

Jesus in the feasts of Israel



Passover



Unleavened
Bread



First
Fruits



Weeks
Harvest



Feast of
Trumpets



Atonement



Tabernacles

As Seen Through the Eyes of the Church



REVEALING GOD'S REDEPTIVE PLAN FOR MANKIND

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INTRODUCTION

Through the feasts of Israel, God has revealed His redemptive plan for all mankind. God made reference to His special holy days as it is recorded on the fourth day of creation in the first chapter of the Book of Genesis.

Genesis 1:14 (NASB), “Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for ***seasons** and for days and years; ...”

*** Seasons** [Hebrew: *moed/moedim* מועד, "Festivals" appointed time, place, or meeting]

The Hebrew word translated into English as “seasons” is *moed*. This word means a fixed, appointed time, or season or place when God would meet with His people. It specifically refers to God’s appointed biblical holy days. They are His holy festivals, convocations, or feast days when the people would have a holy encounter with the Living God.

Moed is the same word used to refer to the Feasts of the Lord in the Book of Leviticus. God established these special celebrations when He delivered the Hebrews from Egypt.

Leviticus 23:4 (NASB), “These are the appointed times of the LORD, ***holy convocations** which you shall proclaim at the times appointed for them.”

*** Holy Convocation** (Sacred assembly) [Hebrew: *mikrah*]. This word means a “dress rehearsal.” The Jews would act out through the festivals a **DRESS REHEARSAL** for the purpose of revealing the Messiah and learning the overall redemptive and prophetic plan of God. For 1,500 years, the Jews performed the drama of redemption as a picture pointing them to the person of the Messiah Jesus.

God appointed three feast seasons with seven individual feasts and scheduled them on the Hebrew calendar in such a way that the Jews would have to travel to Jerusalem three times a year to keep them.

Exodus 23:14-17 (NASB), “Three times a year you shall celebrate a feast to Me. ¹⁵ You shall observe the **Feast of Unleavened Bread**; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. ¹⁶ Also *you shall observe* the **Feast of the Harvest** of the first fruits of your labors *from* what you sow in the field; also the **Feast of the Ingathering** at the end of the year when you gather in *the fruit of* your labors from the field. ¹⁷ Three times a year all your males shall appear before the Lord GOD.

The feasts were laid out in the calendar year with the first three occurring close together, then the coming of the Holy Spirit shortly after, followed by the long pause waiting for the Rapture of the Church. We also see God’s clever design shown in the earthly week – **six feasts of work and the last one of rest**. The biblical history has described some six thousand years, and if we are to foresee the kingdom somewhere in the near future, then a logical one thousand year rest period is coming up.

The Feast of Passover was the first of these feast seasons. Its purpose was to teach the Hebrews (and so with the church) how to find God’s peace. **PASSOVER** included the Feasts of Passover, Unleavened Bread, and First fruits. The next feast season was **PENTECOST**. This was a single feast, and it taught the Hebrews how to receive God’s power. The third feast season was called **TABERNACLES**. The purpose of the Feast of Tabernacles was to teach the people how to enter God’s rest. It included the Feasts of Trumpets, Atonement, and Tabernacles.

The Feasts of the Lord provided visual aids for the Jewish people. Each of the seven feasts pointed them to their Messiah, and each uniquely portrayed a particular aspect of His life and ministry. Taken as a whole, they form a complete picture of the person and work of the Messiah and the steps one must take to walk in the **peace, power, and rest** of God. Christians have a revelation in their hearts from God’s Spirit that Jesus is the Messiah. Jesus not only celebrated these festivals Himself, but every major redemptive event in His life also happened on a feast day!

the **feasts** days

Leviticus 23:4 (NASB), “These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.”

THE SPRING FEAST

pASSOVER

Leviticus 23:5 (NASB), “In the first month, on the fourteenth day of the month at twilight is the LORD’S Passover.”

Also called “Pesach,” this reveals the redemption from death that comes from the sacrificial blood of the Lamb of God.



God’s calendar is a lunisolar calendar based on the phases of the moon and the rotation of the earth around the sun. Each month starts with a new moon, reaching a full moon in the middle of the 29.5-day cycle. Thus Passover always falls on a full moon on the 15th of the month – the first full moon of spring (usually April).



Passover is the **feast of salvation from sin**. For the Hebrews, it was deliverance from bondage (Exodus 12), and for the Christian, deliverance from sin. Jesus was sacrificed on Passover (1 Corinthians 5:7. John 19:14). The Jews marked their houses with the blood of the lamb, and the Christian marks his house (his body, 2 Corinthians 5:1. 1 Corinthians 6:19;3:16) with the blood of Christ (Hebrews 9:22, Ephesians 1:7. Revelation 1:5. Romans 5:9. Ephesians 2:13. 1 John 1:7. 1 Peter 1:18,19. Acts 20:28. Revelation 12:11). We do not keep the feast in remembrance of the exodus from Egypt since that was a shadow of the greater redemption to come. The Christians take communion, a part of the original Passover feast, in remembrance of the Lord (Matthew 26:27. John 1:29).

Unleavened Bread

Leviticus 23:6 (NASB), “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.”

This season denotes the sanctification of the people of God, the “crossing over” into the realm of promise.



The second feast begins on the next night after Passover. God told the Jews to eat only the pure unleavened bread during the week following Passover. **Leaven in the Bible typically symbolized sin and evil** (1 Corinthians 5:7, 8). Unleavened bread, eaten over a period of time symbolized a holy walk with the Lord. In the New Testament, the unleavened bread is the body of our Lord (John 6:33). The piece of bread, Jewish matzo, used by the Jews during this week of Unleavened Bread was striped (just like Jesus’ body, Isaiah 53). The Passover ceremony of breaking and burying and then resurrecting a piece of this bread presents the Gospel in the midst of the modern Jewish Passover celebration.



God performed this exact ceremony with the burial of Jesus on the exact day of the feast. Men have speculated how Jesus died so quickly on the cross. Crucifixion normally took three days but Jesus died in 6 hours. Our Lord died in time to be buried at sundown that day. He was placed on the cross at 9:00 a.m. and taken down at 3:00 p.m. There was time enough to wrap the body and bury it at sundown. Jesus said that no one could take His life from Him – “I lay it down and I take it up again.” (John 10:17,18)

first fruits

Leviticus 23:10-11 (NASB), “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. ¹¹ He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it.

This marked the first wave offering of the new harvest which symbolized the time of the resurrection of Messiah and the victory of life over the powers of hell and death.



This festival is held on the Sunday following Unleavened Bread. God wanted a special feast during which the Jews would acknowledge the fertility of the fine land He gave them. They were to bring the early crops of their spring planting (first fruits) to the priest at the Temple to be waved before the Lord on their behalf. This was to be done “the day after the Sabbath” or Sunday. Since the feast of Unleavened Bread was seven days long, one of those days would be a Sunday.

The celebration was to be over God's replanting of the earth in the spring. We use the term "First Fruits" because "first" implies a second, third, etc... We celebrate the resurrection of the Lord as First Fruit (1 Corinthians 15:20, 23) and the resurrection of the rest of us as we each follow Him in our own time to Heaven (1 Thessalonians 4:16,17).



Jesus celebrated the Sunday of the week of His crucifixion by rising from the dead*. It was not some other day He chose, but the very day of First Fruits. First Fruits was the last of the feasts that the Lord was seen personally fulfilling on earth. But His ministry to the Church was to go on of course, in the feasts to follow, each on their appropriate days.

* Note: Jesus rose from the dead late on the Sabbath (between 3-6pm 3 days after He died). John records it as having happened "Early of the first day." Note, the Jewish day begins at 6pm the evening before. There is a window of time for the resurrection between 3pm on the Sabbath and 6pm on the first day of the week. There is a distention made between "early on the First day, and "early on the morning of the first day," they are 12 hours apart.

pentecost

Leviticus 23:17 (NASB), "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."

Also called "Weeks" or "Chavuot." This marks the climax of the Passover Season, the giving of Torah at Sinai and the giving of the Ruach (Spirit) at Zion. It is about the New Covenant for all nations, tribes, and tongues.



God gave very specific directions for counting the proper number of days until the Feast of Harvest, which we refer to as Pentecost. It was to take place exactly 50 days after First Fruits (usually late May or early June). It actually marked the summer harvest. Here two "wave loaves" of equal weight were baked with leaven, representing sinful man and called "first fruits" thereby representing redeemed or resurrected men. God was predicting that the Church would be comprised of two parts, Jew and Gentile.



Jesus rejoined His disciples after His resurrection and taught them for forty days. He told them to wait at Jerusalem until the Holy Spirit would come. And He did, exactly on the day of the feast (Acts 1:3). It was a great "harvest" of souls as 3000 people joined in that day (Acts 2:1. Exodus 32:28). Of course, that is only a token of the harvest that will occur at the rapture of the church.

The fulfilling of Four Feast as just coincidences are hard to explain away, especially when each one is so completely appropriate to its purpose. Because we have not yet seen the fulfillment of the fifth Feast of Trumpets, we remain under the guidance of calling of Pentecost, as we work in the field until the great harvest marked by the next feast.

THE FALL FEAST

trumpets

Leviticus 23:24 (NASB), “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.’”

Also called “Rosh Hashanah” and marks the start of the final “week of years” of the End of Days and time of worldwide judgment called ... the “Great Tribulation.”



In the seventh month (usually in September), on the first day of the month, they had a memorial of blowing of trumpets. This jump in time from the last feast represents the Church Age since the trumpet represents the Rapture of the Church (1 Thessalonians 4:13-18 and 1 Corinthians 15:51, 52).



The trumpet blowing was a signal for the field workers to stop harvesting and leave immediately for worship at the Temple. Imagine a Jew and Arab working side by side in the field. The Jew would leave and the Arab would stay. “Where there are two working in a field, one will be taken and the other left.” (Matthew 24:40)



Messianic Message: Within these last three feasts, God gives us His prophetic sequence of events. The Feast of Trumpets is the rapture of the bride and the beginning of, or shortly thereafter, the world will see the beginning of Daniels 70th week which we call the Tribulation. The Feast of Trumpets is the first fall feast on the Jewish calendar of events in the month of Tishrei (September). It is only 10 days before the Day of Atonement.

Rev. 4:1 (NASB), “After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like **the sound of a trumpet speaking with me**, said, “Come up here, and I will show you what must take place after these things.”

The fulfilling of Feast of Trumpets is found in Rev. 4:1 “The sound of a trumpet.” It is at this point that the rapture of the bride will occur. Shortly afterwards, the seven seals of the scroll will be broken (Rev. 6) and the Seal Judgments will begin. Notice in the above scripture what the Spirit told John towards the end, “... I will show you what must take place **after** these things,” indicating sequence of the events.

Again, I cannot emphasize the importance of God's order of events and so it is with the Feasts also. The Feast of Trumpets cannot come before any of the other two feast and they cannot come before Trumpets. It is a mistake to think you can have the Feast of Trumpets after the Feast of Tabernacles or after the Feast of Atonement. God never changes His divine order; it can be seen in what he has declared.

With the order of the Feast having been given to us by God (Leviticus 23:23-27), each of the feasts occurred in the seventh month of the Jewish calendar called Tishrei. The Feast of Trumpets heralded the arrival of that seventh month. It also began what is known as the **TEN DAYS OF AWE** between the Feast of Trumpets and the Day of Atonement, wherein the penitent humble themselves in preparation for the Day of Atonement, which is what the tribulation is supposed to produce ... repentance and turning to God.

Atonement

Leviticus 23:27 (NASB), "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."

This is a time of national cleansing and restoration of the Jewish people at the end of the Tribulation Period.



On the Day of Atonement, the Jew either lived or died. The High Priest of Israel entered the Holy of Holies to make a sacrifice on behalf of himself and Israel. If the Jew did not strictly follow the law of Leviticus 23:28-30 and Leviticus 23:32, he could be cut off from his people. For that 24 hour period, he was to do no work, but rather was to use the time for confessing his sins of the entire year. We might even balk at the idea of merely staying awake for 24 hours, but if our salvation hung in the balance, we would try to make it.

For the church as a whole, this is done at the time each individual repents of their sin, ask God to forgive them and accepts the free gift of His Son Jesus. In this way we make atonement for your sins.

Prophetically, this is also what the time of the Tribulation is for on the earth, wedged in between Trumpets (*Rapture*) and seven years later at Tabernacles (Jesus' 2nd coming. In that seven years God sends 21 judgments to convince all men and women to repent and turn to Him.

The Day of Atonement will be fulfilled for the Jews when the Lord returns at His second coming (Zechariah 12:10; Romans 11:1-6; 25-36).



Messianic Message: Though it is only 10 days from The Feast of Trumpets prophetically it is the beginning of the Tribulation on earth which starts with a peace treaty (Daniel 9:27). The stimulus for peace talks and ultimately a treaty (covenant) comes after a time of war in the Middle East that will touch the rest of the world. Some believe this will be WW3. There has to be a reason for the peace treaty of Daniel 9:27. We see the fulfilling of these things in Revelation 6:1-19:20.

Daniel 9:27 (KJV), “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon”

One of the reasons for this time of tribulation is God trying to get the attention of the wicked to repent, especially His people Israel. As it says in Revelation 9:20-21 “They do not repent.”

Revelation 9:20-21 (NASB), ²⁰ The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; ²¹ and they did not repent of their murders, nor of their sorceries nor of their immorality, nor of their thefts.

TABERNACLES

Leviticus 23:34 (NASB), “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.’”

Also called “Sukkot” it denotes the Millennial Kingdom and Sukkah of God established as Zion.



This is God’s celebration of the fact that He provided shelter for the Israelites in the wilderness. Each year on Tabernacles, the fifteenth day of the seventh month, devout Jews build little shelters outside their houses, and worship in them.



After Jesus returns and defeats the Antichrist, He will establish His Kingdom here on earth and sit on the throne of His ancient father King David. This is the beginning of the Kingdom Age (Zechariah 14:16-19). All the world will come every year to appear before

the King and worship Him (Ezekiel 37:26, 27; Micah 4:1-7). And those who love Him will rule and reign in the House of their God forever.



Messianic Message: Christ will set up His Kingdom following His return to the earth. Isaiah describes this future period as a time of peace when God's law will go forth to all nations from Jerusalem (Isaiah 2:2-4). The fierce nature of some animals will change (Isaiah 11:6; 65:25). The earth will become highly productive (Isaiah 35:1), and most important, "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9). With Satan's evil influence removed, all of humanity will at last learn God's ways.

This perfect environment will be designed to offer all people the opportunity to repent of their sins and come to God the Father through Jesus Christ.

Zechariah 14:16-19 (KJV), ¹⁶ "And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. ¹⁷ And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. ¹⁸ And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. ¹⁹ This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

The two elements that are interesting in Zachariah's prophecy are:

1. "...Everyone that is left from ALL nations..."- speaking of a remnant from a great global catastrophe
2. "...Come up to Jerusalem to worship the King..." – The nations will come up to Jerusalem to worship the Messiah who will sit on the throne of David and restore his fallen tabernacle.

This is the only time we hear the name Feast of Tabernacles in conjunction with some global events (tribulation). The gentiles from outside of Israel together with the Jews will go to Jerusalem to be part of the Feast of Tabernacles each year.

1000 Years
1000 Years

The Seven Feasts of Israel

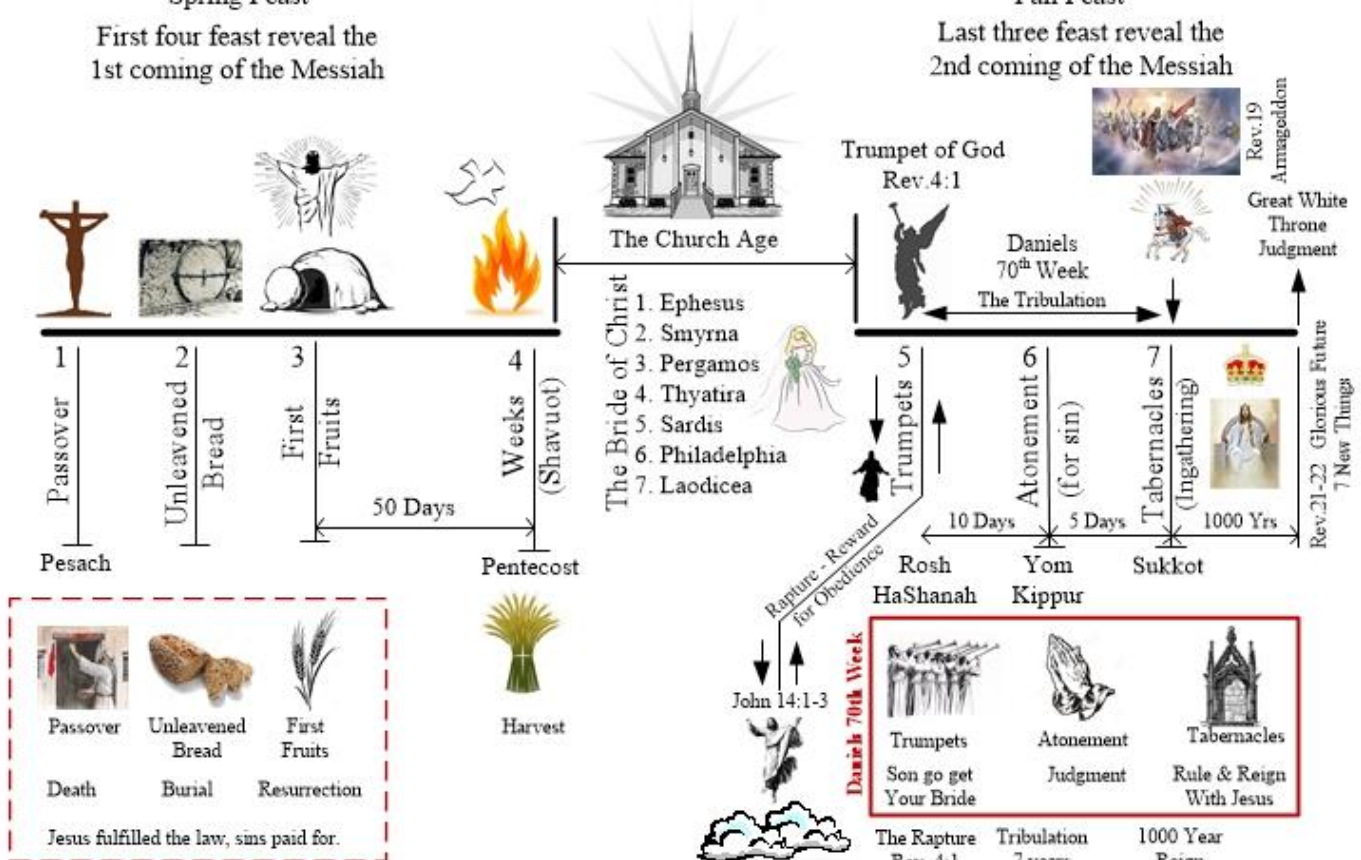
Revealing God's Redemptive
Plan for Mankind

Spring Feast

First four feast reveal the
1st coming of the Messiah

Fall Feast

Last three feast reveal the
2nd coming of the Messiah



For God so loved the world that He gave His only begotten son that who so ever believes in Him shall not perish but have every lasting life. Jn. 3:16

Jesus comes for His bride, not appointed to the wrath to come. Tribulation to cause men to repent. We will reign with Him.

Summary: The Three Feast Seasons pointing us to God and the six-thousand years prophecy.

Earlier in the study I spoke of the **three feast seasons** appointed by God. I believe this because it caused the people to have to come to Jerusalem to meet with Him and to keep the feast. This is found in the Exodus 23:14-17 commandments.

The first of the three seasons was the **PASSOVER**. It included the Feast of Passover, Unleavened Bread and First Fruits. In these feasts God is telling us of His sacrifice on the cross for us. Because Jesus died for our sins, we don't have to, if we just trust in Him. In the Feast of Unleavened Bread, we see how we have to get the sin out of our lives and live for Him, so our hearts will be pure before Him. In the Feast of First Fruits we see that because Jesus conquered sin and rose again, so shall we rise again and forever be with Him. In these three feast let your heart be at peace, knowing He first loved us. It's all about finding God's **PEACE**.

The second of the three seasons is **PENTECOST**. This was the season of the single feast. In the Feast of Pentecost we find the indwelling of the Holy Spirit. We find the power Jesus spoke about to do the miracles He did. The Holy Spirit is that power and if He is in you then He goes before you. He makes your way straight and easy to walk, He warns you when something is not right by the tugging on your spirit to stop or go another way. These things and many more like them speak of a power from on high and not of men. Truly in the spirit of Pentecost, we find the **POWER** to follow Jesus.

In the third feast season we find the **FEAST OF TABERNACLES**. In this season we experience the Feast of Trumpets, which is a picture of the Lord coming back for His Bride called the church and their meeting in the clouds. There is a seven year time period given to men to pass through their Day of Atonement. This we call "Daniels 70th Week" or the "Tribulation." This is the world's last chance to turn from their sin and repent. Twenty-one judgments are given (Rev.6-18) to all in an effort to cause men to turn to God. Finally there is the Feast of Tabernacles. It is the time when the Lord comes back with His saints to fight the battle of Armageddon, defeat evil and establish an everlasting kingdom where He will rule a kingdom. It will be a time of rest for all the world, where men will not study war no more, no kingdom shall lift a hand against another and peace is all the world will know. It is the time of Tabernacles of entering into the house/kingdom of the Lord. Here you shall find **REST** for one-thousand years.

We can now see how the three seasons of the Feasts of the Lord offers **Peace**, **Power** and **Rest** to those who will come to the Lord and believe on Him. You don't have to be perfect, for only He is perfect. You don't have to be holy or righteous for only He is Holy and Righteous. You just have to come to Jesus just the way you are.

Grace to You