–Save This Page as a PDF–

Holiness of the Seven Feasts
23:1 to 25:55



Celebrate **the feasts** of **the LORD**. This is a real big issue in the Bible, but it is even a bigger issue in Christianity. The issue is big in the Church, not because what is written in the New Testament, but because what has happened in the Catholic church between the 4th and the 6th century A.D. or Anno Domini, “In the year of our Lord” (or the way that it is called universally, C.E. – or Christian Era, to ease the minds of non-Christians who might object to this implicit acknowledgement of **Yeshua** as **Lord**) During that time, and even starting a little earlier, the paganized Christian churches were alienating themselves from **Isra’el**, and even from the **Jewish** disciples of **Yeshua**. They were alienating from **Isra’el** for clear political internal Roman issues. It is all well documented, and there is no question about it. (If you are interested to see some of the most striking documents of this systematic anti-Jewish, anti-Torah and anti-Old Testament campaign that the Catholic church set in motion, please read *John Chrysostom, Against the Jews. Homily 3*). Another good book to read on this subject is *The Anguish of the Jews: Twenty-Three Centuries of Antisemitism.*

Messiah and **the apostles** kept all **the** biblical **feasts** of **ADONAI**, and this is clear from the B'rit Chadashah itself. In fact, **Paul** commands the church in **Corinth** to keep **the Passover** under the inspiration of **the Ruach Ha'Kodesh, "For indeed Christ, our Passover, was sacrificed for us. Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (First Corinthians 5:7-8).**

The seven **festivals** (the mo'adim) of **Leviticus** are the only place in the Bible where we find any commandment concerning worship. Each **festival** bearing with it a specified time for a holy assembly of the redeemed community to worship **the Lord**. What is even more peculiar is the fact that even in the B'rit Chadashah, there are no commanded times of worship. To be sure, believers are taught to worship, but there are no specified days on which to do it, except, perhaps for the observance of **the Lord's** Supper.

Does this mean that if a believer in **Yeshua** is not born physically Jewish, he or she has no commanded worship times? Did **God** forget about this kind of a person? Are specified times of worship important? Of course they are! **Romans Chapter 11** and **Leviticus Chapter 23** provide us with the answer (see the commentary on **Romans, to see link click Cz – The Illustration of Isra'el's Future**). It teaches that Gentile believers are **grafted into the olive tree** which, in context, is **Isra'el**. This means, among other things, that Gentile believers are part of the commonwealth of **Isra'el**.

But what does that look like? What is the evidence of this if Gentiles don't do any of the things which characterize **Isra'el**? One point of identification is **Leviticus 23** and the mo'adim cycle, which is like a dance circle. You can join in at any point, it does not matter where. Eventually as the circle goes around and around, you will always come to the places where you missed when you joined. If someone joins in at **Sukkot**, eventually they will come to **Pesach**. So come join the circle, or should I say, come join the cycle. If the Church were to celebrate these mo'adim it would accomplish two things. First, it would provide Gentile believers in **Yeshua** regular times of worship and praise in a systematic and logical order. Second, it would afford Gentile believers in **Messiah** a point of contact or identification with the nation into whom they are **grafted**.[416]

Unfortunately, today, the Messianic community is treated like it doesn't exist. When the leaders of the first Messianic Community met (see the commentary on **Acts Bs**

– The Council at Jerusalem), the main issue was, “Can these Gentiles really be believers?” And they responded positively to that question (see **Acts Bt – The Council’s Letter to the Gentile Believers**). Yet, today, that question seems to have been reversed by the majority of Christian churches and denominations, who ask “Can these Messianics really be believers?” Far too often, the response to where a Jew should go if saved, the answer is “Find a good bible believing church!” Very few churches follow **Paul’s** command to **keep the Passover feast**, and fewer still systematically teach through books of the TaNaKh. If you are sitting under a pastor who teaches through books of the TaNaKh you are fortunate indeed! Fewer still (if any) follow the other **feasts** of the Jewish biblical calendar. This is why my wife and I attend a Messianic congregation. Implicit in **Paul’s** admonition to **keep the Passover feast**, is the idea of celebrating **them** *all*. Please contact me if you are a member of a church that celebrates all seven of the biblical **feasts**.

Finally, the seven biblical **feasts** all point to the ministry of **Messiah**. If we claim to be “people of the Book,” then we should be interested in learning about **Yeshua**: (1) **The festival** of **Pesach (the Passover)** points to the death of **Messiah**, (2) **the festival** of **Hag ha’Matzah (Unleavened Bread)** points to the sinlessness of **His** sacrifice, (3) **the festival** of **Rasheet (First Fruits)** points to **His** resurrection, (4) **the festival** of **Shavu’ot (Pentecost)** points to the birth of the Church, (5) **the festival** of **Rosh ha’Shannah (Trumpets)** points to the Rapture, (6) **the festival** of **Yom Kippur (the Day of Atonement)** points to the Great Tribulation, and (7) **the festival** of **Sukkot (Tabernacles)** points to the Messianic Kingdom.