fall feast, also referred to as the Feast of Blowing, the blowing of the trumpets. It's known as the day of awakening, the awakening blast, the day to awaken our spirit to the voice of God. In this season of God's history, it's a time of rehearsal.

“The Lord gives voice before his army. His camp is very great. For strong is the

one who executes his word. For the day of the Lord is great and very terrible.

Who can endure it? Now therefore says the Lord, turn to me with all your heart with fasting, with weeping, and with mourning. So rend your hearts and not your garments. Return to the Lord your God, for he is gracious and merciful, slow to anger and of great kindness, and he relents from doing harm.”

-Joel 2:11-13

The great and terrible day of the Lord is the day of Jesus's return. It's great for those who are in right standing, but it's terrible for those who are rebellious or don't know Him. Yet, even in the

announcement of that day, he proclaims himself as gracious and compassionate.

A 12th century rabbi said that the shofar cries out, "Awake you sleepers from your sleep. Arise, you slumbers from your slumber. Repent with contrition.

Remember your creator. Peer into your souls. Improve your ways and your deeds."

'THE FALL FEASTS OF THE LORD'



1. FEAST OF TRUMPETS (YOM TERUAH) (Leviticus 23:23–25)

PROPHETIC FULFILLMENT:

Points to the future Second Coming of Christ, the gathering of the elect, and the resurrection of believers with the blowing of the great shofar.

"For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first." — 1 Thessalonians 4:16



2. DAY OF ATONEMENT (YOM KIPPUR) (Leviticus 23:26–32)

PROPHETIC FULFILLMENT:

Points to the final judgment, national reconciliation for Israel, and the ultimate application of Christ's complete and permanent sacrificial atonement.

"He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption." — Hebrews 9:12



3. FEAST OF TABERNACLES (SUKKOT) (Leviticus 23:33–44)

PROPHETIC FULFILLMENT:

Points to the Millennial Reign of Christ, where God physically dwells among mankind in His restored kingdom on Earth.

"And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them.'" — Revelation 21:3

THE FEAST OF TABERNACLES IN THE MILLENNIAL REIGN

"Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles." — Zechariah 14:16

Chapter 9

The Sound of Remembrance and Watchfulness

The Feast of Trumpets (Yom Teruah) marks a critical day of rest and remembrance, introduced by the dramatic blast of the shofar. The scriptures command us to rest and remember, yet God does not explicitly outline what we must bring to mind. It forces an intimate introspection: How have we lived over the past six months? How have we responded to His provisions?

Remembrance is one of the great disciplines of faith. We remember because forgetfulness changes the way we live. When we forget deliverance, fear becomes persuasive. When we forget mercy, shame becomes our identity. When we forget God's faithfulness, circumstances begin to speak louder than His character.

The sound associated with the Feast of Trumpets is more than a signal on a calendar. It can be received as a summons to wakefulness. It asks us to hear again, to pay attention again, and to consider whether our lives are moving in the direction our confession claims.

According to Strong's Concordance, the Hebrew root word for remember is *zakar*, which means to be deeply mindful, to celebrate, to confess, to consider, and to take to heart. Scriptural patterns show us exactly what kind of remembrance God values.

Watchfulness is active hope. It does not mean living in panic or claiming certainty about what has not been revealed. It means staying awake to God, faithful in ordinary obedience, and ready to respond when He calls.

Chapter 10

The King Is in the Field

The Nearness of the King

The Hebrew month of Elul represents a highly strategic season of preparation. Historically, it is known as the time when "the King is in the field." Rather than remaining secluded in His palace, the King enters the common grounds to look upon His laborers, examining our commitment and intimacy.

What a beautiful picture. Consider the vineyard of Boaz. The King is watching. Who's in the field working?

Scripture shows us that the Lord examines us moment by moment. He is looking. “What *is* man, that You should exalt him, *That* You should set Your heart on him, 18 That You should visit him every morning, *And* test him every moment?” Job 7:17-18

The image of the King in the field speaks of nearness. A king who remains in the palace may seem distant and inaccessible, but the picture of a king who comes into the field invites a different response. He is still King, yet He is willing to meet people where they are working, struggling, and living.

This image does not make God ordinary. It magnifies His mercy. The Holy One does not become less holy because He draws near. Instead, His nearness reveals the depth of His willingness to receive those who turn toward Him.

“The eyes of the LORD search the whole earth in order to strengthen those whose hearts are fully committed to him.” — 2 Chronicles 16:9

This season is beautifully punctuated by the daily blowing of the shofar, an intentional call to awaken our spirits from spiritual slumber. It initiates the ten "Days of Awe" leading directly to the Day of Atonement (Yom Kippur), the holiest

day of the biblical year. For believers, this timeline serves as both a beautiful reflection on Christ as our eternal High Priest and a solemn rehearsal for the final Judgment Day. Five days later, the Feast of Tabernacles (Sukkot) breaks forth—a joyous celebration pointing to our ultimate destination: tabernacling eternally with God at the Marriage Supper of the Lamb.

Returning Without Pretending

To return to God is not to perform a polished version of ourselves. It is to come honestly. We bring the places where obedience has been delayed, where love has grown cold, and where

religious language has hidden rather than healed the heart.

The King in the field meets us with truth and mercy together. His presence comforts the repentant, but it also removes our excuses.

Nearness is an invitation to a relationship, and a relationship always calls for a response.

If the King is near, then this season is not merely something to study. It is an opportunity to open the door, to lay down resistance, and to let the presence of God reorder the life we have been protecting.

Chapter II

Feast of Trumpets: Remember and Respond

The Feast of Trumpets brings remembrance into the present. It asks not only what we know about God's acts, but what those acts require of us now. A trumpet can announce, gather, warn, and awaken. Each of these meanings presses against spiritual indifference.

To remember is to place the past in conversation with the present. We remember the God who delivered, and

we ask whether we are living as people who have been delivered. We remember the God who called His people, and we ask whether our own lives still carry the marks of that call.

A Holy Wake-Up

A holy wake-up does not create speculation or fear. It creates clarity. It exposes the difference between religious activity and surrendered devotion. It reminds us that preparation cannot be postponed indefinitely and that the heart cannot remain divided without consequence.

The proper response is neither arrogance nor despair. It is humility and

a sober return to worship, to mercy, to truth, and to the practical obedience that gives our love for the Lord Jesus a visible form.

Just as Christ perfectly fulfilled the spring feasts down to the exact hour through His death, burial, and resurrection, His pattern demonstrates that the fall feasts outline the timeline for His second coming. He said that these moedim, these appointed times, were for signs and seasons. We are not left in spiritual darkness:

“But you aren’t in the dark about these things, dear brothers and sisters, and you won’t be surprised when the day of

the Lord comes like a thief.” — 1

Thessalonians 5:4 NLT

While the world will be caught completely unaware—carrying out ordinary activities, weddings, and work just like in the days of Noah—the Church is commanded to remain vigilant. The apparent delay in His return is not slackness; it is an extension of His divine mercy:

“The Lord isn’t really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent.” — 2

Peter 3:9 NLT

“When the Son of Man returns, it will be like it was in Noah’s day. In those days before the flood, the people were enjoying banquets and parties and weddings right up to the time Noah entered his boat. People didn’t realize what was going to happen until the flood came and swept them all away. That is the way it will be when the Son of Man comes.

“Two men will be working together in the field; one will be taken, the other left. Two women will be grinding flour at the mill; one will be taken, the other left. “So you, too, must keep watch! For you don’t know what day your Lord is coming. Understand this: If a

homeowner knew exactly when a burglar was coming, he would keep watch and not permit his house to be broken into. You also must be ready all the time, for the Son of Man will come when least expected.

“A faithful, sensible servant is one to whom the master can give the responsibility of managing his other household servants and feeding them. If the master returns and finds that the servant has done a good job, there will be a reward. I tell you the truth, the master will put that servant in charge of all he owns. But what if the servant is evil and thinks, ‘My master won’t be back for a while,’ and he begins beating

the other servants, partying, and getting drunk? The master will return unannounced and unexpected, and he will cut the servant to pieces and assign him a place with the hypocrites. In that place there will be weeping and gnashing of teeth.” Matthew 24:37-51(NLT)

If this is an appointed time that God has said he wants to meet with his people, He plans to be there. Do you hear Him calling, “Will you respond?”

My heart has heard you say, “Come and talk with me.” And my heart responds, “Lord, I am coming.” Psalm 27:8 NLT

It's overwhelming to me that there is an appointed time when we know that God will meet with us.

Remember and respond. Memory becomes fruitful when it leads to repentance, gratitude, justice, compassion, and renewed faithfulness.

Chapter 12

The Burnt Offering and the Living Sacrifice

“Tell the people of Israel in the seventh month, the first of the month is to be for you a day of complete rest for remembering a holy convocation announced with blasts on the shofar. Do not do any kind of ordinary work and bring an offering made by fire to Adonai.” Leviticus 23:24-25 (CJB)

The last instruction is to bring an offering made by fire. This is a reference to the burnt offering, an offering leaving nothing but ash. This was an offering

that only God received. Unlike the other offerings, with this one, the priest received nothing for himself. This offering was for God alone. When they brought an animal for the burnt offering, they would lay their hand on its head and exchange their sin, their strength, and their life to be consumed by God. When you hear the shofar, remember he is faithful. He is trustworthy. He is exalted. He is your deliverer. He is your instructor. He is your provider. He is your healer. Let the fire of his love consume your life.

The language of the burnt offering points toward wholehearted devotion. Nothing is held back for private control. Read

through the work of Jesus; this imagery does not invite believers to repeat a sacrifice that has already been accomplished. It invites us to consider what complete surrender looks like in a human life.

A living sacrifice is offered through daily choices. It appears in the words we restrain, the truth we tell, the forgiveness we extend, and the responsibilities we accept when no applause is promised. It is worship expressed through the ordinary material of life. A living sacrifice is also offered through genuine devotion to prayer and heartfelt worship.

In Numbers chapter 29, the Lord gives us more details for the Feast of Trumpets.

“On that day, you must present a burnt offering as a pleasing aroma to the LORD. It will consist of one young bull, one ram, and seven one-year-old male lambs, all with no defects.” Numbers 29:2

The burnt offering ascends; the sacrifice is meant to go up. He's calling us to an understanding of a deeper place of repentance. To go up means to become that soothing aroma to the Lord.

The Hebrew meaning of the word “ram” means high and exalted. The ram represents leadership, strength, and

sacrifice. Is the Lord asking us to lay down on his altar our own strength and anything else that we're depending on for strength? Is He asking for these mighty things? Does He want them to be brought back to Him so they will ascend up as an offering? Even if it's our ministry. Can we give it all back to Him on the altar and let Him direct it all? He alone is our source. He is I AM. Lay it all down. He wants it all. He's looking for transparent worship, full of integrity and truth.

“But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to

worship him. God is spirit, and those who worship him must worship in spirit and truth.” John 4:23-24

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Romans 12:1 (KJV)

“ for if you are living according to the [impulses of the] flesh, you are going to die. But if [you are living] by the [power of the Holy] Spirit, you are *habitually* putting to death the *sinful* deeds of the body, you will [really] live *forever*.”

Romans 8:13 (AMP)

“Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there.” Galatians 5:24

Our desires must be nailed to the cross. It is a daily process. We cannot do any of this in our strength. This is why the Lord said we must live by the Spirit. This offering can only be received if our hands are clean and our heart is pure. The first self-examination is to look at your hands and heart. Is there any area that you have been unrepentant?

“If I regard iniquity in my heart, The Lord will not hear.” Psalm 66:18

We come back to the word humility. It takes humility to die to ourselves daily. Once we have pinned our natural desires to the Cross, then we can begin to apply the Word of God to lead, correct, teach, and encourage us.

“Don’t you realize that in a race everyone runs, but only one person gets the prize? So run to win! All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. So I run with purpose in every step. I am not just shadowboxing. I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be

disqualified.” 1 Corinthians 9:24-27
(NLT)

Worship in Spirit

Worship in spirit is more than an emotional experience. It is worship that rises from an inner reality rather than from appearance. It can include song, silence, service, study, generosity, and repentance. Its measure is not how impressive it looks, but whether it is true.

“Who may climb the mountain of the Lord?

Who may stand in his holy place?

4 Only those whose hands and hearts

are pure, who do not worship idols and never tell lies.”

Psalm 24:3-4

“Search me, O God, and know my heart; test me and know my anxious thoughts. 24 Point out anything in me that offends you, and lead me along the path of everlasting life.” Psalm 139:23-24

This year, as you hear the blast of the shofar, seek intimacy with Elohim. Ask him, “What are you speaking to me? What is the sound of the Lord? How do I respond to the sound of joy, the sound of battle, the sound of repentance?”

May we understand throughout the year the sound that he sends to us personally.

Serving Without Seeking Profit

The work of God must not be reduced to a means of personal gain. Those who serve are called to resist the spirit of hirelings, who remain only while the arrangement benefits them. Faithful service continues because love has taken responsibility, not because recognition is guaranteed.

This does not excuse exploitation or deny the value of honest labor. It does mean that ministry cannot be measured only by visibility, income, or influence. The living sacrifice asks a deeper question: Is my service still offered to God when no one is watching?

What is this grain offering offered at Feast of Tabernacles?

“These must be accompanied by grain offerings of choice flour moistened with olive oil—six quarts with the bull, four quarts with the ram,” Numbers 29:3 (NLT)

The Hebrew word used for grain offering is Minchah, which means to bestow, a donation. Specifically, a sacrificial offering, usually bloodless and voluntary, a gift offering, or a tribute.

I often wondered about the kind of offering being described when I've read this before. It seems to me that this is

something that comes from the earth.
The work of my hands is a voluntary act
of giving from what I can produce. My
gifts and my talents are all just my
reasonable service to the Lord.

Regrettably, modern ministry often
diverges from this template. It is deeply
concerning when ministers refuse to
preach or lead worship unless they
receive a financial guarantee. The
Apostle Paul was so protective of this
principle that he maintained an
alternative trade to avoid becoming a
stumbling block

“You see, we are not like the many
hucksters who preach for personal

profit. We preach the word of God with sincerity and with Christ's authority, knowing that God is watching us." — 2 Corinthians 2:17 NLT

Christ contrasted the true shepherd with the hireling, who flees at the first sign of trouble because he does not genuinely care for the sheep (John 10:12-13). Our gifts are not meant to peddle the Word of God or prioritize transactional gain. True ministry operates by faith, understanding that our talents are simply our reasonable service to the King.

Chapter 13

Challah, Sweetness, and Covenant Roots

During these high holidays, there are a few traditions. Traditions are obviously optional, but some of them can certainly add to the joy and meaning of these experiences while we wait.

One of them is a special bread called Challah. It's used during the Sabbath. It's also used during special holidays like Passover, and during the Feast of Trumpets as well. But, during this feast, it's usually made in a round shape to symbolize fullness and completion.

It's customary to dip the bread into honey, symbolizing your prayers for a sweet new year. After most of the slice of your bread's been eaten, you take your apple and dip it in the honey, then make a blessing on the apple and eat a little bit of that.

A traditional saying is, "May it be your will, God, to renew us for a good and sweet new year."

Why do you think the Jews ask for both a good and sweet year? Doesn't the word good automatically include sweet? Well, Judaism teaches that everything happens for the good. That it's all part of the divine will. Even things that may look

bad in our eyes are actually good. So, when they ask God that the year should be sweet in addition to being good, it's because they know that everything will be for the good, but they are also asking that it be a revealed good, one that tastes sweet to us, something that we can see. Does that sound familiar?

Perhaps like Romans 8:28. “And we know that in all things, God works for the good of those who love him, who have been called according to his purpose.” (NIV)

L'shana Tova is the traditional greeting.

It means may your name be written in the book of life.

Some may find this a strange thing to say, but think about it, what a great greeting to prophesy over everyone. “May your name be written in the book of life.”

The image of challah and the hope for a sweet year bring faith into the kitchen, the table, and the rhythms of home. Sweetness is not a promise that every circumstance will be easy. It is a prayer that God's goodness will be recognized and that His people will become a source of goodness to others.

A sweet year must not be confused with a life without sorrow. The prayer is deeper than comfort. It asks for a year in

which bitterness does not have the final word, in which correction produces wisdom, and in which the mercy of God is tasted even in difficult places.

Chapter 14

The Seed of David and the Ten Days

The promise connected with the Seed of David draws attention to the continuity of God's work. The story does not begin with our generation, and it does not end with our understanding. It points toward Jesus, Yeshua, and the faithfulness of God to His purposes across generations.

2 Timothy 2:8-9 Paul is really highlighting the importance of Jesus being Jewish, right? He says, "Remember that Jesus Christ of the seed of David was raised

from the dead according to my gospel."
(KJV)

There is something very significant about this connection with the roots of who Jesus is, in his human form here as a person, as a man. He, being of the seed of David. It speaks of his royal lineage, but it's also talking about the fact that He is Jewish.

To speak of Jesus in this setting is to remember His Jewish context, His place within Israel's story, and the promises surrounding the house of David. It is also to confess that the hope of the nations is not detached from the covenant story

through which God chose to reveal His character.

Ten Days and Atonement

The days between remembrance and atonement create a meaningful space for examination. They remind us that repentance is not merely a moment of emotion. It may require time, truthful conversation, repaired relationships, and a changed pattern of life.

Atonement must never be treated as permission to continue in deliberate sin. Grace does not make sin insignificant. It makes restoration possible. The heart that receives mercy is called to become merciful, and the person who has been

forgiven is called to walk in the freedom of a changed direction.

The trumpet has sounded to remind us to return to God, and at the end of these 10 days will be the Day of Atonement. In Hebrew, it's called Yom Kippur, and it's regarded as the Holiest day of the year.

The application for us as believers comes in two ways. The Lord is our atonement, and His grace is sufficient. It reminds us that on this most holy day of the year, Jesus is our high priest who has gone into the Holy of Holies, and he was the sacrifice on our behalf.

“and consequently, he is totally able to deliver those who approach God

through him; since he is alive forever and thus forever able to intercede on their behalf.” Hebrews 7:25 (CJB)

“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are, yet* without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” Hebrews 4:14-16 (NKJV)

It reminds us that Jesus is our High priest but it also reminds us of something that is yet to be fulfilled. There is a prophetic significance this day points us to.

“For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.” 2 Corinthians 5:10 (ESV)

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides

his sheep from the goats.” Matthew
25:31-32 (NKJV)

Yom Kippur, the Day of Atonement, is prophetically pointing us to: Judgment Day. The Day of the Lord. The actual and final culmination of the entire earth being judged. That day is yet to come. This is what this appointed time is reminding us. It’s a time to be reflective and somber and get things right, leading up to judgment day.

Five days after the Day of Atonement, we arrive at the Feast of Tabernacles which points us to the ultimate culmination with the Marriage Supper of the Lamb.

This is where it's all going.

At the close of the book of Revelation, we read, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Revelation 21:3

It makes perfect sense that God has used these Feasts as signs and seasons, pointing to His ultimate return. Now, this is something to look forward to as we humbly abide in the precious promises and the mercy of our Savior.

Chapter 15

Sukkot and the Hope of the End

Sukkot, the Feast of Tabernacles, turns attention toward dwelling. It remembers a people who lived in temporary shelters and looked to God as their lasting security. The temporary structure becomes a quiet confession: what we build and possess is not the final home of the human heart.

The feast also carries an end-times hope. The imagery points toward God's desire to dwell with His people, while the timing and details remain in His hands.

The Feast of Tabernacles is the only feast where there is a command to be joyful. How about that? It kind of sounds like a party. That's what it's supposed to be. It's a joyful, joyous celebration. In the scriptures, this feast will go on into the millennial reign of Christ.

For anyone who may think or say, “these feasts are old because they’re in the Old Testament. We're not supposed to really be keeping this because they're Jewish.”

Let’s look at Zechariah 14. In this reading, we know that Zechariah is talking about the 2nd coming of Jesus because of how chapter 14 begins.

“Watch for the day of the Lord is coming when your possessions will be plundered right in front of you. I will gather all the nations to fight against Jerusalem. The city will be taken, the house is looted.”

Now, this part is so sad.

“And the women raped. Half the population will be taken into captivity. And the rest will be left among the ruins of the city. Then the Lord will go out to fight against those nations as he fought in times past. And on that day, his feet will stand on the Mount of Olives, east of Jerusalem.”

There is no question about what Zechariah is talking about here.

Verse 16, "In the end, the enemies of Jerusalem who survived the plague will go up to Jerusalem each year to worship the king, the Lord of heaven's armies, and to celebrate the festival of shelters."

That's the Feast of Tabernacles. It is also referred to as the Feast of Booths. The Hebrew name is Sukkot, which means booths.

Verse 17 says, "Any nation in the world..."

This is during the millennial reign of Jesus because we read earlier that he had already set his feet down.

“...any nation in the world that refuses to come to Jerusalem to worship the king, the Lord of heaven's armies will have no rain. If the people of Egypt refuse to attend the festival, the Lord will punish them with the same plague that he sends on the other nations who refuse to go. Egypt and the other nations will all be punished if they don't go to celebrate the festival of shelters. On that day, even the harness bells of the horses will be inscribed with these words, holy to the Lord.” (NLT)

It's right there in the Word of God. We're keeping this appointed festival in the millennial reign of Christ.

So, should we be ignoring this right now? If it's something God has said that He will be so serious about forever, then it's something he's bringing us into now, if we'll listen. "As has just been said: 'Today, if you hear his voice, do not harden your hearts as you did in the rebellion.'" Hebrews 3:15 (NIV)



A People Who Dwell With God

To celebrate dwelling with God is to practice hospitality, gratitude, and dependence now. It is important to remember that spiritual life is not an escape from the world but a faithful presence within it.

The final hope is not merely a better arrangement of circumstances. It is the fullness of God's presence. Every temporary shelter, every shared meal, and every act of welcome can point beyond itself toward that promised nearness.

Chapter 16

Remembering Through Scripture

Scripture gives memory a shape. It tells the story of God's dealings with His people and places individual faith inside a larger testimony. As we read, we are not merely collecting information. We are allowing the living Word of God to question our assumptions, expose our idols, and renew our confidence in His promises.

The goal is not to use Scripture as a collection of slogans. It is to let the whole witness form us. We remember

the warnings as well as the comforts, the calls to holiness as well as the declarations of grace, and the responsibilities of belonging as well as the privileges of belonging.

3 Feasts of the Lord take place in the fall.

- The Feast of Trumpets or Yom Teruah
- The day of Atonement or Yom Kippur
- Then, the Feast of Tabernacles or Sukkot.

The first month of the civil year in Israel is actually the 7th month on the Biblical calendar. The Jewish community calls its new year, Rosh Hashanah, which means the head of the year. But it's not the biblical new year — it's only the civil new

year. It doesn't really start the new calendar year for Israel. God called the month of Nissan (in the Bible) the first month of His biblical year. Nissan falls around the month of March on the Gregorian calendar. This was the time that Adonai instituted Passover. Nissan 1 was the date the tabernacle in the wilderness was dedicated. That was the beginning of the nation of Israel.

Passover is one of the clearest pictures of our salvation in the Old Testament. The nation came through the blood on the doorpost of their home. They escaped death and entered into a new life with God. Yahweh was preparing

Israel, and us, to see Jesus in the practice of this appointed festival.

For believers, once we've been to the cross with genuine repentance and faith in Jesus as the Son of God, we escape eternal death when the blood of Yeshua is placed on the doorposts of our hearts.

"Behold! The Lamb of God who takes away the sin of the world! John 1:29 (NKJV)

"The Lamb slain from the foundation of the world." Revelation 13:8 (NKJV)

Through instituting the Passover, God was preparing Israel to recognize their ultimate atonement, the redemption

through His perfect Son, Jesus Christ,
whom He sent from heaven.

“ It was the precious blood of Christ, the sinless, spotless lamb of God. 20 God chose him as your ransom long before the world began, but now in these last days he has been revealed for your sake. 21 Through Christ you have come to trust in God. And you have placed your faith and hope in God because he raised Christ from the dead and gave him great glory.” 1 Peter 1:19-21 (NLT)

“Christ, our Passover Lamb, has been sacrificed for us.” 1 Corinthians 5:7 NLT

When we approach the fall season, keep in mind that Passover is about six

months behind us. Let's look into the instructions for the Feast of Trumpets.

“Tell the people of Israel in the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with the blast of a shofar. Do not do any kind of ordinary work and bring an offering made by fire to Adoni.”

Leviticus 23:24-25 (CBJ)

The blowing of the trumpets will remind you to remember.

From Passover to Pentecost, and now the fall feasts, the people have experienced the goodness and mercy of God over the last six months.

But how have we lived? How have we responded to God's provision? How have we approached and treated the God of Israel and his commandments?

Are these the things that He is telling his people to bring into remembrance?

What is God saying to us as the shofar is being blown? What is he calling us to remember?

This may be something that you ask him personally. Lord, help me to hear your voice in the shofar. Help me hear you. As you hear the blowing of the trumpet, the breath of God, remember who he is and how he longs for you to live according to His ways.

The first mention of remember is God's promise to remember His covenant with us in Genesis 9:15.

“I will remember my covenant with you and with all living creatures. Never again will the floodwaters destroy all life.”
(NLT)

Exodus 20:8 “Remember the Sabbath day to keep it holy.” (KJV)

In Numbers 15, verse 39, He reminds them of the importance of the tassel on their garments, a visual reminder given to Israel to remember His ways.

"It shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow

after your own heart and your own eyes,
after which you have played the harlots,
so that you may remember to do all my
commandments and be holy to your
God. I am the Lord your God who
brought you from the land of Egypt to be
your God. I am the Lord your God.”
(NASB)

Deuteronomy 8 verse 18 reminds the
Israelites that it is God alone who gives
them the power to get wealth because
He is a covenant-keeping God.

“but you shall remember the Lord your
God, for it is he who is giving you power
to make wealth that he may confirm his

covenant which he swore to your fathers as it is this day.” (NASB)

Deuteronomy 25:17 cautions Israel to never forget who their enemy is. How evil are his ways, and how important it is to give him no place in their inheritance, which the Lord gave them.

“Remember how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary, and he did not fear God. Therefore, it shall come about when the Lord your God has given you rest from all your surrounding enemies in the land which the Lord your God has given you as an inheritance to possess. You shall

blot out all the memory of Amalek from under heaven.” (NASB)

We must not forget, never forget, the importance that God puts on his people because they are his gift to the nations. Through them, He demonstrated that God so loved the world that he gave his only Son.

“...for salvation is of the Jews” John 4:22 (KJV)

Israel has always been an example to the nations of what it looks like to be a people that is set apart as holy unto the Lord. They've also become an example of what it looks like when you're disobedient to the Lord.

Deuteronomy 32:7-9 says, "Remember the days of old. Consider the years of all generations. Ask your father and he will inform you, your elders, and they will tell you when the Most High gave the nations their inheritance. When he separated the sons of man, he set the boundaries of the people according to the number of the sons of Israel. For the Lord's portion is his people. Jacob is the allotment of his inheritance. Remember the importance of keeping his covenant." (NASB)

Psalms 103:18 says, "To those who keep his covenant, and remember his precepts to do them. The Lord has established his throne in the heavens,

and his sovereignty rules over all.”

(NASB)

Remember His character, His love, and His faithfulness.

Psalm 105:5-10. “Remember his wonders which he has done, his marvels, and the judgments uttered by his mouth. Oh seed of Abraham, his servant, oh sons of Jacob, his chosen ones. He is the Lord our God. His judgments are in all the earth. He has remembered his covenant forever. The word which he commanded to a thousand generations, the covenant which he made with Abraham and his oath to Isaac. Then he

confirmed it with Jacob for a statute to Israel as an everlasting covenant. (NASB)

Remember that His name is exalted.

“And in that day you will say, "Give thanks to the Lord. Call on his name. Make known his deeds among the peoples. Make them remember that his name is exalted. Praise the Lord in song. For he has done excellent things. Let this be known throughout the earth. Cry aloud and shout for joy, O inhabitants of Zion, for great in your midst is the Holy One of Israel. Remember, there is no God like our God. We can trust in him." Isaiah 12:4-6 (NASB)

Isaiah 46:9, "Remember the former things long past. For I am God, and there is no other. I am God, and there is no one like me. Declaring the end from the beginning and from ancient times things which have not been done, saying, "My purpose will be established, and I will accomplish all my good pleasure. Remember his instructions through Moses, for his promise is restoration." But for you who fear my name, the son of righteousness will rise with healing in its wings, and you will go forth and skip about like calves from the stall. You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing, says the Lord

of Hosts. Remember the law of Moses, my servant, even the statutes and ordinances which I commanded him in Horeb for all of Israel. Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers. So that I will not come and smite the land with a curse. Remember his son, the promise filled to him, to all generations that will call on his name.” (NASB)

2 Timothy 2:8. “Always remember that Jesus Christ, a descendant of King David, was raised from the dead. This is the Good News I preach.” (NLT)

Revelation 3:3. "So remember what you have received and heard and keep it and repent. Therefore, if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you."
(NASB)

Luke 22:19. "And he took bread and gave thanks and broke it and gave unto them, saying, "This is my body which is given for you. This do in remembrance of me."
(KJV)

1 Corinthians 11:24 "And when he had given thanks, he broke it and said, Take, eat. This is my body which is broken for you. This do in remembrance of me."
After the same manner also he took the

cup when he had sucked, saying, "This cup is the New Testament in my blood. This do ye as often as you drink it in remembrance of me." (KJV)

Concluding Prayer

Father, help us to remember Your appointed times with reverence and humility. Turn our hearts toward You when we have become distracted, proud, fearful, or forgetful.

Teach us to honor the history through which You have revealed Yourself. Keep us from boasting against the root, and make us grateful for the mercy that brings us near. Give us grace to walk faithfully as people who have been grafted into a living hope among your chosen covenant nation of Israel.

Prepare our hearts to hear Your call.
Where we need to repent, make us
honest. Where we need to forgive, make
us willing. Where we need to serve, help
us to be faithful. When we need to wait,
help us to become patient. Where we
have sought recognition or profit, return
us to love and purity of heart.

Let our worship be true, our service be
sincere, and our lives become a living
offering. Teach us to dwell with You in
the ordinary places of life while we wait
for the fullness of Your presence.

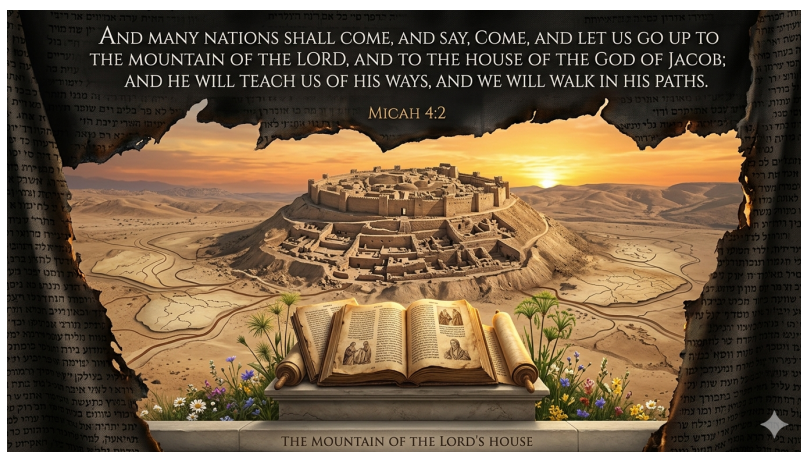
Keep our eyes on Jesus, the Seed of
David and the hope of the nations. Help
us to remember what You have done, to

trust what You have promised, and to walk in obedience without fear of anything other than You. For you have told us that the fear of the Lord is the beginning of wisdom and that we are to work out our own salvation with fear and trembling. For judgment begins in the house of God, and it is a fearful thing to fall into the hands of the living God.

May the days before us be marked by repentance, mercy, holiness, and joy.

May Your people be ready to hear, ready to respond, and ready to welcome Your presence. In the glorious name above every other name, Jesus Christ, our Savior, and our soon-coming King!

Israel, your King is coming. Blessed is He
who comes in the name of the Lord! -
Amen.



**FOR THIS IS THE LOVE OF GOD,
THAT WE KEEP HIS COMMANDMENTS.
AND HIS COMMANDMENTS
ARE NOT BURDENSOME.**

1 JOHN 5:3

Sources and Notes

Scripture citations throughout use standard chapter-and-verse references and can be checked in any translation; wording above generally follows the NASB/NKJV tradition. Historical and scholarly claims are sourced below by chapter. Where scholarly opinion is genuinely divided, both sides are noted rather than only the side that supports this book's argument.

Chapter Two: The God Who Still Keeps Appointments

Historical claims and sources:

Constantine's letter following the Council of Nicaea (325 AD), in which he urges Christians to have "nothing in common with that most hostile people" and calls it "unworthy" to calculate Easter by Jewish reckoning: preserved in Eusebius, *Life of Constantine* 3.18–19; Socrates Scholasticus, *Ecclesiastical History* 1.9; and Theodoret, *Ecclesiastical History* 1.10. English text widely available via the *Nicene and Post-Nicene Fathers*, series 2, vol. 14, and at fourthcentury.com.

The Council of Nicaea's decision to decouple Easter's date from the Hebrew calendar's 14 Nisan reckoning, fixing it instead to the Sunday after the first full moon following the spring equinox: documented in the Synodal Letter following the Council, *Nicene and Post-Nicene Fathers*, series 2, vol. 14.

The earliest explicit reference to December 25 as Christ's birth date appears in the *Chronograph of 354* (also called the Chronography or Calendar of Philocalus), a Roman document compiled circa 354 AD reflecting a practice already in place in Rome by 336 AD.

On the "borrowed from Sol Invictus" question, presented honestly: This is genuinely contested among historians. The traditional "History of Religions" theory (associated with Hermann Usener, 19th century) holds the date was chosen to supplant or absorb the Roman feast of Sol Invictus (Dec. 25) and the Saturnalia festival (Dec. 17–23). A significant scholarly counter-view, the "calculation hypothesis" — developed by Louis Duchesne and substantially advanced by Thomas J. Talley (*The Origins of the Liturgical Year*, 1986) and supported by scholars including Susan K. Roll (*Toward the Origins of Christmas*, 1995) and Andrew McGowan (Dean, Berkeley Divinity School at Yale) — argues the date instead derives from an independent Christian tradition linking Christ's conception/death to March 25 (attested in Tertullian, c. 200 AD, and Hippolytus of Rome's *Commentary on Daniel*, c. 202–211 AD) and counting forward nine months. McGowan has written that the earliest Christmas observances arose "in a period when Christians were not borrowing heavily from pagan traditions." Other historians (e.g., Steven Hijmans) note there is no clear evidence of a competing Roman festival to Sol specifically on December 25 prior to the *Chronograph of 354* itself, complicating the traditional borrowing narrative further. This book's position, stated plainly: whichever origin theory is correct, the cultural practices surrounding the holiday (evergreens, feasting, gift-giving) demonstrably absorbed Roman winter festival customs regardless of how the date itself was originally selected.

Chapter Five: Seven Appointments, One Story

Scripture (by feast):

Passover: Leviticus 23:5; Exodus 12; 1 Corinthians 5:7; John 1:29; John 19:14, 31–36; Exodus 12:46

Unleavened Bread: Leviticus 23:6–8; Exodus 12:39; 1 Corinthians 5:6–8; 1 Peter 1:19; Acts 2:27; 13:35

Firstfruits: Leviticus 23:11; 1 Corinthians 15:20, 23; Matthew 28:1; Mark 16:2, 9

Pentecost: Leviticus 23:15–17, 20; Acts 2:1, 41; Ephesians 2:14–15

The gap between spring and fall feasts: Matthew 25:5; 2 Peter 3:8–9

Trumpets: Leviticus 23:24; 1 Thessalonians 4:16; 1 Thessalonians 5:2, 4; 1 Corinthians 15:51–52

Day of Atonement: Leviticus 16; 23:26–32; Zechariah 12:10; Romans 11:25–26; Hebrews 10:1–4; Romans 11:18–21

Tabernacles: Leviticus 23:33–43; John 1:14; Revelation 21:3; Zechariah 14:16

Chapter Six: The God Who Still Keeps Appointments

Historical/linguistic notes:

The Septuagint's translation of Hebrew *moed* as Greek *kairos* (rather than *chronos*) is a standard finding in Greek lexicons of the LXX and is discussed in most technical commentaries on Leviticus 23 and in Greek word-study resources (e.g., Kittel's *Theological Dictionary of the New Testament*, entries on *kairos* and *chronos*). *Tetelestai* as a commercial/legal term denoting a debt "paid in full," attested in first-century papyri receipts, is a widely cited observation in New Testament Greek lexicons and commentaries on John 19:30 (e.g., discussions referencing papyrological evidence collected by Adolf Deissmann, *Light from the Ancient East*).

Chapter Seven: Silence from the Pulpit

Nature of chapter's argument: Unlike prior chapters, this chapter argues partly from broader patterns (seminary curricula, pulpit emphasis) rather than from direct citation, since no verse or study directly documents what modern seminaries do or do not teach. Those claims are presented as reasoned observation about inherited church tradition, not as independently footnoted historical fact, and readers are encouraged to test them against their own experience and denominational background rather than take them as universal.

A Note on Contested Scholarship

This book takes a clear position — that the seven feasts of Leviticus 23 remain God's appointed times for believers today, including Gentile believers grafted into Israel's covenant. Readers should know this is a minority position relative to mainstream evangelical and Catholic/Orthodox theology, which generally holds that the ceremonial law (including the festival calendar) was fulfilled and set aside in Christ, while its moral content remains binding — a view grounded in serious engagement with the same Colossians and Galatians texts addressed in chapters one and three. This book has made its case as strongly and honestly as it can; readers are encouraged to study the counter-arguments with equal seriousness and with the help of the Holy Spirit to reach their own conclusions.

HAVE WE IGNORED THE APPOINTED TIMES OF GOD?

*Did the church exchange God's calendar
for the enemy's?*

There's a calendar hidden in plain sight in your Bible — seven appointed times, sealed “forever, throughout your generations.” Across two thousand years, the church quietly let it go, and most believers never even knew it was missing.

A cross that fell exactly on Passover. A resurrection timed to the very day of Firstfruits. If the first coming hit every mark with that kind of precision — what do Trumpets, Atonement, and Tabernacles still have to tell us?

This book follows the evidence back to Leviticus 23, confronts the verse most often used to end the conversation — Colossians 2 — and asks what else may have quietly been set aside.

*“These are My feasts...
It shall be a statute forever in your generations.”*

— Leviticus 23

This is an invitation — to humility, gratitude, and a fresh look at the God who still keeps every appointment He has ever made.

KRISTA D. SMITH

Commentary by Reverend Bernie Dorsey & Pastor Sylvia P. Laughlin

Join the author and commentators at www.touroftruth.com for weekly online Bible study fellowship and free discipleship resources.

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