

Feasts of Israel - Historical and Significance

SPRING FEASTS				FALL FEASTS		
← These have already been fulfilled by Christ →				← These await fulfillment by Christ →		
PASSOVER	UNLEAVENED BREAD	FIRST FRUITS	PENTECOST "WEEKS" OR "HARVEST"	TRUMPETS	ATONEMENT	TABERNACLES "BOOTH" OR "INGATHERING"
Hebrew: <i>Pesuch</i>	Hebrew: <i>Hag Ha Matzah</i>	Hebrew: <i>Yom Ha Bikkurim</i>	Hebrew: <i>Shavuot</i>	Hebrew: <i>Rosh Ha Shanah</i>	Hebrew: <i>Yom Kippur</i>	Hebrew: <i>Sukkot</i>
<p>HISTORICAL:</p> <ul style="list-style-type: none"> While Israel was in bondage in Egypt God commanded a lamb to be sacrificed and its blood applied to each doorpost and lintel. When done in faith that home was "passed over" by the death angel and the firstborn was spared. On the 10th of Nisan a family was to select a year-old lamb without blemish and keep it until the 14th of Nisan. The family would become personally attached to their lamb so that sacrificing him deeply impressed upon them the cost on the innocent lamb dying in their place (Ex. 12:3,5). <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> The <u>young lamb</u> depicts innocence. The lamb was roasted with fire portraying the judgment of God upon the lamb instead of us. Jesus was examined for 4 days starting with the Triumphal entry till His death. <u>Bitter herbs</u> can be associated with Christ's suffering on the cross. God delivered Israel from bondage in Egypt (Ex. 12:42). 	<p>HISTORICAL:</p> <ul style="list-style-type: none"> This refers to the way Israel came out of Egypt in haste, not having time to leaven their dough (Ex. 12:31-34). <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> <u>Leaven</u> represents sin or error. Jesus told His disciples to "Beware of the leaven (false doctrine) of the Pharisees" (Mt. 16:6; Mk. 8:15). Paul warned the Corinthians that a "little leaven [yeast] leaveneth [ferments] the whole lump" (1Co. 5:6). Paul is teaching that if sin goes unchecked, it will permeate everything. <u>Unleavened bread</u> proclaims that Christ's physical body would not experience the decay normally expected while in the grave. The Father would not let His Son see corruption (Ps. 16:10; Ac. 2:27). 	<p>HISTORICAL:</p> <ul style="list-style-type: none"> The first sheaf of the barley harvest was presented to the Lord. This barley was planted back in the winter of the previous year. The Lord's acceptance of the firstfruits was His pledge of a full harvest. <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> This feast represents the Lord's triumphant <u>resurrection</u>. Jesus Christ is the "<u>firstfruits</u>" (1Co. 15:23). Though others have been resurrected from the dead (Jairus' daughter and Lazarus), they simply died again. However, Jesus was the first to be resurrected from death never to die again. He alone is the Firstfruits. As the barley harvest was presented to God, and He accepted it, it promised further harvest. So <u>the Father accepted Jesus Christ's sacrifice</u> on the cross. 	<p>HISTORICAL:</p> <ul style="list-style-type: none"> This feast is called "weeks" because God told Israel to count 7 sevens of weeks from Firstfruits (Le. 23:15; De. 16:9). This feast is also known as "harvest". It was a festival of joy and thanksgiving celebrating the completion of the harvest season. The Israelites were to bring 2 loaves of bread to the temple made with fine flour and baked with leaven (Le. 23:17). This was a "wave offering" for the people. The loaves could not be placed on the altar because of its leaven content. <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> The <u>Torah (Law) was given as a guide</u> to show us our need for a Savior. The H.S. was given on this feast and is <u>our guide</u>. Jesus promised He would send the <u>Comforter</u> (Jn. 14:16-17) and told the disciples to tarry at Jerusalem until the H.S. comes (Ac. 1:4) The 2 <u>loaves</u> represent both Jew and Gentile as one by the Spirit's coming (Ep. 2:14-15). The presence of <u>leaven</u> teaches that sin is present in the church. 	<p>HISTORICAL:</p> <ul style="list-style-type: none"> Silver trumpets were blown on new moons, the daily burnt offering and at the beginning of each new month (Nu. 10:10). The "Shofar" (ram's horn) was blown on the first day of the Jewish civil calendar. The feast actually starts at the new moon where the slightest crescent would be visible. Occasionally clouds obscured the moon from sight. They were to watch for the moon as witnesses for the new year. [Rabbis later added a second day to this feast to make sure they would not miss it.] <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> This speaks of the "<u>catching away</u>" of the Church. The feast of Pentecost begins the church age. The feast of Trumpets signals the end of the church. Thus, we are living between Israel's 4th and 5th feast. We await the "trump to meet the LORD in the air" (1Co. 15:51-53). The <u>need for watchfulness</u> in connection with Christ's coming is echoed throughout the NT (Mt. 24:42; 1Th. 5:6; Ti. 2:13; He. 9:28; 2Pe. 3:11-14 	<p>HISTORICAL:</p> <ul style="list-style-type: none"> The focal point of this feast involved the high priest entering the Holy of Holies. Before he could enter he had to bathe his whole body. The washing pictures his desire to be pure before the Lord. He wore special garments of linen for this day. The "scape goat" is also a part of this feast where the high priest laid his hands on the goat and confessed the sins of Israel. He was then released into the desert symbolically carrying away the sins of the people (Le. 16:8-10). <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> Reminder of God's promise of a Messiah whose blood will cover the demands of the Law (Is. 52:13-53:12). The return of Christ, when Israel repents and receives her Messiah (Zc. 12:10; Ro. 11:1-6, 25-26). A day of <u>individual and national atonement</u>. Christ atoned for our sin (Is. 53; Ro. 3:24; 2Co. 5:18; Ga. 3:13; Ti. 2:14; He. 9:28; 1Pe. 1:19; 2:24; 3:18; 1Jn. 2:2; Re. 1:5). This feast is not merely Israel's day of atonement for the Lord has all Gentiles in mind (Mt. 25:31-34). 	<p>HISTORICAL:</p> <ul style="list-style-type: none"> This is considered the most solemn day of the Jewish calendar. The people would collect twigs of different types to construct huts or booths (Ne. 8:13-18). These were to be joyful reminders of the temporary housing built by their forefathers during the exodus wanderings (Le. 23:40-41; De. 16:14). They would hang samples of the fall crop in their booth to acknowledge God's faithfulness in providing for His people. <p>SIGNIFICANCE:</p> <ul style="list-style-type: none"> The period when the <u>Son of God will tabernacle among men</u> (Mi. 4:1-70). The booths symbolized protection (Ps. 27:5; 31:20; Is. 4:6). 8th day: they would pour water on the altar asking God for the <u>early rains</u> (Oct-Nov). Jesus said He was the living water because He alone can meet every need of the human heart.
50 DAYS LATER				4 MONTHS LATER		
Symbolically This represent the Church Age						