

The following offers a preview of the book, *Israel's Feasts and their Fullness -Expanded Edition*. It contains introductory information, plus the Table of Contents, the Forward, the Introduction, and the First Chapter. For more information, and to obtain copies of the book, in paper, digital, audio, and video formats, please go to <http://www.keyofdauidpublishing.com/>, or, <http://www.messianicisraelmarketplace.com/>

Israel 's Feasts and their Fullness

Expanded Edition

Batya Ruth Wootten

Israel's Feasts and their Fullness shows Believers how to celebrate the Feasts of Israel in a way that honors Yeshua and helps to restore the two houses of Israel. It explains what the Scriptures actually say, compares them to the traditions of Judaism and Christianity, then outlines how we can celebrate in a way that brings joy and restoration.

This feast book is like no other. It is truly unique in its perspectives. Acclaimed as the "best feast book ever," in this new Expanded Edition, Israel's Feasts and their Fullness offers even more prophetic insights!

In her delightful, penetrating style, Batya examines the feasts and shows how they relate to Israel's reunion, redemption, and full restoration. She explains why Believers now feel led to celebrate the feasts, and how their celebrations relate to the latter days. Her astute observations bring encouragement, clarity and fresh insights at every turn.

Batya examines traditions that, oppose Scripture, clarifies those that do, and outlines suggested feast guidelines. Most important, she encourages us to celebrate our Messiah with joy and freedom in the power of the Ruach HaKodesh (Holy Spirit) – yet with respect for the eternal truths of the Torah (the Law) as well as the honorable teachings of Judaism.

This inspiring book explains:

- How to have Erev Shabbat and Havdalah celebrations.
- The Four Types of Passover found in Scripture, Unleavened Bread, First of First Fruits, and how to count the Omer.
- The giving of the Law and the Spirit on Shavuot (Pentecost).
- The Feast of Trumpets (Yom Teruah) and Yom Kippur (reveals the prophetic significance of blowing twin silver trumpets and of sounding the shofar).
- The issue of Christmas and the timing of Yeshua's birth.
- The Feast of Tabernacles and The Eighth Day.
- The Apostle Paul, the Feasts, and the Law.

Simple Celebration Instruction Guides for the Sabbath, Havdalah, and Passover, plus helpful charts and graphics are included in this timely book. It offers Scriptural references and clear explanations for every topic and it shows the need for grace and mercy to be shown to both the houses of Israel – Judah and Ephraim, Jew and non-Jew. Those who long for Israel's restoration are encouraged to dance and sing and celebrate the presence of the Holy One! It is an exciting book – one that offers hope for our future. It is a "must have" for your library shelf – a book you will refer to again and again for years to come.

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Batya Ruth Wooten

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Cover by Jennifer McBride, Advertising Design, Billings, Montana.

First Edition: *Israel's Feasts and their Fullness*. 2002. ISBN 1-886987-02-5

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Published and Distributed by:

Key of David Publishing, PO Box 700217, Saint Cloud, FL, 34770

www.keyofdauidpublishing.com

Distributed by:

Messianic Israel Marketplace, PO Box 3263, Lebanon, TN 37088 (800.829.8777) www.messianicisrael.com and

www.mim.net

Printed in the United States of America.

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Note: To emphasize some Scriptures, italics or an alternate word choice has been used, especially for the names of the Father and Son. Also, with all verses, except the Amplified Bible (TAB), brackets [] indicate text added by the author.

ISBN 1-886987-29-7

In Appreciation

Along the way, many people have helped me in various ways with my books about Israel. They variously gave time, shared their understanding, gave of their funds, or helped me with their particular talents. The many people who have walked with me along this path are too numerous to list here, yet each one is most worthy of acknowledgment. Many dear friends have spent precious time checking and commenting on the text and they encouraged me in the process.

In this edition, I am especially indebted to several of my friends on the Messianic Israel Talk Group (yahoo.com). Our many and various discussions were helpful. I am also indebted to my artist friend, Pam Spain, for her help and encouragement.

I am grateful to my long time friend, Hale Harris. Once more, he traded his fishing expertise to get his friend, Eric Finstad, to give of his graphics design service. Once more, the Bighorn River Fly Fishing and Trout Shop of Hardin, Montana, and Advertising Design of Billings, Montana, came to my rescue. Eric's employee, Jennifer McBride, designed the book cover (which I love), and I pray that in return, Eric landed a big fish.

Hale gets a hearty, *"Thank you! Again!!"*

Thanks also go to Elizabeth Janicki, for help in the prayer section, and to Toby and Shannon Janicki for help with New Moons and Sukkoth. Thanks also to Al and Mary Fucci, Fredrick Murphy, and Larry Schmidt for proofreading the text and making suggestions. Thanks also to Judith Dennis, David Pennington, Daniel Sanders, and Mordecai Silver for their helpful input.

I am truly beholden to each of you for your kindness to me, and for your faithfulness to the Father. My sincere prayer is that He who sees all things done in secret, will openly reward each of you for your goodness.

Batya

I
will gather
those who grieve
about the appointed feasts,
They came from you, O Zion;
The reproach of exile
is a burden on them
(Zephaniah 3:18).



YHVH – יהוה

We will occasionally use these four letters to indicate the Name of the One True God, which is often translated as “the LORD.” Historically, Judaism avoided its use and Christianity followed suit. The Father’s Name is spelled with four Hebrew letters, יהוה, yod, hey, vav, hey, and is variously translated: Yahweh, Yahveh, Yehovah, etc. We sometimes use the four English letters that best duplicate the sound of the Hebrew letters, as pronounced in modern Hebrew: YHVH. We also sometimes use *Elohim*, which is Hebrew for *God*, and Yah, which is short for YHVH (Isa 12:2).

Yeshua – ישוע

Yeshua is the Messiah’s given Hebrew/Aramaic name. It means “Salvation” (Mat 1:21). Jesus is derived from the Greek *Iesous*. The Greeks changed His name because their language did not have a “sh” sound, plus they often added an “s” to the end of male names. This Greek transliteration (sound) was converted into English when the English letter “J” had a sound like that of today’s “Y.” That name was pronounced “Jesus,” much like the Greek name. However, with the hardening of the sound of the English “J,” it began to be pronounced as “Jesus.” We choose to transliterate His name from Hebrew into English, and as “Yeshua.”

Ephraim – אפרים

Ephraim is the given name of Joseph’s second son. It means “doubly fruitful.” Jacob/Israel prophesied that Ephraim’s heirs would become a “fullness of Gentiles.” The name “Ephraim” was used to describe the Ten Tribes of the Northern Kingdom, also called the Kingdom of Israel. The term “Ephraimite” was some-times used to describe these people (as opposed to the Southern Kingdom of Judah). The people of Ephraim lost their identity after they were exiled by the Assyrians (around 722 B.C.). We will use this name to describe those known as the “Ten Lost Tribes,” and to broadly speak of non-Jewish Believers in the Messiah of Israel, who also are deemed in Scripture to be of Israel’s commonwealth (Gen 41:52; 2 Ki 17:34; 1 Ki 12:21; Eze 37:15-28; Eph 2:11-22).

Torah – תורה

Torah means teaching, instruction, direction. This Hebrew word is often translated as the “law.” Our God says He loved Abraham because he kept His laws (Gen 26:5). Abraham kept the spirit of the Torah before the letter of it was given to Moses. Everyone who wants to be a success should likewise look to our Father’s precepts for guidance. Moses said of them, “Keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people’” (Deu 4:5-6). King David said, “How blessed are those whose way is blameless, who walk in the law of the LORD. How blessed are those who observe His testimonies, who seek Him with all their heart. They also do no unrighteousness; they walk in His ways.... Oh that my ways may be established to keep Thy statutes! Then I shall not be ashamed” (Psa 119:1-6).

King David also said of the Father’s Word, “The sum of Your word is truth, and every one of Your righteous ordinances is ever-lasting” (Psa 119:160). Messiah Yeshua, in a prayer for those who would follow Him, said of the written Word of His day, “Sanctify them in the truth; your word is truth” (John 17:17).

As New Covenant Believers, we are saved by grace through faith; and not by works, but by the shed blood of our Messiah, and by the word of our testimony. It is with this understanding of all that our Messiah has done for us, and of the wise and simple faith of our forefather Abraham, that we speak of honoring the eternal wisdom of Torah, of walking in its lifestyle.

We also note that Adam and Eve were sent outside the Garden for their sin, and that Israel was scattered among the nations for hers. Not until Messiah returns us to His Promised Land, and sprinkles us with “clean water,” will we be fully empowered to walk in His eternal Torah. Until then let us nonetheless seek to have it written on our hearts, by His Holy Spirit, and to walk in its ways, as it is promised (Jer 31:31-33; Eze 36:23-28; 37:15-28).

*Take out our heart of stone, O God, and give us a heart of flesh that always seeks after You and Your ways!
Amen!*

The Father's Feasts

(Leviticus Twenty-three)

The LORD, Yah, YHVH,¹ the Creator of the Universe, the Holy One of Israel, spoke to Moses, saying,

“Speak to the sons of Israel and say to them, ‘the LORD’s appointed times which you shall proclaim as holy convocations – My appointed times are these:

‘For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

‘These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.

‘In the first month, on the fourteenth day of the month at twilight is the LORD’s Passover.

‘Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any laborious work. But for seven days you shall present an offering by fire to the LORD.

‘On the seventh day is a holy convocation; you shall not do any laborious work.’”

Then the LORD spoke to Moses, saying, “Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it. Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a hin of wine. Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days

¹ YHVH: We sometime use these four letters to indicate the Name of the one true God, which is often translated “The LORD.” This Name is comprised of four Hebrew letters, יהוה, yod, hey, vav, hey. The English letters, YHVH, best duplicate the sound of these four Hebrew letters as pronounced in modern Hebrew (YHVH). Yah: See Psa 135:3; Isa 12:2-3.

to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.

'You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD. 'Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD. You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest.

'On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations. When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the alien. I am the LORD your God.'"

Again the LORD spoke to Moses, saying, "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. 'You shall not do any laborious work, but you shall present an offering by fire to the LORD.'"

The LORD spoke to Moses, saying, "On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his people. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath."

Again the LORD spoke to Moses, saying, "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly.

'You shall do no laborious work. 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 of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

'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. Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. You shall thus celebrate it as a feast to the LORD for seven days in

the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.”

So Moses declared to the sons of Israel the appointed times of the LORD (Lev 23:1-44).

Israel's Restoration

(Ezekiel 37:16-28)

The LORD, YHVH, spoke to the prophet Ezekiel and said to him:

“And you, son of man, take for yourself one stick and write on it, ‘For Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ Then join them for yourself one to another into one stick, that they may become one in your hand. When the sons of your people speak to you saying, ‘Will you not declare to us what you mean by these?’ say to them, ‘Thus says the Lord GOD, “Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.””

“The sticks on which you write will be in your hand before their eyes. Say to them, ‘Thus says the Lord GOD, “Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms.

“They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God. My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever. I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.””

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Foreword

This is not just another book about the feasts of Israel. This is instead a liberating book that is filled with effervescent new wine. However, as Messiah Yeshua said, "New wine *must* be put into fresh wineskins" (Luke 5:38). With this sparkling new wine it is time for a paradigm shift. It is time for us to take a fresh look at an ancient topic. It is time for us to look at the feasts of Israel in a new light.

As promised, the God of Israel is now opening the eyes of His people to Scriptural truths that were previously hidden from our partially blinded eyes. As stated in Daniel, last days understanding of the Word is on the increase (Rom 11; Dan 12:9-10).

Our Heavenly Father is now highlighting truths about Israel's feasts, and about how Believers in Messiah fit into His plan to restore His Kingdom to both the houses of Israel – Judah and Joseph (Ephraim) – Jews and Christians. He is now reuniting and restoring His two chosen families (Isa 8:14; Jer 33:24; Eze 37:15-28). And the renewed interest in the feasts of Israel we presently see has a decided role to play in that restoration.

The problem is that much of what has been written about the feasts is rooted in tradition. In some cases, their true meaning has been lost as men throughout the ages have revered their traditions above the truths of God. Nonetheless, many Believers are now hungry to understand their Hebraic roots as well as the true meaning of the feasts. They now want to know, "*What is man-made tradition and what is appropriate for Believers in Messiah Yeshua?*"

As Believers, we want to celebrate the feasts because our Messiah celebrated them. We also want to celebrate because the God of Israel instructed us to observe them – forever. But as Believers in Israel's Messiah, how do we do that with integrity?

This book offers some solidly scriptural answers. It offers the new wine we long to drink of.

Ezekiel spoke of a day when reunited Israel would have one King over them (Yeshua), keep the Father's commandments, and for-ever live on the land He gave to their forefathers (verses 37:15-28). As part of the people of Israel, we want to embrace the spirit of that day. Israel's feasts are key ordinances that our God will expect His people to forever honor (Zec 14:16-18). But, again, how so?

The New Covenant reveals that Yeshua's ministry revolved around the feasts. The core of the gospel

revolves around the first three of the seven feasts: Passover, Unleavened Bread, and Day of the Wave Sheaf. On the fourth feast, *Shavuot*, or Pentecost, the Holy Spirit, or *Ruach HaKodesh*, was poured out on His people, empowering them to carry forth the Gospel of the Kingdom. However, the Fall feasts, *Yom Teruah*, *Yom Kippur*, and *Sukkoth* (or Tabernacles), while celebrated by Yeshua, did not play a prominent role in the Gospels and have yet to see their greater fulfillment.

Israel's Feasts and their Fullness sheds much needed light into an area where there has been a great deal of darkness. This book will surely do as Batya's past books have done – change lives.

Batya's previous books have primarily dealt with the identity of Israel. In them she has encouraged Believers to see themselves as "part" of the people of Israel, and to love all Israel.

The understandings she puts forth have changed multiplied thousands of lives. This book too will surely empower and encourage Believers all over the world to arise to their great destiny in Messiah – to be liberated to celebrate!

Many Believers are like Apollos, who was mighty in his knowledge of Scripture, fervent, and instructed in the way of the Lord, yet, so to speak, he needed to hear "the rest of the story." Similarly, today, there are countless numbers of Believers who feel led to celebrate the feasts of Israel, yet have only been taught how the Church and rabbinical Judaism have celebrated them. It is now time for us to hear the rest of the story. We need to understand "the way of God more accurately" (Acts 18:24-26). As part of the people of Israel, we are instructed to ask for the ancient paths of our forefathers, and when we find them, we are to walk in them. So it is that many of us are now hearing the Father call out to us, "Return, O virgin Israel" (Jer 6:16; 31:20-21).

I believe in my heart that this book will help set your feet on a new, yet ancient path. It a glorious path of celebration that will lead us to Zion.

Shalom in our Generation,
Angus Wootten
Author
Founder, Messianic Israel Alliance

Director, Key

of David Publishing

Preface

As Believers² in the Messiah of Israel, how do we honor Messiah Yeshua (Christ Jesus),³ and at the same time celebrate the feasts of the Holy One of Israel? Do we simply follow present Jewish traditions, many of which have been developed over the years, or is there something more we need to understand, especially in light of their prophetic significance?

To answer these questions we will first briefly address *why* we have the desire to celebrate. Once we understand *why* so many non-Jewish Believers now feel sovereignly called to honor these ancient feasts, that answer will help us reexamine *how* we might want to celebrate.

Understanding *why* we feel as we do, will add a rewarding sense of purpose to our celebrations. In our pursuit of the truth, we will especially look at the role of the non-Jew in honoring Israel's feasts, in hopes that we might encourage them to arise and take their part in the Divine plan.

To identify these celebrants, we ask, "*Who are these?*" Could they actually be "of Israel"? Is that why they feel a deep yearning to commemorate her feasts?

As to the probable identity of these non-Jews, our assumption is that a great many of these Believers probably are actual sons of Jacob. Moreover, we suggest that all who follow the Messiah of Israel (Jesus, or Yeshua in Hebrew) are called to His common-wealth of Israel, and thus are indeed to be counted as Israelites (Eph 2:11-22).

Countless Scriptures that validate this truth have been meticulously enumerated in the book, *Redeemed Israel – Reunited and Restored*. This book (and its predecessor, *Who is Israel?*) is causing a worldwide reexamination of the way Believers define "Israel." It clearly shows that the Father is still dealing with "both the houses of Israel" (Isa 8:14). We invite you to read it for a deeper understanding of Israel's divided house – Israel (or Ephraim) and Judah. It clearly addresses their separate dispersions

² We choose to use *Believer* to describe those purchased by Messiah Yeshua's blood (Mat 7:23; 1 Cor 6:20; 1 Pet 1:17-19).

³ *Yeshua* (ישוע) is the Messiah's given Hebrew name and means "Salvation" (Mat 1:21). When transliterated into Greek, due to linguistic differences, *Yeshua* became *Iesous* (Ἰησους). In Old English, "Iesous" was rendered "Jesus" (pronounced *Yesus*), and was spelled with a beginning letter "J," which had a "Y" sound. Later the "J" came to have a harder sound and the pronouncing the name as "Jesus." Since this name is the result of linguistic differences, we prefer to use the Messiah's given Hebrew/Aramaic Name, Yeshua.

and outlines their present call to become a fully reunited house, or “one stick in the Father’s hand” (Eze 37:15-28).

In our search for the truth about Israel’s feasts, we will not propose that Jews become westernized Christians, or that Christians become “Rabbinic Jews.” We instead propose that both need certain characteristics of both houses, and that both graciously walk away from *all* false religious beliefs and practices and become the reunited nation the God of Israel ordained from the beginning.

The ancient feasts of Israel regularly bring us back to the Almighty. They remind us of His awesome plan for our lives and of His plan for a restored Kingdom of Israel. They also aid us in rehearsing that plan.

The principal gift found in the feasts is that they give us a sweet taste of the Father’s plan for us, while providing us with times to gather together with His people. He gives us these special seasons so we can come together and learn to fulfill the two greatest commandments: To love Him with all our hearts, with all our souls, and with all our strength; and to love one another.

When it comes to the traditions of the feasts, let us realize that, while tradition can be the glue that holds families together, it can also be the glue that keeps people stuck. Therefore, the primary focus of our study will not be on *how* to celebrate *traditions*, but on the wondrous answer to *why* we celebrate.

With this book we hope to do what Priscilla and Aquila did, which is to suggest a “more excellent way” (Acts 18:26). It is written to hopefully explain more accurately the purposes of our Father’s feasts and to suggest ways in which they might be honored in these end times.

It is not our intent to simply create another feast book, for there are countless resource books currently available on this subject. However, most of these books teach about traditional Jewish observances of the feasts, and we will address the feasts from a different perspective. Our goal is to help you enter into a more deeply passionate, very personal, and rich, path of celebration.

While we greatly appreciate that the Jewish people have kept the feasts of Israel alive, and have preserved many wonderful traditions that pertain to them, our primary goal will be to see how the feasts point to the Messiah, and to His plan of redemption and restoration for the whole house of Israel – Ephraim and Judah.

We write to those who are crying out in their inner being for a more intimate understanding of the Father’s present purposes in the earth. We do not want to provide mere knowledge that only leads to further questioning, but instead to present an understanding that touches the profound yearnings of the heart – the part of us that cries out to the God of Israel and begs Him to show us more of Himself.

On a personal basis, my prayer is that this book will help *you* know how very much the Father loves *you*. I pray this book will help you catch a vision and know that you are personally part of the Father’s end time plan for His chosen people (1 Pet 1:1; 2:9-10). It is my hope that, in coupling an understanding of both the houses of Israel with her feasts, these truths will together inspire us, fill us to overflowing with new hope – and that will help us learn how to celebrate anew some very ancient and enlightening feasts.

This book is not about the traditions of man, but about the purposes of Israel’s God. What we want to present is not about the outward manifestations of celebration, but about deeper spiritual attributes – the very call of God on our lives.

The words on these pages speak of a deep yearning for both the houses of Israel, Judah and Ephraim, Jewish and non-Jewish Believers alike, to enter into more intimate and meaningful celebrations with

Israel's Feasts and their Fullness

the Holy One of Israel. This book is about a desire for the whole house of Israel to come together and enter into the true spirit of the feasts. It is a prayer in print.

*May we together, Judah and Ephraim, learn to celebrate our Father's feasts in all their fullness. May we be liberated to celebrate them in the glory of the Messiah of Israel.
Amen. So be it.*

Batya Wootten
Saint Cloud, FL

Part One

Who Is Celebrating and Why

Holy Rehearsals

We are presently seeing a phenomenon in the earth. Non-Jewish Believers in the Messiah are beginning to celebrate the feasts of Israel in unprecedented numbers. There is a true move among these searching ones to return to their Hebraic roots.

Many Believers are discovering that each of these ordained feasts were meant to be a holy assembly, a holy *miqra*/מִקְרָא, or *rehearsal* (Exo 12:16). The God of Israel calls these events *rehearsals*, because in commemorating them we *rehearse*, or *depict*, our entire walk with Him. When we celebrate them, we “re-hear” valuable lessons that encourage and build us up in our walk.

These rehearsal celebrations are divided into three primary categories that outline the Father’s plan of redemption for His people. They portray a broad three-phase plan for our lives:

- Passover/*Pesach* (personal redemption)
- Pentecost/*Shavuot* (infilling of the Holy Spirit)
- *Tabernacles/Sukkoth* (restoration of the Kingdom of Israel).

These feasts are times of remembrance of physical events that typify spiritual events. They have to do with physical harvests and offerings that portray spiritual harvests and offerings. These times of convocation detail the Father’s past redemption and His continued provision for His people. They foretold Messiah’s first appearance, and they foretell His Second Coming. They forecast His sacrifice on our behalf, and they foretell the full redemption of His people. The feasts were first given by the Father to a people wandering in the desert. They foretold His plan to establish them as a Kingdom, and they now foretell His plan to restore that people and its renewed Kingdom. The feasts speak of many events in both the natural and the spiritual realms.

Israel’s seven annual feasts come in clusters. The first three are, Passover (*Pesach*), Unleavened Bread (*Matzah*), and Day of the Wave Sheaf. These times occur in the spring during an eight-day period and they often are collectively called “Passover.”

The next feast, *Shavuot*, comes by itself (fifty days after the Day of the first fruits barley Wave Sheaf). Many know this early summer feast by its Greek name, *Pentecost*, meaning *fifty*. It is also sometimes

called the Feast of Weeks (Exo 34:22).

The long, dry summer culminates in a collection of three fall feasts: Day of Blowing (*Yom Teruah*), Day of Atonement (*Yom Kippur*), and Tabernacles (*Sukkoth*). These latter feasts cover a twenty-one-day period, which are collectively referred to as the "Fall Feasts," or "Tabernacles."

These events represent times when the God of Israel reached down from Heaven to deal with His people. Remembering them provides special times for us to gather together with family and friends, to be encouraged in our faith, and to pass on our faith to our children. The feasts give us an excellent opportunity to convey to our offspring the very thing for which Abraham was honored. The Father said of him, "I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice" (Gen 18:19).

When we honor the feasts, our quiet actions speak loudly to family and friends about our faith. They depict our love for the Father, and they portray the truth that He blesses and provides for us. Moreover, because our children tend to imitate what they see more than what they hear it is good for them to see us rejoicing in these seasons of joy.

Feast Proclamations

Leviticus Twenty-three describes these feasts, which are called *mo'edim* (מוֹעֲדִים), or *appointed times*.¹ The Holy One said to Moses, "Speak to the sons of Israel, and say to them, 'These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them' (Lev 23:4).

These are "set apart times" in which we are to proclaim the truths depicted in the particular feast being celebrated. We are to preach and teach about their meaning as they occur. We teach about them because these are more than just times of festivities, they are times of holy convocation, set apart for us to remember that which the Holy One has done for His people, and to meditate on that which He will yet do for us.

The Father has made special appointments to meet with us during these times. He even promises to protect that which we leave behind so that we can keep the appointments with Him:

"I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD [YHVH] your God" (Exo 34:24).

Because the feasts of Israel represent important spiritual truths, many people are becoming excited about celebrating them and about returning to the Hebraic roots of our faith.

The question is, in celebrating the feasts today, how do we relate what has been done in the past to what is yet to be done in the future? How do we commemorate feasts that are both historic and prophetic? As followers of Messiah Yeshua, we especially ask, how do we lift up and honor Him in these feasts?

Legalism

Sadly, some are "legalistic" about keeping the feasts. We briefly define "legalism" as a belief that

¹ Strong's word # H4150, from *Strong's Hebrew and Greek Dictionaries Electronic Edition STEP Files* © 1998, Parsons Technology, Inc., Cedar Rapids (hereafter *Strong's*); and, *Brown-Driver-Briggs' Hebrew Definitions Electronic Edition STEP Files*, © 1999, Findex.com, Inc. (hereafter: *BDB*). When referred to together, these books will hereafter be listed as *S&BDB*.

adherence to the Law, or *Torah*,² is a requirement for obtaining and maintaining one's justification before God – and as focusing on the letter of the Law as opposed to the spirit of the Law. We find that legalism is often associated with man-made laws and traditions. We define “honoring Torah” as love-based obedience. Salvation cannot be earned, but is a gift of unmerited grace, received by faith, in the person and work of Yeshua the Messiah. *We follow Him and his ways because we want to.*

We also conclude that it is futile to be legalistic about how to celebrate the feasts – because they cannot be kept *exactly* as de-scribed in Torah. Specific sacrifices were required at these times, which were to be offered only in the Temple in Jerusalem, and only by Levitical priests (Exo 29:9; Lev 23:14-41; Num 18:23; Deu 12:17; 16:5). The LORD gave us precise instructions on how to observe these times and it is presently impossible to exactly follow His instructions.

We cannot keep the feasts as commanded, and if we ask *why* we cannot precisely follow the instructions, and *who* is responsible for our not being able to follow them, we see that: The Almighty Himself allowed the Temple, once located in Jerusalem, to be destroyed by the Romans in A.D. 70.³ He also permitted the gene-alogical records housed there to be destroyed, and He scattered the Levitical priests to the winds, even though they were the only ones who could legally offer the sacrifices that He prescribed.

Since our Father knows His feast requirements, and that the Temple where they were to be held has been destroyed, and that He told us to observe His feasts “forever” (Exo 12:24), He must be sending us a message in this seeming contradiction.

What is that message? What point is the Father trying to convey to His people? Could a last-days answer have to do with the non-Jews who are now being drawn to the feasts? Is it related to the fact that so many non-Jewish Believers now feel led of the Holy Spirit to celebrate these times of commemoration? Thank-fully, our Jewish brothers have kept many wonderful feast traditions alive, but are we to simply follow in their footsteps? Or could there be something more that the Holy One of Israel wants all of us to realize in this last day?

This book is about answers to these and other questions concerning the ancient feasts of Israel. It also is about Israel's last days restoration. The two are inextricably tied together.

A Liberating Truth

We cannot exactly keep the Father's feasts and He knows this. Therefore, when we celebrate His holy convocations let us determine that we will not be legalistic about our observances. Let us instead be liberated by the fact that, since we cannot do them exactly as they were once done, or as prescribed, then we cannot really “keep” them, but can only have a desire in our hearts to *honor* the spirit of the feasts.⁴

We must not be legalistic about our celebrations, nor focus on the jot and tittle of how we celebrate. Our primary aim must be to honor the spirit of the feasts, and to do so with a clean heart, for only then will the Father use us to teach transgressors His ways (Psa 51:10-14). The Holy One does not want us

² *Torah*: The Five Books of Moses: Genesis to Deuteronomy.

³ Jer 26:18; Mic 3:12; Luke 19:44.

⁴ Deu 27:26; Gal 3:10; James 2:10.

to celebrate with wrong heart motives. We see this truth in a question He once asked of some who errantly viewed their sacrifices:

“What are your multiplied sacrifices to Me?... I have had enough of burnt offerings... I take no pleasure in the blood of bulls, lambs or goats. When you come to appear before Me, who requires of you this trampling of My courts? Bring your worthless offerings no longer, incense is an abomination to me. New moon and sabbath, the calling of assemblies – I cannot endure iniquity and the solemn assembly. I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them. So when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you multiply prayers, I will not listen.... Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow. ‘Come now, and let us reason together,’ says the LORD, Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. If you consent and obey, you will eat the best of the land... Truly, the mouth of the LORD has spoken” (Isa 1:11-20).

We Need Answers

If we are legalistic about how we celebrate these holy con-vocations, or if we are haughty with those who do not yet see the truth as we do, or if our hearts are not clean before the Father, then we are only following the errant footsteps of some who have gone before us.

We do not want to celebrate the feasts with wrong heart motives. We instead want to bring delight to the heart of our Father. We want to follow His commands because we love Him.

This leads us to the question, *how* do we do that? As Believers in the Messiah, *how* should we celebrate?

The foregoing has provided a preview of the book, *Israel's Feasts and their Fullness -Expanded Edition*. It contains introductory information, plus the Table of Contents, the Forward, the Introduction, and the First Chapter. For more information, and to obtain copies of the book, in paper, digital, audio, and video formats, please go to <http://www.keyofdauidpublishing.com/>, or, <http://www.messianicisraelmarketplace.com/>