

## ***PARA-FEAST DAYS***

Some commentators list the feast days of Leviticus 23 as five feasts, some six and some seven. For our purpose we shall use seven as follows:

1-Passover 2-Unleavened Bread 3-Wavesheafs/First Fruits 4-Pentecost 5-Trumpets  
6-Days of Atonement 7-Tabernacles

The first three, or Passover, represents God for us, (justification) while Pentecost was represents God with us, And Trumpets represents God in us. (sanctification) Passover was all of God's works, while Pentecost was God's work enlisting man's efforts through the urgings and instruction of the Holy Spirit. The immediate parallel one observes is the furnishings of the Sanctuary of Israel, which form a chiasm that accentuates Christ's life and works.

1- Altar of Sacrifice 2-Laver 3-Lampstand 4-Table of Showbread 5-Altar of Incense  
6-Ark of the Covenant 7-Mercy Seat

As we put these two together in a chiasmic structure they paint an incredible picture of so many aspects of the relationship between God and man. #1 & #7 in the chiasm would be Passover/Altar of Sacrifice and Tabernacles/Mercy Seat which describe delivery and salvation, first for the immediate time, and then for eternity. #2 & #6 would be Unleavened Bread/Laver and Atonement/Ark of the Covenant which illuminate purging, cleansing and purifying, again for the immediate time and for eternity for all who cooperate. #3 & #5 are Wavesheafs, Firstfruits/Lampstand and Trumpets/Altar of Incense which indicate thankfulness and penitence, the 'days of awe,' (the affliction of the soul) which personifies man's attitude toward a Holy God and our Caretaker and Savior.

#4, the apex of our dual (or complete) chiasm, represents our King, His coronation, His gift of the Holy Spirit, the culmination of the Jubilees, (Jesus first year ministry was during Jubilee) Christ and man together, the work of the Holy Spirit and man together, the law (Mt Sinai was on a Pentecost, fifty days after the 'baptism' in the Red Sea) and grace waved together, putting Jews and Gentiles together, and the total of all covenants; as Adam's, Noah's, Abraham's, Israel's, David's and the church's Pentecost/Presence (Showbread) were all experienced (culminated) on that occasion. Probably these sets of twos were represented by the two stacks of loaves on the table of showbread.

Please notice that when going through the seven feasts and furniture listings Jesus was all seven of each, the great I Am's that He taught His people. I am sure you can name them.

At Passover, the loaves of bread 'waved' were unleavened, totally free of man's sinful nature and contribution, while at Pentecost the wheat loaves were leavened, and all things came together for 'those that are in Christ Jesus,' and looking forward to His fulfillments. Christ said, "Build me a sanctuary, that I may dwell with you," (tent among you) and then again, "a place where I may meet with you," and then again, "I will be in you!" It is also notable that Jewish tradition lists the beginning of creation on Tishri 1, man on Tishri 6, Sabbath on Tishri 7, and the fall on Tishri 10, which is also the Day of

Atonement. New beginnings in Gen 3:15, at Passover (religious New Year) and at Trumpets. (civil New Year) It would be good to remember that the whole theme of this website is how Christ reveals Himself in His people for a witness to the whole universe. That includes the ten 'days of awe' in which God's people are to afflict their soul and empty self of all worldly cravings and pleasures. In my view, this is the one requirement most ignored by the professed church.

There is much more study that contributes to the scenario. The parallels continue using this format, the creation in Genesis, the lives of Abraham, Isaac, Jacob and Joseph; the history of the nation Israel, the history of the church, and specifically the history of each life found in eternity's book, those that reveal the life of Christ 'in you.' The prophetic books of Isaiah, Jeremiah, Ezekiel, Daniel and Zechariah follow this format, the feast days and the sanctuary setting as a pattern for a life lived for God. The one Bible author that uses this more than any other is John, and John chapter one amplifies this: Word 1:1; Life 1:4; Sight 1:7; Son 1:8; Lamb 1:29; Messiah 1:41; and Son of Man 1:51. If you were to examine the beginning of Revelation you will find the same type of setting.

John 2:13-3:21 is Passover, including the 'cleansing.' (This was the beginning of Jesus' earthly ministry, and Matt 26 records the cleansing near the end, always the cleansing! In fact, Lev 23:29 states that all who are not cleansed are 'cut off!') John 5 records Jesus' fulfillment of the Feast of Trumpets---notice that it was at the place of refuse, of the cast-offs. Here John reminisces on Isaiah 2:1-14; a call to repentance, to nation, to judgment, to the Gentiles, and a direct call from the Messiah. Further Passovers are in John 4, 6 and of course, 12-20; the four Passovers of Jesus' ministry. (The real Passover Lamb, that takes away the sin of the world) The Feast of Tabernacles in John 7-10 proclaims Christ, and Jesus even fulfills the Feast of Dedication in John 10:22-29. (Not included in the required feasts of Leviticus)

In Revelation the feasts are reflected: Rev 4-7 -- Coronation of Jesus and work of Holy Spirit; Rev 6 -- birth pains, gospel to whole earth from 'horses' of heaven; Rev 8-15 -- cleansing; Rev 16-16 -- Days of Wrath; Rev 19-20 -- Christ's millennial reign in heaven; and Rev 21 -- The Marriage Supper of the Lamb for those being 'tabernacled.' Have you noticed the 3 ½ time period between the feasts? (Time period of 3 ½ from Pentecost of Trumpets, days, weeks, months and years; a correlation in Revelation)

So, we study more. One may ask why? It presents a clear picture of Christ in every aspect of His life, then and now, and even into the future, and how it impacts our lives. And it disqualifies many modern assertions on why we can become cultural chameleons, changing with every wind, every attraction, and every whim. Heaven has laid out irrefutable, uncompromising guidelines for us to communicate with and worship to our God, and those standards become solid tangibles as we reveal His will for us, in us.