

The Feasts Of The Lord

Introduction

In this study, we will take a look at the Feasts of Israel. While a study of the feasts in and of itself is a worthwhile venture, seeing how the Feasts tie in with Jesus as Messiah is even more fruitful. The Feasts we will look at are the ones given in Scripture and listed here.

1. Sabbath
2. Passover
3. Unleavened Bread
4. First Fruits
5. Feast Of Weeks, or Pentecost
6. Trumpets
7. The Day Of Atonement
8. Tabernacles

These are the Feasts that are commanded of by the LORD. There are other Jewish holidays, but they are not included in these Feasts. Leviticus 23:1 – 2 says,

Leviticus 23:1–2 (KJV)

¹ And the LORD spake unto Moses, saying,

² Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

The Feasts were established by God for His chosen people, the nation of Israel. The word Feast is the Hebrew word, moed, which means, an appointment, i.e. a fixed time or season; also a signal (as appointed beforehand), appointed (sign, time). Genesis 1:14 tells us about signs and seasons, also,

Genesis 1:14 (KJV)

¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

We will see in our study about how these lights in the firmament of the heaven play into the feasts.

It is a holy convocation, heb. migra, (Lev 23:4), something called out, i.e. a public meeting, also a rehearsal. Leviticus makes it clear about these Feasts being ordained by the LORD and for the people of Israel, as we shall see when we start our study with the Sabbath.

As we go through this study, we will see how Jesus was the fulfillment of the Feasts. The Feasts, as we shall see, were a preparation, a dress rehearsal, if you will, for the coming of the Messiah, who we know as Jesus. A list of the Feasts of the LORD has been given above and we will cover each of these. We will

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look at the Sabbath first. Scripture speaks of three of the Feasts as times when all the males of Israel would be required to appear before the Lord. Deuteronomy 16:16 – 17 says this,

Deuteronomy 16:16–17 (KJV)

¹⁶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

¹⁷ Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

These were the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. We will then also look at the Feast of Passover, the Feast of First Fruits, the Feast of Trumpets, and the Feast of the Day of Atonement. Let us remember what God said in Leviticus 23:4,

Leviticus 23:4 (KJV)

⁴ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

Colossians 2:16 talks about an holyday, or of the new moon, or of the Sabbath days, and then follows up with Colossians 2:17,

Colossians 2:17 (KJV)

¹⁷ Which are a shadow of things to come; but the body *is* of Christ.

Much of what we will gain from this study is how these Feasts are a shadow of things to come.

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The Sabbath Of Rest

Following what we read in Leviticus 23:1 – 2 previously, we follow with Leviticus 23:3.

Leviticus 23:3 (KJV)

³ Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

This is where we find mention of the Sabbath of rest being a commandment from God. It is not the first mention of the word *sabbath*, however. It is also not the first place where the idea of the sabbath is mentioned. Going in reverse order of mention, here, let's see where the first mention of the idea of the sabbath of rest is mentioned in Scripture. It is found in Genesis 2:1 – 3,

Genesis 2:1–3 (KJV)

¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Please do not confuse the word rest here for God as meaning a rest taken because of fatigue. It merely means he ceased from creating anymore because all that was to be created had been created.

One other thing worth mentioning here is what God calls a day. A reading of the creation account shows us this. Each day is worded as "...and the evening and the morning were the ... day." The first half of the day begins in the evening and the second half begins in the morning.

The first mention of the word *sabbath* occurs in Exodus 16:23,

Exodus 16:23 (KJV)

²³ And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

God's Law, as we shall see shortly, told Israel to remember the sabbath and keep it holy. Guess what? Exodus 16:27 – 28 shows us an example of how false the idea is that people are inherently good,

Exodus 16:27–28 (KJV)

²⁷ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

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²⁸ And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

God is referring here to His commandment to not work on the sabbath. He had told them, once again through Moses, to gather twice as much of the manna on the 6th day and not to gather any on the 7th because it is His sabbath. There would not be any manna available for the picking on the sabbath! But, there are always some that know more and better than God.

The coming of the “official” law, if you will, comes in Exodus 20:8 – 11,

Exodus 20:8–11 (KJV)

⁸ Remember the sabbath day, to keep it holy.

⁹ Six days shalt thou labour, and do all thy work:

¹⁰ But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

¹¹ For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

This is the first commandment that comes after our instruction on how we are to understand who God is. It is the commandment that separates how we relate to God and how we relate to man. It speaks of a day specific to God’s calendar of events. All the other commandments from Exodus 20 here relate to how we are to operate every day, but this one speaks of a specific day. It is a day set apart from all the others; it is sanctified. Getting the idea there is something special about this day?

The sabbath means a time of rest, a time to cease from doing work. As we said, God rested on the 7th day, not because of fatigue, but because He had made all that He made. Israel was to finish their work on the 6th day with provisions for the sabbath day. They were physically capable of working, but were commanded not to do so.

God does provide for one exception, however. As we see in Numbers 28:9 – 10, the priests were required to work on the sabbath,

Numbers 28:9–10 (KJV)

⁹ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

¹⁰ *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

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The priests were the ones authorized by God to offer the sacrifices and there were sacrifices to be offered on the sabbath, as we read here.

This sabbath also applies to the land. God commanded this in Leviticus 25,

Leviticus 25:1–4 (KJV)

¹ And the LORD spake unto Moses in mount Sinai, saying,

² Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

³ Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

⁴ But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

Leviticus 26:34 – 35 even tells the Israelites that the sabbath will occur one way or another, by choice or through punishment.

Leviticus 26:34–35 (KJV)

³⁴ Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

³⁵ As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Well, anytime God sets something apart as He does here, there will still be men who will corrupt it. It doesn't change a thing as far as God is concerned, but it will affect people who follow man's ways as opposed to God's way. Ezekiel prophesies against the nation of Israel as other prophets had, also. Ezekiel 22:26 speaks of this in relation to the sabbath, but the verses surrounding it show the perversion was far more reaching than just the subject of our study,

Ezekiel 22:26 (KJV)

²⁶ Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

While the priests were held blameless for working on the sabbath as we saw earlier, they were not held blameless for profaning what God called holy. It was this profanity that caused the nation of Israel to

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suffer so greatly. As we see here, God takes seriously the violation of the sabbath. Were it to stop here, it would be bad enough, but man in his efforts to be as the Most High, profane it even further.

The Pharisees took things a step further. They would make sure the sabbath was observed, but would make it harsh on the people. God had already established how the sabbath was to be observed, but the Pharisees added to this. Like the attorneys of our day, the Pharisees wanted to interpret what God's Law was "actually saying". What exactly is work? Is there a certain amount of work that can be done that isn't really considered work? Man always tries to make gray areas of what is black and white.

The law, according to the Jewish leaders, was refined to things like walking a certain distance without this actually being work. Of course, if one were to put food at this point on the previous day, then the person walking could eat at this point, be refreshed, and then could walk an additional distance. Perhaps walking within the confines of one's one property isn't work, so we will put lines around the confines of the city and as long as you don't go outside this point, then you are not working and therefore not breaking the sabbath.

It was this kind of mindset that Jesus had to deal with while on this earth. Times such as that which is recorded in Matthew 12:1 – 8,

Matthew 12:1–8 (KJV)

¹ At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

² But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

³ But he said unto them, **Have ye not read what David did, when he was an hungred, and they that were with him;**

⁴ **How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**

⁵ **Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**

⁶ **But I say unto you, That in this place is *one* greater than the temple.**

⁷ **But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**

⁸ **For the Son of man is Lord even of the sabbath day.**

Or, how about the verses right after this in Matthew 12:10 – 12,

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Matthew 12:10–12 (KJV)

¹⁰ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

¹¹ And he said unto them, **What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?**

¹² **How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.**

The Jewish leadership tried on many occasions to accuse Jesus and his followers of not observing the sabbath, but as Jesus pointed out here, their understanding of the sabbath was corrupt. They were trying to go by the letter of the Law, but forgetting the spirit of the Law.

We, as Christians, are not bound by the Law. After all, when Jesus came and died for our sins, was buried and rose again, He not only paid the price for your sins, but fulfilled the Law completely. See Matthew 5:17,

Matthew 5:17 (KJV)

¹⁷ **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**

Scripture tells us in Romans 8:4,

Romans 8:4 (KJV)

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

And again, in Romans 13:10

Romans 13:10 (KJV)

¹⁰ Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

We read in John 15:13,

John 15:13 (KJV)

¹³ **Greater love hath no man than this, that a man lay down his life for his friends.**

Jesus not only laid down his life for his friends, but for all of mankind, thereby fulfilling the Law completely. We are therefore no longer bound by the Law, but live lawfully because of our position in the Body of Christ. We are made righteous because of Him. The sabbath is part of the Law and we keep

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the sabbath holy because of Jesus Christ. We are a people set apart, a peculiar people, a sanctified group of people. We work because we have been commanded to do so, and prove our love of Jesus by our work for Him and the keeping of His commandments.

There will come a day, though, that if we do work, it will not be as work to us. A day as described in Revelation 21 and 22, where there will no longer be the need for a sabbath because we will be like Him! After all, remember what was spoken in Mark 2:27,

Mark 2:27 (KJV)

²⁷ And he said unto them, **The sabbath was made for man, and not man for the sabbath:**

There will come a time when we are no longer just men, but men who have been glorified by Jesus Christ and His work.

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The Passover

Using Leviticus 23 as our guide, we now go from the Sabbath to Passover. Leviticus 23:4 – 5 tells us,

Leviticus 23:4–5 (KJV)

⁴ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

⁵ In the fourteenth *day* of the first month at even *is* the LORD'S passover.

A count of the word *feast* in Leviticus 23 shows it occurs 7 times. Does this mean anything? Well, the number 7 in Scripture refers to Spiritual perfection. Keep this in mind as we go through our study and see if it doesn't point to this idea!

Leading up to Leviticus 23 and a common theme in the Old Testament after its occurrence is the Passover. This is all meant to begin with God showing Israel, and Israel understanding, that He is all Israel needs. It is God who tells them in the feast of the Passover, it is for their remembrance for when God led them out of captivity in Egypt by night and by what we read in Scripture, in a mighty way. Deuteronomy 16:1 has this to say,

Deuteronomy 16:1 (KJV)

¹ Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

While the Sabbath is kept each week, it is Passover that begins the feasts that are observed once a year. We see here that Abib is the first month. Passover begins on the fourteenth day of this first month. If you try to find Abib on a Jewish calendar, however, you will find it has been renamed, Nisan. This occurred after the Babylonian captivity. We see this in Esther 3:7,

Esther 3:7 (KJV)

⁷ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

Something to keep in mind here, also, is that there are two different years in the Jewish system. A civil year and a spiritual year. We are dealing with the spiritual year. The first month of the spiritual year was Abib and is now called Nisan. The first month of the civil year is Tisri. The Jewish New Year, the civil year, Rosh Hashanah, is celebrated in the first two days of Tisri. What we will read here concerning the Passover, tells us Abib will be a new beginning for Israel. As you will see, this new beginning is an awesome statement from Scripture!

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Well, this takes care of some of the introduction concerning the Passover, but now it's time to get into the real meat of this part of our study! We will begin with a reading in Exodus concerning the Passover itself. The part we will look at is Exodus 12:1 – 14.

Exodus 12:1–14 (KJV)

¹ And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

² This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

³ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

⁴ And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

⁵ Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

⁶ And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

⁷ And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

⁸ And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

⁹ Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

¹⁰ And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

¹¹ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

¹² For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

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¹³ And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

¹⁴ And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Let's take a look at verses 3 through 6 here and see what Scripture reveals. This portion of Scripture is reflected so much in what we read of the account of Jesus' death on the Cross. Verse 3 speaks of everyone in Israel taking a lamb, according to the house of their fathers. Jesus is spoken of in Scripture as being the lamb of God. John the Baptist does so in John 1:29

John 1:29 (KJV)

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

And again in John 1:36, John the Baptist refers to Jesus as the lamb of God,

John 1:36 (KJV)

³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

God providing a lamb for himself is prophesied of by Abraham as he prepared to offer up his son, Isaac, in Genesis 22:8,

Genesis 22:8 (KJV)

⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

As we continue with this reading in Exodus, we read further in verse 3 that this lamb would be chosen on the tenth day of the month of Abib, or Nisan. Verse 5 goes on to describe how the lamb would have to be without blemish. When we read from Scripture, we see Jesus, the lamb of God, was the only one, ever born of a woman, that was without sin. Jesus was totally unblemished. Jesus was also taken out from the sheep in that Joseph's and Mary's lineage all point back to king David. Jesus is a special sheep.

Verse 6 then describes how the sacrificial lamb would be kept until the 14th day. He was taken on the 10th day and kept until the 14th day. During this time, the sheep would be observed and checked to make sure it was free from blemish. Jesus, also was checked for blemishes after he was taken. Consider what is recorded in Matthew 27:15 – 25 where we read the account of Israel's demand to crucify Jesus.

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Matthew 27:15–25 (KJV)

¹⁵ Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

¹⁶ And they had then a notable prisoner, called Barabbas.

¹⁷ Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

¹⁸ For he knew that for envy they had delivered him.

¹⁹ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

²⁰ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

²¹ The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

²² Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

²³ And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

²⁴ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

²⁵ Then answered all the people, and said, His blood *be* on us, and on our children.

Jesus' own people who he was to die for wanted the release of a thief instead of him, and pronounced that his blood would be on them and their children. We had learned in our previous study of the prophecies concerning Jesus' first coming how Jesus suffered many things. He endured not only physical suffering, but also mental anguish. This scene and the mocking calls to Jesus while on the Cross to save himself are perfect examples of that mental anguish he had to go through. If Jesus had, at any time, not gone through with his death, burial and resurrection, we would have all been eternally lost. Jesus reminded his followers of this when one of them cut off the ear of one of the soldiers sent to take him away when Judas Iscariot betrayed him. We read it here in Matthew 26:52 – 53,

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Matthew 26:52–53 (KJV)

⁵² Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

⁵³ **Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**

Jesus did what he did voluntarily and allowed himself to suffer for our sakes. He is the perfect sacrificial lamb.

Verse 7 of our reading in Exodus tells how the Israelites were to “strike *it* on the two side posts and on the upper door post of the houses.” This is a wonderful picture of the Cross at Calvary. Picture a bloody Jesus on the Cross and see how well it matches up with the blood on two side posts and on the upper door post of the house. Jesus is that door for us, if you will. John 14:6 tells us that Jesus is the way,

John 14:6 (KJV)

⁶ Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

John 10:7 makes it perfectly clear that Jesus is the door,

John 10:7 (KJV)

⁷ Then said Jesus unto them again, **Verily, verily, I say unto you, I am the door of the sheep.**

When we are behind that door known as Jesus, we are safe because we are with God. There is no other way to the Father, but by Jesus.

Let's look again at verse 13 of Exodus 12 again,

Exodus 12:13 (KJV)

¹³ And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

We are saved from the destruction that will come on the world because we have believed on Jesus. As the Israelites that struck the blood of that earthly lamb upon the two side posts and the upper door post of their houses as the LORD commanded them, we have trusted on the blood of that perfectly unblemished lamb, Jesus. Because we have trusted on that blood, we will be passed over when the destruction of the world comes. As John 3:16 assures us, we will not perish, but have everlasting life.

Finally, as we read in Exodus 12:14, Passover is kept forever. It is a memorial to that day, not only when God passed over the Israelites in Egypt, but it is a memorial now for that day that Jesus died on the

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Cross at Calvary for each and every person. Whether that person was born and died before Jesus appeared on the earth, was alive during the time of Jesus on the earth, or like us, born after Jesus was on the earth, we are all preserved unto everlasting life because of the blood of Jesus Christ.

The Jews who are alive today, still keep the Passover feast in remembrance of that night in Egypt thousands of years ago. We as Christians should remember that Jesus was our sacrificial lamb and that we are saved because of Him. Let us pray that those who do not observe this Passover, will begin to do so. We as Christians are a peculiar people as we are celebrating a Passover that is yet to come, but has been completed already!

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The Feast Of Unleavened Bread

We just finished studying The Passover and will now look at The Feast Of Unleavened Bread. When God instructed the Israelites in Egypt to strike their doorposts with the blood of the sacrificial lamb, this protected them from the judgment that He would execute against the Egyptians. This was known as the Passover and this is the only occurrence of that event. The feast associated with the Passover is known as the Feast of Unleavened Bread. We understand this to be the case from Scripture. Luke 22:1 says,

Luke 22:1 (KJV)

¹ Now the feast of unleavened bread drew nigh, which is called the Passover.

There are three feasts that required the presence of every Jewish male. The first of these three is the Feast of Unleavened Bread. Here is what we read in Exodus 23:14 – 17,

Exodus 23:14–17 (KJV)

¹⁴ Three times thou shalt keep a feast unto me in the year.

¹⁵ Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

¹⁶ And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

¹⁷ Three times in the year all thy males shall appear before the Lord GOD.

As we see in verse 14, there are three times that the Jews were to keep a feast unto the Lord God. Verse 17 basically reiterates this with the addition that “...all thy males shall appear before the Lord God.” It must be important to God since He states this before listing the three feasts and after listing them.

The first of these three feasts is the feast of unleavened bread. For this particular feast, God instructs them on how to keep the feast of unleavened bread. He tells them to eat unleavened bread seven days, during the appointed time in the month of Abib, or as it is now called, Nisan, and to not appear to Him empty. The Jews are reminded of the fact that it is during this time appointed in the month of Abib that they came out of Egypt. Now in this section we are just told unleavened bread is to be eaten seven days in the month of Abib. We are not told here when the feast is to begin. To see that we read Leviticus 23:4 – 8,

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Leviticus 23:4–8 (KJV)

⁴ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

⁵ In the fourteenth *day* of the first month at even *is* the LORD'S passover.

⁶ And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

⁷ In the first day ye shall have an holy convocation: ye shall do no servile work therein.

⁸ But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

So, we see the fourteenth day of the first month, Abib or Nisan, is the LORD's passover and the next day, the fifteenth day, is the start of the feast of unleavened bread. While we read about eating of unleavened bread in Exodus 23:15, we are further told here in Leviticus that the first day, the fifteenth of Abib, is to be an holy convocation and that no servile work is to be done therein. A convocation is a calling together for meeting. This is the time when all male Jews must come together in the place that the LORD had lead them. No servile work is to be done, but there is to be an offering made by fire unto the LORD. In fact, there is to be an offering made by fire unto the LORD all seven days of this feast. The feast is to be concluded with an holy convocation and no servile work is to be done on the last day either. As we read in Exodus 23:15, none of the male Jews were to come empty. So, there was plenty to offer by fire unto the LORD.

Deuteronomy 16:16 – 17 gives us more to go on as far as what was required,

Deuteronomy 16:16–17 (KJV)

¹⁶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

¹⁷ Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

We read here, as said before, the LORD would choose the place where the holy convocation would be. For each of these three feasts, every man was to give as he was able. Notice it does not say as every man saw fit, which is what was happening when God cut off all communication for 400 years. Every man was to give according to the blessing of the LORD which the LORD had given them.

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Let's take a look at Deuteronomy 16:1 – 8 for a more detailed description of what God expected of His chosen people,

Deuteronomy 16:1–8 (KJV)

¹ Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

² Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

³ Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

⁴ And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

⁵ Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

⁶ But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

⁷ And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

⁸ Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

Before we look at this any further, I just want to point out how amazing this whole feast is, and actually all the feasts. We started off by reading how the feast was approaching in Luke. We have now looked at how this feast has been presented in three books of the Torah: Exodus, Leviticus, and Deuteronomy. Remember from our previous studies that the Torah is the most important, the most sacred of all Scripture for the Jews and this feast is presented in three of the five books of the Torah. All throughout the history of the Jews, there have been times where the Torah was not followed on a national level. Undoubtedly, there were some that did keep the Torah. After all, God had told Elijah that He had a remnant that had not bowed the knee to Baal. But the greatest majority constantly fell short. Remember this as we continue

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and remember that these feasts were a dress rehearsal for the coming of their Messiah, Jesus. Not only were these feasts a dress rehearsal for the coming Messiah, but as explained in Scripture, were to be a time of joy,

Deuteronomy 16:14–15 (KJV)

¹⁴ And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

¹⁵ Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

A proper perspective is needed to see why this would be a time of rejoicing. The feasts were not meant so much as a reminder of the suffering the Jews encountered in Egypt, but as a reminder of God bringing them out of that suffering. We have God's word on this and it actually exists back at the time of God's dealing with the Egyptians and His provision of safety for the Israelites. Let's take a look at Exodus 12:12 – 20,

Exodus 12:12–20 (KJV)

¹² For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

¹³ And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

¹⁴ And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

¹⁵ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

¹⁶ And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

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¹⁷ And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

¹⁸ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

¹⁹ Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

²⁰ Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

So you see, God is telling the Israelites this is a reminder of being brought out of Egypt, not a memorial of the suffering that was endured. Exodus 12:14 says it is a memorial that is to go on forever. Verse 14 ends with "...ye shall keep it a feast by an ordinance forever."

I thought the word *ordinance* is an interesting choice of words, but definitely the most appropriate. Why didn't God say something to the effect of "...ye shall keep it a feast by law forever."? Doesn't it seem that the word law or maybe rule should be used? If you said yes, then go to the back of the line with the rest of the "scholarly" types who feel it is their duty to change the words of God! I looked up the word *ordinance* in the Oxford English Dictionary (OED), and it is not until the 6th definition of ordinance that the idea of law comes into play. Here is the first definition of the word from the OED.

1.1 Arrangement in ranks or rows; esp. in order of battle; battle-array or a mode of battle-array; also, a display of military force; a host in array.

Seems like a strange definition that doesn't at first glance appear to apply here, but upon careful study of what we read here, we find this could not have been more correct.

Here is a reminder of what Exodus 12:17, which we just read, says,

Exodus 12:17 (KJV)

¹⁷ And ye shall observe *the feast of* unleavened bread; for in this selfsame day **have I brought your armies** out of the land of Egypt: **therefore** shall ye observe this day in your generations by an **ordinance** for ever.

It's a good decision to not just go with the first thing that comes to mind, but make sure and check Scripture to make sure the thing that came to mind is found accurate by Scripture! So we see here that the nation of Israel had been brought out of Egypt, as an army, with Moses and

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the One true and living God leading them. This army of Israel was being chased by the Egyptian army with Pharaoh and the god's of Egypt leading them. As we know, the outcome was a complete destruction of Egypt's army including Pharaoh, being led by the god's of Egypt, and a total victory by Israel including Moses being led by the LORD. What's amazing here is that this event did not have to happen, had Pharaoh let God's people go. Well, it didn't have to happen, but at the same time it had to happen. Pharaoh was caught up in pride and a haughty spirit. Even Pharaoh's servants knew better as we see in Exodus 10:7!

Exodus 10:7 (KJV)

⁷ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

The point is, God brought the Israelites out of their captivity. He had heard their cries and at the appointed time delivered Israel from the Egyptians. No longer would the nation of Israel suffer at the hands of Egypt's task masters. This makes it a joyful celebration. Unfortunately, because of man wanting to maintain their own lordship over the people, we end up with a skewed definition of the word *solemn* which had been used to describe the feast in Deuteronomy 16:15, "Seven days shalt thou keep a solemn feast unto the LORD thy God..." These Nicolatians have taken the word solemn and turned it into a word that generates feelings of negativity. Things like, "I'm only doing this because I have to and I'm not having any fun." But, God's intent is explained in the rest of Deuteronomy 16:15,

Deuteronomy 16:15 (KJV)

¹⁵ Seven days shalt thou keep a **solemn** feast unto the LORD thy God in the place which the LORD shall choose: **because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.**

God is not telling the nation of Israel that they are to keep a solemn feast unto Him because HE COMMANDS IT! He is, but remember, God is benevolent. He is telling them if they do as He commands them, God himself will bless them!

As we've seen, the feasts are a continuous memorial through all the generations of the nation of Israel. It has been said these feasts were also a dress rehearsal for the coming of their Messiah. All the feasts have been fulfilled by Jesus including the Feast of Unleavened Bread. Our next section looks at how Jesus fulfilled this feast.

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Jesus And The Feast Of Unleavened Bread

As we have just seen, the Feast of Unleavened Bread was not so much for remembrance of being in captivity in Egypt, but for remembering how God brought the Jews out of Egypt. Why did God bring the Israelites out of Egypt? It was not just because He heard their cries and had pity on them. Deuteronomy 6:23 shows us more,

Deuteronomy 6:23 (KJV)

²³ And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

God brought the Israelites out so that He could bring them into the land which He had promised them through Abraham. God has called us out, also, from the world. We are to be separate from the world. As it is often said, We are in the world, but not of the world. This world is not my home. Just as Egypt was not the home of the Israelites, this world is not the home of born again believers.

The Burnt Offering

We have read that the Jews were to offer a burnt sacrifice unto the LORD for seven days. What is the significance of the burnt sacrifice. Let's take a look at Leviticus 1:1 – 5 and see if it sheds any light on this subject,

Leviticus 1:1–5 (KJV)

¹ And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

² Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

³ If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

⁴ And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

⁵ And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

Several points stand out here concerning the offering of a burnt sacrifice. It must be a male without blemish, it must be offered voluntarily, and it shall be accepted for him to make

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atonement for him. Let's take a look at Genesis 22:1 – 19 for a minute, also, and then see how these can help us understand how Jesus perfectly fulfills the burnt offering that was commanded of the Jews during this feast of not only unleavened bread, but the whole Passover season.

Genesis 22:1–19 (KJV)

¹ And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

² And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

⁴ Then on the third day Abraham lifted up his eyes, and saw the place afar off.

⁵ And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

⁶ And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.

¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

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¹³ And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

¹⁴ And Abraham called the name of that place Jehovahjireh: as it is said *to this day*, In the mount of the LORD it shall be seen.

¹⁵ And the angel of the LORD called unto Abraham out of heaven the second time,

¹⁶ And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

¹⁹ So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

As we stated, the burnt offering was to be a male without blemish, offered voluntarily and to be accepted as an atonement for sin. Have you seen how the story of Abraham offering his son Isaac was a symbol of that sacrifice to be made by God for us? In verse 8 of Genesis 22, Abraham makes a prophetic statement. He told Isaac, God will provide himself a lamb for a burnt offering. Abraham was not talking here about the immediate fulfillment, but one that would take place many centuries later. Remember, God provided a ram to be sacrificed instead of Isaac, but He would indeed provide a lamb at a later date. Now, in case you may say something like Jesus was not burned, you need to remember that the burnt offering was a substitutionary sacrifice. The person whose sins were to be atoned for substituted the life of a bullock for their own. Jesus fulfilled the idea of the burnt offering by being made a substitute for us. He took our place and suffered the punishment of sin, and was therefore the burnt offering.

Purging Of The Leaven And Removing The Sacrifice

Deuteronomy 16:4 (KJV)

⁴ And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

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From this verse, we will see actually two things fulfilled by Jesus. Let's take a look at the first part of this verse, "And there shall be no leavened bread seen with thee in all thy coasts seven days;..."

We read in Matthew 21:12 and Mark 11:15 of Jesus' action of cleaning out the temple of the leaven that was contained in it.

Matthew 21:12 (KJV)

¹² And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Mark 11:15 (KJV)

¹⁵ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

He performed this action two days before the Feast of Unleavened Bread and the eating of the passover was to happen. Those that bought and sold in the temple were the leaven. Just as the world profanes the word of God, so did these people profane the temple. It is because of this they are considered leaven and needed to be cleaned out. Jesus told them in Matthew 21:13,

Matthew 21:13 (KJV)

¹³ And said unto them, **It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

You take this incident along with the confrontations he had with the Pharisees, Scribes and Saducees during this period of time and there is no question about him removing all the leaven from Israel.

Jesus Is The Sacrifice

We also read in Deuteronomy 16:4 that the sacrifice which was sacrificed on the first day was not to remain all night until the morning.

If we read further in Matthew, we find the following,

Matthew 26:17–21 (KJV)

¹⁷ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

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¹⁸ And he said, **Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.**

¹⁹ And the disciples did as Jesus had appointed them; and they made ready the passover.

²⁰ Now when the even was come, he sat down with the twelve.

²¹ And as they did eat, he said, **Verily I say unto you, that one of you shall betray me.**

Notice the timing here and what is happening. It is the feast of unleavened bread and they are sitting down to keep the passover feast. The rest of this portion of Scripture deals with Jesus telling who the betrayer will be, his time of prayer in the garden at Gethsemane, and the handing over of Jesus to be sacrificed by Judas. All of the events presented in Matthew 26 and 27 from what we just read to the point of him being taken down off the Cross and buried in the tomb of Joseph of Arimethea occurred in the same day. The sacrifice, Jesus, who was sacrificed on this first day, was buried before the morning following the first day. The Jewish day begins at sundown, so we see that Jesus fulfilled this part of the Feast of Unleavened Bread.

Jesus Is The Bread Of Affliction

Deuteronomy 16:3 called the unleavened bread the bread of affliction. One of the lessons we learned in our study of the prophecies concerning the first coming of Messiah, was that the Messiah would come as a suffering servant. It is not until His second coming that He would be King. Jesus is Messiah and indeed suffered on His first coming. We see how Jesus is the bread of affliction from His words spoken during the Last Supper in Matthew 26:26,

Matthew 26:26 (KJV)

²⁶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**

The bread they ate at with Jesus was unleavened. It had to be unleavened because it was the Feast of Unleavened Bread and Scripture had already said anyone eating bread with leaven would be cut. Jesus fulfilled the Law perfectly. His body is that unleavened bread. Not in the literal sense as some would have you believe, but in the sense that His body was without sin. It contained no leaven. He commanded His disciples to take and eat this bread as a remembrance of Him. This bread was a symbol not only of His perfection, but also the affliction He suffered. When we take communion and eat that unleavened bread, it is in remembrance of His finished work at Calvary. Paul explained this to us in his letter to the church at Corinth. This is what 1 Corinthians 11:23 – 24 says,

1 Corinthians 11:23–24 (KJV)

²³ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

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²⁴ And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

Our Response

When we are saved, we become members of the body of Christ. As a result of this salvation, we keep the ordinance of communion. We partake of the unleavened bread in remembrance of Jesus. Paul shows us this in 1 Corinthians 10:15 – 17 when he says,

1 Corinthians 10:15–17 (KJV)

¹⁵ I speak as to wise men; judge ye what I say.

¹⁶ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

¹⁷ For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

If you are saved, you are a partaker of that one bread. You are a member of that one body, the Body of Christ. Jesus showed His love for you by paying the cost of your sin on that Cross at Calvary. He did His job perfectly. He loves you and wants you to love Him back. The way to do that is given to us by Jesus himself in John 14:15,

John 14:15 (KJV)

¹⁵ **If ye love me, keep my commandments.**

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First Fruits

Leviticus 23:9–14 (KJV)

⁹ And the LORD spake unto Moses, saying,

¹⁰ Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

¹¹ And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

¹² And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

¹³ And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

¹⁴ And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

The Feast of First Fruits is the third and final part of the 7 day period of feasts that we have been looking at.

14th of Abib or Nisan the Passover lamb is killed and Passover begins.

15th of Abib or Nisan is the first day of the Feast of Unleavened Bread.

16th of Abib or Nisan is the Feast of First Fruits.

21st of Abib or Nisan is the end of the Passover and Unleavened Bread.

Jesus, The First Fruit

As we have seen previously in our study, Jesus is that he lamb without blemish that is offered as a burnt offering unto the LORD. Jesus was without sin, he was spotless, without blemish. The burnt offering is the substitutionary offering for the sins of the people, and this is what Jesus was. It is Jesus who suffered the punishment for sin in place of man.

As we read in Scripture the account of what is commonly called, The Last Supper, we read a description that closely ties in with Leviticus 23:13. Let's take a look at this. Matthew 26:26 – 29 records the section we will look at,

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Matthew 26:26–29 (KJV)

²⁶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**

²⁷ And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;**

²⁸ **For this is my blood of the new testament, which is shed for many for the remission of sins.**

²⁹ **But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.**

Here is Leviticus 23:13 again for comparison,

Leviticus 23:13 (KJV)

¹³ And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

Notice how Leviticus 23:13 speaks of the meat offering and then describes the ingredients for making bread. It makes sense when you compare this with what Jesus said while eating the Passover with his disciples. Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. The bread is the two tenth deals of fine flour mingled with oil and the meat offering is the body of Jesus.

In the same manner, the drink offering is wine. Jesus took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. The blood of Jesus is the drink offering.

There can be no question that Jesus fulfilled this Feast of First Fruits just from this section alone. But, as is always the case, He doesn't stop there!

Jesus is the unblemished lamb that is offered as a substitution for our sins. His body and blood are the meat and drink offerings made during the Feast of First Fruits. His blood was shed that many may receive remission for their sins. One sideline here, is that Jesus said that his blood is shed for many for the remission of sins. Jesus did not say, "is shed for all for the remission of sins." This is important because it brings to light that this is a new testament, a new covenant. In order for us to receive remission of our sins from this covenant, we must enter into this covenant with Jesus. If we believe on his death, burial and resurrection as payment for our sins, then we enter into this covenant with him and we do receive remission of our sins. If we do not, then we do not receive remission for our sins and must pay the price of sin ourselves.

There are many places in Scripture that talk about Jesus being the First Fruit. Matthew 27:52 – 53 is one such place,

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Matthew 27:52–53 (KJV)

⁵² And the graves were opened; and many bodies of the saints which slept arose,

⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

We see here that Jesus specifically is the firstfruit. It says here that after Jesus' resurrection, the graves were opened and many bodies of the saints which slept arose. They were then seen in Jerusalem by many. Jesus was the firstfruit and those who rose after him were those that had their faith accounted to them for righteousness. It must have been some kind of sight. People we read about in the Old Testament, the Old Testament saints, would have been the ones that had risen. Those who had been in Paradise, or Abraham's bosom, would have risen from the dead at that time.

1 Corinthians 15:20 – 23 further amplifies this idea of Jesus being the Firstfruit and the us coming after him. It also will lead us to another idea that presents itself in this section of Scripture.

1 Corinthians 15:20–23 (KJV)

²⁰ But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

²¹ For since by man *came* death, by man *came* also the resurrection of the dead.

²² For as in Adam all die, even so in Christ shall all be made alive.

²³ But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

We see here that death came by man, Adam, and life comes by man, also, Jesus, but not until after Jesus has been resurrected. He is the firstfruit of them that slept. Notice verse 23 says that every man will be made alive in his own order. Christ first and afterward they that are Christ's at his coming. So, we have that first resurrection of the dead being a bit of a special occurrence. Before Jesus paid the price of our sin, those who had faith in God had to wait for that time when Jesus would do this for the whole world. They, as we said before, are the ones who rose after Jesus rose and were seen of many in Jerusalem. No one else since that point has risen from the dead. This is the order that is being talked about in verse 23. No one else will arise from the dead until Jesus comes again. Now we are talking about our bodies being resurrected, not our soul or spirit. It is only the body that is dead and needs to be resurrected. We can take a better look at this in a later study, but suffice it to say, it is the body of flesh that is sin and must die. Let's look now at the order of resurrection when Jesus does return for those who have believed on his death, burial and resurrection as their only means of salvation. We can find this talked about later in 1 Corinthians 15. 1 Corinthians 15:51 – 57 starts this and then we shall look at another section of Scripture to help define the order.

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1 Corinthians 15:51–57 (KJV)

⁵¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality.

⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

⁵⁵ O death, where *is* thy sting? O grave, where *is* thy victory?

⁵⁶ The sting of death *is* sin; and the strength of sin *is* the law.

⁵⁷ But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

This was indeed a mystery when Paul was writing this. Unfortunately, it's still a mystery today because people refuse to believe the word of God. Paul tells those in Corinth, we shall not all sleep, but we shall all be changed. Not all of us will see death, but we will be translated. Obviously, Paul was writing about those in the Body of Christ and not just those he was specifically writing to in Corinth. Otherwise, we're all doomed. Notice verse 52 refers to both those who are already dead, "the dead shall be raised incorruptible," and those who are still alive at Jesus' coming, "we shall all be changed." This implies some order because of the order Paul mentioned these two things. He refers to the order specifically though when writing to the Church at Thessalonica. Here is what 1 Thessalonians 4:14 – 17,

1 Thessalonians 4:14–17 (KJV)

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

¹⁷ Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

We see the order here specifically. Those in Thessalonica had been a group of pagans before believing on Jesus. They were concerned that they could somehow stop those who had just died in Christ from rising again. Their understanding of Scripture had been clouded by their previous belief system. Paul

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assures them here that this is not the case. In fact, those who were dead in Christ would rise first, and then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. That is the order for those who are resurrected or translated when Jesus comes back.

As is the case with God at all times, there is always an order to things. We saw how Jesus was the firstfruit, thereby fulfilling the feast of firstfruits, then those who had been asleep in Abraham's bosom rose from the dead, then there will be those who have died between the time of Jesus' resurrection and His return, and then those of us who are alive and remain at the time of His coming.

There is so much more we can talk about surrounding this idea of Jesus being the firstfruit, but lack the time for this study. However, to find out more on your own is a wise thing to do. Be noble like those in Berea and search the Scripture daily. Not only to see if what I present here is so, but for your own edification. Read the rest of 1 Corinthians 15 and find out about our corruptible body putting on incorruption, etc. As it is written in 2 Timothy 2:15,

2 Timothy 2:15 (KJV)

¹⁵ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

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Feast Of Weeks or Pentecost

Deuteronomy 16:16 (KJV)

¹⁶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

The Feast of Weeks known as Shavout to the Jews and Pentecost to others, is the second feast where God commanded that all the males of Jerusalem must appear before the LORD wherever God chose for them to appear. Leviticus 23:15 – 22 explains the feast,

Leviticus 23:15–22 (KJV)

¹⁵ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

¹⁶ Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

¹⁷ Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

¹⁸ And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

¹⁹ Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

²⁰ And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

²¹ And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

²² And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.

We see in verses 15 and 16 how the Jews were to count the days between the Feast Of Unleavened Bread and The Feast Of Weeks, or Pentecost. This is how this feast also received its name aside from

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Shavout. Pentecost means 50 days and the Jews also called this the Feast of Weeks because of the seven weeks between the two feasts. God told them seven sabbaths had to be fulfilled before this feast would occur. So, since a week is seven days and you multiply this by seven, for the number of sabbaths, you get 49. The Feast therefore began on the 50th day because this is when the seventh sabbath would be complete.

Once God defined when the feast was to occur, he instructed them on the sacrifice that would be required for this feast. The end of verse 16 says, “and ye shall offer a new meat offering unto the LORD.” He then goes on to explain what they were to do.

Verse 17 begins this description,

Leviticus 23:17 (KJV)

¹⁷ Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

We learned in our previous lesson how Jesus fulfilled the Feast of Firstfruits in that he was the firstfruit of those that were dead, and those who would die. Jesus was the first to be resurrected, and then those who had died in righteousness because of their faith in God were resurrected. After that, we who die after Jesus' death, burial and resurrection will be resurrected at some point in our future. Something interesting struck me as I was reading this verse. Normally, the Jews were required to tithe ten percent of their increase, but in this case, they are commanded to bake two wave loaves of two tenth deals. It's not really a tithe, but the fact that two tenths were being called for was interesting. These loaves were also to be baked with leaven. As we remember, leaven refers to impurities. In the previous feast, unleavened bread was made and we saw how that referred to Jesus, because he was pure; there were no impurities in him. This time we see leaven being used. You can take this or leave it, but I believe these two loaves of two tenth deals baked with leaven refer to those resurrected after Jesus. We read in James 1:18 the following,

James 1:18 (KJV)

¹⁸ Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

So, we are in a sense the firstfruits unto the LORD. There is also a specific reference to men being the firstfruits unto God in Revelation 14:4,

Revelation 14:4 (KJV)

⁴ These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

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Something to think about as you look for things to ponder on from God's word! I do not believe this represents these 144,000 in Revelation, however, because of what is written in Revelation 14:5,

Revelation 14:5 (KJV)

⁵ And in their mouth was found no guile: for they are without fault before the throne of God.

What's written here indicates there is no leaven in them.

God continues with what was to be offered to Him in Leviticus 23:18,

It is also worth noting the wave offering of the Feast of Firstfruits and the wave offering of this Feast of Weeks. The wave offering in the Feast of Firstfruits was a sheaf of the firstfruits of that harvest. Along with this was to be the offering of a lamb without blemish, the meat offering and the drink offering. In the Feast of Weeks, the Jews were to also have a wave offering. One difference here, though, was that the wave offering was not a sheaf, but two loaves of bread made with leaven. In addition to the meat offering and the drink offering, was the offering of seven lambs without blemish of the first year, a young bullock, and two rams. Let's keep this in mind as we continue on. Leviticus 23:18 shows us what we just said about the offerings in the Feast of Weeks,

Leviticus 23:18 (KJV)

¹⁸ And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

It is important to keep in mind what is happening here. All of these feasts that we have looked at so far and those to come, speak of Jesus. They speak of what He has done, what He is doing, and what is to come. The feasts even seem to provide us with a sequence of events through God's redemptive plan when followed in order.

For the Feast of Firstfruits, two loaves of bread are made without leaven. As we saw in our study of the Feast of Firstfruits, this bread that is made pictures the body of Christ. The bread, or meat offering, in the Feast of Firstfruits was made without leaven. Jesus' body was pure, it had no sin. When He died on the Cross, was buried and rose again, He paid the price for our sin. We who believe on Jesus become members of His body. While we are here on this earth, we still live in sin, although this sin is not counted against us as far as our salvation is concerned. Paul told us in Romans 7 that while we would do good, our flesh fights against us and sin results. We do not live after the flesh, but because the flesh is in an unglorified state, sin exists within it. Now notice, when we are born again, we become members of Christ's body, but our own flesh is still full of sin, or leaven. This is pictured in the two loaves. As James told us, we are a kind of firstfruits unto the Lord, but while the first meat offering was made without leaven, because we are now part of His Body, there is leaven and this is why the two loaves were made with fine flour and baked with leaven.

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The offering that was to be made is very specific in nature. It calls for a certain number of certain kinds of animals to be sacrificed, and there is good reason for it. Let's look at each of these mentioned in the order given.

Seven Lambs

After the bread that we just looked at, we see there needs to be seven lambs without blemish of the first year. This and all the other sacrifices are specific and not mentioned haphazardly. Jesus is identified in each of the feasts and the sacrifices are specific to him, also. We had seen previously that Jesus was identified as the Lamb of God who would take away the sins of the world. One place in particular that we read this is in John 1:29,

John 1:29 (KJV)

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

So, we see Jesus is pictured in the offering of the lamb. But we read there are to be seven lambs without blemish, not just one. The number seven plays a prominent role in Scripture. In Scripture, the number seven signifies, in the good sense, perfect divine accomplishment. It is symbol of perfection. As a side note, it should not be surprising that seven signifies divine perfection in what we see as good and bad. God created Heaven and Hell and did so in each case perfectly. It should be seen, then, that the seven lambs without blemish are a picture of Jesus taking away the sins of the world with divine perfection and completion. When Jesus said on the Cross, It is finished, he spoke of the payment for our sins being perfectly completed and accepted of God, thereby fulfilling this sacrifice spoken of in our study.

A Young Bullock and Two Rams

We come now to the offering of a young bullock and two rams. Just to show how perfect God's word is in providing us the order of events and that if this order is mixed up because of man's poetic license, it destroys the picture that God is presenting in His word, we will show why this order is so perfect. Remember, we just saw how Jesus is pictured as that unblemished lamb and that how he perfectly paid the price of sin is pictured in those seven lambs being sacrificed. This had to be accomplished first or this second offering could not be fulfilled.

If you do a search of Scripture concerning the offering of a young bullock, you will come to Exodus 29:1. To put it in context, however, it is good to back up at least to Exodus 28:40. Let's see what this portion of Scripture has to tell us concerning this offering.

Exodus 28:40–29:1 (KJV)

⁴⁰ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

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⁴¹ And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

⁴² And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

⁴³ And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

¹ And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

This shows that the one young bullock and two rams without blemish is the beginning of the process to allow Aaron and his sons to minister unto the Lord in the priest's office. There is more listed and ties in so much with what we are studying here. There is so much depth in this section of Scripture that going into it now would extend the time of this overview of the study of the Feasts too much. Perhaps we can do a study at a later date concerning the sacrifices God commanded the Jews to perform. The important thing to realize here, though, is what this part of the sacrifice accomplishes. Offering a young bullock and two rams is to be done so that Aaron and his sons would be hallowed, or purified and set apart, in order to minister unto the Lord. We see this as described in Exodus 29:21,

Exodus 29:21 (KJV)

²¹ And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

The description of the sacrifice shown between verse 1 and verse 21 in Exodus 29 is a description of how to prepare and sacrifice the young bullock and the two rams. Nothing has been done with the meat and drink offering yet. As a result of this sacrifice, Aaron and his sons could minister unto the Lord without dying because of iniquity.

Just as Jesus was pictured in the sacrifice of the seven lambs, he is pictured in this sacrifice, also. Not only is he pictured in this sacrifice, but is also hallowed because of the sacrifice, too. He is in a sense, the high priest and the sacrifice. The Letter to the Hebrews provides the understanding we need of how Jesus, is not only the high priest making the offering, but the offering itself. Let's start with a look at Hebrews 2:17,

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Hebrews 2:17 (KJV)

¹⁷ Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

He is being called a merciful and faithful high priest and is also making reconciliation for the sins of the people. Here is what Paul related in Hebrews 7:26 – 28,

Hebrews 7:26–28 (KJV)

²⁶ For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

²⁸ For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Jesus, the high priest being talked about here, became us. He humbled himself from being God to being a man, but holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Verse 27 reminds us that Jesus does not offer up sacrifices daily as other high priests were required to do, not only for their sins, but the sins of the people. Jesus accomplished all this at one time that lasts forever, by offering himself up as the sacrifice to pay the price of man's sins. He is not only the high priest, but the offering. Think on these things of how Jesus offered himself. As Paul says in Hebrews 3:1,

Hebrews 3:1 (KJV)

¹ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

One Kid Of The Goats And Two Lambs

Leviticus 23:19 (KJV)

¹⁹ Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

This sacrifice was to follow the sacrifice of a young bullock and two rams. There is a similar pattern here in regards to the number of animals sacrificed. The first sacrifice is one animal being sacrificed, while the second sacrifice involves two of the same animals.

A Sin Offering

A search for “kid of the goats” brings up 32 matches from the King James Bible. The last 29 matches all refer to it as being a sin offering, including Exodus 23:19. The first three occurrences occur before the

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law was given and all are part of a sin being committed! The first and second occurrences happened when Rebekah plotted with Jacob to obtain the birthright in place of Esau from Isaac. One to make the savory meat and the second to cover Jacob because he was a smooth man and Esau was a hairy man. Occurrence number three was when Joseph's brothers sold him into slavery and tricked Jacob into believing Joseph had been killed by dipping his coat of many colors in the blood of a kid of the goats they had killed.

The other 29 occurrences, however, all directly speak of being a sin offering. They speak of a sin committed in ignorance first, and later as plainly, sin. Leviticus 4:23 – 24 bring some more detail to what is to be done with this offering,

Leviticus 4:23–24 (KJV)

²³ Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

²⁴ And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

This kid of the goats is being sacrificed for the sins of the people. It is the sin offering. Jesus, too, was the sin offering for all of us who believe on him. He came to take away the sins of the world.

Peace Offerings

In order to give peace offerings, sin has to be taken care of first. This is a principle that we see in Scripture. A couple of passages come to mind. Matthew 5:23 says,

Matthew 5:23 (KJV)

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

And, Mark 11:25 says,

Mark 11:25 (KJV)

²⁵ And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Take care of the sin first and then provide your peace offerings to the Lord.

Now in our study, we read of two lambs being sacrificed as a peace offering in Leviticus 23:19,

Leviticus 23:19 (KJV)

¹⁹ Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

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There are several places in Scripture that we as believers on Jesus Christ are referred to as lambs. I think it's interesting, once again, that two lambs are sacrificed as a peace offering. This represents both the Jew and the Gentile. Let's look at a couple of places where Jesus refers to us as lambs. One is found in Luke 10:3, where the disciples are being sent out in pairs to be a witness for Jesus,

Luke 10:3 (KJV)

³ Go your ways: behold, I send you forth as lambs among wolves.

His disciples, believers in Jesus, are the lambs and the world is represented by the wolves. John 21:15 is another place where we as believers are referred to as Jesus' lambs,

John 21:15 (KJV)

¹⁵ So when they had dined, Jesus saith to Simon Peter, *Simon, son of Jonas, lovest thou me more than these?* He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*

This is an interesting part of Scripture, and well worth reading over on your own.

We who believe on Jesus are his lambs. His lambs come from one of two sources; either Jew or Gentile. Jesus sacrificed himself that we who believe on His name can have peace. We also sacrifice or offer ourselves to God as a peace offering after we are saved, showing our willingness to be in peace with the Lord, but also to bring peace to those who would believe on Jesus before God pours out His wrath on the world that refuses to believe on Jesus.

A Holy Convocation

This feast day is a holy convocation. God has commanded His people to come together in a place He would choose and that they were to do no servile work. The place God ultimately chose was the city of His choosing, Jerusalem. All the males of Israel would be required to come to Jerusalem to celebrate this Feast of Weeks, or Pentecost. They did not come empty, but brought with them a sacrifice, and offering, from the first fruits of their labor. This Holy Convocation was a yearly event and there was much celebration because of the increase God provided Israel in their wheat harvest. From this God blessed both great and small. Even the poor were provided for out of the portions of the land that occupied the corners of the land. The gleanings were also left for the poor. This was done not only for the poor Jew, but for the strangers in the land, too. God was taking care of everybody who was in the nation of Israel, both Jew and Gentile.

The Greatest Pentecost Of All

While the Feast of Pentecost was to be held forever, starting from the time God instructed Moses on it, there is one time that truly stands out from amongst all the rest. As we remember, these Feasts that were to be celebrated every year were a rehearsal for the time when Messiah would appear. We also read that there were quite a few years where these Feasts were not celebrated as God instructed. One stood out, though, from amongst the rest and that occurrence is shown to us in the book of Acts.

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Now, as we know, Jesus was crucified on the day after the Sabbath. They celebrated the Sabbath on what has been called the Last Supper. So, seven Sabbaths had to have been completed from this point to the time of Pentecost. Acts 1:3 has the following to say,

Acts 1:3 (KJV)

³ To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

We know Jesus was in the grave three days before being resurrected. Upon His resurrection he was seen 40 days. We have 43 days so far in this calculation being put together. Jesus told his disciples before leaving them the following in Acts 1:4,

Acts 1:4 (KJV)

⁴ And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father, which, saith he, ye have heard of me.**

What is this promise of the Father? John 15:26 can shed some light on this,

John 15:26 (KJV)

²⁶ **But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:**

Then we read in John 16:7 the following that really clinches it,

John 16:7 (KJV)

⁷ **Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**

The disciples did indeed wait in Jerusalem as Jesus commanded them. Seven days after Jesus ascended into heaven, the promise was sent from the Father by Jesus!

Acts 2:1–4 (KJV)

¹ And when the day of Pentecost was fully come, they were all with one accord in one place.

² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

⁴ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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The Feast Of Trumpets

The Feast of Trumpets is one of the feasts in which all the males of Israel were not required to go to the place which the Lord their God chose. The feast itself is described in two sections of Scripture. One place is Exodus 23:23 – 25, and the other Numbers 29:1 – 6. Here are these two passages of Scripture,

Leviticus 23:23–25 (KJV)

²³ And the LORD spake unto Moses, saying,

²⁴ Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

²⁵ Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

Numbers 29:1–6 (KJV)

¹ And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

² And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

³ And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

⁴ And one tenth deal for one lamb, throughout the seven lambs:

⁵ And one kid of the goats *for* a sin offering, to make an atonement for you:

⁶ Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

We see the Feast of Trumpets occurs on the first day of the seventh month. Since it is a feast and a holy convocation, the sacred calendar marks the month and not the civil calendar. This makes it the first day of what was originally Ethanim or what is known now as Tisri. It is the seventh month of the sacred calendar and the first day of the civil calendar, or Rosh Hashanah. Roughly four months have transpired since the Feast of Pentecost.

In this feast, we see that the Lord has commanded the people of Israel to have an holy convocation. They are to do no servile work on this day, but they are to offer a burnt offering unto the LORD. We have seen a pattern in each of the feasts we have studied so far and this one fits right in. A holy convocation, no servile work; it is a sabbath, and a burnt offering unto the LORD. We should remember these are feasts unto the LORD, so it shouldn't surprise us that the same pattern is repeated. The

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people of Israel were to remember the feast belongs to the LORD and they are to set aside all their other worldly concerns and fellowship with the LORD.

The Offerings And Sacrifices

In each of the feasts there are offerings and this does change somewhat with each feast. Here is a look at each of the feasts we have studied so far and its corresponding offerings:

Sabbath	Two lambs of the first year without spot, two tenths deals of flour for a meat offering, mingled with oil, and the drink offering.
Passover	A male lamb of the first year without blemish.
Unleavened Bread	Seven young, male bullocks without blemish.
First Fruits	A sheaf of the first fruits of the harvest. An he lamb without blemish of the first year. Two tenths deal of fine flour mingled with oil. the fourth part of a hin of wine.
Weeks or Pentecost	Two loaves of the firstfruits, of two tenths of flour baked with leaven. Seven lambs without blemish of the first year, and one young bullock, and two rams with their meat offering and their drink offering. One kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

With the Feast of Trumpets, we have, one young bullock, one ram, and seven lambs of the first year without blemish. The meat offering is to be flour mingled with oil, with a separate meat offering for each animal sacrifice. Three tenths deal for the one young bullock, two tenth deals for the ram and one tenth deal for each of the seven lambs. Along with this is the offering of a kid of the goats for a sin offering to make atonement for the people of Israel. All of this was to be done in addition to the regular offerings.

We have seen already what each of the offerings represents in the previous feasts, so we will concentrate more on the idea of the blowing of trumpets for this feast. The chart is there for you to compare the offerings of each feast and will be added to as we continue through the study.

This is the Feast of Trumpets and it is the first feast in which the nation of Israel performs this action. Blowing of a trumpet in Israel is done for specific purposes, and that is what makes this feast unto the LORD of special interest. As stated before, this is the beginning of the civil calendar and marks the beginning of a new civil year. It is not based on God's timing, but man's. God's year starts in Abib and not Tisri. God's word calls this the seventh month. So, while there may be some that believe that the blowing of trumpets is to signal the beginning of a new year, it is not.

So what does this blowing of trumpets mean? That is what we will look at now.

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Blowing Of The Trumpets

Leviticus 23:24 tells us the following,

Leviticus 23:24 (KJV)

²⁴ Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Scripture calls this blowing of trumpets a memorial. This day is an holy convocation and it is a sabbath. The priests would do their duty by offering sacrifices for the people, but the children of Israel are to be blowing trumpets. A memorial is something that preserves the memory of something. What is it that the children of Israel are to remember with the blowing of trumpets? The answer to this lies in the beginning of the yearly feasts, The Passover. Israel was to remember not only that God delivered them from the Egyptians, but how He delivered them. We read in Numbers 10:10 the following,

A Memorial

Numbers 10:10 (KJV)

¹⁰ Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

We see here that in the beginning of every month there was to be a blowing of trumpets. These times were also to be a memorial before God. While these other months had a blowing of trumpets over the burnt offerings, and over the sacrifices of their peace offerings, the Feast of Trumpets was to be an all day blowing of trumpets, not just over the sacrifices and offerings. In both cases, however, it was to be a memorial before the Lord.

God, as He always does, begins the memorial. Exodus 3:11 – 15 shows us the first occurrence of the word, memorial,

Exodus 3:11–15 (KJV)

¹¹ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

¹² And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

¹³ And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

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¹⁴ And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

¹⁵ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

The second time the word memorial comes up concerns The Passover. We read it in Exodus 12:14,

Exodus 12:14 (KJV)

¹⁴ And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

God told Moses that He would lead the children of Israel out of their bondage in Egypt and they were to celebrate this event on a yearly basis as a memorial to that time. When speaking of the feasts, memorial always refers to the salvation of the Jews from the hands of the Egyptians.

The Use Of Trumpets

We see two primary purposes for blowing of trumpets in Scripture. First, it is used to call the children of Israel together. Second, it is used to sound an alarm in war. Exodus 19:13 provides an example of the first occasion,

Exodus 19:13 (KJV)

¹³ There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

Numbers 10:9 provides an example of the second use,

Numbers 10:9 (KJV)

⁹ And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

One other example that can be made concerning the blowing of trumpets, is a call to action. We read an example of this in Joshua 6:20,

Joshua 6:20 (KJV)

²⁰ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that

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the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

These mark some of the different occasions used for the blowing of trumpets. What is interesting here is that there are several occasions for the blowing of trumpets. So, it doesn't appear that any of these are the reason for this feast. Again, as we read in Leviticus 23:24 this blowing of trumpets is for a memorial.

A Memorial Of Mercies

This first day of the seventh month had been the beginning of the year for the Israelites. It was not until the LORD was bringing them out of Egypt that He gave them the month of Abib as the first month. Up until God had spoken to Moses and Aaron in Exodus, Tisri was the beginning of the year for the Israelites. Exodus 12:2 changes this,

Exodus 12:2 (KJV)

² This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

God changed the beginning of the year for the Israelites because this is the month that He was delivering them from the Egyptians. Mercy was bestowed on the nation of Israel at this time. The children of Israel had their cries heard by God and He was delivering them from the cruelty of the Egyptians.

While the nation of Israel deserved to be handled without mercy because of their frequent falling away from the LORD, He was always merciful to them. This day marks the day that the Israelites were to remember God's mercies. Not only when He brought them out of Egyptian bondage, but for the mercies they received from him during the previous year.

Not only were there mercies which God had shown on Israel previously, but there are mercies promised to the children of Israel for the future. God had promised the nation of Israel that He would never forsake them. He was in a covenant with Israel that only He could keep. Israel could not do anything to keep this covenant going or cause it to cease. God would always remember Israel and the covenant that He made with them. This memorial of future mercies is shown in Scripture, also. Consider the stones on Aaron's ephod were a memorial to remind the children of Israel that He always bore them upon his heart,

Exodus 28:12 (KJV)

¹² And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

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Exodus 28:29 (KJV)

²⁹ And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

The atonement money paid was a memorial to the people of Israel that God was providing security for them in that He was providing a way for atonement,

Exodus 30:16 (KJV)

¹⁶ And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

Compare Psalm 81:1 – 5 with Numbers 10:9 – 10,

Psalm 81:1–5 (KJV)

¹ Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

² Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

³ Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

⁴ For this *was* a statute for Israel, *and* a law of the God of Jacob.

⁵ This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.

Numbers 10:9–10 (KJV)

⁹ And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

¹⁰ Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: *I am* the LORD your God.

All these were promised by God and there were some that the children of Israel had probably not completely understood. There were things foreshadowed that God knew. Things like the peace of Jerusalem and the coming of the Church of Christ. I think this is what Paul was addressing when he spoke in Colossian 2:17,

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Colossians 2:17 (KJV)

¹⁷ Which are a shadow of things to come; but the body *is* of Christ.

Jesus In The Feast Of Trumpets

Jesus, when he came to the earth, did so to bring salvation unto the Jew first and also the Gentile. This was the Gospel message being brought. Those who would believe on Jesus would not suffer the wrath of God. Salvation is a joyous event! Psalm 89:15 calls the Gospel a joyful sound,

Psalm 89:15 (KJV)

¹⁵ Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

Jesus came to bring salvation and the Gospel message is sounded as a trumpet. His coming to bring salvation was announced before it happened by the prophets and specifically was announced like a trumpet by John the Baptist. The message was the Messiah is coming, prepare the way. It is hard to understand how Jesus fulfills this Feast of Trumpets at first, but if you consider how the Gospel message was being preached, it begins to make sense. Notice the message that Messiah was coming came first and then the message of the need to repent came next. Nine days after the Feast of Trumpets comes the Day of Atonement. This is the day that the children of Israel remember their sins and seek forgiveness of them. Yom Kippur is the day that they repent of their sins and seek forgiveness. The message that the Messiah has come and the people need to repent is the fulfillment of the Feast of Trumpets.

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The Day Of Atonement – Yom Kippur

Leviticus 23:26–32 (KJV)

²⁶ And the LORD spake unto Moses, saying,

²⁷ Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

²⁸ And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

²⁹ For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

³⁰ And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

³¹ Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

³² It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

Numbers 29:7–11 (KJV)

⁷ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

⁸ But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

⁹ And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

¹⁰ A several tenth deal for one lamb, throughout the seven lambs:

¹¹ One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Introduction

Our English reading has this day called a day of atonement, but in the Hebrew this day of atonement is called Yom Kippurim. Thus the name, Yom Kippur, used for this day by the Jews. It has been ten days since the Feast of Trumpets, which puts us at the tenth day of Tisri. As with the Feast of Trumpets, God

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does not call for all the males of Israel to be at a place which He chooses. The tie between the Feast of Trumpets and the Day of Atonement with the salvation provided by Jesus is a strong one. The announcement, or trumpeting, of the coming Messiah goes out to all, but all are not required to heed to it. The time of repentance and making atonement of our sins by believing on Jesus goes out to all, but is not required of all. We are not forced to repent and believe on Jesus. Like the Feast of Trumpets and the Day of Atonement, we are not required to participate by proclamation of God. We have a choice. As with all choices, though, there are outcomes for the choice we make. With salvation, we can believe on Jesus and receive eternal life, or we can choose not to believe on Jesus and perish.

For this study, we will look at two sections. First, we will look at the offering for this Feast. After we look at the offering, we will look at the Atonement portion of this Feast. There are some important lessons to be learned in this section. But first, the offerings.

The Offering

Here is the chart with the offerings up to the Feast of Trumpets.

Sabbath	Two lambs of the first year without spot, two tenths deals of flour for a meat offering, mingled with oil, and the drink offering.
Passover	A male lamb of the first year without blemish.
Unleavened Bread	Seven young, male bullocks without blemish.
First Fruits	A sheaf of the first fruits of the harvest. An he lamb without blemish of the first year. Two tenths deal of fine flour mingled with oil. the fourth part of a hin of wine.
Weeks or Pentecost	Two loaves of the firstfruits, of two tenths of flour baked with leaven. Seven lambs without blemish of the first year, and one young bullock, and two rams with their meat offering and their drink offering. One kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.
Trumpets	One young bullock, one ram, seven lambs of the first year without blemish. Meat offering is fine flour mingled with oil, three tenth deals for a bullock, two tenths deals for a ram, and one tenth deal for one lamb throughout the seven lambs. One kid goat for a sin offering. In addition, the burnt offering for the month, his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings.

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Numbers 29:8 – 11 gives us the offerings required by the Lord for Yom Kippur. They are one young bullock, one ram, and seven lambs of the first year. All these were to be without blemish. The meat offering was to be flour mingled with oil, three tenths deals to a bullock, two tenth deals to a ram, and several tenth deal for a lamb throughout the seven lambs. We also see there needed to be one kid of the goats for a sin offering beside the sin offering for atonement and the continual burnt offering, and the meat offering of it, and their drink offering.

As we have seen before, each of these has their place and for a specific reason. We have learned that the young bullock was an offering for the priest to allow him to make the offering for the sins of the people. The ram was for the sins of the people and the seven lambs were a picture of the perfect sacrifice Jesus would make for the sins of the world. The meat offering symbolizes the body of Christ and the oil is to show the presence of the Holy Ghost. In this feast, we also have a kid of the goats offered for atonement. Throughout all the offerings of sacrifice being made, we see they are done to deal with the sin problem. God set it up that the priests would be the ones to offer the sacrifice for the people after they dealt with their own sin. In other words, the people could not pay for their own sins without the assistance of the priest, who by their sacrifice was set apart to offer up the sacrifice for the people. Sin has to be dealt with and without taking care of the sin problem, it is impossible for us to be reconciled back to God. God has provided the method of this reconciliation, and it is up to us to use God's way to be reconciled back to Him, or we will be eternally damned.

Our next section deals with atonement and how it is accomplished. The method of how it is accomplished and our part that needs to be completed will be looked at.

The Atonement

While the portion of Scripture from Numbers tells us about the offering to be made, the section from Leviticus deals with the Atonement aspect.

As you read this section of Leviticus, it should be perfectly clear that it is a day of atonement and that there is to be no work performed. It is a holy convocation for the people, a sabbath of rest in which no work is to be done. There is a word used here along with the idea of no work. Afflicted is used in tandem with the idea of no work. God is telling the children of Israel to afflict their soul, to do no work. Take a look again first at Numbers 29:7,

Numbers 29:7 (KJV)

⁷ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

Notice he says here, "...ye shall afflict your souls" and then there is a colon followed with "...ye shall not do any work therein". Remember that colon defines something that has just been said with a definition of that statement following. This idea follows through and is further amplified in our section of Leviticus. The verse after what we just discussed says,

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Leviticus 23:28 (KJV)

²⁸ And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

Now, the verse in Numbers identifies afflicting ones soul with no work being done. Leviticus further goes on to say, "...ye shall do no work in that same day:" and then follows the colon with "...for it is a day of atonement". It also says, "...to make atonement for you before the LORD your God." So, we have the affliction of the soul, no work, day of atonement, atonement made for you before the LORD your God. Notice the atonement happens with no work being performed by the children of Israel. Keep that thought in mind for a moment!

God has given the commandment along with the result if the commandment is kept. Being a just God, he also lets the children of Israel know what will happen if that commandment is not kept. This sure does not lend itself to a Calvinistic point of view. God is giving the children of Israel a choice. We know he is giving them a choice for two reasons. Not all the males of the tribes of Israel were required to appear before the LORD at the place the LORD chose. He is also explaining to them what would happen if they kept His commandment and what would happen if they did not keep this commandment. In other words, God is giving the people of Israel a choice. Here is what God says will happen if they do not keep this commandment,

Leviticus 23:29 (KJV)

²⁹ For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

It is a fact here that God was not calling all the males of Israel to a place where He would tell them to come, but they are still required to keep His commandment. The choice is still there, but if the commandment was not kept, they would be cut off from among his people. Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. Leviticus 23:30 further defines this principle,

Leviticus 23:30 (KJV)

³⁰ And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

Remember, afflicted soul equals no work. God tells the children of Israel, whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. God is telling his people, to be cut off from among his people is to be destroyed from among his people.

God then concludes this section with Leviticus 23:31 – 32,

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Leviticus 23:31–32 (KJV)

³¹ Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

³² It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

So, from the end of the ninth day to the end of the tenth day, the children of Israel were to do no work and observe this sabbath of rest throughout their generations, in all their dwellings, forever. God has covered all the bases with that statement.

Now, let's see how that applies to us and the salvation we have through Christ Jesus.

Our Atonement

We have stated it many times, it is only by believing on Jesus that we can be saved. We are only saved when we believe that Jesus' death, burial and resurrection is what has provided our salvation. It is clear from Scripture that just because all the male Israelites were not called to a specific place which God would choose, did not mean that could not or should not participate in the feast. The same is true for us today. We are not required to believe on Jesus for our salvation, but if we want to be saved, we must believe on Jesus. He is the only way to our salvation. Jesus has provided the atonement for our sins by His work. Remember the point we made from Leviticus 23:28. The children of Israel were to do no work because it was for one, a day of atonement, and more importantly, to make atonement for them before the LORD their God. Did you catch that? They were not making atonement for their own souls, atonement was being made for them. It was a day of atonement and they were to do no work for that atonement. In fact, if they did any work, they would be cut off! They could not provide for their own atonement, but a sacrifice had to be made on their behalf for their atonement. The same is true for us today.

Ephesians 2:8 – 9 says it this way,

Ephesians 2:8–9 (KJV)

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

⁹ Not of works, lest any man should boast.

We are not saved by anything we are doing; it is a gift of God. Our atonement is not based on our work because we would only have the right to boast of how we saved ourselves. We are unable to save ourselves according to God, and this is His Word! The atonement we receive from God is a gift from God provided to us by Jesus, who is God. These feasts are a picture of things to come. God told the children of Israel not to work and if they did, then they would be cut off. If we attempt to work for our atonement, we will be cut off from the Body of Christ. The children of Israel could not work on this day of atonement, and we cannot work on this day of our atonement. A sacrifice had to be made for us just

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as the sacrifice was made by the priests for the children of Israel. Jesus is our sacrifice. Blood had to be shed in those sacrifices made of the priests of Israel in order for there to be an atonement for the sins of the people. The same was true of Jesus. Hebrews 9:22 reminds of that unless there is blood shed, there is no remission of sin,

Hebrews 9:22 (KJV)

²² And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Romans 3:25 tells us that we are saved by believing in his shed blood,

Romans 3:25 (KJV)

²⁵ Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Our atonement has been made by Jesus. When we believe on Jesus, we are saved. We believe as it is written in 1 Corinthians 15:1 – 4 in the Gospel of Jesus Christ that saves us,

1 Corinthians 15:1–4 (KJV)

¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

⁴ And that he was buried, and that he rose again the third day according to the scriptures:

We are not saved by our own works. We have nothing to boast about. We are saved by our belief in the death, burial and resurrection of Jesus. This is what provides our atonement. If we believe in any other way, we will be cut off and destroyed from God's people. We will not become members of the Body of Christ and will be cast into that everlasting lake of fire in the end. John 3:16 is a popular Bible verse and rightly so because it tells of the love of God for us,

John 3:16 (KJV)

¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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Keep the commandment of God and receive everlasting life. Try to gain atonement for your sins by your own way that is contrary to what God has given us here, and you will perish. Hebrews 10:8 reminds us that the payment has been made and there is no other payment that can be made,

Hebrews 10:18 (KJV)

¹⁸ Now where remission of these *is, there is* no more offering for sin.

We are unable to receive remission for our sins, atonement for our sins that is, by any other way than that provided by Jesus. We just read that where remission of sin is, remission provided for by Christ, there is no more offering for sin. It is a once and for all thing. Just as we do not sacrifice Jesus every time we get together, we cannot offer the LORD any other offering for sin because Jesus has already provided the acceptable offering for sin. You can offer other things all day long for the rest of your life, but it will not be accepted by the one who you need to have accept it. Atonement is not given by any other offering other than that which has already been provided for by Jesus.

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Feast Of Tabernacles

We begin now our study of the last feast on our list, the Feast Of Tabernacles. This final feast is a unique one in many respects. It is different from all the other Feasts that we have studied so far. We will see this in the course of our study, but let us first start with the words of God concerning this Feast.

Leviticus 23:33–43 (KJV)

³³ And the LORD spake unto Moses, saying,

³⁴ Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

³⁵ On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

³⁶ Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*.

³⁷ These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

³⁸ Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

³⁹ Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

⁴⁰ And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

⁴¹ And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

⁴² Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

⁴³ That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

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Numbers 29:12–39 (KJV)

¹² And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

¹³ And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

¹⁴ And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

¹⁵ And a several tenth deal to each lamb of the fourteen lambs:

¹⁶ And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

¹⁷ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

¹⁸ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

¹⁹ And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

²⁰ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

²¹ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

²² And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

²³ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

²⁴ Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

²⁵ And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

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²⁶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

²⁷ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

²⁸ And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

²⁹ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

³⁰ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

³¹ And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

³² And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

³³ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

³⁴ And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

³⁵ On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:

³⁶ But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

³⁷ Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

³⁸ And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

³⁹ These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

The Feasts Of The Lord

Introduction

As stated, the Feast of Tabernacles is like none of the other Feasts of the LORD. It is the last of the Feasts of the year and attendance by all the males of Israel is required. It is the longer in duration than any of the other feasts being 8 days long. The offerings and sacrifices are noticeably different than any of the other feasts. In addition to the offerings and sacrifices, the children of Israel are also required to perform some other interesting duties. The Feast of Tabernacles is indeed unique amongst the other feasts we have covered as given by God in Leviticus 23.

The Feast Of Tabernacles And Its Uniqueness

A study of the Feast Of Tabernacles reveals some very interesting facts. This feast, like the others occurred during the time leading up to the coming of Messiah, Jesus. Jesus fulfilled this feast when He came, just as he had the other feasts. With the Feast of Tabernacles, however, we will see that it will actually continue. Before we begin here, though, let's start with the uniqueness of the offerings and sacrifices for the Feast Of Tabernacles.

The Offering

The Feast Of Tabernacles, as we stated earlier, is eight days in length. According to Numbers 29:12, there is to be a feast for seven days. Then in Numbers 29:35, the Lord tells us there is an eighth day in which there is to be a solemn assembly and that this day has offerings to be made, also. Each of these days requires sacrifices to be made as offerings to the Lord. These offerings are different for each day and show a distinct pattern in their numbers.

Here is the complete chart of the offerings including the Feast Of Tabernacles.

Sabbath	Two lambs of the first year without spot, two tenths deals of flour for a meat offering, mingled with oil, and the drink offering.
Passover	A male lamb of the first year without blemish.
Unleavened Bread	Seven young, male bullocks without blemish.
First Fruits	A sheaf of the first fruits of the harvest. An he lamb without blemish of the first year. Two tenths deal of fine flour mingled with oil. the fourth part of a hin of wine.
Weeks or Pentecost	Two loaves of the firstfruits, of two tenths of flour baked with leaven. Seven lambs without blemish of the first year, and one young bullock, and two rams with their meat offering and their drink offering. One kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.
Trumpets	One young bullock, one ram, seven lambs of the first year without blemish. Meat offering is fine flour mingled with oil, three tenth deals for a bullock, two tenths deals for a ram, and one tenth deal for one lamb throughout the seven lambs.

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	<p>One kid goat for a sin offering. In addition, the burnt offering for the month, his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings.</p>
<p>Tabernacles</p>	<p>Day 1: Thirteen young bullocks, two rams, <i>and</i> fourteen lambs of the first year; they shall be without blemish: And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs: And one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>Day 2: Twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner: And one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.</p> <p>Day 3: Eleven bullocks, two rams, fourteen lambs of the first year without blemish; And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner: And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.</p> <p>Day 4: Ten bullocks, two rams, <i>and</i> fourteen lambs of the first year without blemish: Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner: And one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p>

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	<p>Day 5: Nine bullocks, two rams, <i>and</i> fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner: And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.</p> <p>Day 6: Eight bullocks, two rams, <i>and</i> fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner: And one goat <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>Day 7: Seven bullocks, two rams, <i>and</i> fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner: And one goat <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>Day 8: One bullock, one ram, seven lambs of the first year without blemish: Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, <i>shall be</i> according to their number, after the manner: And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.</p>
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Looking at this table, we see that each day does require a different offering, including the eighth day. The eighth day is completely different from the other eight days and should therefore be considered a unique day in and of itself in this unique Feast. Let's take a look at the other 7 days first, though.

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In the offerings, we have for each of the days, except the eighth, two rams, fourteen lambs of the first year without blemish, and one goat for a sin offering. These are all in addition to the continual burnt offering, and his meat offering, and his drink offering. The difference for the first seven days, however, is the number of young bullocks offered. As we see, the feast begins with the offering of thirteen young bullocks and goes down by one bullock each day until the seventh day when there are seven bullocks offered. Why is this so? Why do the other offerings remain the same throughout these first seven days, except the offering of the young bullock? To seek an answer for this, it would be good to be reminded of why the bullocks are offered in the first place. Let's look again at Exodus 29:1,

Exodus 29:1 (KJV)

¹ And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

The bullock and two rams without blemish were to be used to hallow the priests so that they could do their job. Exodus 29 continues on with the instructions of how the consecration process was to be carried out. But we see here the bullock and the two rams were used in the offering to hallow the priests. But this part of Scripture only speaks of one bullock and two rams, while each of the days of the Feast Of Tabernacles requires the two rams, but for the bullocks requires between seven and thirteen. There appears to be something special about the bullocks here since they stand out as the difference in this section. Let's take a closer look at what the Lord says about what is to be done with the bullock to see if we can glean anything from it for our study. Exodus 29:10 – 14 contains this information,

Exodus 29:10–14 (KJV)

¹⁰ And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

¹¹ And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

¹² And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

¹³ And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

¹⁴ But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a sin offering.

The bullock, as we see, is the sin offering. It is the offering of these bullocks and the two rams for each day that provides the forgiveness of the sins of the priests so that they could offer the sacrifices for the sins of the children of Israel. The sin offering we see here was for the remission of the sins of the priests; to hallow the priests, that is. Why, though, does the number of bullocks change each of the

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seven days? An interesting fact is shown when you tally up the number of the bullocks offered! When you sum the number of bullocks offered, 13 the first day down to 7 the seventh day, you get a total of 70 bullocks.

Day	Bullocks Offered	Running Total
1	13	13
2	12	25
3	11	36
4	10	46
5	9	55
6	8	63
7	7	70

Seven days and seventy bullocks offered. All this for the hallowing of the priests; the remission of their sins; the forgiveness of their sins, seventy times seven.

Matthew 18:21–22 (KJV)

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

²² Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.**

This idea of forgiving until seventy times seven we had previously learned deals with us forgiving others until the kingdom of heaven is established at which time there will no longer be a need for forgiveness because sin will have been done away with.

We read in Exodus 29 that the bullock was an offering to hallow the high priest. We know it to be the high priest because it speaks of Aaron and his sons, or the lineage of Aaron, placing their hands on the head of the bullock. This all pictures the sacrifice that Jesus made while he was here on the earth. Jesus' offering of himself as the sin offering for the world paid the price of our sin that the Law required, perfectly. It was complete in its payment. This payment was determined to be acceptable by the Father.

There were two rams offered up at each day of the feast. One ram represents Israel and the other ram represents the Gentiles. Don't forget what Romans 1:16 says,

Romans 1:16 (KJV)

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

This also ties in with the 14 lambs offered. It was the perfect sacrifice for both Jew and Gentile. The two groups of people that lived in the world at the time. I say it that way because we now have Jew, Greek,

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and the Church. But the payment was extended to both Jew and Gentile and those who believed on Jesus make up the Church.

The seven days of the feast pictured this. The eighth day, however, pictures something else which we can discern from not only the offerings of the eighth day, but also other parts of Scripture.

We see in the offerings of the eighth day a change in the offerings. This has everything to do with the fulfillment of this feast. The seven days of the feast were fulfilled when Jesus tabernacled with men the first time he was here. The eighth day deals with Jesus tabernacling with men when He returns again. Notice the numbers involved in the sacrifice on the eighth day. One bullock, one ram and seven lambs without blemish are the offering on the eighth day. The price of sin has been taken care of already and Jesus is now here as King in His Kingdom.

We see that Jesus will tabernacle with men again as present in Zechariah 14:16 – 19,

Zechariah 14:16–19 (KJV)

¹⁶ And it shall come to pass, *that* every one 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 Feast of Tabernacles will still be celebrated during the Millennial Reign of Christ! We see there are severe consequences for those who do not take part as they are commanded to do so by King Jesus. It is during this time that Jesus will tabernacle with men again, and this time as King and not as the suffering servant. Since Zechariah is speaking this, it appears to make sense that we can believe there will be those who will not come unto Jerusalem to worship the King, the LORD of hosts. Why else would we have these words given by God through His Holy Spirit to the prophet Zechariah?

There is a need for the offerings provided on the eighth day because of this. But the numbers of the offerings are adjusted to make sense. There is only one young bullock and one ram needed to hallow the priests. There is a difference that takes place once the time of Jacob's trouble passes. God's plan goes from one dispensation into another dispensation. The dispensation of the Millennial Reign of Christ is different from the Great Tribulation and it is different from our present dispensation of Grace. It is also different from the dispensation of the Law which existed during the time the Feasts were

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enacted. One young bullock is given as a sin offering. This may seem strange to think about, but we have to remember how we are saved verses how those who make it through the Great Tribulation are saved. We who are saved during this dispensation of Grace are translated. We no longer have a body of flesh, but a glorified body which is immortal and incorruptible. Scripture does not say that those who endure to the end of the Great Tribulation will receive a glorified body, only that they will be saved. Therefore, there is still a need for a sin offering. One ram is needed as a burnt offering instead of two. The ram was a burnt offering, a sweet savour unto the Lord. Exodus 29 also states that the ram is used to consecrate the priest for service unto the Lord. It doesn't make him holy, but serves to show he is set apart for service unto the Lord. Paul has this to say in 2 Corinthians 2:15,

2 Corinthians 2:15 (KJV)

¹⁵ For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

During this present dispensation, there are two groups, those that are saved and those that perish. Notice Paul calls us a sweet savour of Christ unto God. During the Millennial Reign Of Christ, there is left them that are saved as a sweet savour of Christ unto God. Those who perish, will perish. In other words, King Jesus will deal with them on the spot. His Law will be executed without delay or request for pardon. Jesus is King and what He commands will be done.

Conclusion

This marks the end of our study of the Feasts Of The Lord. It serves as a good starting point for further study and development, but is in no way a complete work. We have seen how Jesus fulfilled the Feasts completely and how they were a dress rehearsal for the coming of Jesus. Out of this study we have learned some important things concerning the offering of the sacrifices at the feasts and have seen a glimpse of how intricate they really are. I pray that we have come away from this study with an even greater understanding of the feasts, how Jesus is portrayed in them and how they pictured the redemption we have through Jesus Christ. I also pray that each one who reads this study will take the time to further investigate this topic of study and grow in their understanding and appreciation of God's Word. May your faith in God continue to grow, as promised, by the hearing of God's Word!