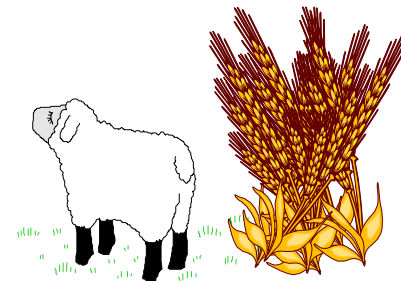


# ***THE SEVEN FEASTS OF THE LORD***



2 Buckskin Road  
Greenville, SC 29607-5107  
[www.biblespeaks.org](http://www.biblespeaks.org)  
e-mail: [thebiblespeaks@charter.net](mailto:thebiblespeaks@charter.net)



*Keith Ekberg*



thought that He was going to establish His kingdom right then. They failed to fully understand that their Messiah had two comings. The first coming was to come to suffer and die for the people in order to provide complete cleansing from their sin (Isa. 53:1-12). In His second coming to earth He would conquer all Israel's enemies and dwell among them as their Messiah. It would be in His second return to earth that the Spirit of God would be poured out upon them and the earthly Kingdom of their Lord would finally begin.

### **The Fulfillment of the Feast of Tabernacles**

This feast looked forward to the Messiah's first and second coming to the earth. The Messiah's first coming to the earth was His incarnation or birth, when God again dwelt with men to provide the perfect sacrifice and an entrance into His heavenly kingdom (Zech. 9:9, Matt. 1:21-23, John 1:14). His dwelling within men became possible through Christ's death on the cross and the new birth (John 3:3).

The Messiah's second coming to the earth from heaven will be with all His resurrected ones and He will again dwell with men and defeat all His enemies at the Battle of Armageddon (Rev. 19:11-20:6). It is then that Israel will look upon Him Whom they pierced and mourn (Zech. 12:10). "*A fountain will be opened to the house of David*" (Zech. 13:1), and "*Israel shall be saved*" (Rom. 11:26). Then the Lord will gather a full harvest of souls who have come to trust in Him into His earthly and heavenly kingdom (Zech. 14:1-19, Rev. 20:4-6). It would be at this time that the Feast of Tabernacles would be fulfilled by their long awaited Messiah, the Lord Jesus Christ.

### **Suggested Further Reading**

Scott, Bruce. *The Feasts of Israel*. Bellmawr: The Friends of Israel Gospel Ministry Inc., 1997.

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Levites sang. This was a time of rejoicing because the water of the pool of Siloam was used for the anointing of Davidic kings, and it symbolized the Spirit of God coming upon the one anointed (I Sam. 16:13). Therefore, this ceremony took on the meaning of the Spirit of God being poured out.

On the eighth day of the feast the Lord Jesus made an offer of living water to all who would drink and believe in Him (John 7:37-39). What the Lord Jesus did in using this ceremony of the drawing of water was very significant. In John 7:38, Jesus quoted from Isaiah 44:3, *“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.”* This was significant because they had just finished the seven days of the drawing of water which they believed was a symbol of the pouring out of the Spirit of God (Ezek. 36:24-27). The Lord Jesus is proclaiming here that He Himself would fulfill this feast and its ceremonies. Christ is the only One who could satisfy their souls thirst and give them the Holy Spirit of God.

The Lord Jesus also partly fulfilled the Feast of Tabernacles right before the last Passover season that He attended. Zechariah prophesied of Israel’s Messiah entering Jerusalem riding upon a colt (Zech. 9:9). The Lord Jesus proclaimed that He was their Messiah during His triumphal entry, by riding upon colt into Jerusalem. The people proclaimed Jesus to be their Messiah by waving their palm branches crying, *“Hosanna in the Highest”* as their custom was on the last day of the Feast of Tabernacles. According to John 7:40-42, the people received Jesus as their Messiah. Then later the people called out as they waved their palm branches, *“Hosanna: Blessed is the King of Israel that cometh in the name of the Lord”* (John 12:13) and *“Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest”* (Mark 11:10). The Hebrew word *Hosanna* means **save now**, and we also find this phrase in Psalm 118:25. Although the people acknowledged Jesus as their Messiah, Who had come to dwell with them, they

## ***THE SEVEN FEASTS OF THE LORD***

### **INTRODUCTION**

Our goal by studying the seven feasts of the LORD is to gain a greater understanding of God's deliverance and redemption of the people of Israel, and ultimately, of all mankind who turn to Him. The seven feasts were given to the people of Israel as they came out of the 430 years of Egyptian bondage. This was the birth of the nation of Israel. The LORD gave instructions to Moses in the wilderness of how to erect the Tabernacle of the LORD. As it was completed, the LORD gave him instructions on how to use the Tabernacle. The instructions included how to set up the sacrificial system and how to observe the seven feasts of the LORD.

The seven feasts of the LORD are only listed in Leviticus 23:1-44. In this chapter the phrase "*The feast of the LORD*" appears 4 times and once it appears as "*my feasts.*" The Hebrew word for feasts is *moed*, and it means *a festive gathering, a set time, or an assembly*. The word *moed* appears 14 other times in the Old Testament. This was a time set apart by the LORD for the people to meet together for fellowship, but most of all it was a time to worship Jehovah. The LORD selected the name of the feast, its purpose, the day and month it was to be observed, and its length. The Scriptures reveal that the seven feasts were the LORD's, and Israel was appointed to observe them (Lev. 23:4).

There is another Hebrew word used in Leviticus 23 for our English word *feast* that refers to these *called out assemblies*. This Hebrew word is *chag* or *chagag*, and it is found 4 times in Leviticus (Lev. 23: 6, 34, 39, 41) and 50 times in the rest of the Old Testament. This word means *a celebration of a holiday, to march in a sacred procession* which was designed by God to be a time of much joy and gladness, remembering what God had done for them in the past, and

The next time the Scriptures record the observance of this feast is when Judah returned to the land of promise after their 70 years of captivity in Babylon. The feast was observed in Ezra 3:4 when the second Temple was being rebuilt in the year 535 B.C.. The observance of this feast is also recorded in Nehemiah 8:13-18, when the walls of Jerusalem were finished in the year 443 B.C., about 2,400 years ago. Nehemiah 8:17 indicates that the Feast of Tabernacles had not been so fully and completely observed by the sons of Israel since it had been observed in the days of Joshua.

The Feast of Tabernacles is also recorded in Zechariah 14:16-19. This observance will occur during the 1,000 year earthly reign of the Lord Jesus Christ. This observance will be one of memorial, with the very One in their midst Who fulfilled this feast as well as each of the seven appointed feasts of the LORD.

### **The Feast of Tabernacles in Prophecy**

The only recorded observance of the Feast of Tabernacles during the earthly ministry of the Lord Jesus Christ is found in John 7:1-53. In this chapter Jesus had a specific reason for saying, "*If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*" (John 7:37b-38).

Many ceremonies were added to the observance of the Feast of Tabernacles that are not recorded in the Scriptures, like the ceremony of the golden pitcher. In this ceremony the golden pitcher was filled at the Gihon spring which was located southwest of the Temple mount. The waters of Gihon ran to the south into the pool of Siloam. This water was used to anoint King Solomon (I Kin. 1:45). During this ceremony water was drawn every evening for seven days, to be poured out the next morning into a basin by the altar of burnt offering. The drawing of the water with the golden pitcher was accompanied with much joy and singing. The Levites would play their harps, cymbals, trumpets, and lyres, while other

what He would do for them in the future.

The seven feasts of the LORD and their observance became the central feature of the Jewish nation and faith. These feasts were also designed by the LORD to preserve and unify His people as His special treasure, for they were His peculiar people set apart from among all the nations of the earth. The seven feasts were based upon either a historical or religious aspect of the nation of Israel. They were memorials of certain events in the past and were also pictures or shadows of future saving events for Israel and all nations. They were to be observed every calendar year in their set times.

The seven feasts of the LORD corresponded with the spring and fall seasons of Israel's agricultural year. These feasts pictured the entire redemptive work of Christ, beginning with His sacrifice on the cross of Calvary (Feast of Passover), and ending with the establishment of His millennial Kingdom (Feast of Tabernacles). The LORD chose the seven feasts because seven is His number for completeness and perfection, and it reflects His own perfect character.

The LORD began the use of the number seven by choosing seven days for completing His creation. The LORD set those seven days as a pattern of rest for Israel, and the seventh day in particular would be their day of rest or Sabbath from their weekly labors (Ex. 20:9-11). The seventh month of the year, in which the three Fall Feasts occurred, is when Israel rested from their yearly agricultural labor. The seventh year was a year designed by the LORD to give rest to the land (Lev. 25:3-7). There was also the year of Jubilee or seven Sabbaths of years (Lev. 25:8-12). This year of rest would bring release to every Hebrew bond-man, and all land that had been sold would be returned to its original owners.

The seven feasts were not only to benefit Israel but all nations. For the LORD said to Abraham in Genesis 22:18a, "*in thy seed shall all the nations of the earth be blessed.*" Therefore, even the Gentiles can and will enter in the blessings of the seven feasts of the LORD as they enter into

## **VII. THE FEAST OF TABERNACLES** (SUKKOT) The Third Fall Feast

The Feast of Tabernacles is the last of the seven appointed feasts given by God to Israel and the third of the Fall Feasts. The Hebrew word for *tabernacles* is *sukkot*, which means *booth, hut or a temporary dwelling place*. This feast was first introduced in Leviticus 23:33-44, and it is also observed in the 7th month of Tishri. Sukkot or the Feast of Tabernacles lasted eight days from the 15th to the 22nd of the Jewish month Tishri which is around our September - October time frame. The theme of the Feast of Tabernacles was ***ingathering***, because this feast was held at the end of harvest season. The different harvests that were brought in at this time were wheat, barley, olives, and grapes (Lev. 23:39, Deut. 8:8).

The Feast of Tabernacles or Booths was a remembrance of the time that Israel lived in booths or tents during the forty years of wilderness wanderings. It was during the wilderness wanderings that the LORD's glory went before them or dwelt with them in the pillar of a cloud by day and the pillar of fire by night (Ex. 40:34-38). The LORD's glory dwelt or tabernacled with the people of Israel over the Tabernacle structure and led them into the promised land. When the people entered into the promised land, it was a time of new beginnings for them. God was with them all through the wilderness wanderings, and He would be with them in their new land as well.

### **The Observance of the Feast of Tabernacles**

The Feast of Tabernacles was first observed under the leadership of Joshua, after Israel entered into the promised land around the year 1406 B.C.. The next recorded observance of this feast in the Scriptures was 3,400 years later in II Chronicles 7:8-11. It is in this passage that King Solomon finished building the Temple and dedicated it to the LORD on the Feast of Tabernacles. The glory of the LORD was truly dwelling with Israel again (II Chron. 7:1-3) as in the wilderness. The year that the Temple was dedicated was 959 B.C., about 3,000 years ago.

5. Christ's priesthood offered up a sacrifice once and for all (Heb. 7:27; 9:28; 10:14), but the Levitical priesthood offered sacrifices on a daily and yearly basis.

#### **The Phrase High Priest Refers to Christ Ten Times in the Book of Hebrews**

1. A merciful and faithful High Priest (Heb. 2:17)
2. An apostle and High Priest (Heb. 3:1)
3. A great High Priest (Heb. 4:14)
4. A sympathizing High Priest (Heb. 4:15)
5. A humble High Priest (Heb. 5:5)
6. A Melchizedek High Priest (Heb. 5:10)
7. An eternal High Priest (Heb. 6:20)
8. A holy, sinless High Priest (Heb. 7:26)
9. A High Priest at God's right hand (Heb. 8:1)
10. A High Priest offered a perfect sacrifice (Heb. 9:11)

#### **The Fulfillment of the Day of Atonement**

The Day of Atonement has a fulfillment in Christ's first coming and a complete fulfillment in His second coming. In Christ's first coming national cleansing was provided for the nation of Israel when He died on the cross of Calvary as the perfect sacrifice for sins and the perfect High Priest (Isa. 53:1-12, Matt. 27:50-51, John 19:30). In Christ's second coming to earth He will apply His perfect, atoning sacrifice on the cross to the nation of Israel; and national cleansing for Israel will be realized, and the Day of Atonement will be fulfilled. Israel will look on Him "*whom they have pierced, and they shall mourn*" (Zech. 12:10). "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for the sin and for uncleanness*" (Zech. 13:1). National cleansing is what the Day of Atonement looked for. When Israel looks to their perfect High Priest Who provided the perfect sacrifice for their sins, they will be saved (Rom. 11:25-26). The Day of Atonement and national cleansing will finally and fully come.

Christ's redemptive work, by putting their faith and trust in the Savior for the forgiveness of their sins.

The seven feasts of the LORD are divided into two groups.

#### **The Four Spring Feasts**

The Feast of Passover  
The Feast of Unleavened Bread  
The Feast of First Fruits  
The Feast of Pentecost

#### **The Three Fall Feasts**

The Feast of Trumpets  
The Feast of Atonement  
The Feast of Tabernacles

In this study we will discover that the four Spring Feasts have already been fulfilled by the Lord Jesus during His first coming to earth. The three Fall Feasts will be fulfilled by the Lord Jesus when He returns to the earth the second time.

the tremendous need that mankind has for the cleansing and forgiveness of their sin. This need of cleansing and forgiveness was ever before them, but God taught them that one day there would come a Savior Who would provide a complete cleansing from their sin. This Savior would be their Messiah, but the great majority of Israel failed to believe God's word about this coming deliverer.

### **The Day of Atonement and Prophecy**

King David foretold in Psalm 22:1-21 that a Savior was going to come and deliver them. The prophet Isaiah also foretold that this coming Savior and Messiah would suffer and have all our iniquities laid upon Him (Isa. 53:3-6). There were some who knew and accepted this truth. The man Simeon and the woman Anna looked for redemption in Israel (Luke 2:25-37). In Luke 2:38b, Anna mentioned that there were also others who *"looked for redemption in Jerusalem."*

The picture of the High Priest offering a blood sacrifice as a covering for sin was to be a reminder to Israel for a period of 1500 years. This picture was done away when the true and perfect High Priest offered up Himself as the perfect sacrifice on the cross of Calvary.

### **The Superiority of Christ's High Priesthood**

1. Christ's priesthood is eternal; but the Levitical priesthood ended with the priest's death (Heb. 5:6; 7:16, 23-24).
2. Christ's priesthood is made sure by an oath of God; but the Levitical priesthood was made by the law (Heb. 7:20-21).
3. Christ's priesthood is able to cleanse sin completely and forever since He ever lives (Heb. 7:25); but the Levitical priesthood only offered a temporary covering for sin, and the priesthood ended with their death (Heb. 7:23).
4. Christ's priesthood was sinless, and He did not need a sacrifice for Himself; but the Levitical priesthood needed a sacrifice for themselves for they were also sinners (Heb. 7:26-28).

the goat, then another priest led the goat away into the wilderness.

Rabbinic tradition teaches that the priest took the goat about twelve miles out of Jerusalem into a wilderness area. There the priest placed a scarlet rope around the goat's horns and pushed it off a cliff. The news of the death of the scapegoat was quickly relayed back to the Temple area.

#### **6. *The High Priest and the Burnt Offerings***

Then, according to Leviticus 16:23-24, the High Priest would put off the garments he had on when he was in the Holy of Holies, wash himself, and put on his own garments. Then he would burn the remains of the bull, which was his offering for his household, and the goat for the people upon the bronze altar in the Temple court yard.

#### **The Day of Atonement and its Provision**

The Day of Atonement was a day centered around the activities of the High Priest, for the people were to fast, pray, make confession, and not do any work. The High Priest would do the labor of offering the atoning sacrifices for himself and the people of Israel. But it was the LORD Who provided the atonement, or covering, for the sins of the people for another year. Atonement can be offered by the High Priest, but forgiveness and cleansing can only be given by God Himself. The High Priest was only the channel by which the sins of the people were covered.

For about 1500 years the people of Israel had a High Priest and priestly system. The LORD did not ordain this priestly system to permanently take away sin, but only to provide a temporary covering for sin. It was a daily reminder to all Israel that they had sinned and that their sins needed to be covered or removed by God. Israel quickly realized that the blood of animals could not permanently take away sin. Hebrews 10:4 says, "*For it is not possible that the blood of bulls and of goats should take away sins.*"

The LORD used the priestly and sacrificial system to picture

## ***THE SEVEN FEASTS OF THE LORD IN SUMMARY***

### **I. The Feast of Passover (Pesah)**

The Feast of Passover is observed in the first month of the Hebrew year, which is the beginning of their religious New Year.

This feast falls on their Hebrew month Nisan on the 14th day, which is our March - April time period. This is the first of the four Spring Feasts, found in Exodus 12:1-36 and Leviticus 23:5.

**Theme:** *Israel's Redemption out of Egyptian Slavery*

**Fulfillment:** Christ's death on the cross brought redemption out of sins slavery. In order for Christ to be a true Passover Lamb, He must die on Nisan 14 at twilight (Ex. 12:6). To fulfill Christ's own prophetic words, He must be in the grave three full days and three full nights.

### **II. The Feast of Unleavened Bread (Pesah)**

The Feast of Unleavened bread is also observed in the first month of the Hebrew year, which is the beginning of their religious New Year.

This feast falls on their Hebrew month Nisan and lasts 7 days from the 15th-21st, which is our March - April time period. This is the second of the four Spring Feasts, found in Leviticus 23:6-8.

**Theme:** *Israel's Sanctification and Holiness unto the LORD*

The Feast of Unleavened Bread was the Passover Sabbath or a high day. All leaven was to be removed from every house and place of Passover observance. Leaven, which represented sin and corruption, needed to be removed in order to have this feast as holiness to the LORD. This is the very day

that Israel was delivered or separated by God out of Egypt.

**Fulfillment:** The offering of the holy, spotless Lord Jesus on the cross of Calvary for the sins of the world enables all who believe on Him to be forgiven and made holy and sanctified. (I Pet. 1:18, 19, I Cor. 6:11, Col. 1:14).

### III. The Feast of First Fruits (Pesah)

The Feast of First Fruits is also observed in the first month of the Hebrew year, which is the beginning of their religious New Year.

This feast falls on their Hebrew month Nisan on the 16th day, which is our March - April time period. This is the third of the four Spring Feasts, found in Leviticus 23:10-14. It was observed on the second day of the Feast of Unleavened Bread.

**Theme:** *Israel's Reaping of Their Barley Harvest*

On the Feast of First Fruits a sheaf of barley was taken from the winter barley harvest, made into meal, and mixed with oil by the priests. Then it would be waved before the LORD as a dedication of the entire harvest. The first fruits of a harvest always indicated the reaping of yet a fuller harvest.

**Fulfillment:** The Lord Jesus Christ was the first to receive a resurrected body. He became the first fruits of a resurrection harvest, with a fuller harvest yet to come of resurrected ones (I Cor. 15:20-23).

### IV. The Feast of Pentecost (Shavuot)

The Feast of Pentecost is observed in the third month of the Hebrew year, fifty days after the Feast of First Fruits.

This feast falls on their Hebrew month Sivan, on the 6th day, which is our May - June time period. This is the fourth and last of the four Spring Feasts found in Exodus 23:16, Leviticus 23:15-22, and Deuteronomy 8:8.

cense upon the hot coals so that a cloud of incense would cover the mercy seat. The incense cloud would fill this entire room, for the LORD's presence was there, and the covering cloud of incense would keep him from dying. Then the High Priest would leave the Holy of Holies.

### 3. The High Priest's 2nd Entrance Into the Holy of Holies

The second time that the High Priest would enter into the Holy of Holies is found in Leviticus 16:14. He would take the blood of the bull, from the sin offering for himself and his family into the Holy of Holies and sprinkle it upon the mercy seat with his finger on the east side, and also sprinkle the blood with his finger in front of the mercy seat seven times. Then he would leave the Holy of Holies for the second time.

### 4. The High Priests 3rd Entrance Into the Holy of Holies

The third time that he would enter into the Holy of Holies is found in Leviticus 16:15-17. He would kill one of the goats, taken from the congregation, as a sin offering for the people of Israel. Then he would take the goat's blood within the veil, into the Holy of Holies, and sprinkle the blood upon the mercy seat seven times, "*as he did with the blood of the bullock*" (Lev. 16:15). This sin offering was an atonement for the people of Israel. It was also an atonement for the Tabernacle, because the sin of the people would defile even the Tabernacle and the Holy Place. The High Priest would then leave the Holy of Holies for the third time.

### 5. The High Priest and the Scapegoat

The High Priest would take some of the blood of the bull and the goat with him and sprinkle it upon the brazen altar as an atonement for the altar (Lev. 16:18-20). Then the High Priest would take the scapegoat, according to Leviticus 16:8, and lay both of his hands upon the live goat and confess all the sins, iniquities, and transgressions of the people (Lev. 16:21). The word *scapegoat* means *a goat of departure, a goat that goes away with all the sins of the people on it*. The sins of the people were symbolically transferred to

High Priest would also fast and not sleep for the entire day, while the other priests observed him to make sure he would not fall asleep.

The High Priest further prepared himself by taking off his own clothing and washing himself. Then he clothed himself with simple white clothing, a linen coat or tunic, and linen breeches or undergarments. He was girded with a linen girdle or belt, then a mitre or turban was placed upon his head (Lev. 16:4). Then he offered the regular daily offering, as found in Numbers 28:1-8, as well as the meat or meal offering and burnt offering. He also burned the morning incense and trimmed the Temple lamps (Ex. 30:7). After each step, the High Priest would wash his hands and feet.

### ***1. The High Priest Prepares to Enter the Holy of Holies***

The Day of Atonement was the only day in which the High Priest could enter into the Holy of Holies. On this day he would enter the Holy of Holies three separate times. In the Holy of Holies was the presence of the LORD, the *shekinah* glory, as well as the Ark of the Covenant. There was also the mercy seat located on top of the Ark of the Covenant. The High Priest would take two goats from the congregation for a sin offering and one ram for a burnt offering. The High Priest would bring a bull for a sin offering for himself and his family (Lev. 16:6, 11). Then he would present the two goats to the LORD and cast lots. One would be the LORD's, and one would be the scapegoat. The LORD's goat would be offered as a sin offering before the High Priest's third entrance into the Holy of Holies, and the scapegoat was sent out into the wilderness after his third entrance.

### ***2. The High Priests 1st Entrance Into the Holy of Holies***

The first time that the High Priest entered into the Holy of Holies on the Day of Atonement is found in Leviticus 16:12-13. He would take a censer, or fire pan that was full of hot coals from the brazen altar in the Tabernacle or Temple courtyard, and two handfuls of incense. He would enter within the veil, or into the Holy of Holies, and put the in-

**Theme:** *Israel's Reaping a Fuller Harvest*

Some combine the Feast of First Fruits and the Feast of Pentecost or Weeks as one feast. During this feast every Israelite brought the first fruits of their own individual harvests to the LORD. Then the spring harvest was fully taken in.

**Fulfillment:** The fuller harvest of the church began to be brought in on the Day of Pentecost as a result of Christ being the first fruits of the resurrected ones, found in Acts 2:1-47; 4:4, and I Corinthians 15:20-24, 51-55.

## **V. The Feast of Trumpets (Rosh-Hashanah)**

The Feast of Trumpets is observed in the seventh month of the Hebrew year, which is the beginning of the Civil New Year.

This feast falls on their Hebrew month Tishri, on the 1st and 2nd day, which is our September - October time period. This is the first of the three Fall Feasts, found in Leviticus 23:23-25 and Numbers 10:9-10; 29:1-6.

**Theme:** *Judgment*

**Fulfillment:** When the Lord Jesus returns to the earth upon the Mount of Olives, He will judge the sins of Israel and the Gentile nations, found in Zechariah 14:1-5, Matthew 24:29-31, and Revelation 19:11-16.

## **VI. The Feast of Atonement (Yom Kippur)**

The Feast of Atonement is also observed in the seventh month of the Hebrew year, when Israel observed their yearly national mourning over sin and sought for a covering for their sin.

This feast falls on their Hebrew month Tishri, on the 10th day, which is our September - October time period. This is the second of the three Fall Feasts, found in Leviticus 16:1-28.

**Theme:** *A Covering for Sin*

**Fulfillment:** National cleansing was provided for Israel when Christ died on the cross of Calvary (Isa. 53:1-12, John 19:30, Matt. 27:50-51). The application and fulfillment of Christ's work on the cross for Israel's national cleansing will be realized when Christ returns to the earth, and they look on Him whom they have pierced and be saved (Zech. 12:9-13:9, Rom. 11:26).

## VII. The Feast of Tabernacles (Sukkot)

The Feast of Tabernacles is also observed in the seventh month of the Hebrew year.

This feast falls on their Hebrew month Tishri and lasted 7 days, from the 15th - 21st, which is our September - October time period. This is the third and last of the three Fall Feasts and it was held at the end of the harvest season. The Israelites would erect temporary booths to remember the forty years of wilderness wanderings when God dwelt, or tabernacled among them in the cloud by day and in the pillar of fire by night. This is found in Exodus 40:34-38, Leviticus 23:33-44, and Numbers 29:12-39.

**Theme:** *God Dwelling with Men, and the Ingathering of a Full Harvest*

**Fulfillment:** God came and dwelt with men at the time of the incarnation, or birth of the Lord Jesus Christ (Zech. 9:9, John 1:14, Matt. 1:21). His dwelling *within* men became possible through Christ's death and the new birth. When the Lord Jesus returns to earth from heaven with all His resurrected ones, He will gather in a full harvest of Israelite and Gentile nations. Then He will set up His earthly kingdom for 1,000 years, where He will dwell with men once again (Zech. 14:1-19, Rev. 19:11- 20:6).

Feast of Atonement (Yom Kippur) together were called High Holy Days. The instructions for the Day of Atonement were given by God in two passages of Scripture, Leviticus 16:1-28 and Leviticus 23:16-32. The Day of Atonement was also called "The Great Day," the day that atonement was made for Israel.

The word *atonement* means *to cover or a covering for the sins of the people*. This atonement of covering was accomplished in one specific place, the Holy of Holies, located in the Tabernacle or Temple of God. This day according to Rabbinic teaching, was when God's judgment was sealed as to whether or not a person's name was written in the book of life.

### The Observance of the Feast of Atonement

The Feast of Atonement only lasted one day, and it was a day given to fasting and prayer. The High Priest made an atonement for the people and the people would fast, pray, and make confession. No work was to be done on this day, for it was a Holy Convocation observed as a Sabbath of rest (Lev. 23:28, 32). The people took this day very seriously, for the LORD promised to destroy any one who violated this day with work (Lev. 23:30).

The Temple court was filled with thousands of worshippers for the Day of Atonement. When Rome was in control of Israel, they would increase the number of soldiers during the feast days in Jerusalem, especially around the Temple area. Riots against the Roman government were always possible during these feast days, because the Jews did not like the Gentile Romans ruling over them.

A detailed procedure followed to prepare for the Day of Atonement. The High Priest, according to Rabbinic tradition, was placed aside for seven days prior to the Day of Atonement. The Jewish elders would carefully question him concerning what he would do within the Holy Place and the Holy of Holies. All the people began fasting at 6 P.M. on the 9th of Tishri, until the evening of the 10th of Tishri. The

# ***THE SEVEN FEASTS OF OUR LORD IN DETAIL***

2. The second phase of Israel's return to the land will be when they will be gathered again from all nations in belief (Deut. 30:1-6, Isa. 11:11; 66:8-9, Ezek. 36:24-25, Zech. 12:9-13:1).
3. The third phase is when the Lord Jesus, the Messiah, will return to the earth upon the Mount of Olives in Jerusalem (Zech. 14:3-4, Matt. 24:31 Rev. 19:11-16). Here the trumpet sounds and the Feast of Trumpets is fulfilled. Israel will gather to look upon Him Whom they had pierced (Zech. 12:10). There will also be a time of mourning over sin, and the cleansing of the Day of Atonement will be fulfilled.
4. The fourth phase is when Israel will be given a new heart (Ezek. 36:26), and the LORD will put within them His Spirit (Ezek. 37:14), and there will be a resurrection of Old Testament and tribulation saints (Dan. 12:2).
5. The fifth phase is when Israel will enter the millennial kingdom ruled over by their Messiah King, the Lord Jesus. This will fulfill the Feast of Tabernacles. The Lord will tabernacle among mankind again (Zech. 14:6-11, Rev. 20:4-6).

## **The Fulfillment of the Feast of Trumpets**

The Lord Jesus Christ will fulfill the Feast of Trumpets when He returns to the earth upon the Mount of Olives with the sound of the trumpet. Then He will judge the sins of the nation of Israel and the Gentile nations (Zech. 14:1-15, Matt. 24:29-31, Rev. 19:11-16).

## **VI. THE FEAST OF ATONEMENT** (YOM KIPPUR) The Second Fall Feast

The sixth of the seven major feasts and the second of the Fall Feasts is the Feast of Atonement. The Feast of Atonement was also observed in the seventh Hebrew month Tishri on the 10th day, around our September - October time frame. The theme of the Feast or Day of Atonement is ***a covering for sin***. The Feast of Trumpets (Rosh Hashanah) and the

## **I. THE FEAST OF PASSOVER** (PESAH) The First Spring Feast

In Leviticus 23:5 we read, "*In the fourteenth day of the first month at even is the LORD's passover.*" This first month was the Hebrew month, Nisan, and the Feast of Passover was observed on the 14th day, during our March - April time period. The Hebrew month, Nisan, began Israel's religious New Year. The theme of the Passover is ***redemption***. For the nation of Israel, it meant redemption out of Egypt, but it ultimately, and finally, meant redemption from sins penalty for all who would believe. This is the first of the seven feasts, and it is foundational for the other six feasts that follow.

The Hebrew word *Pesah* appears 48 times in the Old Testament and it is translated each time *Passover*. The Greek word *Paschal* appears 29 times in the New Testament, and it is translated 28 times *Passover* and 1 time *Easter*. The word *Passover* means *to leap over, to spare or to show mercy*. The Passover or Paschal sacrifice made it possible for God to pass over sin. This Paschal lamb was a sacrifice, and so the Passover refers to the lamb that was sacrificed on the same day each year, the 14th day of Nisan. The word *Passover* is also used to describe the entire eight day festival that included the Feast of Unleavened Bread and the Feast of First Fruits.

## **The Origin of the Passover**

The Passover was first instituted in Exodus chapter twelve, when the nation of Israel had been in bondage in Egypt for 430 years. The LORD sent Moses to deliver Israel from their Egyptian bondage by sending the ten plagues upon the Egyptians. The last plague, a plague of death, took the first-

born of all in the land of Egypt, both man and beast, which included the nation of Israel. But if they followed the LORD's instructions given to them by Moses, then the first born of their household would not die (Ex. 12:1-6).

### **The Observance of the Passover**

Every Israelite household was required to take a lamb on the 10th of Nisan. The lamb had to be without blemish and a male of the first year. This lamb would be kept and observed until the 14th day and then slain in the evening, as instructed in Exodus 12:7-13. The blood of the slain lamb was to be sprinkled on the two side door posts and the upper door post of their house. This was an act of their faith in the word of their God, that what He said would take place as He said. The flesh of the lamb was to be roasted and eaten before morning. If the Israelite family by faith followed these instructions, the first born in their house would be delivered from death, for the LORD would pass over their house when He saw the blood applied. *"When I see the blood, I will pass over you"* (Ex. 12:13b).

### **The Passover's New Testament Fulfillment**

The first Passover was 3,500 years ago, but it has had the greatest impact upon our lives in its New Testament fulfillment found in the death of the Lord Jesus Christ. The first observance of the Passover was when Israel was redeemed out of Egyptian bondage. This became a picture, or illustration, of redemption from sins' bondage for all nations. John the Baptist said concerning the Lord Jesus Christ, *"Behold the Lamb of God, which taketh away the sin of the world"* (John 1:29b). The Apostle Paul said, *"For even Christ our passover is sacrificed for us"* (I Cor. 5:7b).

The traditional view of the day of Christ's death is on the Friday prior to His Sunday's resurrection, called Good Friday. The Hebrew calendar would make that Friday the 16th of Nisan. There are two major problems with this view. First, the Passover lamb must be slain on the 14th day of Nisan, Wednesday (Ex. 12:6). The second problem is that the

This practice was based upon Micah 7:18-19. This pictured the nation of Israel casting away their sins which they had committed against their covenant God, Jehovah. However, Israel continued long in their sins, so God sent them into Babylonian captivity, and finally brought about the destruction of the city of Jerusalem in 70 A.D. by Rome. The Jews were scattered to the many nations of the earth and were strangers every where they went. They were no longer a nation and no longer in their land. The Lord promised them in Isaiah 11:11 that He would return them to their land the second time, and He began to fulfill this in 1948.

### **The Feast of Trumpets in Prophecy**

The purpose for blowing the trumpets on the Feast of Trumpets was to gather the people of Israel to meet with their God (Num. 29:1-2). This feast as well as all the seven major feasts are called a Holy Convocation (Lev. 23:24). A Holy Convocation was a time set apart to assemble, gather, or meet with God. The Feast of Trumpets was a special gathering of God's people for judgment because of their sins. Since Israel or Judah failed to forsake their sin to serve their God, the LORD sent them into Babylonian captivity (II Chron. 36:17-21). The LORD gathered Judah back into their land from Babylon, as recorded in Ezra 1-2. The LORD scattered them the second time, after the destruction of Jerusalem in 70 A.D. because of their sins against the LORD (Deut. 30:1-6). The LORD predicted that there would be a second re-gathering of the nation of Israel in the last days (Isa. 11:10-11). There would be five different phases to this second re-gathering of Israel into their land.

### **Five Phases of the Second Re-gathering of Israel**

1. The first phrase of Israel's return to the land was in unbelief (Ezek. 37:9-13), from the Valley of Dry Bones. This began to occur when Israel returned to their land in 1948. The regaining of the Temple mount area was accomplished on June 7, 1967. At that time Rabbi Goren blew the shofar trumpet.

Sounding of the Trumpets or the *shofar*, which is a ram's horn. The *shofar* horn could be made from any animal's horn, except the horn of a cow because of the golden calf incident in Exodus 32. Upon this day the sins of the people of Israel would be judged for the past year. They would offer burnt offerings and sacrifices and blow the rams horns over the sacrifices (Num. 10:9-10). Both Leviticus 23:24 and Numbers 10:10 tell us that the Feast of Trumpets was to be a memorial, "*ye shall be remembered before the LORD your God, and ye shall be saved from your enemies*" (Num. 10:9b). What would Jehovah God remember? He would remember, as Israel's covenant God, that they are His people who have a covenant relationship with Him like the promises found in Genesis 12:2-3 and 15:5-18.

The LORD promised to bless the seed of Abraham and to make them a blessing to all the families of the earth. God also promised to make of them a great nation as many as the stars of the sky. This feast was not only a time that the LORD remembered His covenant relationship and promise to Israel, but also a time for the people of Israel to remember their God. It was a time that they remembered the many sins that they had committed against their God in the past year. The blowing of the shofar (rams horn) was the high point of the two day festival, and it reminded them to offer their lives to God and have faith in the Messiah's future coming.

### **The Traditional Observance of the Feast of Trumpets**

Israel began the observance of this feast by reciting Psalm 47 seven times. Then the *shofar* would be blown nine different times in three sets each. The first set would be three long blasts, the second set of blasts would be in trembling tones, and the third set of blasts would be long sustained tones. The trumpet blasts in the Temple area were said to be heard in the town of Jericho some fifteen miles away.

Tradition also tells us that on the first day of the Feast of Trumpets the people would go to a large body of water and throw out bread crumbs that they had placed in their pockets.

statement of our Lord, in Matthew 12:40, is not taken literally, "*For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.*" If the Friday crucifixion position is carefully examined, we can not come up with three full days and three full nights between Friday evening, 3-6 P.M. and Sunday morning 6 A.M.. What we end up with is about three hours of day on Friday the 16th of Nisan, one full night and one full day on Saturday the 17th of Nisan, and possibly a few hours of night on Sunday the 18th of Nisan, according to the Jewish day.

Mary Magdalene and the other Mary arrived at the sepulcher at the end of the Sabbath day, "*In the end of the sabbath, as it began to dawn toward the first day of the week...*" (Matt. 28:1a). This verse indicates that Jesus arose after the Sabbath day, before Mary Magdalene and Mary arrived. The Gospel of John 20:1 states, "*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.*" The Jewish day began at 6 P.M.; so from 6 P.M. at the end of the Sabbath day and the time when the women came to the tomb about 6 A.M., it was about 12 hours. The timing for their arrival on Sunday the first day of the week was before daylight. Therefore, it was sometime between 6 P.M. and 6 A.M. that the Lord arose from the dead.

To be Biblically accurate, we must hold to clear Bible statements concerning the Passover lamb being slain on the 14th of Nisan in the evening, according to Exodus 12:6, "*And ye shall keep it [the lamb] up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*" This day restricts the day of the death of the Passover lamb to the 14th of Nisan, and Matthew 12:40 requires that Christ, our Passover Lamb, remain in the grave three full days and three full nights. The traditional Friday crucifixion does not fulfill these two requirements. (Look at our chart on "The Week of Our Lord's Suffering.") Friday, the 16th of Nisan, would be the wrong

day for the Passover lamb to be slain, and we saw that there would only be about three hours of day on Friday evening, one full day and one full night on Saturday, and several hours on Sunday. This is nothing close to three full days and three full nights in the tomb.

### **Christ the True Passover Lamb**

The Lord Jesus Christ is the true Passover Lamb according to I Corinthians 5:7b, “*For even Christ our passover is sacrificed for us.*” For God to pass over us, we must have His blood applied to us, for “*without shedding of blood is no remission*” (Heb. 9:22b). The Passover lamb’s blood was shed as a substitute, for it brought redemption to believing Israelites. The Passover lamb gave its life to save their lives. Christ’s blood can give life to us, “*for the life of the flesh is in the blood*” (Lev. 17:11a). His blood was perfect blood. He met the full requirements for a Passover lamb. He was without blemish (I Pet. 1:18-19), and none of His bones were broken (John 19:36).

### **Christ’s Suffering and the Passover Week Compared**

#### ***The 10th of Nisan (Saturday)***

In order to compare Christ’s suffering and the Passover week, we will need to look at the entire Jewish week, beginning with the 10th of Nisan through the 18th of Nisan. Let us briefly look at the Friday before, or the 9th of Nisan, as found in John 12:1, “*Then Jesus six days before the passover came to Bethany.*” The Passover mentioned here is the Passover Sabbath (John 19:31) or Unleavened Bread which would fall on the 15th of Nisan, a Thursday. The 10th of Nisan is a regular Saturday Sabbath, and on the 10th of Nisan, according to Exodus 12:3, Israel was to *select* the Passover lamb. The Lord Jesus was also selected as the Passover Lamb on this day, for it was the day of Christ’s triumphal entry into Jerusalem. For we see in John 12:12 the phrase “*on the next day,*” which refers to the Saturday Sabbath since John 12:1 gave us our reference point of six days before the Passover Sabbath, on Thursday, the 15th of Nisan.

*Christ the first fruits; afterward they that are Christ’s at His coming.*” First Corinthians 15:20 also says, Christ is “*the first fruits of them that slept.*” The first fruits represented only a small portion of a full harvest that would follow.

The two loaves, found in Leviticus 23:17 which were waved before the LORD on the Feast of Pentecost, represented the birth of the Church which also occurred on the 6th of Sivan during the Feast of Pentecost (Acts 2:1). It was on this day that the harvest began to be brought in with 3,000 souls added to the church (Acts 2:41), and a short time later 5,000 more souls were added (Acts 4:4). These 8,000 souls were not the full or complete harvest, but they were the beginning of the first fruits with many more souls to come (I Cor. 16:15, James 1:18). The Lord Jesus fulfilled the Feast of Pentecost by bringing in the fuller harvest of the beginning of the Church (I Cor. 15:20-21). Christ fulfilled these four Spring Feasts by His first coming to earth, He will not fulfill the three Fall Feasts until His second coming to earth.

My friend, are you going to be part of this resurrection harvest of souls that will soon be taken into the Lord’s presence, or will you be cast from Christ’s presence at His coming as He divides the sheep from the goats. Believe on the Lord Jesus Christ today.

## **V. THE FEAST OF TRUMPETS**

**(ROSH HASHANAH)** The First Fall Feast

The Feast of Trumpets is the first of the three Fall Feasts and it is found in Leviticus 23:23-25 and Numbers 29:1-6. This first Fall Feast was observed on the 1st and 2nd day of the seventh Hebrew month Tishri, during our September - October time frame. The theme of the Feast of Trumpets is **judgment**. This feast is also called *Rosh Hashanah*, which means *the beginning of the year* or the civil New Year. This was on a regular Sabbath day and the beginning of the New Moon.

This day is also called the Day of Judgment, the Day of the

***a fuller harvest.*** *Pentecost* is the Greek word for *fifty*, and this feast was celebrated fifty days after the Feast of First Fruits (Lev. 23:15), making Pentecost the 50th day. This feast was given to Israel by the LORD in Leviticus 23:15-25, and it is connected with the Feast of First Fruits. There are some people that combine the Feast of First Fruits and the Feast of Pentecost as one feast. They named this fourth feast The Feast of Weeks, Pentecost, or Harvest. The Hebrew word for this fourth feast is *Shavuot* which literally means *weeks*.

### **The Observance of the Feast of Pentecost**

There were three feasts that all Jewish men were required to attend each year: The Feast of Unleavened Bread, The Feast of Pentecost, and the Feast of Tabernacles. These three feasts are called the pilgrim feasts because all Jewish men made their way back to Jerusalem each year to observe them (Ex. 23: 14-17). The three pilgrim feasts would draw thousands of Jewish men from all over the Roman world, as seen in Acts 2:9-11 where men came from fifteen different nations. The entire Feast of Weeks was a dedication of the Jews' entire harvest to the LORD by bringing to Him a small portion of their first fruits.

There were seven different kinds of fruit that could be offered to the LORD, according to Deuteronomy 8:8 — wheat, barley, vines, fig trees, pomegranates, olive oil, and honey. The only first fruits that could be offered before the day of Pentecost was the omer of barley. The omer of barley was offered as a wave offering on the 16th of Nisan, during the Feast of First Fruits, or the day after the high Sabbath, the Feast of Unleavened Bread. The rest of the fruit offerings were offered on the Feast of Pentecost.

### **The Fulfillment of the Feast of Pentecost**

The offering and presentations of the first fruits of the harvest represented the resurrection of Jesus Christ from the dead and the presentation of His offering to the Father. First Corinthians 15:23 says, "*But every man in his own order:*

On this day of His triumphal entry, Jesus was selected as the Passover Lamb by the people. The people "*cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord*" (Mark 11:9).

The Passover lamb was to be without blemish and a male of the first year, according to Exodus 12:5. The Lord Jesus Christ perfectly fit the requirements for the Passover lamb (John 1:29, I Pet. 1:18-19), for He was the true Passover Lamb. The Passover lamb was to be kept (guarded, or watched) according to Exodus 12:6, from the 10th of Nisan until the 14th, when it was to be slain. During this time Christ was watched and examined by the religious leaders, and Pilate himself said, "*I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse him*" (Luke 23:14). At the end of the day Jesus returned to Bethany (Mark 11:11).

### ***The 11th of Nisan (Sunday)***

The next day, according to Mark 11:12-18, Jesus came back into Jerusalem from Bethany, and cleansed the Temple for the second time (Matt. 21:12-17). One of the procedures in the Passover preparation was to remove or cleanse all leaven from each house in which the Passover was to be observed (Ex. 12:15). The Lord also cleansed His house from the leaven of the Pharisees, "*My house shall be called of all nations the house of prayer? but ye have made it a den of thieves*" (Mark 11:17). Jesus left Jerusalem in the evening and returned to Bethany (Matt. 21:17, Mark 11:19).

### ***The 12th of Nisan (Monday)***

In the morning of the next day Jesus returned to Jerusalem. On the way He cursed the barren fig tree, taught the people in parables, and then left Jerusalem through the eastern gate. As the Lord left through the eastern gate, He went through the Kidron Valley and up to the Mount of Olives. It was there that He taught His famous Olivet Discourse to His disciples (Matt. 24-25, Mark 11:20 - 13:37). The Lord again left Jerusalem and returned to Bethany, where Mary anointed

Jesus feet (John 12:2-8).

### ***The 13th of Nisan (Tuesday)***

The disciples came to the Lord Jesus on this Tuesday and asked Him, “*Where will Thou that we go and prepare that Thou mayest eat the passover?*” (Mark 14:12b). Jesus directed His Peter and John, according to Luke 22:8, to look for a man carrying a pitcher of water. They were to go with him to an upper room “*furnished and prepared: there make ready for us*” (Mark 14:15b). Peter and John gathered the things needed for the Passover meal, which is also called the Seder meal.

### **The Passover Meal**

#### ***The 14 of Nisan (Wednesday)***

When the Lord Jesus and the other disciples arrived at the upper room, it was the early hours of Wednesday, 6 P.M. - 12 P.M. according to the Jewish day. It was here that they sat down to observe the Passover meal (Matt. 26:20-24). The words *sat down* literally means *to lie down, recline or lean*. According to John 13:23, John leaned on Jesus’ breast during the Passover meal. The word *leaned* here is the same Greek word translated *sat down* in Matthew 26:20. This was a common practice in Christ’s day, to recline for at least part of the feast.

The next step of the Passover meal was to drink a cup of red wine to picture the blood of the Passover lamb. Then a basin of water and a towel were provided to wash the hands, and in this case, the feet (John 13:4, 5, 12). They also searched the room with a lighted candle to see if any leaven could be found. Then the Passover lamb was brought in and placed upon the table. The leader of the feast would take the herbs and dip them into the mixture and begin to eat. The herbs (like horse radish), and unleavened bread (the sop), were dipped into the dish or bowl of mixture. The mixture in the bowl included: cinnamon, chopped apples, and nuts with wine or grape juice. The leader of the feast distributed the sop (John 13:30). The word *sop* appears 3 times in John

Sabbath day they brought the spices and ointment to the tomb to anoint Jesus, before it was day (Mark 16:1-2, Luke 24:1, John 20:1).

### ***The 18th of Nisan (Sunday)***

The 18th of Nisan was the day of our Lord’s resurrection from the grave. The Lord Jesus arose from the dead after the end of the weekly Sabbath, which according to the Jewish day ended at sunset, at 6 P.M.. That would make Christ’s time in the tomb from sunset 3-6 P.M. on Wednesday, the 14th, to sunset on Saturday, three full days and three full nights. This fulfilled Christ’s very own words in Matthew 12:40, “*For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth [the grave].*” The Lord arose some time between 6 P.M. on Saturday and 6 A.M. on Sunday morning, “*early [on] the first day of the week*” (Mark 16:9).

There were five resurrection appearances of Christ on this resurrection Sunday, the first day of the week. The five appearances were:

1. To Mary Magdalene (Mark 16:9-10, John 20:11-18)
2. To other women (Matt. 28:8-10, Luke 24:9-11)
3. To Peter (Luke 24:34)
4. To the two disciples on the road to Emmaus (Luke 24:13-35)
5. To the ten disciples (Mark 16:14, Luke 24:36-43, John 20:19-25).

## **IV. THE FEAST OF PENTECOST**

(SHAVUOT) The Fourth Spring Feast

The Feast of Pentecost is the fourth and last Spring Feast. This feast was observed on the 6th of Sivan, the 3rd month of the Hebrew religious year, during our May - June time frame. The theme of the Feast of Pentecost is the *reaping of*

### III. THE FEAST OF FIRST FRUITS

(PESAH) The Third Spring Feast

#### *The 16th of Nisan (Friday)*

The Feast of First Fruits is the third Spring Feast. This feast was observed on the 16th of Nisan, during our March - April time frame, during the eight days of the Passover season (Nisan 14-21). This feast was first introduced in Leviticus 23:10-14, and the theme of the Feast of First Fruits is *the reaping of the winter barley harvest*.

#### **The Observance of the Feast of First Fruits**

When Israel entered the land to reap their harvest, they were instructed, in Leviticus 23:10, to bring a sheaf of the first fruits of the harvest unto the priests. The sheaf was about five pints. This sheaf was ground into meal, mixed with oil by the priests, made into a meal offering, and waved before the LORD as a dedication of the entire harvest. The first fruits of a harvest always indicated the reaping of yet a fuller harvest.

#### **The Fulfillment of the Feast of First Fruits**

The Feast of First Fruits was fulfilled in the resurrection of Jesus Christ and all those in Christ who would follow. *“But every man in his own order: Christ the first fruits; afterward they that are Christ’s at His coming”* (I Cor. 15:23). Christ, the first fruit, was the first one to receive a resurrected body unto life. Those who believe on Him alone for salvation will also receive a resurrected body when the harvest is finally taken in at the end of the Church Age (I Cor. 15:20-23).

#### *The 17th of Nisan (Saturday)*

The 17th of Nisan was the third day that Christ had been in the tomb, and it was the regular weekly Sabbath day. There is very little recorded in the Scriptures as to what took place on this day, because it was a day of rest and Christ was in the grave. We are told in Luke 23:56, that Mary Magdalene and the other Mary prepared spices and ointments the day before, on Friday, and they rested on the Sabbath day. After the

13:26-27, and it means *morsel or a fragment of bread*.

Judas is then revealed as the betrayer of the Lord, as Jesus said, *“He that dippeth his hand with me in the dish, the same shall betray me”* (Matt. 26:23). After Judas received the sop from the Lord Jesus, he went out to betray Him (John 13:30) and did not stay for the institution of the Lord’s Supper.

#### **The Lord’s Supper to the Garden**

The Lord Jesus instituted what is now called the Lord’s Supper (Matt. 26:26-30, Mark 14:22-25, Luke 22:17-22). Then He gave to them the upper room discourse (John 14:1 - 16:33) and prayed His High Priestly prayer (John 17:1-26). *“And when they had sung an hymn, they went out into the mount of Olives”* (Mark 14:26). Afterward, the Lord and His disciples made their way to the Garden of Gethsemane, according to Luke 22:39-53 and John 18:1.

#### **The Lord’s Arrest, Trials, and Crucifixion**

While in the Garden of Gethsemane the Lord Jesus was taken and bound by the soldiers and brought to Annas. The three Jewish trials and the three Roman trials followed. The Lord Jesus was examined by Annas in John 18:12-14, by Caiaphas in Matthew 26:57-68, and by the Sanhedrin in Luke 22:66-71. This completes the three Jewish trials. Then the Lord Jesus was taken to Pontius Pilate, the Roman Governor, to begin His Roman trials. Christ was examined by Pilate in John 18:28-38, by King Herod in Luke 23:6-12, and again by Pilate in Luke 23:13-25 and John 19:1-16. This completes the three Roman trials.

Remember, the Passover lamb was watched and examined from the 10th of Nisan until the 14th of Nisan. The religious leaders as well as the Roman leaders thoroughly watched and examined the Lord Jesus to find some fault in Him, but as Pilate declared, *“I find no fault in this man”* (Luke 23:4b). Pilate repeated this truth seven different ways in Luke 23:4, 14, 15, 22, John 19:4, 6 and Matthew 27:24. All of these trials occurred during the night and early in the morning.

Then the dear Lord Jesus was taken to be scourged and crucified as the perfect, blameless Passover Lamb (Matt. 27:27-66, Mark 15:21-41, Luke 23:26-49, John 19:17-37).

### **The Fulfillment of the Feast of Passover**

The Lord Jesus, our Passover Lamb, hung on the cross from the 3rd hour or 9 A.M. (Mark 15:25), until the 9th hour or 3 P.M. (Mark 15:33), when He gave up the Spirit and died (Luke 23:44-46). His death occurred on the 9th hour of the 14th of Nisan at twilight, or late Wednesday afternoon, the exact time that Exodus 12:6 said that the lamb should be slain. Lastly, on this day, Joseph of Arimathea asked for the body of Jesus to bury Him in his own tomb. Then Nicodemus helped Joseph to anoint and wrap the body of the Lord Jesus in linen cloth (John 19:38-42). This was done in haste because the next day started at 6 P.M., which was the Passover Sabbath or the Feast of Unleavened Bread.

## **II. THE FEAST OF UNLEAVENED BREAD (PESAH) The Second Spring Feast**

### ***The 15th of Nisan (Thursday)***

The Feast of Unleavened Bread is the second of the Spring Feasts and was first introduced in Leviticus 23:4-8. This feast is on the 15th of Nisan, which begins the seven day Feast of Unleavened Bread, which is during our March - April time frame. The theme of the Feast of Unleavened Bread is ***sanctification and holiness to the LORD***. It was called the Passover Sabbath, a high Sabbath or high day (John 19:31). This is the very day that Israel was delivered or separated by God out of Egypt.

### **The Observance of the Feast of Unleavened Bread**

The 15th of Nisan was not a regular weekly Sabbath. The regular weekly Sabbath fell on Saturday, the 17th of Nisan. The regular weekly Sabbath was never called a high day. The Passover week had two Sabbath days, the high Passover Sabbath on the 15th of Nisan, and the regular Sabbath on

Saturday the 17th of Nisan. There was also a day of rest or Holy Convocation on the 7th or last day of the feast. Both the first day and the last day of the feast were a Holy Convocation to the LORD (Lev. 23:7-8).

During each of the seven days of the feast they ate unleavened bread, and an offering made by fire was offered to the LORD. Unleavened bread was bread that did not contain any leaven, since leaven is often a picture of sin, then the unleavened bread pictured the absence of sin. All leaven was removed from every house and place of Passover observance. Since leaven represents sin and corruption, its removal was necessary to have this feast of Holiness to the LORD.

### **The Fulfillment of the Feast of Unleavened Bread**

The Lord Jesus is the true unleavened bread, for He said, *“I am the bread of life”* in John 6:35a. Even the Pharisees could not find any sin in Him, for the Lord said to them, *“Which of you convinceth me of sin?”* (John 8:46a). During the Lord’s three Jewish trials Jesus said, *“If I have spoken evil, bear witness of the evil”* (John 18:23). Since the religious leaders could not find evil or sin in the Lord Jesus, they sought out false witnesses against Him. *“The chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death”* (Matt. 26:59). Lastly, during the Lord’s three Roman trials Pilate found no fault in the sinless Bread of Life, the Lamb of God (John 19:6).

The Passover and the Passover season points to and speaks of the death of our Lord Jesus Christ, the Lamb of God. The Lord Jesus was sinless and spotless. His entire life, and even in His death, His body was preserved by the Father so that it would not experience corruption or decay. *“Thou wilt not leave my [David’s] soul in hell [sheol or the grave]; neither wilt Thou suffer thine Holy One [Jesus] to see corruption”* (Ps. 16:10, Acts 2:27). Praise the Lord for the *“Lamb of God, which taketh away the sin of the world”* (John 1:29) that we might be made holy and sanctified.