

The Holy Feasts of the Lord

God has, after He led the Israelites out of Egypt, instituted holy days. They are the Lord's festive days. They were originally given to the Israelites but they are and remain the Lord's festive days.

When we study these days carefully, they are not only useful for gathering extra information on how Israel had to deal with God's commandments, but also have a prophetic content. When we study these days we see that God's plan for this world, with man, is being explained through those days. That is what makes this a really interesting Bible study.

It is not only about "history but it is about "His story".

It is advisable to first read the whole chapter on those holy days which can be found in Leviticus 23.

THE WEEKLY SABBATH the first holy day

When the Lord made the festive days known to the Israelites, delivered through Moses, He started with a holy day which is so important that it should be celebrated every week.

Leviticus 23:2

"The LORD said to Moses, "Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of the LORD, which you are to proclaim as sacred assemblies.'"

The Sabbath is a weekly holy day (feast) which has been instituted by the Lord. It is His day (Exodus 20:8-11).

It is a day especially meant to remember the Lord. Particularly on that day one should reflect on the greatness of the Lord (Exodus 20:11).

The day of the Sabbath is a day that looks back on the magnificent wonderful creation . On that day the people can get excited about

the greatness of their God Who created all they see. The visible part of creation is not the most important. It is all about the Creator. It is about Him, who has changed the chaotic confusion into a world in which he could say all was well, by the power of His Word.

But the day of Sabbath is not only a day which looks back on the wonderful power of creation by the Lord, but most of all is a day which looks to the future. All the feasts of God are ones which are being used by God to reveal His great plan. They are thus referring feasts. It is like that with the Sabbath.

The weekly Sabbath refers to an eternal peace which will follow the creation of a new heaven and a new earth. God will make all things new.

Revelation 21:1-5

"1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from

God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them.

They will be his people, and God himself will be with them and be their God. 4 He will wipe every tear from their eyes. There

will be no more death or mourning or crying or pain, for the old order of things has passed away." 5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true.'"

The Lord by way of the commandment of the Sabbath connects the creation of God, thousands of years ago, with the creation as mentioned in Revelation 21.

The weekly Sabbath refers to an eternal peace which will follow the creation of a new heaven and a new earth.

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This feast today is also applicable to all who know they have and will take part in Gods plans. There is a special Bible study on the Sabbath available, especially dealing with the link Sabbath-Sunday.

The 7 feasts which we will study after this tell about the plans of God with His people: Israel.

They also give a view into Gods acting with the believers who together make up the congregation of Jesus.

The Sabbath is a weekly feast which remembers: how it used to be but also points out how it will be. How it used to be at the time of creation and how it will be at the recreation: experiencing Gods peace.

Hebrews 4:9–10

“9 There remains, then, a Sabbath-rest for the people of God; 10 for anyone who enters God’s rest also rests from his own work, just as God did from his.”

The Sabbath is an “all covering” feast. The 7 other feasts will give steps which will leads Gods chosen to go into His peace.

We will now discuss them.

THE PASSOVER the second feast

Leviticus 23:5

“5 The LORD’s Passover begins at twilight on the fourteenth day of the first month.”

The actual inauguration of this feast happened before the one mentioned here.

Exodus 12:1-28 (please read for yourself in the Bible).

verse 2

2 “This month is to be for you the first month, the first month of your year.”

Here it is not mentioned which month this is about but from other parts in the Bible we know it is the month of Abib (compare 13:4; 23:15; 34:18).

The month of Abib in our calendar is approximately March/April.

During the time after the exile that month got the name Nissan.

From the departure out of Egypt onwards, this month is being designated as the first month of the year. With this, God put the yearly feast of Pesach (Passover) in the first place of all holy days.

Of course this has a special meaning.

Passover is a feast which looks back on the passing by of the angel of death.

The Hebrew word PESACH means “passing by”.

All those who had slaughtered a sheep or goat and applied the blood on both the doorposts and the upper doorsill will be spared by that sign for the destructive plague which the Lord let run over the land of Egypt.

So the animal was killed instead of the firstborn in that house. The blood was the sign that an animal was killed instead. A sign is a referral. This sign was not about the blood on the doorposts being sufficient enough for the angel of destruction. It was not about the outward appearance of the ritual but about the referring character of that blood.

The blood at the doorposts marked the sacrificed animal that was killed instead of the firstborn. But the signifying character if the blood refers also to the sacrifice that was made on the cross of Golgotha. There the Lamb of Passover was sacrificed for us.

*The Sabbath is an
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The 6 other feasts
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John 1:29

"... the Lamb of God, who takes away the sin of the world!"

1 Corinthians 5:7b

"For Christ, our Passover lamb, has been sacrificed."

Now that we have come to this conclusion we are not quite finished yet. There is still more to say about Passover. For example the date on which this should be celebrated.

Exodus 12:5-6

"The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight."

This we already saw before:

Leviticus 23:5

"The LORD's Passover begins at twilight on the fourteenth day of the first month."

Passover therefore is always on the 14th of the month of Nissan. The Jews have been celebrating it on this day for about 3400 years. Why did God choose this day to be the one the lamb should be sacrificed?

The answer is hidden in the question itself. God has established this day once and for all because on that day "The Lamb" would be sacrificed.

But it was not only that day that was fixed, also the time was being defined:
...in the twilight...

At first glance this does not appear to be so important but we shall see that God had also an intention with this. To get more insight we first have to see how the days pass with the Jews, from the past until the present day, and when exactly is the "twilight time." Starting from creation God has implemented the days

from evening until the following evening (Leviticus 23:32b). "Then it was evening and morning, the first day, second day and so on".

For Jews until today a new day starts in the evening.

The 14th of Nissan thus started in the evening of the 13th and went on until the evening of the 15th. Before we elaborate

more, something about the word "evening twilight". Literally in Hebrew it says: "between the evenings". The Jews do not only distinguish the different parts of the day with the designated hours but also talk about the 1st evening, 2nd evening etc. The first evening matches the Jewish 9th hour which in our time frame is 1500 hours. The second

evening matches our time at 1800 hours. The evening sacrifice was done at the 9th hour, so on the first evening.

Why now is this important?

Well, the Passover (Pesach) had a referring aspect, it was a foreshadowing of the great sacrifice. It was a pre-shadow of the dying of the Lamb, which was sacrificed on our behalf because His blood, which we confess that it was shed for us, is seen by Him on the doorposts of our heart and the angel of death will pass by and we will not die an eternal death but live eternally.

In the sign of Passover we see Gods magnificence and His great love for us.

But also from the accuracy of the use of the foreshadowing Passover and Jesus' sacrifice as the actual Passover we can learn something about God. God gave rather accurate clues as to how Passover should be celebrated. In exactly this way He executes His plans where it concerns the great Passover, the Passover whereby the Lamb is being sacrificed.

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Luke 22:1-2

“Now the Feast of Unleavened Bread, called the Passover, was approaching, and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.”

Luke 22:7

“Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying, “Go and make preparations for us to eat the Passover.””

The Passover which is still being celebrated on the 14th of Nissan was about to come and the high priests and scribes were looking for a way to kill Jesus (The Lamb). This in fact is what God said 1400 years before in a foreshadowing sign *“an unblemished male one year old lamb should you take....”*

The high priests and scribes were busy taking this Lamb to slaughter it and they did so when the feast of unleavened bread, also called Pascha, came close (we will discuss this feast later on).

Jesus also obeyed God’s commandment and intended to celebrate Passover. For this reason He sent two disciples to prepare the (symbolic) Passover.

Luke 22:14-15

“When the hour came, Jesus and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer.”

Which hour was this?

It was the hour that the new day began, the 14th of Nissan, the day of Passover. Thus that day started in the evening after sundown and went on to the next evening. Jesus was handed over and killed exactly on the day of Passover. This day was already fixed by God

1400 years earlier, as the day the Lamb should be and would be sacrificed.

With the designating of the Passover, as we can read from Exodus 12, it was decided that the small cattle (lamb) should be slaughtered on the 14th of Nissan between the 2 evenings. The Lamb should be killed between 1500 and 1800 hours in our time frame. This is during the afternoon following the evening on which the 14th starts.

Jesus celebrates the Passover with His disciples right at the start of the fourteenth. In the night He was handed over. In the morning He came before Pilate. He was crucified but he did not die immediately. First it became dark for three hours.

Luke 23:44-45

“It was now about the sixth hour (in our time frame 1200), and darkness came over the whole land until the ninth hour (in our time frame 1500), for the sun stopped shining.

And the curtain of the temple was torn in two.”

“Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.”
Luke 23:46.

The Lamb that died in our place, so His blood to God was a sign for the angel of death to pass us by. That Lamb, Jesus, died exactly at the time which God had determined 1400 years earlier as the time the

Passover Lamb should be killed.

God accurately kept to the day and the hour on which the Passover should occur. Shall He then not also keep in line with the rest of the foreshadowing Passover?

God accurately kept to the day and the hour on which the Passover should occur. Shall He then not also keep in line with the rest of the foreshadowing Passover? He will literally keep His promise that the angel of death will pass by where blood can be seen. This is a great certainty.

THE CEDAR EVENING

You probably have noticed that something is not really correct. Exodus talks about celebrating the Passover after the slaughter of the lamb and in Luke we read that Jesus celebrates Passover before the lamb was slaughtered. Perhaps you say, that makes sense because He could hardly celebrate Passover after His death. That of course is true but nowhere we read that someone was surprised about the fact that Jesus celebrated Passover with His disciples before the actual Passover.

The celebration of Passover, as it was done in the days of Jesus, was no longer exactly as God had directed originally. Something had been added. A celebration was added, which was not offered in Exodus and Leviticus. The newly added celebration was that of Cedar Evening, as the Jews called it. The celebration of this family feast, this Cedar Evening, began after the return from the Babylonian exile. At first it was a feast which was celebrated next to the original feast, with the slaughtering of the Lambs.

After the destruction of the temple, only the Cedar Evening feast is being celebrated until the present day. This feast, this Cedar Evening, was also the feast the Lord celebrated before His death. From history, as well as from the Bible, we know that this feast is celebrated the same way now as it was 2000 years ago.

In the month of Nissan, when the 14th day starts, that is on the evening of the day of the 13th of Nissan, people usually as a family come together to celebrate the Cedar Evening. On that evening the head of the family takes 3 matzes (unleavened bread) and puts them on top of each other.

At a certain moment he takes the middle one

and pulls it out from the others. This middle matze is then being broken after which it is being wrapped in a linen cloth and hidden somewhere in the house. The father tells the children to go and find that piece. The children then find that piece wrapped in linen cloth and bring it to their father. Father promises them a present and tells them also they will get that gift not later than on the 50th day (of the feast of weeks), that is on the well-known Feast of Pentecost.

They also drink cups of wine and eat bitter herbs and there is singing of praise songs. The rest of the evening, with some families even until the morning, tales about the departure from Egypt and God's supernatural dealing with the people of Israel are being told.

The fixing and celebration of this Cedar Feast cannot be found in the Bible. It is no institution from God laid down in the Bible but from the large symbolism which comes from this celebration it is probably something God had wanted. Jesus also sees no problems in celebrating the feast this way.

Even more so, He explained to His disciples what the actual meaning was of the broken bread and the passing of the cup of wine. Jesus took the middle piece of bread because that was the custom, it was done so for ages and He broke it. But then it looks like he deviates from the usual ritual because then he gives the broken bread to His disciples and says: "This is My body which is being given for you".

Jesus thus says that the middle matze, which is being pulled out of the other two and broken, is the symbol which points to Him. The three matzes are on top of each other, the middle one depicts Jesus. It is not hard to see the Father and Holy Ghost in the other two. Jesus was being broken and wrapped in linen cloth, anyone who seeks Him shall find Him.

The disciples knew of the Cedar Feast and understood later, when Jesus was resurrected, the meaning of what Jesus had

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said at the institution of the Last Supper. When Jesus later, during the time that he appeared to them for 40 days, told them not to leave Jerusalem but wait for the promise of the Father, they knew that this promise would be fulfilled not later than on the 50th day. That is why they all came together on Pentecost.

Acts 1:4-5

“On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.””

Acts 2:1 and 4

“When the day of Pentecost came, they were all together in one place. ... All of them were filled with the Holy Spirit...”

The disciples should have understood that on that day the gift or present would come which the Father had promised. Because they knew the customs which had to do with celebrating Cedar Evening, they understood that, after the middle matze was broken and wrapped in cloth, it would be hidden. Without a doubt Jesus showed them that this referred to Him being broken and wrapped in linen clothes and out in the grave.

When they later went to the grave they did not find Him but Jesus let them find Him and appeared to many. The logical result of this is that the Father promises to give a present, a gift that ultimately will be given on “the 50th day.” Jesus had told the disciples already what this gift would be. It is the gift of the Holy Spirit.

That 50th day was the day of Pentecost (Pentecost is derived from the Greek word pentecoste which means fiftieth). They knew the promised gift of the father

would be given on that day at the latest -- that is why they were assembled there together. What great symbolism. What a great God who controls everything. All is happening the way He has decided. Ages pass but what God is planning will happen.

1400 years before Christ came to this earth to be the real sacrificial Lamb, God had already planned it all and demonstrated in the feasts what His plans were with the people. Then it suddenly happened. Jesus came and was sacrificed for our sake but it did not stop there. The Passover is an introduction to the seven days during feast of unleavened bread. But also of the feast of weeks which has to do with the “gift of the firstborn.”

Passover does not stand alone. It belongs to the following feast. Strictly speaking the following

feasts have no meaning without the Passover.

We will discuss the following feasts and also the link between these celebrations.

THE FEAST OF UNLEAVENED BREAD

The third feast

Leviticus 23:6-8

“On the fifteenth day of that month (Nisan - the day after Pesach) the LORD’s Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.””

What a great God who controls everything. All is happening the way He has decided. Ages pass but what God is planning will happen.

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This feast follows directly after the Passover. The 14th of Nissan is the Passover; the 15th of Nissan is the first day of the feast of unleavened bread. It also happened that the whole day 8 period was called "Passover" as we can read in Luke.

Luke 22:1

"Now the Feast of Unleavened Bread, called the Passover, was approaching,"

But also the opposite happened. They counted from the day the Passover (Lamb) was sacrificed until the first day of the feast of unleavened bread.

Mark 14:12

"On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'"

For centuries they had celebrated these feasts, always starting on the 14th of Nissan up to and including the 21st. These days always belonged together, together in meaning. It also makes sense that in the day to day language of the time the names of these feasts were mixed. But it was not originally so as instructed by God. Very clearly the Lord designated the 14th of Nissan for the Passover and the 15th of Nissan as the start of the feast of the unleavened bread.

The feasts that God initiated, and that people should keep, are not feasts for the people.

Leviticus 23:4

"These are the LORD's appointed feasts, the sacred assemblies you are to proclaim at their appointed times:"

verse **3b** ".... it is a Sabbath to the LORD...."

verse **5b** ".... The LORD's Passover "

verse **6** ".... the LORD's Feast of Unleavened Bread "

The festive days of the Lord are for the Lord Himself. Has God turned into another God after Jesus came to earth?

May we Christians say that we do not wish to celebrate these feasts for the Lord? Or that they are only for the Israelites?

Something may be said to that effect but on the other hand it is a fact that we Christians have copied particular feasts. We do keep to Sundays! (As it is a Sabbath).

And we also celebrate Passover!

At which periods in time we then celebrate these?

Do we celebrate them "at the appropriate time"?

Do we celebrate at the time which God said they had to be celebrated?

The Sabbath on the 7th day?

The Passover at the 14th of Nissan? We

don't even know of the feast of unleavened bread! Let us ask ourselves if it is right that we Christians handle the Bible in such a way, with Gods will clearly before us.

When we ask ourselves do we have to do this all, if we want to give an

honest answer to ourselves and to God, get to know more about the feasts which He designated. That is why we now continue, studying the feast of unleavened bread.

The festive days of the Lord are for the Lord Himself. Has God turned into another God after Jesus came to earth?

This feast should always be held at the 15th of Nissan. The first day of the feast is always a special festive day, a Sabbath. This does not mean that it is a Saturday but that it is a resting day, a day set aside for the Lord.

In this way it can happen that this special Sabbath day can fall on any particular day of the week. This is a very interesting issue. In the Christian theology it is always said that Jesus died on a Friday because the next day

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was Sabbath but if we now see that the day after Passover is always a day of Sabbath, then it will be clear that the death of Jesus, when seen in this light, may have happened on any of the days of the week.

As with the Passover, the institution of the feast of unleavened bread can be found in Exodus 12.

Exodus 12:15-20

“For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day until the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat--that is all you may do. “Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.””

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because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”” Exodus 12:15-20, NIV.

“Eat nothing made with yeast!”

These are rather heavy commandments. Why was this now so important? If we reflect on this we first should realize that God’s festive days have been arranged by the Lord with a purpose, and for eternity. So because they were intended to be eternal, it is obvious that the purpose of these feasts goes beyond the direct link to the exodus from Egypt.

In other words: the feast of unleavened bread was not instituted mainly because Israel was led out of Egypt by the Lord, rather the feast was created to make God’s plans for the destiny of His people for generation after generation. That what the feasts are all about. God wanted to make His plans known to the people by way of the feasts. We have already seen that Passover has everything to do with “the Lamb.” The word Pesach/Passover means pass by. After the Lamb had been sacrificed, the Israelites had to believe that the blood of the Lamb had power. The blood had to be applied to the doorposts otherwise the firstborn would die. When the angel, who got orders from God to execute judgment, saw the blood, he would pass by that house. The sacrificed lamb died instead of those who were in that house. A clearer picture of what the sacrifice

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of the Passover Lamb means is almost impossible. Jesus died for us.

The result being that judgment passed us by when we acknowledge the power of the blood and “apply it to the doorposts of our heart.” Jesus, our Passover Lamb, died for our sake, just like the Pesach lamb which was slaughtered instead of the Israelites. Following immediately after the Passover is the feast of unleavened bread. The Passover Lamb was slaughtered between 1500 and 1800 on the 14th of Nissan.

After 1800 hours it became dark, the sun went down and the following day started, the 15th of Nissan. That is the day when the feast of unleavened bread starts. So the same night, right after the slaughter of the lamb, all leavened dough was supposed to be removed from the houses.

As we have already seen this was a commandment which had such power that there was a penalty of death if it was not kept. Did God really dislike leavened dough? Or is this an image of something God doesn't want us to use?

Paul explains what sour dough means:

1 Corinthians 5:6-8

“Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.”

Leavened dough is an image of sin and wickedness. The leavened dough had to be removed from the houses of the Israelites

right after the Passover. When we follow that image through spiritually, it means that, straight after accepting the sacrifice of Jesus, everything which was sin and related with the old life (without God) had to be removed. Not for a short while but for ever. The number 7 depicts a fullness of time. The feasts lasted for seven days.

We have to choose if we want to get behind the blood of Jesus, like the Israelites had to stay behind the doorposts with the blood of the lamb. As a result of this we have to leave all that is wickedness behind. We have to do this ourselves, very consciously. Then God will lead us “out of Egypt.”

Exodus 12:17

“Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.”

We cannot leave it at Passover alone. We cannot only accept the sacrifice of the Lamb and then stop. We have to let us being lead out of “Egypt of the world”. By the blood of the Lamb and accepting that blood as being shed for us (this is faith), we are justified. Becoming holy should then follow.

Hebrews 12:14

“Make every effort to live in peace with all men and to be holy; without holiness no-one will see the Lord.”

Without becoming holy, we will not see the Lord. When the sour dough is not removed from our lives and thus makes us holy before God, we shall not see God. In Israel there was literally a death penalty put on finding sour dough in a house. Sour dough, meaning sin and wickedness, should not be found with a Christian. This is also punishable by death, not the actual death of dying as we know it but eternal death.

Jesus, our Passover Lamb, died for our sake, just like the Pesach lamb which was slaughtered instead of the Israelites.

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Doing away with sin is a process. At our conversion and accepting the sacrifice of Jesus we knowingly take the decision turning ourselves away from all that has to do with sin. Every act and thought, of which we know it is sin, has to be removed from our lives. We ask the Lord to show us all spots where there is "leavened dough". He is faithful to show us every spot in our lives, our heart, where there still is "leavened dough". Every time the Lord points one out to us we should get rid of that "leavened dough" in our lives. Thus we are going to look more like Him, Who loves us and He gave Himself for us unto death.

When the Israelites departed from the land of Egypt, they entered a period of total dependence on the Lord. They probably did not realize it but there was nothing to live on in the desert. All they needed had to come from the Lord and He did not let them want for anything. All these people, more than a million, and all those animals God supplied with food and water.

Their clothes did not ever wear out.

God also wants to provide for us.

Matthew 6:31-33

"So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well."

God has not changed. What He did for the people of Israel He will also do for us. He wants to take care of us. He wants us to be totally dependent on Him.

But that is not the only result from the exodus from Egypt. One, at first glance maybe less positive aspect of the departure from Egypt is: that the Pharaoh, with all his army went

after the people of Israel to bring it back to Egypt.

Exodus 14:5-7

"When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, 'What have we done? We have let the Israelites go and have lost their services!' So he had his chariot made ready and took his army with him. He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them."

Why did this happen?

The Lord had so miraculously saved Israel from the enemy. They departed from Egypt and had removed leavened dough from their

houses; everything had been done as the Lord had commanded them. Why then the people still got into trouble?

The same happens to someone who has been converted, turns his back on the world and follows the Lord after everything which

is sin has been removed. It also happens that the enemy, the devil and his followers, attempts you to get you back into his kingdom. How is that possible? Didn't God deliver you from the power of the enemy? Is the devil so powerful that he can take us back into his kingdom? NO! Fortunately not. But why does it still happen? Why is there this threatening attack? We can find the answer in Exodus 13 and 14. For what happened to the people of Israel had meaning for them as well as for us.

1 Corinthians 10:6a

"...these things occurred as examples to us"

God very deliberately approved that attack by the Pharaoh. He even hardened his heart so that it would chase Israel.

Every act and thought, of which we know it is sin, has to be removed from our lives.

Exodus 14:1-4a

“Then the LORD said to Moses, “Tell the Israelites to turn back and camp near Pi Hahiroth, between Migdol and the sea. They are to camp by the sea, directly opposite Baal Zephon. Pharaoh will think, ‘The Israelites are wandering around the land in confusion, hemmed in by the desert.’ And I will harden Pharaoh’s heart, and he will pursue them.”

Was it then Gods intention that the Israelites would engage in battle straight away? No, that wasn't Gods intention, otherwise God would have led them into the land of the Philistines, but He didn't do that.

Exodus 13:17-18a

“When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.”

It wasn't Gods purpose to teach the Israelites to fight when He hardened Pharaoh's heart so he would chase Israel. Why did God want Israel to be pursued by the Egyptians? God's purpose was twofold:

1. He would glorify Him self to Pharaoh and his army so they would know that He is the Lord and
2. He wanted to show the Israelites who to put their trust in. He wanted to teach them not to fear and leave all problems to Him.

Exodus 14:4

“And I will harden Pharaoh’s heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD.” So the Israelites did this.”

Exodus 14:10-14

“As Pharaoh approached, the Israelites

looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians’? It would have been better for us to serve the Egyptians than to die in the desert!” Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today.

The Egyptians you see today you will never see again. The LORD will fight for you; you need only to be still.”

This was really terrific for them then! But is also as an example for us!

Only when we have to come to the Lord, when we have moved out from “Egypt,” the devil will no doubt try to get us back into his kingdom by all

means possible. God doesn't stop this. Even more so, the Lord hardened the heart of Pharaoh, made so by the Lord so he didn't need more of this to pursue.

But it applies to every newly converted Christian: “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. The LORD will fight for you; you need only to be still.”

I would like to point out with emphasis that this is a message to the newly converted. It is not that the life of a Christian is one without hardship and that there is no more battle. Israel too was engaged in battle in the desert and later in the Promised Land too. But also in that place the Lord provides the solutions and says:” Fear not!”

There is a lot more to be said on that battle but that would lead us too far off the subject. We now still continue with the discussion on the feasts. The next one is **the feast of weeks.**

“Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today.”

The Feast of weeks at Pentecost The third feast

Leviticus 23:10-22 (read this passage first in your own bible).

The feast of unleavened bread has not finished or there is already another feast: the feast of weeks, also called the feast of the first fruits.

This feast starts a day after the first normal Sabbath which falls after the 15th of Nissan. From that day onwards one should count seven full weeks until the day after the 7th Sabbath, 50 days. The name 'feast of weeks' is clear.

The name: feast of the first fruits has to do with the assignment that on the first day of that feast a first fruit of the harvest (a sheaf) should be brought to the priest so he could move it in the sight of God.

After 50 days not a sheaf but two loafs of bread should be moved before the Lord. This was at the time of the first harvest. Israel knew two harvests in a year. These two loafs, which are first fruits of the first harvest, had to be moved before the Lord on the 50th day of the feast which in turn had to be a holy Sabbath; in spite of the fact that that day was on the first day of the week (to us that's Sunday). The Greek word for fiftieth is Pentacoste, which is being translated as Pentecost.

It was commanded to the Israelites to celebrate this feast forever. We have seen it before: Jesus, as the Lamb, was sacrificed on the day and the hour that God had established hundreds of years before as the day and the hour that the Lamb should be sacrificed during the Passover.

That day, the 14th of Nissan was a Wednesday. Wednesday afternoon after

15.00 our Lord died, sacrificed for our sins (on this please read the separate bible study, which proves this is so: http://www.hoddenbagh.nl/bibleopen/sab_zon_1.html).

Thursday the 15th of Nissan it was a "great Sabbath" because that day the feast of unleavened bread started. After 3 days and 3 nights, as Jesus so clearly emphasized in Matthew 12, He rose again in the afternoon of the Sabbath.

Let us read this again:

Matthew 12:38-40

"Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a miraculous sign from you." He answered, "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."

The Sunday that followed the day of resurrection Jesus showed Himself to Mary of Magdala.

John 20:16-17

"Jesus said to her, "Mary." She turned towards him and cried out in Aramaic, "Rabboni!" (which means Teacher). Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"

Jesus said this on the first day of the week that followed Passover. This was the day on which the feast of weeks began. This was the day on which one single sheaf should be moved before the Lord. The first fruits of a harvest still to come.

Do you see the connection between the feasts established by the Lord and the things that happened to Jesus? Jesus said that He should not be touched because He had not

*Jesus, as the
Lamb, was
sacrificed on the
day and the hour
that God had
established
hundreds of years
before*

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gone up to God the Father. It was forbidden for Israelites to eat ordinary bread until the next day that the first fruits was 'waved' in the sight of the Lord.

Leviticus 23:14

"You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. This is to be a lasting ordinance for the generations to come, wherever you live."

Jesus said:

John 6:51

"I am the living bread that came down from heaven. If anyone eats of this bread, he will live for ever. This bread is my flesh, which I will give for the life of the world."

Paul said:

1 Corinthians 10:16b

"... is not the bread that we break a participation in the body of Christ?"

The breaking of the bread is having relationship with Christ. Touching Jesus is like having that relationship with Him. The Israelites could not eat bread until the first fruits had been 'waved' before the Lord. They were not to have "communion" with the bread. This was an image of the True Bread, Jesus.

Why was Mary not allowed to touch Jesus? For He had not ascended to His Father, to His God. Jesus had to 'wave' Himself, as the wave offering, before the Father, before one could have relationship with Him. He was the first fruit of the harvest, the Forerunner.

The first fruits, which was waved up and down before God by the priest was an image, a foreshadow, which referred to Jesus. Which priest waved Jesus up and down before God? Jesus Himself is that priest!

Hebrews 9:11-12

"When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption."

Jesus is the priest that died to enter the sanctuary with His blood and also to 'wave' Himself before God. And he returned and showed Himself.

John 20:27

"Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

Then they were allowed to touch Him.

Why did Jesus have to 'wave' Himself before the Lord as a first offspring?

The breaking of the bread is having relationship with Christ. Touching Jesus is like having that relationship with Him.

Leviticus 23:11

The priest "is to wave the sheaf before the LORD so it will be accepted on your behalf; " The people would be pleasing in Gods eyes as the sheaf was moved in the sight of God. That is why Jesus had to ascend to God so that we would be pleasing in Gods eyes. Again it shows that the feasts established by God exactly match with what Jesus had to go through.

Now it will also be clear that the start of the feast of week, as it is now being celebrated by most Jews that is on the day after the start of the feast of unleavened bread is not correct. The Bible clearly shows that this feast should start after the weekly Sabbath. Also the history of resurrection and temporary ascension of Jesus shows this. The feast ends on the 50th day. The day of Pentecost .

PENTECOST

As said before, the feast of Pentecost is the last day of the feast of weeks. On that day something had to be 'moved' before God again.

Leviticus 23:15-22 (read in your own bible).

verse 15-17

“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of first fruits to the LORD.”

Two baked loafs of bread are the first fruits before the Lord.

The first sheaf, which had to be moved before the Lord at the beginning of these 50 days, symbolized the start of the harvest.

The two loafs at the end of the 50 days symbolized the end of the harvest.

With the first sheaf there was no need for leavened dough. It wasn't even bread yet. But the loafs, that had to be moved before the Lord at the end of the harvest, were baked with leavened dough. As we saw before that first sheaf symbolizes Jesus. A sheaf of corn/barley could only be a sheaf if first the granule goes into the earth and dies, then thereafter new life exists, the ear of corn with the fruits.

John 12:24

Jesus here says: “I tell you the truth, unless a grain of wheat falls to the ground and dies, it

remains only a single seed. But if it dies, it produces much fruit.”

Jesus had died and was buried in the ground but God raised Him. Not only that but His dying brought about much fruit. This fruit is being symbolized by the loaves of bread that had to be 'moved' before God.

Matthew 9:37-38

Jesus said:

“The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

There is a big temptation to link the already know images with the shaping of the church community. Everything looks like what is going to happen after the 'waving' of the first

fruits sheaf (Jesus) before God, the next phase will be: the baking of the bread on the day of Pentecost. In other words: the making of the fruit of the field into a bread, into a body. For is this not the purpose of the outpouring of the Holy Spirit?

The body of Christ is not divided into two bodies! And the leavened dough? Isn't that the image of sin?

But why does God then talk about two loaves of bread?

And why does He say that those loaves should be baked with leavened dough?

If this loaf would mean the church community, then this image appears not to be correct.

The body of Christ is not divided into two bodies! And the leavened dough? Isn't that the image of sin? How can these loafs

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represent the church community. Paul talks clearly on the community as being one body. And Messiah confessing Jews also share that view. (Compare Ephesians 2:11-22).

Romans 12:4-5

“Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others.”

1 Corinthians 10:16b-17

“... is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.” .

If we were to link the "moving loafs ", which were moved by the priest before God on Pentecost, to the community of Christ we are facing a problem.

God is executing every detail of the feast of Passover with utmost precision as He had established it centuries before.

Now we come to the detailed part of Pentecost we should think that the precision with which God eventually had everything written down now suddenly doesn't apply to the realization of His plans. If even the hour of the dying of the Passover Lamb has been accurately established, would the meaning of two loafs -baked with leavened dough- then be converted into one body without sin just like that?

This of course cannot be.

But what is the story on these loafs of bread and how does the well-known feast of Pentecost fit into the whole picture? Let us first elaborate on the questions concerning these loafs and we will later see how the story, as told in Acts 2, fits into the totality.

The Two "Moving Loafs of Bread" at Pentecost

We have asked ourselves the question: why does Leviticus 23 talk about two loaves of bread and why should they be baked with leavened dough?

It was already clear that these loaves were not types of the church community.

But what or whom do they depict?

To come straight to the point we read:

Ezekiel 37:15-23

“The word of the LORD came to me: “Son of man, take a stick of wood and write on it, ‘Belonging to Judah and the Israelites associated with him.’

Then take another stick of wood, and write on it, ‘Ephraim’s stick, belonging to Joseph and all the house of Israel associated with him.’ Join them together into one stick so that they will become one in your hand.

“When your countrymen ask you, ‘Won’t you tell us what you mean by this?’ say to them, ‘This is what the Sovereign LORD says: I am going to take the stick of Joseph--which is in Ephraim’s hand-- and of the Israelite tribes associated with him, and join it to Judah’s stick, making them a single stick of wood, and they will become one in my hand.’ Hold before their eyes the sticks you have written on and say to them, ‘This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have

God is executing every detail of the feast of Passover with utmost precision as He had established it centuries before.

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gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God.”

Two pieces of wood refer to Judah and Ephraim. Two people who are actually one, that is to say: could be one.

Two pieces of wood that will be one in the hands of the Lord. The two-tribe empire and the ten-tribe empire (wherever that one maybe now) will be one in the hands of the Lord. The Lord will make both nations, these two loaves of bread for they were made of the same material, into one.

But the loaves were baked with leavened dough.
What is the Lord to do with that?

Ezekiel 37:23b

“... I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God.”

A few chapters before this, the Lord says:
Ezekiel 11:17-20
“Therefore say: ‘This is what the Sovereign LORD says: I will gather you from the nations

and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.’ “They will return to it and remove all its vile images and detestable idols. I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.”

For those of you who followed the Bible study on Israel, these are familiar quotes, just like:

*God will, when
Jesus comes back
to the Mount of
Olives, join
together two
people in the land
of Israel.*

Joel 2:28-29

““And afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.”

We have already seen that this "and afterwards" in verse 28 refers to a period of unity of the people of Israel as we have read in Ezekiel. Before this unity of Judah and Israel a lot of things will happen that are linked to the dawning of the day of the Lord. At the end of the first harvest two loafs, which contained yeast, had to be moved before the Lord. The result will be that God will pour out His Spirit "on all living things." God will, when Jesus comes back to the Mount of Olives, join together two people in the land of Israel. There He will make a new covenant with them.

Jeremiah 31:31-34

““The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah.

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It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD. “This is the covenant that I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.””

The leavened dough which is in the loafs which will be moved before God, the sins and iniquity will be pardoned by God. Then the Lords Spirit shall, as we read before, be poured out. Not as limited as on the day of Pentecost 2000 years ago but on all flesh (of Israel).

PENTACOST (continuation)

We already have dealt with some issues which have to do with this day. However, not all is said what is important. This holiday is the final day of the feast of weeks, or the feast of first-fruits. We have already seen that the name Pentecost comes from the Greek word: Penta Coste, that means fiftieth. This is the fiftieth day of the festival weeks where we will have to give some attention. The festival week is based on the harvest. Particularly the first harvest. On the first day of the feast a sheaf had to be moved before the face of the Lord. This sheaf was the symbol of the beginning of the harvest.

We have also seen that Jesus Himself has ‘moved’ before the Father as first-fruit of the harvest. That was on the first day of the week. On that day, according a commandment of God, a firstling Sheaf had to be moved before the Lord.

The prefigure, who spoke by the feast, was in reality Jesus.

Forty-nine days go by. The harvest is now complete. The fiftieth day dawns. It is a day when no work may be done. Although it is Sunday for the children of Israel it is a Sabbath day, because God has commanded that when he established the festivities.

On that day the disciples were all together. That was not by accident, no, the Lord had told them to wait for the gift that their Father would give them.

Acts 1:4-5

“4 On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. 5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit.””

They were all Jews who were together when Jesus said this. And they were aware of the practices and traditions which affect the daily life of the Jews so much.

Not so long ago they ate the seder together. They knew very well what was accustomed. Year by year, century by century the customs and habits were passed on. The last seder was still in their memory, they would never forget that night. On that night, Jesus - following the traditions as He probably did- took the three Matzos and pulled out the middle one and broke it.

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He explained: "this is my body which is broken for you."

They never knew that this was the meaning of this ancient use. They also knew the use that the person who is breaking the bread promises something. And that promise will be delivered at the fiftieth day of the feast of weeks. But when Jesus spoke about the promise from the Father they only understood that this promise would be given at Pentecost, because that was the custom.

They had heard of the Lord what they would receive, but what exactly that meant was unknown to them.

And then when that day of Pentecost dawned, they were all gathered together.

Acts 2:1-4

"1 When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

It was then at Pentecost packed in Jerusalem, because this day is a Sabbath day set by God. Anyone who had no legitimate reason to stay home should merge to Jerusalem to be present when the priest moved the two loaves before the face of the Lord.

Let's think for a while what happened there. All these people heard the disciples speak.

Acts 2:7-8

7 ... "Are not all these men who are speaking Galileans? 8 Then how is it that each of us hears them in his own native language?"

What a wonderful experience must that have been. The disciples were filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them to speak.

The people were so cut to the heart about what they heard that they asked: "Brothers, what shall we do?"

On that day three thousand people were converted and were baptized.

if all feast also have a spiritual significance, and they do have that, then it means that there are two harvests of souls.

We go back to the examination of the Pentecost as it was originally established, but also to the spiritual significance.

The feast had everything to do with the harvest, that is the reaping of the field of the country.

This harvest feast, this Pentecostal day, is on the third month. That is the month Sivan. We have seen, when we read all Leviticus 23, that in the seventh month there is another harvest feast, the Feast of Tabernacles. Two times there is a harvest feast. Two times there is also a harvest in Israel. But if all feast also have a spiritual significance, and they do have that, then it means that there are two harvests of souls.

We limit ourselves now to the first harvest, we will think about the second harvest when we talk about the Feast of Tabernacles. Let us review a few points.

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On Pentecost had two loaves, which were baked with yeast, be waved before the Lord. "First-fruits for the Lord."

We have seen that these two loaves doesn't represent the church, but the two peoples of Israel: the two-tribes of Judah and the ten-tribes of Israel.

We have seen that if these two nations together will be moved for God, He will make them one and His Holy Spirit will be poured out on all flesh.

The gathering together of God's people from all nations and bringing them to the land of Israel is therefore characterized by the harvest of Pentecost.

And, as already mentioned, He will pour out His Spirit on all flesh (of the people of Israel, all twelve tribes).

But what happened on the Pentecost nearly 2,000 years ago?

Peter saw at once what was the significance of what happened.

Acts 2:6

"6 When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language."

Acts 2:16 "...this is what was spoken by the prophet

Joel:

17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.

20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

21 And everyone who calls on the name of the Lord will be saved.'

Did God change his plan?

Is everything He said about the time of the outpouring of the Spirit no longer applying?

Did Joel express obvious that God's Spirit would be poured out after certain events?

Let's read this again.

Joel 2:28

"And afterwards, I will pour out my Spirit on all people. .."

After which events is that?

That will be after the events described in Joel 2.

*Did God change his plan?
Is everything He said about the time of the outpouring of the Spirit no longer applying?*

Joel 2:12-27

17. "Let the priests, who minister before the LORD, weep between the temple porch and the altar. Let them say, "Spare your people, O LORD. Do not make your inheritance an object of scorn, a byword among the nations. Why should they say among the peoples, 'Where is their God?'"

18 Then the LORD will be jealous for his land and take pity on his people....

23. Be glad, O people of Zion, rejoice in the LORD your God, for he has given you the autumn rains in righteousness. He sends you abundant showers, both autumn and spring rains, as before....

27 Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed.

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28. "And afterwards, I will pour out my Spirit on all people...."

The people will repent and God will bless them back. He will be in their midst.

Ezekiel also had to pass on a word of the Lord about the same events:

Ezekiel 39:22-29

"From that day forward the house of Israel will know that I am the LORD their God.

23 And the nations will know that the people of Israel went into exile for their sin, because they were unfaithful to me. So I hid my face from them and handed them over to their enemies, and they all fell by the sword.

24 I dealt with them according to their uncleanness and their offenses, and I hid my face from them.

25 "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name. 26 They will forget their shame and all the unfaithfulness they showed towards me when they lived in safety in their land with no-one to make them afraid.

27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.

28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

29 I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign LORD."

God will turn the fate of Jacob and He will take pity on the WHOLE house of Israel. He will bring them from the area of people and collect them together on the mountains of Israel. " I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign LORD."

God's plan is not changed!

Everything God has said will happen. Also the outpouring of His Spirit on all the people of Israel.

But again, how we put the outpouring of God's Spirit around 2000 years ago?

Let us review the events again.

On this Pentecost-day, there were probably some 120 people together. They all were filled with the Holy Spirit.

In itself, this is a great event. But is this the

literal fulfillment of the promise that God foretold in Joel?

No, this was "only" a pre-fulfillment.

If we are thinking of pre-fulfillment, we usually think of a natural people -

*God's plan is not changed!
Everything God has said will happen.*

Israel-, that so often in the natural level pre-fulfilled what became spiritual reality for Christians.

Some examples:

The recently covered Passover, which for them meant literal passing of the angel of death. For us it has a spiritual meaning: the spiritual death, which comes after the natural death, is passed to us by the blood of the Lamb.

Another famous example is the withdrawal from Egypt. The people of Israel did so literally. For Christians this means: pull out of the world, i.e. no longer participate in sin and

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everything to do with it. A purely spiritual event.

The entry of the people of Israel in the promised land and their fight against the people there, all literal events, which we can see as spiritual events.

For most Christians these are familiar images. They will in general have no difficulty to translate this sort of 'pre-fulfillments' into the spiritual reality that Christians apply. But now comes the problem!

Does the dual nature of God's plans stop with this?

Is it true that only the natural people of Israel can serve as an example?

This is not so!

On our part, we, Christians, are again an example of what will come later. The

'spiritual', whereof we think that it is the maximum, the reality, is in fact just a pre-fulfillment for the ultimate reality.

Before we'll see how this idea on the pre-fulfillment applies at Pentecost as we know it, we take another well-known part of the Bible to illustrate what I mean.

Hebrews 8:6-12

It is in this chapter about Jesus who as high priest before God, has become the Mediator of a new covenant. The writer of this letter cites than verse 8 from a part that comes from Jeremiah 31.

"The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

9 It will not be like the covenant I made with their forefathers when I took them by the

hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord.

10 This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

11 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.

12 For I will forgive their wickedness and will remember their sins no more."

Although the church of Jesus is in a way spiritual Israel, they are not in absolute terms.

What it says here, is accepted with gratitude by the Christians, as written for them. And fortunately, it is also true that God has put laws in our hearts, and also wrote in our minds.

Without that, it is not possible to please God. Now we let us guide by the Holy Spirit, Who lives in us and us, if we

listen to him, immediately shows us when we threaten to leave God's way. From the inside than we do what God wants from us.

But have we ever really understand this quotation from Jeremiah?

The Lord says that He will create a new covenant with the house of Israel and the house of Judah.

Is here a matter of the Church of Jesus Christ?

Although the church of Jesus is in a way spiritual Israel, they are not in absolute terms. If the church in absolute spiritual sense is Israel, is Judah than an other part of the church?

In certain respects each individual Christian is taken held by hand by God from the spiritual country Egypt (the world), but can it

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be said of Christians, as a whole, that they are not concerned about God's covenant? Because isn't that what we read in Hebrews about the Israelites?

And what not to understand at all is, if it were true that these texts are intended for Christians, is that God is no longer concerned about us.

It will gradually be clear that these texts are not primarily intended for Christians.

Still not entirely convinced?

Then ask yourself why you are going to Bible studies. You do that to know the Lord better, isn't it?

The result of God's putting His laws in our minds and writing those laws in our hearts should be that we will know the Lord.

Not just that we will have any notion of Him, but that we will know Him substantially. That is in verse 11.

"No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest."

No more Bible studies, because everyone will know God as He is up to.

This does not apply to Christians.

Is it not true that God has placed all laws in our hearts?

Fortunately, this is true. Hebrews 10 confirms that. But

But it is all only in part, still imperfect.

It's all just a pre-fulfillment. The full reality is still to come.

Remember that Israel is really spared for the dead, when they hide themselves behind the blood of the lamb. Yet this was only one pre-fulfillment. The reality is a significant step further. This is not about a natural death, but this is about a spiritual, eternal death.

Also they have been in full reality entered the promised land.

But this was also only a pre-fulfillment of going in in the heavenly promised land, and that is where we already can stay spiritually. (Ephesians 2:6-->) But also this spiritual being present in the heavenly realms is a pre-fulfillment of being actually present with the Lord when He returns.

So, doesn't it have much value? Absolutely not, better it is, it has enormous value.

For the people of Israel it was amazing to be God's people. And yet what they experienced in many cases was only for a pre-fulfilling or a shadow of what we, Christians, experience. They would, rightfully, may be jealous of our relationship with God.

Yet many of the great things that we as Christians experience are again pre-fulfillings, or shadows of things that still go much further.

According to the prophecy the Spirit of God will be poured out on all flesh. What we read in Acts is totally different.

The same story also applies to that great event of Pentecost. Also in this case will show that what happened there (and still does) in fact only is a prefiguration of what's coming.

Similarly, the quotation from Joel that Peter does, it is clear that the original prophecy a much wider and a more comprehensive nature had, then what happened on that Pentecost-day nearly 2,000 years ago. According to the prophecy the Spirit of God will be poured out on all flesh. What we read in Acts is totally different. We read there that God's Spirit was poured on 120 men and

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women over there in that room, even if you count the three thousand and five thousand souls to that which are listed in the following chapters it was not on all flesh.

But there were also no signs on the earth: blood and fire and smoke. And the sun has not changed in darkness and the moon not in blood, nor the the great and glorious day of the Lord has been there.

In short, the above prophecy of Joel speaks of a lot more than just the outpouring of the Holy Spirit to 120 people.

Why is that prophecy from Joel still apply to what happened there?

The answer is clear:

The Holy Spirit was poured out there at that time. And how exactly the relationship Israel-Christian is is not important at that time, quite apart from whether the

concealment was already known.

But for us the question remains: Why does God gave a prophecy about the outpouring of the Spirit on an entire people, and we see that this prophecy is initially applied to 120 people?

The answer is in principle very simple.

The number of believers of that group which first were baptized with the Holy Spirit is in fact not important!

Even if there was only one believer, then God had poured out His Spirit on that one person.

What matters is this:

All plans of God He had with the people of Israel (collectively) and still has, He fulfilled and pre-fulfilled those plans in the individual Christian.

All plans of God He had with the people of Israel (collectively) and still has, He fulfilled and pre-fulfilled those plans in the individual Christian.

Again, in other words:

Every aspect of acts of God to the people of Israel, from the exodus from Egypt and the still unmet promises of rehabilitation and living in the promised land and even more, are, or will be (pre)fulfilled in each individual Christian.

The focal point where everything is all about is that a total natural people (Israel) in God acts is equivalent to one spiritual Christian.

If we see this, we can understand much better everything what God is doing to the people of Israel, and everything He does with every christian, in the context of his salvation plan.

Finally, on Pentecost:

The festival gives in symbols the gathering of the two peoples Judah and Israel. It is the raising of the crop in the barn. I.e. Judah and Israel will be gathered in the land of Israel.

But is it not true that when the Bible speaks about harvest, it is about the gathering together of christians when Jesus comes? No, the harvest for each individual Christian has been. Every Christian has been "brought into the barn", every Christian has its spiritual home already in the promised land.

After everything I said about the outpouring of the Holy Spirit, that it is a pre-fulfillment for the christians, still not perfect, there will undoubtedly be people who 'rear up' at this idea.

Yet the fact remains, that we 'only' received the first-fruits of the Spirit, as Paul so clearly says:

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Romans 8:23 KJV

"...but ourselves also, which have the first-fruits of the Spirit..."

First-fruits are never the whole. The first-fruits of the harvest, some ear, or some bread, are a symbol of the entire harvest.

BRIEF SUMMARY

The feast of weeks is so called because it takes seven weeks.

It has to do with the harvest.

On the first day of the feast a sheaf, which was a symbol of the coming harvest, must be waved by the priest before the Lord.

We have seen that Jesus on the first day of the feast, for the Father has 'waved'. He was the First-fruit, the Precursor of the coming harvest.

The harvest itself is symbolized by the two loaves, which were baked with leaven. It is an image of two groups of people or of nations formed from the same material (corn-Israelites), which will together be 'waved' before the Lord. In this bread is leaven, an image of sin and evil. It can not be that these two loaves are pointing to the Christians, because Christians are one bread, one body. (1 Corinthians 10:17).

They are not the Christians from the pagans and Christians from the Jews, because in Christ there is neither Jew nor Greek, "for you are all one in Christ Jesus." (Galatians 3:27-28).

And one body is not represented by two bodies (two loaves).

It is in our Bible study revealed that these two loaves are a picture of the peoples of Israel and Judah. At the end of the fullness of time,

(7x7 days of feast of weeks) will be the two nations, which are of the same material, (they are all children of Israel) gathered in the country of Israel.

They still do not have washed their sins by the blood of Jesus (there is leaven in those breads), but, as they are, they will be 'waved' before the Lord. Then they will see Jesus, they will humble themselves for the Lord, He will make reconciliation between them and pour out His Spirit on them.

These first three feasts show symbolically, what God's plan is with Israel. But they are also of great significance for the Christians. Because each one of these feasts has been fulfilled in the life of every Christian individually.

Every Christian is behind the blood of the Lamb and moved out from "Egypt". Also to be heard so that each sin of his life will be banned and he/she is baptized (crossing the Red Sea).

*Then they will see
Jesus, they will
humble themselves
for the Lord*

God has reconciled with each individual believer and poured out His Spirit. Every believer is brought in the 'promised land', and so is the latter part of

the Pentecost, spiritually fulfilled. (Ephesians 2:6).

The first three feasts, the spring feasts, shows us God's plan of:

1. Dying instead (The lamb, the blood at the door posts).
2. Farewell to the world (Exodus from Egypt). Deliberately put away sin from your life (leaven away from the house).
3. Gathering in the promised land, reconciliation with God; outpouring of God's Spirit. (The harvest is gathered in the barn,

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two loaves -the symbols of the harvest- are brought before God's face. God forgives and poured out His Spirit.)

These three feasts are showing the plan of God for his people Israel, but they also show God's plan for the Gentiles.

One day all of Israel will see that Jesus died for them. They will adopt His sacrifice.

One day they will humble themselves and confess their sins and put them away.

And then God will reconcile them and pour out His Spirit onto them.

But all this is, or may already be for every believer, now completed prophecy.

These three feasts have a double meaning.

What in the spring feasts is indicated for the people of Israel is important, but also for the Gentiles who live in the time between Jesus' ascension and His return.

The prophetic significance of these feasts is, and will be, pre-fulfilled in the life of every christian individually. It is a spiritual fulfillment.

What Israel will see is a literal fulfillment.

THE TRUMPET FEAST

The fourth feast

In the series of seven feasts, which the Lord established to reveal His plan of salvation, we arrived at the feast of the Trumpets.

The first feast is the Passover. Literally passing of the death angel after the acceptance of the substitute bloodshed of the lamb. Pointing to the Lamb: Jesus.

The second feast is that of the unleavened bread. Total cleaning of everything to do with sin. Exodus from Egypt (the world).

The third feast is the feast of the first-fruits. Pentecost. Gathering of the harvest. Two leavened loaves (Judah and Israel) are 'waved' before the Lord. They are gathered together from the nations and brought to the country of Israel, where God will pour out His Spirit on all of them. All three feast are pre-fulfilled in every born again Christian individually.

Then comes the trumpet feast.

Leviticus 23:23-25

"The LORD said to Moses, "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly

commemorated with trumpet blasts.

Do no regular work, but present an offering made to the LORD by fire.'"

The beginning of God's act is symbolized by feasts that must be celebrated in the first month.

The end of all that God intends to do in this present world is shown in the feasts be held in the seventh month.

On the first day of the seventh month than is the trumpet feast.

Is it logical to assume that there are hidden symbolism in this feast? The seventh month - the seventh thousand of years. The seventh day - a Sabbath day, a rest day. The millennial kingdom of peace?

For what was the trumpet used in ancient Israel?

It was a signal for war.

The end of all that God intends to do in this present world is shown in the feasts be held in the seventh month.

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Jeremiah 4:5 and 19-21

"Announce in Judah and proclaim in Jerusalem and say: 'Sound the trumpet throughout the land!' Cry aloud and say: 'Gather together! Let us flee to the fortified cities!'....Oh, my anguish, my anguish! I writhe in pain. Oh, the agony of my heart! My heart pounds within me, I cannot keep silent. For I have heard the sound of the trumpet; I have heard the battle cry.

20 Disaster follows disaster; the whole land lies in ruins. In an instant my tents are destroyed, my shelter in a moment.

21 How long must I see the battle standard and hear the sound of the trumpet?

Jeremiah signs in this and the next chapter the great evil which is coming over Israel. It is a castigation of the Lord.

Zephaniah also must describe that terrible day of the Lord. We read some verses:

Zephaniah 1:14-18

"The great day of the LORD is near--near and coming quickly. Listen! The cry on the day of the LORD will be bitter, the shouting of the warrior there.

That day will be a day of wrath, a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness, a day of trumpet and battle cry against the fortified cities and against the corner towers.

I will bring distress on the people and they will walk like blind men, because they have sinned against the LORD. Their blood will be poured out like dust and their entrails like filth.

Neither their silver nor their gold will be able to save them on the day of the LORD's wrath. In the fire of his jealousy the whole

world will be consumed, for he will make a sudden end of all who live in the earth."

Is this a final decision of the Lord? Fortunately not! There is a possibility to escape.

Zephaniah 2:1-3

"Gather together, gather together, O shameful nation, before the appointed time arrives and that day sweeps on like chaff, before the fierce anger of the LORD comes upon you, before the day of the LORD's wrath comes upon you.

Seek the LORD, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD's anger."

This great and dreadful day of the Lord, which is indeed announced with trumpets is not the reason for the feast. It wouldn't also be logical to remembrance this disaster with a celebration. There is nothing to celebration. The people of Israel will come to reflect. And God's wrath will pass them.

Isaiah 26:20-21

"Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by. See, the LORD is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer."

There are several trumpets prior to trump that has to do with the trumpet feast.

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There will be seven trumpets sounding, but the last trumpet is announcing that the kingdom of our Lord has come.

Revelations 11:15

"The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

This is a really good reason for a feast. And then will happen what is prophesied in Isaiah.

Isaiah 27:12-13

"In that day the LORD will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one. And in that day a great trumpet will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship the LORD on the holy mountain in Jerusalem."

Nehemiah saw it right that this day is a day to be happy.

Nehemiah 8:1-3 and 9-13 (read in your own bible).

As already said that other trumpets have also something to do with all this. They are the predecessors of the last trumpet.

We have just read something about the trump what has to do with the evil which comes from the North. (Jeremiah). According to Ezekiel, this is a great army from the country which is Magog. (Chapters 38-39).

Zechariah also speaks about this.

Zechariah 14:1-2

" A day of the LORD is coming when your plunder will be divided among you. I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city."

There will still be a terrible conflict in Israel. It will be a fight that will be worked by the Lord. But if all this is likely to be difficult God will take over.

There will be seven trumpets sounding, but the last trumpet is announcing that the kingdom of our Lord has come.

Zechariah 14:3-5

Then the LORD will go out and fight against those nations, as he fights in the day of battle.

4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the

mountain moving north and half moving south.

5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah.

Then the LORD my God will come, and all the holy ones with him!"

What a great time will that be.

And the best part is: every christian will be there.

1 Thessalonians 4:15-17

"According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep.

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16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.

17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord for ever."

In 1 Corinthians 15 this momentous event is associated with the last trumpet.

1 Corinthians 15:51-52

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed--
52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed."

We can see that the trumpet feast also has a dual nature.

One points to the arrival of the Messiah for the people of Israel. He will put an end to the misery they have had to endure.

With the advent of the Messiah in their country will put an end to the divisions that there was (two people), and they will enjoy a time of tranquility and peace.

The other side of this story is that the period of spiritual calm and peace that we now share in Christ, will be transformed into an eternal rest. The promised land, where we now have to stay spiritually will be physically able to enter (obviously with changed bodies, as we have read in 1 Corinthians 15).

This trumpet feast is a celebration where great joy plays a role. But it is not the last feast. Three feasts will follow.

These feasts, we will examine next.

The Day of Atonement

The fifth feast

Leviticus 23:27-32

27 "The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire. 28 Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God. 29 Anyone who does not deny himself on that day must be cut off from his people. 30 I will destroy from among his people anyone who does any work on that day. 31 You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. 32 It is a sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.'"

The day of Atonement is not a big exuberant celebration. It is a day of deep abasement. It is a day of deep sorrow. Why?

Because of all the iniquities and sins that had been done.

From the establishment of this day, the Israelites understood the abasement by fasting during 25 hours and profess their sins to the Lord.

Like all other feasts, this feast also has an forward pointing character.

And now again we will see that the feast looks at the time of unification of the two peoples of Judah and Israel, and the forgiveness of their sins by the Lord. But we will see also that this feast has had a pre-fulfillment in the life of each individual Christian.

Gradually it became clear to us that God's plans with the people of Israel have not all been met. Yes, it's even true that the main plans still need to be fulfilled.

God will bring both nations back in the land of Israel. He will bring them back to make them one people.

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But there still dawns a difficult time for them, when the 'evil of the North' is coming.

But God will fight for them again, as "in the days of arms"

Jesus the Messiah will deliver them from the enemy. He will come at the last trumpet, and His feet will be on that day on the Mount of Olives.

Then they will see who He is.

They will remember what Zechariah prophetic presented. And they will know that

He was Jesus, who

fulfilled verse 9 of

Zechariah 9, some 2,000 years ago.

Zechariah 9:9

"9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey."

But they also will see the fulfilling of the rest of this prophecy:

verse 10

"I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle-bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth."

When they will see all of that, they will humble themselves. And then the famous prophecy of Jeremiah will be fulfilled.

Jeremiah 31:31-34

"The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. 32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. 33 "This is the

covenant that I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will a man teach his neighbour, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more.""

This is about the day of Atonement!

If we want to understand how God thinks about that day of Atonement, we must read the detailed rules, and reflect them, as described in Leviticus 16. (read in your own bible).

The High priest got very specific tasks and requirements. He was told exactly how he had to appear before the Lord .

On the day that he would appear before the Lord in the Holy of Holy, he had first to take baths. Then he had to attract special white linen clothes. He showed in that way, that he was cleaned from every impurity and adorned in holiness. He was prepared to bring the sacrifice of reconciliation .

Here we see an initial resemblance with Jesus, with this difference, that Jesus did not need to clean Himself and dress himself with white linen clothes though he was clean by Himself.

By a sinless life Jesus was at any moment of his life in a position to offer the sin offering, better said: to be.

There is another difference with the high priest and Jesus: The high priest had to sacrifice for himself and his family a bull, bought of his own money, to get reconciliation for himself and his family . The bull had to be sacrificed in place of the high priest, it was a substitute sacrifice.

*By a sinless life
Jesus was at any
moment of his life
in a position to
offer the sin
offering, better
said: to be.*

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There was no sacrifice to replace our High Priest. He sacrificed Himself. He was both High Priest and sacrifice. I am not talking about the sacrifice for the high priest, but about the sacrifice that had to be sacrificed for the people: the goat.

The bull for the high priest was for his own reconciliation (and that of his family), the goat for the people.

There is something remarkable in the way that goat, for the reconciliation of the people, would be elected.

Two goats were purchased from the money that came from the treasury. This money was donated by the people.

Leviticus 16:7, 8

“7 Then he is to take the two goats and present them before the LORD at the entrance to the Tent of Meeting. 8 He is to cast lots for the two goats--one lot for the LORD and the other for the scapegoat.”

The high priest bought two goats and he left it to God, which goat would be used to sacrifice, the lot for the Lord, and which goat would be sent later left in the desert, the lot for Azazel.

It is clear that this is not about goats, but the goats are symbolic, they are types. Every Christian knows, or would have to know that Jesus Christ has become our sacrifice.

So one goat is for the Lord, and one goat for Azazel.

It seems according to the traditions that Azazel was a desert demon. The opinions of scholars about the meaning is quite different. There are lots of scholars, who believe that Azazel is a type of the devil.

Others say that's not possible, because it is not allowed to sacrifice to the devil. These people say that the goat for Azazel, brought outside the camp, is a type of Jesus, Who had also to suffer outside the camp.

And that is one view on the role of Azazel, compared to the other. But is it really so difficult?

We always need to remember with this kind of things, that it is not about the goats, but that there is a spiritual meaning behind it.

We will now try to understand by reading the texts what the meaning is.

It is necessary to do so, because otherwise the meaning of the day of Atonement is difficult to understand.

Leviticus 16:8, 9

“8 He is to cast lots for the two goats--one lot for the LORD and the other for the scapegoat. 9 Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering.”

Are both goats for the Lord?

No, there is one goat for the Lord and the other goat is for another. Let us not forget that the matter is that the people will be reconciled, and that the symbolic sacrifice, that points to Jesus, is sacrificed to the reconciliation of sins.

With respect spoken: More is not necessary (except the activities that has to do with the blood.)

Why, then, a second goat? Is this, as some say, to symbolize that Jesus had to suffer outside the camp ?

But a bit further in Lev.16 we read that the same goat that was sacrificed as a sin offering, after its blood has done its work in the Holy of Holy, was placed outside the camp and burned there. (Verse 27)

Because Jesus was both offer and high priest, it is not possible make the "symbol" similar in detail to the reality .

Yet the significance of what happened in the temple service is similar to what Jesus did. He offered Himself as sacrifice for our sin, He took the blood as High Priest inside the holy of holy in heaven, but his body, which no longer had life in it, was outside the camp.

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Why should there be a second goat, which was sent into the desert?
Is it true that this second goat is an offering, as some think?

Nothing is said about that! Only the goat that was slaughtered, was the sacrifice.

After everything has been done what was necessary for Aaron himself, his family and the people to be completed reconciliation, Aaron submit his hands on the head of the goat for Azazel, and puts all the iniquities and all violations and all the sins on that goat.

Leviticus 16:20-22

20 "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. 21 He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task. 22 The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert."

Again: One goat for the Lord and the other for Azazel.

The two are opposite.

We know, after the cross, that the goat for the Lord was a type of the Lord himself. If this is so, and there is no doubt about it, then the other type of goat is a person who always stands against the Lord: Satan.

Leviticus 16 also talks of a goat that died and a goat who will send live to the desert.

The Lord died, that was possible because he became a human being and human beings can die.

Satan stays alive, because he is spirit, and will forever bear the punishment that is imposed on him for his sins and because of the debt he has with the sins of the people.

verse 22

"22 The goat will carry on itself all their sins to a solitary place..."

In this text too, there are indications that this goat never can be a type of Jesus. The goat is brought to a barren land and will remain there with all the iniquities which were laid upon him. It is the desert, sometimes called wilderness.

*Both the sin offer
as the high priest,
are types of the
Lord Jesus Christ.*

Is Jesus after He has taken our iniquities on Him now in the wilderness, or is He brought there afterwards?

No, there is no question of it! Christ is now seated at the right hand of God in the heavens.

What is He doing there?

He is our High Priest!

Hebrews 9:11, 12

"11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption."

The blood of the goat that was a sin offering, was brought by Aaron, the high priest, in the holy of holy. Both the sin offer as the high priest, are types of the Lord Jesus Christ. Jesus is still in heaven. He still performs his duties as High Priest in the holy of holy.

When laid Aaron his hands on the live goat?
After he had done his work in the Holy of Holies!

When will our heavenly High Priest put our iniquities on the goat Azazel?

When He is ready in the heavenly sanctuary!
When Jesus returns and will be King in the Kingdom of God, he will have someone ready to remove the devil, away from his people.

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Revelation 20:1-3

“1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. 2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. 3 He threw him into the Abyss, and locked and sealed it over him...”

These are the things that happen on the day of Atonement. The day that God Himself reconciles with his people Israel. The day when Jesus returns to earth.

This feast has a strong pointing forward character and is still unfulfilled.

As we have seen with the already dealt with feasts, it does not stop with pointing to fulfilled, or still to fulfill promises and prophecies concerning Israel.

With all feasts, we saw that what is represented with the feasts also applies to the faithful Christian.

In this feast this is the case too.

Let us look at a glance through how it all fits together.

The slaughter of the 'lamb' on Pesach and the slaughtering of the goat on the day of Atonement are sacrifices pointing forward.

On Pesach, it was very clear that substitute blood had to flow with the result the destruction angel passed. That sacrifice brought life.

After the blood was accepted as being shed for the person to whom the angel of destruction passed, it was not all what they had to do.

One had to remove all leaven radically from the house and leave Egypt behind and go with God into the desert.

These are, or should be the first steps a man takes who becomes a believer:

Believe that the blood of the Lamb is shed for you personally.

This should be made clear, against God and against people.

Then everything that is sin has to be radical discarded.

The world must left behind and then in full confidence trusting the Lord.

The feast of weeks does not only show God's plans with Israel, but also shows the effect of following Jesus.

Jesus, after his death and resurrection, presented Himself to His father. "Father, it's done!"

Because Jesus did that, we were cleansed and found mercy with God.

The result is that we, just like a harvest, are gathered

in God's 'barn'. That means that every believer is placed in the heavenly regions at the time that he or she left 'Egypt'.

Then next feast is the trumpet feast.

The reign of the Messiah is thus indicated.

For us Christians, the question is: do we accept the Messiah = Christ in our hearts? Only when we do that the next feast will be there. The reconciliation.

The day of Atonement indicates that God Himself will reconcile

with His people Israel.

This will be after Jesus will put his feet on the Mount of Olives, at His return. Then Israel will see who He is and they will acknowledge Him as their King and Messiah. They will humble themselves and God Himself will reconcile with them.

When a Christian sees Jesus and know that He want to be King in his heart, he will humble himself before God, and God will reconcile with him on the basis of the sin-sacrifice that is sacrificed on Golgotha.

Our High Priest became the sin-sacrifice and has taken all our sins on his shoulders. He went through the punishment we deserved.

every believer is placed in the heavenly regions at the time that he or she left 'Egypt'.

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Our High Priest will lay all our sins on the most high created creature who was the cause of all sin, the devil.

How wonderful deep is the Word of God. How big is He Who created all of this so carefully and also performs! And how much love speaks through this all. God loves us so much that He gave Himself as sacrificial lamb so that we who lived in sin, can be reconciled with him. But that's not all what God did, He wants us to know Him. He therefore has all these things written in the Bible. If you read the Bible superficial, you see only the outlines of God's love. But if you study the Bible, like you are doing now, then you will really see the love of God, but also his greatness and his wisdom.

It is like a relationship. If you meet someone once you know of his existence. If you talk with him, you know something of his interests, his work, his ideals. But do you want to penetrate in the depths of one's thinking, you need a lifelong relationship with him or her. Only then, and if there is a full trust, it is possible to know someone really.

God has placed in his Word all you need to know Him. Only a daily relationship with Him through prayer and reading His word, makes it possible to know Him. Even His deep thinking.

People often say that this is not possible. I am convinced that it is possible. If it fails, is not to God, but to us. He has given us His Spirit and His Word. And the Spirit reveals to us by his word "even the depths of God".

1 Corinthians 2:9-12

"9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"-- 10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. 11 For who among men knows the thoughts of a man

except the man's spirit within him? In the same way no-one knows the thoughts of God except the Spirit of God. 12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us."

God has placed in his Word all you need to know Him

Is it not great, everything that God wants to share with us?
We will continue following the study of God's plan with men.
And we have seen that He reveals his plans by the feast of Israel.
The next feast is the Feast of Tabernacles.

THE FEAST OF TABERNACLES

The sixth feast

The sixth feast is also a feast prescribed by God and is also described in Leviticus.

We start by reading an excerpt from Leviticus:

Leviticus 23:33-36

" The LORD said to Moses,
"Say to the Israelites: 'On the fifteenth day of the seventh month the LORD's Feast of Tabernacles begins, and it lasts for seven days. The first day is a sacred assembly; do no regular work. For seven days present offerings made to the LORD by fire, and on the eighth day hold a sacred assembly and present an offering made to the LORD by fire. It is the closing assembly; do no regular work.'"

Actually belongs the second part of these texts not under the 'Feast of Tabernacles'. Why not?

Because it says that the Feast of Tabernacles is a feast that lasts seven days. The eighth day is a feast, however directly following the Feast of Tabernacles, it is still a separate feast. In Hebrew we read in Lev.23:36

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'Atseret', which is closing feast, but also to translate to: 'day of closure.'

Therefore we will cover this 'closing feast' as the seventh feast.

It is now about the 'Feast of Tabernacles'. It is the third feast in the seventh Month. This feast lasts seven days. The number seven is a recurring figure in the feasts of God.

The Feast of Tabernacles is a feast that is celebrated as the second and final harvest is achieved.

Leviticus 23:39

“So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the LORD for seven days; the first day is a day of rest, and the eighth day also is a day of rest.”

What would Israel do on those the festival days?

Leviticus 23:40-43

“40 On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the LORD your God for seven days. 41 Celebrate this as a festival to the LORD for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. 42 Live in booths for seven days: All native-born Israelites are to live in booths 43 so that your descendants will know that I made the Israelites live in booths when I brought them out of Egypt. I am the LORD your God.”

The feast has to do with the last harvest of the land, and it has to do with the fact that God let live the Israelites, after their exodus

from Egypt, in foliage booths, such as verse 43 says.

By living in the foliage huts the Israelites had to remember that God miraculously provided for them in the desert. Nothing had failed to them. God lived among them and He led them by his Spirit, Who was proposed by the cloud and the fire column.

As an aside:

Is it true that the cloud represent the Holy Spirit?

This is what Paul teaches us in 1 Corinthians.

1 Corinthians 10:1, 2

“1 For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. 2 They were all baptised into Moses in the cloud and in the sea.”

It doesn't say here that the cloud represents the Holy Spirit, but there there are mentioned two baptisms. And the New Testament speaks only of two baptisms, which apply to the Corinthians, and therefore to us too: the baptism by immersion in water, and the baptism in the Holy Spirit.

God has given most feast a reminder character. By celebrating the feast the great deeds of God were again reminded, and thus kept alive. But we have often seen that this is not the main target of God. By establishing these feasts God revealed us His salvation plan.

Each feast reveals a certain part of that plan. And each feast shows outside the memory character, a pre-fulfillment and a final fulfillment.

The pre-fulfillment, as we have seen, take place in the life of every Christian individual, it's a spiritual fulfillment.

The final fulfillment is a literal fulfillment, which is intended for God's people: Israel.

*The pre-fulfillment,
as we have seen,
take place in the
life of every
Christian
individual, it's a
spiritual fulfillment.*

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The main meaning of the Feast of Tabernacles is therefore the symbolic display of a future part of God's plan.

What is God's plan after he delivered Israel from its enemies, and after the people are reconciled with God and He has forgiven their sins?

God's plan is basically the same as His plan when He led Israel out of Egypt: He want to be their God, live in the midst of them and take care of them.

That is what He did in the desert. And that is what He wanted to do uninterrupted in the promised land.

God brought them in the desert to be His people.

Exodus 19:4-6

“4 ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself.

5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

Exactly like that God wants to have a relationship with His people, no not exactly so, He will provide a new covenant with them. The increasingly familiar part of Jeremiah 31 speaks about this.

The time when this will happen is the period of a thousand years of peace.

Then God will create a cloud again, as the cloud in the desert, and then He will distribute light again through a column of fire .

Again there will be a shelter. Again there will be a booth in which they can shelter.

The main meaning of the Feast of Tabernacles is therefore the symbolic display of a future part of God's plan.

Isaiah 4:2-6

“2 In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel. 3 Those who are left in Zion, who remain in Jerusalem, will be called holy, all who are recorded among the living in Jerusalem. 4 The Lord will wash away the filth of the women of Zion; He will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire. 5 Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy. 6 It will be a shelter and shade from the heat of the day, and a refuge and hiding-place from the storm and rain.”

This is what is all about when celebrate the Feast of Tabernacles. Isaiah outlines clearly what the meaning is of the Feast of Booths for the future.

At that time the Lord will dwell in Jerusalem:

Zechariah 8:3

“3 This is what the LORD says: “I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain.””

The city will again be inhabited, so even after the war in which Jesus is victor will Jerusalem be an inhabited city.

Zechariah 8:4-6

“ This is what the LORD Almighty says: “Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age. The city streets will be filled with boys and girls playing there.” This is what the LORD Almighty says: “It may seem marvellous to the remnant of this people at that time, but

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will it seem marvellous to me?" declares the LORD Almighty."

But to get there a lot has to happen.

Zechariah 8:7, 8

"This is what the LORD Almighty says: "I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God.""

It will no longer be necessary, that God corrects these people through attacks by an enemy, or by giving no rain to his time.

Zechariah 8:11-13

"But now I will not deal with the remnant of this people as I did in the past," declares the LORD Almighty. "The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people. As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing. Do not be afraid, but let your hands be strong.""

Please note that God speaks here on the remnant of the twelve tribes of Israel, which together form Israel. The house of Judah is Judah and Benjamin together, they are called Jews. The house of Israel, the other ten tribes, they are the so-called "lost tribes". No one knows with any certainty who they are or where they live. In a separate Bible study on Israel, we can see this well. For us they are lost, but not for God! He knows exactly what people are descendants of the ten tribes of Israel. When it is God's time, we have already talked about, He will bring all of the house of Judah, and the house of Israel back to the mountains of the land of Israel. Then they all will be a blessing to all the other nations. How the Lord imagine that we will read in:

Zechariah 8:23

"23 This is what the LORD Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"

In that time Jerusalem will be the center of the world. The government on all nations will be from there. Jesus the Messiah will be King.

This government of God will bring peace, even the animals will know peace.

Micah 4:1-3

"1 In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. 2 Many

nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem. 3 He will judge between many peoples and will settle disputes for strong nations far and wide.

In that time Jerusalem will be the center of the world. The government on all nations will be from there. Jesus the Messiah will be King.

They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war any more."

And:

Isaiah 11:6-10

"6 The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. 7 The cow will feed with the bear, their young will lie down together,

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and the lion will eat straw like the ox. 8 The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest. 9 They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. 10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.”

What a great time for Israel!
What a great time for the rest of the world!

Here is much more to say, but this would be too far outside the framework of this Bible study, since we were talking about the feasts of the Lord.

There is another facet to the Feast of Booths, which has not yet been raised. We have read that this feast is celebrated in the collection of the fruits of the country. We will comply with this collection even more attention.

The first time that we talked about a harvest was in the discussion of Pentecost. The harvest which was represented there, was the first harvest, or the spring harvest. This first harvest symbolized the gathering of the two peoples of Judah and Israel in the land of Israel. What is the significance of this second harvest?

When the Feast of Tabernacles is celebrated (in the millennium), the church is in its current state no longer on this earth, we will come back to that later. The people of Israel has also been gathered together and therefore can no longer be eligible for a harvest. What harvest do we talk about? And who are being harvested? The answer is not so difficult. We just read some verses that were telling us that the people of Israel would be a blessing for the other nations.

Zechariah 8:13

“13 As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing...””

God bestows his salvation, that is his healing, to Israel, so that others will thereby be blessed.

The Lord has also showed Isaiah that the Gentile, that is another than an Israelite, can join the Lord.

Isaiah 56:6-8

“6 And foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant-- 7 these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.” 8 The Sovereign LORD declares-- he who gathers the exiles of Israel: “I will gather still others to them besides those already gathered.””

Very clearly the bible speaks about a gathering of people in addition to the aforementioned gathering of Israel. Is this text indeed applicable to the period of the millennial kingdom? I have heard people saying: In the millennial kingdom is not a Sabbath, for the Sabbath is a shadow of the millennial kingdom. But is that true?

Let us read what the Bible is saying about this.

Isaiah 66:22, 23

22 “As the new heavens and the new earth that I make will endure before me,” declares the LORD, “so will your name and descendants endure. 23 From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me,” says the LORD.”

Even in that time, the Sabbath will be kept.

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An even clearer Bible part of God's salvation that will extend until the end of the earth is:

Isaiah 49:5, 6

“And now the LORD says--he who formed me (Jesus) in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honoured in the eyes of the LORD and my God has been my strength-- he says: “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.””

Salvation is for the nations. The people who will live in those thousand years of peace in the kingdom of God.

These thousand years of peace, are those not the last years before God create a new heaven and a new earth?

We have already seen this in our studies about the Kingdom of God.

After six days of work follows a day of rest, of peace.

After the people have governed their self for six thousand years, and with what a result, comes the government of God. He will govern those seventh thousand years, and that will be a time of global peace. But at the end of the last thousand years, what will happen?

This is shown by the day following the seven days of the Feast of Booths. That is the day of the Closing Feast.

This feast we will deal with.

We will now have a look to the side of the pre-fulfillment.

THE PRE-FULFILLMENT OF THE FEAST OF TABERNACLES

We now have seen a number of angles, dealing with the Feast of Booths. And

everything we have seen was related to a future fulfilling for the people Israel.

But we have seen before that what have to be fulfilled to the people of Israel, already is fulfilled in the life of every individual Christian. We have also seen that this pre-fulfillment not exactly equals to the ultimate fulfillment, but of spiritual nature. It also emerged that there is an increasing form of fulfillment. Perhaps it is not entirely clear, but it will certainly be clear when we talk about the spiritual side of the Feast of Booths.

The Feast of Booths (Tabernacles) is pointing in an outward sense to the time of tranquility and peace to the people of Israel, under the reign of the Messiah. He will take care of them, and He will live in the midst of them.

When God gave the Israelites laws on stone tablets, He expected them to live to those laws.

The silhouette of all this began with the exodus from Egypt. Since then God has provided for them and He was in their midst. Since then He has sheltered them, as a booth, with his cloud and fire column.

But as I said this was all just a prefiguration of a future achievement, and we have seen that the realization or the fulfillment of God's plan with Israel is still in the future.

When?

That will be at the time that is called 'the millennial kingdom'. But how did all this pre-fulfilled in the life of a Christian?

The Israelis withdrew from Egypt, it is expected of us that we withdraw from the world, i.e. that we focus on the heavenly things. When God gave the Israelites laws on stone tablets, He expected them to live to those laws. And in that way God wanted to bless them and take care of them.

God put his laws in our minds and He wrote them in our hearts. (Hebr.8: 16)

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He also expects from us obedience to that laws. If we keep His commandments, and that is not as difficult as for the children of Israel, because God has written His laws in our hearts, then God's love is perfect in us.

1 John 2:3-5

“3 We know that we have come to know him if we obey his commands. 4 The man who says, “I know him,” but does not do what he commands is a liar, and the truth is not in him. 5 But if anyone obeys his word, God’s love is truly made complete in him. This is how we know we are in him:”

If we do what He asks, His love will be perfect in us.
And the result is that he takes care of us. If we need something we only have to ask Him.

1 John 3:21, 22

“21 Dear friends, if our hearts do not condemn us, we have confidence before God 22 and receive from him anything we ask, because we obey his commands and do what pleases him.”

Does this mean that we can 'earn' something by doing His commandments? No, we can never be justified to God by doing things that God says.

Romans 3:20

“20 Therefore no-one will be declared righteous in his sight by observing the law...”

BUT.....

Romans 3:21-23

“21 But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. 22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, 23 for all have sinned and fall short of the glory of God,”

The Israelites were looking for justification in doing what the law said.

Doing the law, however, doesn't bring justification, as we just read. But justification is still possible and there is nothing more to be done, because everything what had to be done Jesus already did.

Does this mean that we do not have to do the laws because God wrote them in our heart? No, definitely not! God still demands that we do what He commands, we just read that in 1 John.

What is the difference?

The major difference lies here, that our justification no longer depends on whether or not doing God's will. More or less convulsive fulfillment of God's law is now over. Anyone who did this, or does, should know that through the work of the Lord Jesus and our faith in Him, we ARE justified.

We can now rest of our work because we have found peace in Jesus.

Hebrews 4:10

“10 for anyone who enters God’s rest also rests from his own work, ...”

This is the rest where the Feast of Booths points to. The Sabbath rest for the people of

God. The rest that is possible because God is in their midst, and provides for them. That's the rest they will enjoy because He creates "a cloud of smoke by day and a glow of flaming fire by night; over all the glory

will be a canopy. It will be a shelter and shade from the heat of the day, and a refuge and hiding-place from the storm and rain." (Isaiah 4:5-6)

Is this not the peace that we as Christians know? Isn't it true that we came to rest? (spiritually).

And isn't it true that God provides?

*we ARE justified.
We can now rest of
our work because
we have found
peace in Jesus*

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But the cloud too, or the Holy Spirit, is given to us.

And isn't the word that we have a glow of flaming fire, which illuminates our path? (Psalm 119:105)

These are all pre-fulfillments of what is indicated by the Feast of Booths .

But still this pre-fulfillment is only partly, although it is much better than what the Israelites knew in the desert.

It is clear that the rest we will enjoy when we are with Jesus, is of a higher order, then the rest we enjoy now as Christians.

All we know now, even all what we experience is still only partly. (1 Corinthians. 13:12)

We can see that fulfillments are a cascading process. The first fulfillment of the promise (made to Abraham, Isaac and Jacob), is the exodus of the people of Israel from Egypt and live under the leadership of God in the desert and later in the promised land.

The relationship they had with God had worked through Moses and the priest. It was a natural nation, but led by the Spirit, Who was in the cloud, but they had no resident Spirit of God.

The second fulfillment is the one, which can be seen in the life of every Christian. Exodus from the world and life under God's guidance. The relationship with God is direct, through the indwelling of the Holy Spirit of God. In the Spirit we can speak directly with God, but this is purely a spiritual matter.

The third and fourth fulfillment are for two different groups and are both at about the same time be fulfilled.

The third fulfillment is when the people of Israel as a people will live in the land of Israel and they will be reconciled with God. At that

time Israel is a natural people whom will be filled with God's Spirit, from small to large. Also, the Lord will live literally in their midst. That this fulfillment goes beyond what the Christians experience now will be clear.

The fourth fulfillment will be a higher stage of fulfillment.

It is about the fulfillment that the Christians will experience, when the Lord comes. We will no longer be 'in the flesh ', but our bodies will be changed and we will be for ever, as sons of God, with Him.

There is no higher stage of fulfillment.

It is possible to go deeper in many of the things we discussed. And often there are more aspects that could be highlighted, but it is already much we have covered. And our goal is that we obtained some insight in God's salvation plan, as He showed that in His Feasts.

We will now cover the last feast: "The Closing Feast".

THE LAST DAY, "THE CLOSING FEAST".

The Seventh Feast

The seventh feast, is the feast of the last day or the 'Closing Feast'.

Following the fullness of time, which is indicated by the seven-day feast (the feast of Tabernacles), the feast of the eighth day is celebrated.

These seven days are pointing to the time of the millennial kingdom of peace. That eighth day follows immediately, and apparently has a direct relationship with the previous time. What comes after the millennium peace kingdom?

That is the day of the harvest.

Jesus says the harvest is the end of the age.

We can see that fulfillments are a cascading process.

The Holy Feasts of the Lord

He speaks in a parable about the children of the Kingdom, which are the good seed, and He talks about weeds: the children of the wicked.

Matthew 13:24-32 and 36-43 (read)

In this parable Jesus makes it clear how things stand when the end of the age is there.

These words 'end of the age' indicate that everything that has to do with this world, has had his time.

The time is full, the world is approaching its end.

God will create a new heaven and a new earth.

So what will happen on that last day is the completion of God's plan that He has with this earth and with everything living there.

We have read in Matthew 13:39b, the last thing that will happen before the time of this world is full, is the harvest.

"... the harvest is the end of the world."

What harvest is Jesus speaking about?

He talks about a harvest where weeds and corn will be harvested at the same time.

Is this as Jesus comes back on the clouds and the believers will be united with Him?

No, because in that event, only the believers will be gathered and so to speak being brought in God's barn.

When Jesus comes back there is no question about gathering the weed and less of burning the weed. The fiery furnace has to do with the final judgement. With the latter judgement, held from the great white throne, will be judged if someone's name is written in the book of life or not.

Revelation 20:11-15 (read)

Back to Matthew 13.

Jesus says in His parable, the enemy comes, and sow weeds in the midst of the newly sown corn.

But, you may say, in Revelation 20 we read the devil will be bound in those 1000 years?

That's right. The parable tells us that the enemy, after sowing leave.

This leave is in line with his thousand years of bondage. He is no longer able to seduce people that thousand years. But he has, according to the parable, had a chance to sow weed between the children of the Kingdom. And this weeds comes after the 'enemy' has left.

According to the parable the angels want to weed it out between the corn, but the Lord says in verse 29 and 30:

"No, because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn."

When Jesus comes back there is no question about gathering the weed and less of burning the weed.

Again, the harvest is the end of the world. Never before, not later.

Matthew 13:40-43

40 "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. 41 The Son of Man will send out his angels, and they will

weed out of his kingdom everything that causes sin and all who do evil. 42 They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear."

That eighth day, more or less a whole with the Feast of Booths, is symbolic of the party again, the rays of the righteous as the sun in the kingdom of God.

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At all feasts, we have talked about 'pre-fulfilling'.
With this feast there is no real pre-fulfilling.

There is the case of two different groups of people, which in time will receive eternal life: The Christians and those involved in the judgement from the great white throne and appear to be in the book of life. However, both receive the same eternal life. And both groups will light up like the sun in the Kingdom of their Father.

So no real pre-fulfillment within the meaning of the previously discussed pre-fulfillments. They were all of a lower order than the final fulfillment.

Finally, this:

The closing feast is not only about the end of the world, with the latter judgement, but it is also the beginning of something new.

The Jews have understood this well, because on that eighth day of the feast of booths, they celebrate the 'feast of joy of the Torah'.

Usually they speak of 'Joy of the law'. Each year, the reading of the Torah is finished on the eighth day of the Feast of Booths.

But as the psalm poet says:

Psalms 119:96

"To all perfection I see a limit; but your commands are boundless."

So immediately after reading the end of the Torah, they start with the beginning of the Torah.

The new beginning, starting at the day of the end, is when the new heaven and new earth are created.

Revelation 21:1-7

"1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from

the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. 4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. 7 He who overcomes will inherit all this, and I will be his God and he will be my son."

What a great future.

How great is God that He set this all apart for us.

What is He great that He himself has ensured that we fell not outside his plans through our sins.

With this last feast, which was established by God, we are automatically at the end of our Bible studies about the feasts of God.

There are a few things remain, such as the meaning of the offering that were brought during these feasts and what the numbers mean in these celebrations.

In a subsequent Bible study, I hope we look to this.