

GROWING IN GOD PODCAST



GIG267 – A Walk Through the Fall Feasts

Hi, and welcome to the podcast. This is a special edition for our *Growing In God* podcast, as it is produced from a Zoom call that we at Hargrave Ministries have occasionally with our donors. When we have these times together and feel it is important for others to be a part of what we are discussing, we create the meeting into a podcast for release. So I hope that you will enjoy this podcast; and if you like being a part of these discussions, I would encourage you to go to our website at hargraveministries.org and join our Fellow Workers.

Lord, we reach in to Your Word and we ask that You lead us and guide us and direct us towards these upcoming Fall feasts. Let your Word live for us. Let this time live for us and be an impartation to our lives and our families. Amen.

We are about four weeks away from this year's time of the Fall feasts. I want to address that, because I think that normally when we engage in some celebration of, or study of, or involvement with these Fall feasts, we tend to think of them as individual events or experiences. Many of you that I see here I know have celebrated and been involved with the Fall feasts for years and years, so this is not a new subject. But I do feel like in the past, most people I am aware of have related to each one of the individual feasts or timeframes as an event in and of itself, and have focused on it that way. What I want to do for us this morning, and I feel like it is something the Lord has been speaking about to my own heart for this year, is view it as a walk through the Fall feasts, that we see it as almost like a pathway that we are getting on. We are going to move through this beautiful landscape of the Fall feasts and experience them as a holistic impartation and event in our life, not as separate little things.

I want to just talk about each individual part of the Fall feasts, but tie them together so that at the end we have this sense that we are looking for a whole event over this period of time, which is about a month's worth of calendar time, speaking in that way. I think that something is going to happen as we walk through this beautiful landscape of the Fall feasts. They begin with Yom Teruah, or what mostly in English we call the Feast of Trumpets. Of course, it is not really a feast, it is a day; and so the Hebrew is a little bit more accurate. *Yom* is day in Hebrew, so *Yom Teruah*, the day of the blowing, or the noise, or the trumpet, is the Hebrew context of it. But we also know that it is known as Rosh Hashanah, and that is seen as a New Year's celebration. It is celebrated in Judaism as the New Year. It is like, "Happy New Year, this is a new year." And it is true, it is a new year, it is the beginning of the civil year. For those of you who are very Bible knowledgeable, which most of you are, you realize that it talks about Nissan being the first of the months¹. So there is kind of a conflict in people's minds, "Hey, is Passover the new year? Or is Rosh Hashanah the new year? How does that work?" This is a new year, it is the beginning of the civil year; whereas when we get into the Feast of Passover timeframe of Nissan, then we are really talking about the liturgical year, or the spiritual year, however you want to view that. So do not let that

¹ Exodus 12:1-2.

part be a confusion. It is a new year, that is a proper take on it, but it is dealing more with the civil year; also the agricultural year has its wrap up at this time.

I want to give you Scriptures for the definite parts of the Fall feasts, so you can find the Feast of Trumpets in Leviticus 23, verses 23 through 25. I am not going to give you all of the verses, so there is more you can go to, obviously, but that is where it is directed to keep this time as a holy convocation for the blowing of the trumpets. Now to me, one thing is that it is a time of reminder. When you look at Leviticus 23:24, it is saying that: "In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets." What is it a reminder of? Well, to me, the first thing that comes to mind is Mount Sinai. We are kind of reliving this time which we know Tabernacles itself, or Sukkot, is about, reminding us about living in the days of the wilderness in tents. This whole session of all of these important convocations and celebrations is dealing with the same time period, which begins at the deliverance from Egypt, which is of course Passover. But then they leave Egypt, they come into the wilderness, they go to Mount Sinai, and what happens at Sinai is dramatic. God, the Lord Himself, appears to them at Mount Sinai. And to me, this is the remembrance. If you say, "What event strikes you about the blowing of a trumpet?" Well, a lot of people would jump to the book of Revelation and talk about the last trump. But I think this is even more significant, because this is in a sense the first trump that was an event to be remembered by Israel and the Jewish people, when God came to the earth, touched down literally on the earth, with the blast of a trumpet. So, the first one to blow the trumpet was God.

We see this in Hebrews the twelfth chapter, verses 18 to 21. There Paul is reminding us that now in this day, we "have not come to a mountain that can be touched, to a blazing fire, to the darkness and the gloom, the whirlwind, and to the blast of a trumpet, the sound of words..." ; so that trumpet is a sound of words, which goes along with the Hebrew *teruah* definition – it can be done by the voice, the shouting. It is "the sound of words, which sound was such that those that heard it begged that no further word be spoken to them." So we see it there.

We see it also in Exodus the nineteenth chapter, verses 16 through 20. Read those verses and it will give you again the context of God coming down to Mount Sinai, touching down in front of the people, and having this blast of the trumpet. It says in verse 16, "So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled." And down in verse 18 it says, "Now Mount Sinai was all in smoke because the Lord descended upon it in fire." So God descended, He touched down on the earth, manifested Himself in the fire, in the smoke, in the words that is defined as the trumpet sound, "which sound," it says, "quaked the whole mountain violently."

It was this dramatic event, that is what we are remembering. To me, that is what I remember when we talk about this idea of Yom Teruah, about the Day of Trumpets and the celebration of it, and the remembrance of it. So when we relate to it now not just as an event but as this journey that we are on through the Fall feast season, what we see is that the first thing God does is appear to us and get our attention. Because they had come out into the wilderness, they were concerned about no food, no water, this and that. God comes down, gets their attention in a dramatic, dramatic way, and God Himself touches down on the earth. It is a time of His appearing. And of course, what we talk about is the second coming of Christ, God returning to the earth, the Kingdom coming to the earth; and so, this is all showing that this is to happen as God Himself comes back to the earth. But He does it in this tremendously intense way, which gets all of our attention.

What then begins on our journey is that this dramatic event is so shaking that it puts us in awe of God. I mean, people were stunned. They were on their faces. They did not know what to do. They cried out, like Paul said, "That no further word be spoken," it was too intense for them to handle. So the next kind of event that we go into is called the Ten Days of Repentance, or better named, The Days of Awe. Now this is not specifically a biblical feast that was commanded, but what it is in my thinking is the result of the remembrance of the trumpet blast and God appearing on the mountain in the flame and the smoke and all of that to the people. It put them in awe.

So our journey with God begins, number one, with the revelation of Him. In a sense it is an "Oh my God!" moment, which is sort of where salvation starts, right? He is, and you have what we term a lot of times a meeting with God. They had a meeting with God. And when they had a meeting with God, it changed their life. It changed their thinking. It changed what they were doing and reacting to. So this Ten Days of Awe may not be something that God said, "Hey, celebrate ten days of repentance, or ten days of awe." But to me what it did do was that it showed the result of what we should have on this journey, that God meets us. And we should look for God to meet us in such a dramatic way that it throws us into repentance, it brings us into an awe of God beyond anything we have ever known or had before.

Of course, what it reminds me of too is the Scripture in Psalms the twenty-second chapter, starting at verses 23-24. It says, "You who fear the Lord, praise Him; all you descendants of Jacob, glorify Him, and stand in awe of Him, all you descendants of Israel." See, this was a massive thing that happened to all of Israel, that put all of Israel collectively into a state of awe. And I think, boy, on our journey of walking with God, what a thing when the body of Christ, when the earth, can be thrown into this sense of awe before God. It says, "Stand in awe of Him, all you descendants of Israel. For He has not despised nor abhorred the affliction of the afflicted." And down in verses 26-28 it says, "The afflicted will eat and be satisfied; those who seek Him will praise the Lord. Let your heart live forever! All the ends of the earth will remember and turn to the Lord, and all the families of the nations will worship before You. For the kingdom is the Lord's and He rules over the nations."

As we are on this journey, one thing we recognize is that this state of awe is not just something that we are experiencing; but as we are walking with God, we see that what He is doing in us and through us brings the nations into this same sense of awe and worship before God, and we should recognize that in all that we are experiencing. Again, Trumpets is not just some event where we come and celebrate a Day of Trumpets and then go on. No, this is the start of our journey, this epiphany, this revelation of God Himself coming to us; and it stirs such a sense of awe. It throws us into a nature change that not only impacts us, but because it impacts us, we see Him as the Ruler of the nations, and we see this same experience as something that is going to happen through all of the earth. The earth is the Lord's and the fullness thereof. And what He is doing in this day and age is returning to the earth, to all of creation, and all of creation will experience this same sense of awe, which is going to throw them into being on their face before God. Every knee shall bow, every tongue shall confess that He is the Lord.

This begins this wave of God's Presence and moving in the earth which leads then into Yom Kippur, or the Day of Atonement; which again is one of the commanded events that is observed. You find that in Leviticus the twenty-third chapter, at verses 26 through 32. It is very clear that the Lord spoke to Moses, saying, "On exactly the tenth day of this seventh month is the day of atonement." So they were thrown into these Days of Awe by the trumpet blast, which is the Day of Trumpets or Yom Teruah; and then they are just on their faces for ten days, which is between the day of Trumpets and the Day of

Atonement. But what that sense of awe and repentance does for us is it brings us into a time of His atonement, where we recognize the salvation of the Lord, and He really brings us into a freedom. It is the sanctification that comes after the revelation of God and who He is – that is what the Day of Atonement is.

If you want to look at the total celebration of the Day of Atonement, which is really deep, you will find that in Leviticus the sixteenth chapter. Read and study the whole chapter, because it will tell you exactly how Israel celebrated with the high priest the Day of Atonement. This is a tremendous day that to me, our preparation for it is really these Days of Awe, these ten days that we have had based on the revelation of God blowing our minds when He meets us. Then we are traveling from one through the other of these events, rather than seeing them as separate, singular happenings. So we come to this Day of Atonement, which is fantastic, and we are looking to this to be exactly what He says it is, where the sin and the nature are removed out of us. This is where, because of the awe, because of the repentance that we are in, because we are on our faces before God, we then receive the sanctification or the removal from the camp of all sin. All iniquity is taken out and separated from the camp, separated from the body of Christ. This is a biblical, Scriptural experience that we are to have as His people.

And so, we are going to move from one event right into this event. As we do that, then this opens the door for us to come into and experience Sukkot, or in English, the Feast of Tabernacles. Again, we find this in Leviticus chapter 23, in verses 33 through 40. Once again, the Lord commands Moses that this is what is to be done: “On the fifteenth of this seventh month is the Feast of Booths.” And He tells them how to celebrate it, to go out and have a remembrance of their time in the wilderness where God’s Presence dwelt with them. To me, when we see the sin removed from the camp, when we are delivered and sanctified, we are then able to live in His Presence. This is one of the greatest pictures that we see of the Kingdom; and we should be looking to experience this again as we move along through this time of the Fall feasts, that when the sin nature is removed, when we experience sanctification, we will experience the Presence of the Lord not just appearing and going away, but remaining in the camp. And because of that Presence, they had none of the diseases of the nations around them. They had His constant Presence day and night. They were fed by Him. There was a food that they were able to tap into, the manna that they collected.

That is there for us moving into the things of Christ. Christ, when He was hungry, did not just eat. He said, “I have a food that you know not of.” And I think there is a manna that is existing for us in this realm of spirit that people do not know of. There is literally an energy and ability to eat and partake of all that God is as He is dwelling with us and we are dwelling in His Presence. We have been talking about the quantum; well, to me, He is the quantum. And as we dwell in that, when we dwell in the Presence, if you want to call it the world of spirit, if you want to call it heaven, if you want to call it the Presence of God, to me it does not matter; just know what it is you are getting into. You are plugging in to the source. He is the source. You are plugging in to the Creator, and He is that. And the energy that is in that dwelt with the children of Israel, and in that they changed, they grew, they became a nation. They came into divine order. They camped around the ark in very specific ways. His Presence came into the tent of meetings and told Moses exactly what to do every time they needed an answer for a question of, “How do we deal with this? What do we do about that?” All the way to the point, if you read it carefully, where it tells him exactly how to go to the bathroom, and where to go to the bathroom. So God is very detailed. But His Presence was there. They were created into a people, into a oneness, into a nation, with His Presence in charge. We have talked for years about the Lordship of Jesus Christ in our lives.

This is the story of that, that we can see and witness and read about. We are to remember it, because it is yet to happen again today; and we will walk into it as we go through this time of the Fall feasts.

So again, the Lord spoke to Moses here in Leviticus 23, starting at verses 37-38. He says, “These are the appointed times of the Lord which you shall proclaim as holy convocations, to present offerings by fire to the Lord—burnt offerings and grain offerings, sacrifices and drink offerings, each day’s matter on its own day—besides those of the sabbaths....” You do not forget the Sabbath. It is all wrapped up as part of this, “the sabbaths of the Lord, and besides your gifts and besides all your votive and freewill offerings which you give to the Lord.” In other words, everything else you do in your walk with God is great, but you are still going to do this. You are still going to have this experience of these Fall feasts that are going to be to you every year a breakthrough into a new relationship with God that is going to be a fulfillment of all He has spoken to us.

He says in verse 39, “On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the Lord for seven days, with a rest on the first day and a rest on the eighth day.” That is how they were to do it. If you continue reading through, it tells you how they built the booths, how they lived in the wilderness; and I encourage you to read it and relive those stories in the imagination of your heart so that they become a reality in your life today of how you are living with Him.

He says this interesting thing; it is seven days that you celebrate Sukkot, and you have a gathering on the first day and then you have a gathering on the eighth day. But it is only seven days long, so where did the eighth day come from? Well, the eighth day and the seventh day are important. When you come to the seventh day, you are coming to the end of Sukkot and it has a special name to it, which is Hoshana Rabbah. This is called, “Save Us in the Highest.” It is the seventh day of Sukkot. He commands them to go seven days, but there is a special day on the seventh day because they are celebrating the journey. It is the end of the judgments that started on Rosh Hashanah, the first day of Trumpets. They believed all of this was happening, and they had to go through the repentance, go through the salvation process that brings them to the place God wants them to be at the end of this season. So they saw this that we are talking about. This was a journey. It was walking, it was hiking through the path of the Fall feasts. One event was building on the next event until you came to this last day of Sukkot, of the Feast of Tabernacles itself, and it was a special day. It was a day when they were to receive in the highest this salvation that they were on the path to. So that is what was going on on that seventh day; it was this special celebration, which they now term Hoshana Rabbah.

Then we have this interesting command that you have a celebration on the eighth day. You say, “It is all over. I thought it was seven days long. We came to the end, now what are we doing?” Well, He did command that they gather on the eighth day. And so, there was a day, and again, I am trying to emphasize some of these things because you need to see where they are biblically mandated and where they may not be – like the Days of Awe are not biblically mandated, they are simply a result of what they were experiencing in the time of Yom Teruah. So now we come to this eighth day. This is what is known in Hebrew as Shemini Atzeret. This is the eighth day assembly that we just read about in Leviticus. It was a time when they came together after the end of the Feast of Sukkot, or Tabernacles itself. And so, they came together and they gathered. The rabbis have interpreted this as suggesting that God just wanted to keep everybody together in Jerusalem where they had gathered for Sukkot just one more day to have a special family meal together with Him. So that is part of the concept of Shemini Atzeret. But it is seen

as this holding over, because it means to stop, or to hold back; that is what the translation of the Hebrew is.

So, they did not just leave after this. Again, we come to the end, what do you want to do? You want to sit down and go back and watch the movie again. You want to replay this, you want to enjoy what you have gone through. You do not just get up after going through this entirety of the Fall feasts and walk away and go home. No, you need to just bathe yourselves in what has happened and recognize all that has transpired for you. What I like to think about is it is a time to just wait on the Lord. It is a time of remembrance, of waiting on the Lord, of reabsorbing everything that has happened, and seeing the whole picture of what God has just done in changing your whole life. So it is a very important eighth day. And when we get to that eighth day, then we see that it also is tied in with the celebration of Simchat Torah. This is something that has been in a sense added in, but it is part of the emphasis to me of what we are talking about. Simchat Torah coincides with and is really the same day as Shemini Atzeret. In Judaism in the Diaspora, a lot of people celebrate it the day after the eighth day as a separate holiday; but I think mostly in Orthodox Judaism it is seen as a celebration on the same day.

What is Simchat Torah about? It is about the fact that they finish the reading of the Torah. As we know in Judaism, you read the Torah every year. The beginning of the Torah reading is during the time of Simchat Torah, as well as the ending of it. They come together and they read the last verses, and then they read the first verses. They do this to show that they are going into the next year of reading and circling back. But I think it is interesting, because you could say that in a sense, Simchat Torah is an add-in. Maybe it is not biblically mandated, but what it does to me is it shows that here you are having experienced all that we experience on this journey through the Fall feasts, as we walk through this unbelievable landscape of one experience building on the next experience, on the next experience – and where does it leave you as you are just drawing on the Lord, meditating on Him? It takes you into the Word. It takes you into this focus on the Word of God. And that is why it may be in some people's mind, "Well, it does not matter because they added it in. God did not tell them to celebrate Simchat Torah." But they responded in this way with their heart given to the Word. And I just think that it is where we end up, and where we are supposed to end up at the end of the journey of the Fall feasts.

It reminds me of John chapter 1, starting with verses 1-5, and I will just read some of these verses.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.

Jumping down to verses 9-13, it says,

There was the true Light which, coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right [or, power] to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of flesh nor of the will of man, but of God.

It goes on to say in 1 John 2:6, "The one who says he abides in Him ought himself to walk in the same manner as He walked."

So when we get to this place of the Fall feasts, and we are meditating on this great eighth day of what has really taken place, what has happened, we see that it drives us into the Word, which is the source of

everything we have experienced. It is the promises of them. It is the reality of them in our lives. And we know Israel does this today, goes back and reads the Torah, every year reading these same words, these same promises. It takes you to this promise, to this reality that the Word is what is key in it.

When we look at John the first chapter, it says, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God." So we see this is bringing us to the reality that this Word was made flesh and dwelt among us; this Word that we as Christians believe is the Christ, as the Messiah. And we know that Israel is looking for it. People say, "Well, you know, Israel does not believe in the Messiah." I do not know how you believe and love the Word without believing and loving the Messiah. The light bulb may not have gone on yet, but there is no difference. And so, there is something about where we come out of this walk through the Fall feasts together that brings us to the reality of Christ in our life. It brings us to embrace Him as the Word made flesh. The Word was what was given, and that is what happened at the very beginning, the trumpet blast. What does it say? In the Hebrew it says they saw the words. Well, you do not see words, you know, but that is how real this was. What they saw was the Word. When the trumpet blast came, the blast was the words, and they saw the Word. And so, when you come to it, you see how the whole time of these Fall feasts circles and takes you through the journey that brings you from the beginning of your introduction into the Word of God, into God who is bringing the Word to life. It brings you into awe, it brings you through atonement, and it brings you into the remembrance of living in His Presence and seeing where He is taking you in the Kingdom of God as it will manifest on the earth. And then we wait upon Him until exploding in our hearts is this Word for us living today in our hearts.

It was the Word that was with them. It was the Word that was spoken at Sinai. That Word is living and powerful and sharper than any two-edged sword, and it lives in our hearts and it lives in the heart of Judaism and of the people of Israel. It is the reality that we see. And so, when we come to say, "What is this whole event of Simchat Torah all about?" It is about the fact that we have just been brought into this deep relationship and bond and oneness with Him, with Christ, with the Messiah, with the Word, and it lives in us now. And that is who He was walking in this earth. Christ walked the earth as the Word made flesh. That Word from the trumpet blast came alive before the eyes of men and women; and that is what is happening today, and it is happening in your heart.

So I encourage us, let's walk through this time of the Fall feasts together, and let it bring a conclusion of His Word made alive in our flesh and bringing forth that same reality; because we are to walk as He walked, and that is as the Word of God manifest in this earth.

I bless you. I bless this time of the upcoming feasts. Let it not be disjointed events in time. Let it be the journey that you are on, and let it come to a completion and manifestation in your life and in all of our lives together. And we believe for that in the name of the Lord.

Amen.