

CORNERSTONE
BIBLE STUDY GUIDE

THE FEASTS *of* JEHOVAH

Volume One

*The Feast
of
Passover*

Dwight Hammond

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Series

Volume One

The Feast of
Passover

By Dwight Hammond

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THE FEASTS
of
JEHOVAH
Series

Vol. 1 — *The Feast of Passover*
Vol. 2 — *The Feast of Pentecost*
Vol. 3 — *The Feast of Tabernacles*

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Why Study the Feasts of Jehovah?

1. Because they are a part of the Scriptures given by the Holy Spirit which are profitable for doctrine, reproof, correction and instruction in righteousness (2 Tim. 3:16-17).

2. The Feasts are “*a shadow of things to come*” (Col. 2:16-17; Heb. 10:1-2). The Old Testament points to Jesus, the One who casts the shadow of things to come. Jesus said: “*In the volume of the Book it is written of Me*” (Heb. 10:7; Ps. 40:6-8; 29:9). All the details point to some aspect of the person, work and glory of our Lord Jesus Christ, the Son of God.

3. Because they are prophetic types and examples, foreshadowing Israel's history future events. They show what Christ would fulfill in Himself and in the Church, which is His Body (1 Cor. 10:6, 11; Mt. 5:17-18; 11:13). They were written for our admonition. Some have been fulfilled, and some are yet to be fulfilled.

4. Because Christ came to fulfill all written of Him in “*the Law of Moses, and the prophets and the Psalms*” (Lk. 24:26-27, 44-45; Jn. 5:45-46; Acts 3:22-23).

All things involved in the Feasts of Jehovah pertained to the material, the natural, and the temporal. It is a principle of God's dealings with His people that it is “*The spiritual is not first, but the natural, and afterward the spiritual*” (1 Cor. 15:46-47).

Introduction

The more we read and study the Word of God, the more we discover that the Bible is a vast treasure of truth.

Solomon said: *“It is the glory of God **to conceal a matter**: but the glory of kings is **to search out a matter**”* (Prov. 25:2); So God's glory remains hidden in His Word, but the believer as king-priest may search for it.

One of the richest and deepest mines of Scripture is the Feasts of Jehovah, outlined in Leviticus Chapter 23. It is a mine rarely dug into, and many nuggets of truth are waiting to be found there.

My desire is that in this study you will experience the same joy and blessing as in Psalm 89:15, *“Blessed are the people who know the joyful sound! They walk, O LORD, in the light of your countenance.”*

“Blessed—happy, fortunate [to be envied]—are the people who know the joyful sound, [who understand and appreciate the spiritual blessings symbolized by the Feasts]; they walk, O LORD, in the light and favor of your countenance” (Psalm 89:15 Amp.).

We will see in detail, the Feasts are typical and prophetic. They find their expression and completion in Christ and His church, the true Israel of God (1 Cor. 10:6, 11; Gal. 6:16).

Israel was spoken of as *“the church in the wilderness”*

(Acts 7:38, KJV). Therefore, the New Testament church can find her spiritual counterpart by studying Israel's history and dealings with God.

The twenty-third chapter of Leviticus gives us the most suitable outline of the three Festivals which includes seven Feasts.

I. The Passover Festival.

A. The Feast of Passover—Lev. 23:4-5.

B. The Feast of Unleavened Bread—Lev. 23:6-8.

C. The Feast of the Sheaf of Firstfruits—Lev. 23:9-14.

II. The Feast of Weeks (Pentecost)—Lev. 23:15-22.

III. The Feast of Tabernacles.

A. The Feast of Trumpets—Lev. 23:23-25.

B. The Feast Day of Atonement—Lev. 23:26-32.

C. The Feast of Tabernacles—Lev. 23:33-44.

The Feast of Passover took place in the first month; The Feast of Pentecost took place in the third month and the Feast of Tabernacles in the seventh month. (See Jewish calendar).



Our Study Approach

Our study approach will be three-fold, we will consider the following questions and table.

1. What happened in Israel's history in these Feasts? What did it mean to them? We will see what took place in the literal and historical fulfillment of the Feasts.
2. How did Jesus fulfill the prophecies that were in these Feasts? The historical details were typical and the typical were prophetic of those fulfilled in Christ and then in His church.
3. What spiritual and practical truths can be experienced in each Feast, first concerning the believer individually, and then to the church corporately?

Fulfillment of the Feasts of Jehovah

IN ISRAEL	IN CHRIST	IN THE CHURCH
Historical Literal	Historical Personal	Historical Spiritual
Prophetic Typical	Actual Antitypical	Experiential Practical
What God did	What was accomplished	What God is doing
Picture	Interpretation	Application

General Survey

1. Definition of the Word

A. English “*Festival*” “a religious festival of rejoicing as opposed to a fast.”

B. Hebrew “*Chagag*” *khaw-gag*’ “to dance,” to rejoice, be of joy and gladness. “To move in a circle,” to march in a sacred procession, to observe a festival; by implication, to be giddy (Strongs #2287).

C. Greek “*Heorte*” *heh-or-tay*’ “a festival.” Translated “feast, holyday” (Strongs #1859).

Other definitions of the word “Feast” say that it means “an appointed day” or “an assembly,” or “a fixed time or season; times of assembling; or solemnities” (Isa. 33:20).

The saints are not to forsake the assembling of themselves together in keeping the Lord's Feasts (Heb. 10:25; 1 Cor. 1:2, 9-10; 1 Jn. 1:3-6).

2. Three Times in a Year

The Lord commanded Israel to keep these set appointments three times in the year (Ex. 23:14, 17; 34:23; Dt. 16:16-17).

3. The Feasts and Their Appointments

The Feasts and their appointments originated with God, not with the children of Israel. It was God's desire to meet with His people, on His terms, and on His grounds of approach. They were His Feasts. Jehovah was the Host and Israel was His guest, invited to feast with Him.

A. The Appointed Covenant Nation

The instructions concerning the Feasts were given to a redeemed people. The Hebrews, redeemed from the slavery of Egypt and separated unto Jehovah, were a people near unto Him (Ex. 19:4; Ps. 148:14).

i. All the Males to keep the Feasts—Dt. 16:16; Ex. 23:17; 34:23.

The Lord's instruction was that all males were to keep the Feasts. This was especially for those who lived at a distance from the Sanctuary of the Lord (Dt. 12:21).

Certain Festivals involved the whole family, along with the stranger, the widow, the Levite and the fatherless. They were all to rejoice before the Lord. However, on certain Festival occasions, because of distance, only the males could attend, and keep the Feasts of Jehovah.

Spiritually there is neither male nor female, and every New Testament believer is to keep the Feasts (Gal. 3:28). Yet, in natural sense, it is the responsibility of the husband to be as priest in his home. It is his responsibility before the Lord to instruct and teach his wife and family the things of God as found in the

great Festival occasions (Eph. 5:23-33; 6:1-4; Col. 3:18-21).

ii. None to appear before Jehovah empty-handed—
Dt. 16:16-17

When the males came to appear before the Lord and keep the Feast they were not to appear before Him empty handed. All were to give as they were able. The things brought were free-will offerings (Dt. 16:10-12), and these were according to the blessings of Jehovah. There were no excuses for coming empty handed because all had the blessing of Jehovah on their lands and inheritances. The freewill offerings were simply evidences of God's blessing on them (Ex. 23:15; 34:20). To appear empty handed would be a reproach on the blessing of Jehovah or an evidence of selfishness.

iii. Promise of Inheritance Preservation—Ex. 34:24

The promise holds true for New Testament believers also. If the husband as head of the family will put God and His kingdom first (Mt. 6:24-34), then all the necessary things of life will be added to him. The Lord will preserve him and his family. God will preserve his going out and coming in as he keeps the set Feasts of Jehovah his God (Ps. 121; Dt. 28:1-6).

B. The Appointed Times and Seasons

The sun, moon and stars are for signs and seasons, for days and years. The sun and the moon governed the Festival seasons (Gen. 1:14-19; Ps. 104:19; Jer. 33:20;

Ps. 81:3; Dt. 16:6).

i. *“To everything there is a season, A time for every purpose under heaven”* (Eccl. 3:1, 17; 8:6).

ii. God is the one who arranges and sets the order of *“times and seasons”* (Dan. 2:21).

iii. The former and latter rains fall in their proper *“times and seasons”* (Jer. 5:24; Ezek. 34:26; Lev. 26:4; Dt. 11:14; 28:12; Acts 14:17).

iv. The Feasts of Jehovah were to be kept in their *“appointed times”* also (Lev. 23:4).

v. The sacrifices were to be offered to the Lord *“at their appointed time”* also (Num. 28:2).

vi. Trees bring forth in their seasons (Ps. 1:3; Mt. 21:41; Mk. 12:2).

vii. Before Jesus' ascension, He told the disciples that it was not for them to know *“the times and the seasons”* which the Father had put in His power (Acts 1:7).

viii. Paul later, told the Thessalonians that to remind them of the *“times and seasons”* was not necessary (1 Thess. 5:1). Evidently Paul had taught them of these things since the ascension of the Lord Jesus.

ix. Peter also spoke of the *“times and seasons.”*

Times of refreshing would come from the presence of the Lord before Jesus Christ would return the second time (Acts 3:19-21). Peter linked these with the “*times of restitution*” spoken of by the prophets.

C. The Appointed Place

i. God commanded Israel to utterly destroy **all the places** where the idolatrous Canaanites served their gods (Dt. 12:2, 3).

ii. The Lord said: “*But you shall seek **the place** where the LORD your God chooses, out of all your tribes, to put **His Name** for His dwelling place; and there you shall go.*” (Dt. 12:5).

iii. And again: “*Then there will be **a place** where the LORD your God chooses to make **His name** abide...*” (Dt. 12:11).

iv. God links “**the place**” and “**His Name**” together in these verses also (Dt. 12:13, 14, 18, 21; 14:23-24).

v. In Deuteronomy 16, God tells us that all offerings and worship must be at the place where His Name was placed. “*In **the place** where the LORD chooses to put **His Name**, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. And you shall roast and eat it in the place which the LORD your God chooses, and in the morning you shall go to your tents.*” (See Dt. 16:2, 6, 7, 11, 15.)

vi. And finally in Deuteronomy 16:16, “*Three times a year all your males shall appear before the LORD your God in **the place** which He chooses; at the Feast of Unleavened Bread, at the Feast of Weeks, at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.*”

D. The Appointed Sacrifices and Oblations

i. Specific offerings were to be presented at the Feast of Passover in the first month (Num. 28:11-25).

ii. In the Feast of Weeks (Pentecost) specific offerings were also presented to the Lord (Num. 28:26-31).

iii. The Feast of Tabernacles especially, had sacrifices and offerings presented to the Lord. There were more offerings in this Feast than any other. The details are given in the following Scriptures:

a. The Feast Day of Trumpets (Num. 29:1-6).

b. The Feast Day of Atonement (Num. 29:7-11).

c. The Feast of Tabernacles (Num. 29:12-40).

The significance of the additional sacrifices offered besides the regular “*daily sacrifice*” will be considered under their respective Feast.

The prominent truth that the Lord tried to teach Israel

was that of **blood atonement**. The approach to God can only be upon the foundation of blood, sacrificial blood. There can be no Feasting with the Lord of His people except by blood atonement. The principle of Ex. 12:13 is applicable here: *“Now the blood shall be a **sign** for you on the houses where you are. And when I see **the blood**, I will pass over you; and the plague shall not be on you to destroy you . . .”* And again: *“For the life of the flesh is in **the blood**, and I have given it to you upon the altar to make atonement for your souls: for it is the blood that makes **atonement** for the soul.”* (Lev. 17:11).

Here is the reason that one can never expect a literal fulfillment of the Feast of Tabernacles. And that a rebuilt temple and a reinstated Mosaic economy with animal sacrifices will not return. The **body** and **blood** of Jesus, the God-Man, forever abolishes animal body and animal blood. God will never return to that which, though He ordained and commanded never pleased Him. When He saw His only begotten Son declared as *“The Lamb of God who takes away the sin of the world,”* then He declared from heaven, *“This is My beloved Son, in whom I am well pleased”* (Jn. 1:29,36; Mt. 3:15-17).

E. The Sabbath Days and Feast Days

It is worthy to note that the Lord, in giving the outline of the Feasts included rules on the Sabbath days. Leviticus 23 shows this relationship between the Sabbath days and the Feast days, with certain differences, which we define here.

i. The Sabbath Days—Lev. 23:3, 11, 15, 16, 38.

ii. The Feast Days—Lev. 23:1-2, 4.

The difference between the Sabbath and the Feast days may be seen in the following table.

The Sabbath Days	The Feast Days
Kept weekly	Kept annually
Rest in their dwelling with their families Or, later, attend the Synagogue services.	Gathering of all males at the appointed place or Sanctuary of the Lord.

iii. No servile work to be done.

The thing that connects the Sabbaths and Feast day is that no work was done on these occasions. This is specifically repeated in Leviticus 23.

At least eight times in this chapter God tells the Israelites that no work was to be done on the Sabbath or Feast-Sabbath days. This also meant that sometimes there would be two Sabbaths in the same week; that is the weekly Sabbath and the Festival Sabbath. It is this which will help the believer understand the events of the week of Christ's crucifixion, which will be considered in another lesson.

Those who believe cease from their own works and enter rest (Heb. 4:1-8). Jesus Christ is our High Priest and only His work of redemption brings true rest. Until sin is dealt with there can be no true and complete rest in the atonement. The believer ceases from all servile work, and keeps the Feasts of Jehovah. If a Christian is working, he is not resting; and if he is not resting, he is not feasting! It is first resting in Christ, and then feasting on Christ! This is the beautiful truth symbolized in the relationship between the Sabbath days and the Feast days.

iv. Sabbath Day Offerings—Num. 28:9-10.

Another thought the Lord notifies the Israelites concerning to the Sabbath days and the Festival Sabbaths are the sacrificial offerings. The Sabbatical offerings were two lambs for a burnt offering, with a meal offering of two-tenths deal of flour with oil, and its drink offering of out-poured wine. These offerings were besides the daily sacrifice. It taught Israel again that rest was based only on sacrifice.

F. Feasts of Jehovah or Feast of the Jews?

When the Lord gave the revelation of the Feasts of Moses and Israel they were originally the Feasts of Jehovah. “Concerning *the Feasts of the LORD . . . these are My feasts*” (Lev. 23:2). “*These are the Feasts of the LORD [Jehovah] . . .*” (Lev. 23:4, 44).

The children of Israel were told to “*keep the feast of the LORD [Jehovah]*” (Lev. 23:39, 41; Dt. 16:15). Since

Israel served the Lord as redeemed and holy people and kept His laws and ordinances they were the Feasts of Jehovah **His Feasts**.

God's people lapsed into external and hypocritical observances of the things He ordained, commanded and blessed. The festivals became an abomination (Mt. 23).

The Gospel of John mentions the same degeneration that was evident in Messiah's times. He spoke also of the Feasts as having become “*a feast of the Jews*” **not** “*the Feast of the LORD*” as it once had been, and should have been (Jn. 5:1,16-18; 7:2).

The practical lesson that all should learn from this is that it is not the external formality or the ritual observances of the Feasts that God accepts. It is the internal spiritual, the reality that pleases God. The believer is to serve God and experience the Feasts in “*newness of Spirit*” and not in “*oldness of the letter*” (Rom. 7:6). It is the Spirit which quickens, makes alive. The letter kills. The flesh profits nothing (2 Cor. 3:6; Jn. 6:33).



The Passover Festival

As seen in the outline of the Feast seasons, Passover had three particular parts to it:

1. The Feast of Passover.
2. The Feast of Unleavened Bread.
3. The Feast Day of the Sheaf of Firstfruits.

In this lesson we will deal in detail with the first part, the Passover itself. Old Testament Scripture that deals with this Feast is; Ex. 12:1-14, 21-29; Lev. 23:4-5; Num. 33:3; Dt. 16:1-8. The New Testament Scriptures where this Feast finds fulfillment is; Mt. 26:1-2, 17-75; 27:1-66; Mk. 14-15; Lk. 22-23; Jn. 18-19; Heb. 11:28.

The Gospel writers record for us the details of the crucifixion of Jesus, therefore the student should read the chapters mentioned above as he approaches this Feast. It is there we see the antitypical fulfillment of the historical and typical Passover in the nation of Israel. History and prophecy run in parallel; type and antitype remarkably correspond together. The antitype is always greater than the type, even as the substance is greater than the shadow. The Apostle Paul, in one summarized and interpretative verse says: “. . . *For indeed Christ, our Passover, was sacrificed for us.*” 1 Cor. 5:7.



The Feast of Passover

When the time came for the deliverance of the nation of Israel out of Egypt, “*the house of bondage*” (Ex. 13:3, 14; Josh. 24:17), God gave Moses specific instructions concerning the means of deliverance. It was in the message of the Passover lamb that Moses preached the Gospel to the Israelites. And all could either receive or reject the Gospel message.

The heads of each household were to take a lamb of the first year on the tenth day of the first month and set it aside until the fourteenth day. In the evening of the fourteenth day the lamb was killed, and its blood sprinkled on the lintel and the two side posts of the household door. The household itself was to feast upon the body of the lamb roasted with fire, with bitter herbs and unleavened bread. They were to eat it in haste, and be dressed ready to leave Egypt at the midnight hour.

At midnight the death angel would pass through the land and every house that did not have the token of blood on the door and lintel would suffer judgment. This judgment was the death of the firstborn, of both man and beast. The Lord said “*When I see the blood, I will **pass over** you; and the plague shall not be on you to destroy you, when I strike the land of Egypt*” (Ex. 12:13). Feast of **Passover** originated in the death angel “passing over” the blood-sprinkled doors of the Israelites and any Egyptians who cared to believe the Word.

The very title (Hebrew “**Pesach**”) translated “Passover” means “a passing over,” or “to pass or hover over.” It was the Passover Festival. The Greek title (“**Pascha**”) comes from the Hebrew title also (Ex. 12:27; Heb. 11:28). A double thought is involved in this word. There is the thought of the “passing over” in judgment of the death angel, but also the thought of “hovering over” in Divine protection.

The Passover Feast links judgment and mercy according to the people's faith and obedience, whether they were Israelites or Egyptians. All were forbidden to go outside the door until the Lord brought them forth in the hour of deliverance.

The Lord also told them that they were to celebrate this Feast yearly and explain to their children what the whole service meant in its original setting.

In order for us to understand the significance of the Feast of Passover, we will study the details. In the next 27 points we will be considering the historical (type), then the fulfillment (anti-type), as in Christ and the church.

1. Passover, The Beginning of Months—Ex. 12:2.

The Feast of Passover began the *sacred* year for Israel. God introduced the new calendar, a new beginning. This Feast was therefore the foundation of their experience in God.

New birth is the beginning of New Covenant relationship

(Jn. 3:5; 2 Cor. 5:17). No believer should stop at this Feast, but move on to the others.

2. The Four Days of the Hidden Lamb—Ex. 12:3-6. God commanded Israel to take a lamb on the tenth day and set it aside until the fourteenth day of the first month. It was ordained to die in due time. One wonders if the children of Israel ever understood the significance of the lamb being kept aside for four days, from the tenth until the fourteenth day.

However, as the believer sees God's plan of redemption we can see what God had in mind by the antitypical fulfillment. This may be considered in two ways; that is, weekly and dispensationally.

A. Weekly

In the events of the week of crucifixion, Jesus entered Jerusalem on the tenth day and was slain on the fourteenth day, four days later (Lk. 19:37; Mt. 22:15-24).

B. Dispensationally

“Knowing that you were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you” (1 Pet. 1:18-20).

“All who dwell on the earth will worship him [the Beast], whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world” (Rev. 13:8; 17:8). *“Behold the Lamb of God who takes away the sin of the world”* (Jn. 1:29, 36). Read also Eph. 1:3-5, 9-12; 3:10-11.

3. A Lamb of the First Year—Ex. 12:5; 11:4-7; 12:29-30.

This signified that it was a firstborn lamb. The firstborn especially were set aside and given to God. The Lord gave specific instructions concerning the firstborn of man and beast (Ex. 13:11-13).

4. A Male—Ex. 12:5.

Adam, as the first male, sinned, and so a male must die for sin. Adam, as the male, was seed-bearer of the whole unborn human race. In him is constituted Federal Headship. When he sinned and fell, the entire race yet in his loins sinned and fell. We did what Adam did, for we were “in Adam” (1 Cor. 15:22; Rom. 5:12-21).

5. Without Spot or Blemish—Ex. 12:5.

The Israelites were to inspect the lamb that was to die for them, and see that it came up to God's standard: that it was perfect, and without spot or blemish (1 Pet. 1:18-20).

This aspect of the Feast was fulfilled when those who inspected Jesus Christ—God's Lamb—found Him to be perfect, without fault, without spot or blemish. It speaks of perfection of Christ, the sinless Lamb of God.

Some of those who inspected God's Lamb;

A. Pilate—Jn. 18:28, 38; 19:4-6; Mt. 27:1-25.

B. Herod—Lk. 23:8-12.

C. Annas—Lk. 3:2; Jn. 18:13, 24.

D. Caiaphas—Jn. 11:49-53; 18:13-14, 19-24, 28.

E. Judas—Mt. 27:3-10.

F. The Centurion—Mt. 27:54.

G. The Repentant Thief—Lk.23:39-43.

6. A Lamb for a Household—Ex. 12:3-5.

God's intention was that all come to experience “household salvation.” It was “a lamb for an house (KJV).” Those who would know the saving benefits of the Passover lamb could do so by being in and of the household of faith. God promises, on His terms, that salvation for a household is also available to New Testament believers in the Lamb of God. Read Gen. 7:1; Josh. 24:15; Gen. 18:19; Jn. 4:46-54; Acts 16:15, 31; 18:3,8; Lk. 19:5-10.

The progressive revelation of “the lamb” in Scripture.

A. A lamb for a house—Ex. 12:3-4.

B. A lamb for a nation—Ex. 29:38-42.

C. A Lamb for the world—Jn. 1:29, 36; Rev. 5:12.

7. Kill it at Twilight [in the Evening (KJV)]—Ex. 12:6
Lit. “Between evenings.”

The lamb must be killed in the evening of the fourteenth day. It was not the spotless life of the lamb that brought deliverance, but its death.

Jesus was slain “between the two evenings.”

8. The Whole Assembly shall Kill it—Ex. 12:6.

The whole congregation of Israel was involved in the death of the Passover lamb. The Gospels show how the Sanhedrin, the Priests, and the people of Israel all clamored for the crucifixion of Jesus and for His blood to be shed (Jn. 19:15; Lk. 23:23; Mk. 15:33; Mt. 27:4, 25).

9. The Blood must be Applied to the Lintel and Door Posts—Ex. 12:7, 13, 22.

The blood was the evidence that death had taken place. Then the blood had to be sprinkled on the lintel and the two side posts of the door. What was done with the blood was very important to the Lord.

A. The blood must be shed. This was the evidence of death.

B. The blood must be sprinkled. This was the evidence of application.

C. The blood must be applied in a triune manner; on the lintel, and on the two side posts. It symbolized that the triune God was involved in man's triune salvation (Act 20:28; Heb. 9:14; 1 Thess. 5:23). Salvation is through a triune Name—the Lord Jesus Christ.

D. The blood was to be the token on the door of every house for deliverance to be effective. Absence of blood brought judgment by the death angel.

10. The Flesh of the Lamb must be Eaten—Ex. 12:8-10.

A. It was to be eaten in the same night.

B. It was to be eaten with unleavened bread (leaven represented sin). No sin was in Jesus.

C. It was to be eaten with bitter herbs. Calvary was a bitter experience. Sin is a bitter bondage to Satan also.

D. It was not to be eaten raw. It was to be roasted with fire. So Jesus must experience the sufferings of the fire of God's holiness at Calvary. Not His perfect life, but His sacrificial death saves.

E. It was not to be boiled. So the Gospel of Jesus is not to be “watered down.” Water-soaked meat cannot be roasted.

F. Anything left over was to be burnt after the Feast. No Egyptian must touch the body of the saving lamb.

Our Passover Lamb, suffered and died in the same night. He experienced the burning fires of Calvary (Heb. 12:29).

11. How the Lamb was to be Eaten—Ex. 12:11.

A. Loins were to be girded—Eph. 6:14; Lk. 12:3-5; 1 Pet. 1:13; Jer. 1:17.

B. Shoes must be on their feet—Eph. 6:15; Isa. 52:7.

C. Staff must be in their hand—Heb. 11:13.

D. The lamb must be eaten in haste—Heb. 11:13; Ex. 12:11.

12. The *LORD's* Passover—Ex. 12:11-13, 23.

The Lord told Israel that He would pass through the land of Egypt and smite all the houses with death if there was no blood seen. He would “pass over” the houses of both Israelites and Egyptians if blood was sprinkled.

13. A Memorial—Ex. 12:14.

The Passover was to be a memorial and ordinance forever in all their generations. It was to be kept as a Feast unto Jehovah. It was a memorial of redemption and deliverance from Egypt's life of sin and bondage.

Jesus ordained the Lord's Supper to replace the Passover Supper. The Table of the Lord is a memorial Feast, for He said, “*do this in remembrance of Me*” (Mt. 26:26-28).

14. The Midnight Hour—Ex. 11:4-6; 12:29-30.

The Feast was to be held just before the midnight hour, for at that time, the death angel would go through Egypt and smite the firstborn of man and beast if no blood was to be seen.

15. At the Going down of the Sun—Dt. 16:2,6.

When the Lord gave future instructions concerning the Passover Feast He stressed that it was to be at the going down of the sun.

The prophet Amos foretold a day when God would cause the sun to go down at noon, and thus turn their Feasts into mourning (Amos 8:8-10). The crucifixion fulfilled both these Scriptures.

16. Where His Name was Recorded—Dt. 16:2, 6; 12:5-14, 18, 21.

The Passover was also to be kept in the place where God would put His Name. This place was the Tabernacle of the Lord, once they came into the land of promise. Later, God recorded His Name at the Temple in Jerusalem.

17. Not a Bone was to Broken—Ex. 12:46; Ps. 34:20.

Undoubtedly the full significance of this was not understood until the death of Jesus Christ. The soldiers broke the legs of the two thieves to hasten their deaths. But when they were about to break the legs of Jesus they found that He was already dead, for He had surrendered His spirit to the Father in death. He was not a disobedient sheep needing His legs to be broken, as were the two thieves.

18. Unleavened Bread to be Eaten Seven Days—Ex. 12:15-20, 34, 39.

Refer to comments on the Feast of Unleavened Bread.

19. Safety in the House Inside the Door—Ex. 12:22-24.

One of the strong commandments of the Lord was that which pertained to the security of the Israelite or stranger.

The believer's security is to stay inside the blood-sprinkled door (Christ, Jn. 10:9), and in the church (which is His house, 1 Tim. 3:15; Eph. 2:18-22; Heb. 3:1-5). Any disobedience borders on the great sin of presumption, and treading under the blood of the covenant (Heb. 10:26-29). All must stay under the “covering blood.”

20. Explanation of the Service—Ex. 12:25-28.

The Lord commanded Israel to keep this service forever and especially when they came into the land of Canaan. When the children would ask in time, “*What mean ye by this service?*” They were to explain its origin and purpose in keeping it.

21. Redemption makes Division and Difference—Ex. 11:7; 8:23.

While delivering Israel from the house of bondage, the Lord said that He would make “a difference” between the Israelites and the Egyptians. This difference is called “a division” and “a redemption.”

22. Spoiling the Egyptians at the Exodus—Ex. 12:31-

36, 40-42.

With the death of the firstborn of man and beast, Pharaoh called for Moses and Aaron and told them to get quickly out of Egypt. In their haste to get rid of the Israelites, they were spoiled. The Israelites took from the Egyptians jewels of gold and silver, and raiment, and anything else they required, *“Thus they plundered the Egyptians.”*

23. Must be Circumcised to Eat the Passover—Ex. 12:43-51.

The Lord laid down certain prerequisites for all who ate the Passover lamb.

- A. A stranger was not to eat of it.
- B. A foreigner was not to eat of it.
- C. A hired servant was not to eat of it.
- D. An uncircumcised person was not to eat of it.

“In Christ” we are no longer strangers and foreigners but fellow-citizens of the household of faith and of the commonwealth of Israel (Eph. 2:12-19).

24. A Holy Convocation—Ex. 12:16.

The Passover, like the Feast of Unleavened Bread and all other Feast days, was a holy convocation, or an extra Sabbath. No manner of work was to be done. All were to rest in the finished work of the lamb.

25. Healing Power in the Lamb—2 Chron. 30:13-20;

Ps. 105:37.

As the children of Israel feasted on the body of the slain and roasted Passover lamb, there was a great manifestation of the healing power of Jehovah. The Psalmist tells us that there was not one feeble person among them when He brought them forth.

If healing took place under the typical lamb, how much more shall the people of the Lord find healing in the true Lamb, the Lord Jesus Christ, as they feast upon Him (Ex. 15:26; 3 Jn. 2; Isa. 53). Read also Mk. 16:15-20.

26. The Song of Moses and the Lamb—Ex. 15:1-19; Rev. 15:1-4.

27. The Church of the Firstborn—Ex. 4:22-23; Heb. 12:22-24.

The nation of Israel is spoken of as the “church in the wilderness” (Acts 7:38 KJV). It is also called God's son, His firstborn. As seen earlier, the emphasis that God placed on the “firstborn” is important. The firstborn lamb must die. Those who rejected the firstborn lamb had their firstborn slain. All Israelis and all Egyptians must face the truth of the firstborn.

We see the fulfillment in the following:

A. Jesus Christ is God's firstborn Lamb, the firstborn of Mary.

B. He is the firstborn from death, the firstborn of the dead, and the firstborn of all new creatures.

C. The first Adam sinned and brought all his unborn race under death.

D. God sets aside the firstborn after the fleshly birth, and brings in His firstborn after the new heavenly birth.

E. God sets aside Egypt as the first of the nations, and brings in Israel as His firstborn, the firstborn church.

The writer to the Hebrews speaks of “the church of the firstborn” who have come to the blood of Jesus, which speaks better things than that of Abel's.

The only way to become a member of the church of the firstborn is by accepting Jesus Christ, God's firstborn Lamb, and by the new and spiritual birth.

In concluding our study on this Feast, we note that there are eight major references to the Passover in Scripture, the eighth being the true Passover, Christ Himself. Use this list to continue this study.

1. The original Passover was at the exodus of Israel as a nation from Egypt (Ex. 12).
2. The second Passover, after they came out of Egypt in the setting up of the Tabernacle of the Lord (Num. 9:1-5).
3. At the end of the wilderness journey as the new generation entered the promised land (Josh. 5:10-11).
4. The Passover in the second month, held under godly

King Hezekiah (2 Chron. 30 with Num. 9:6-14).

5. Kept under Josiah (2 Kgs. 23:21-23; 2 Chron. 35:18-19).

6. The Passover restored and kept under Ezra, after the close of the 70 years of Babylonian captivity (Ezra 6:19).

7. In the vision of Ezekiel's Temple (Ezek. 45:21).

8. Jesus, fulfilling all the details of the Old Testament type (Mt. 26-27; Mk. 14-15; Lk. 22-23; Jn. 18-19;

“Christ our Passover is sacrificed for us.” 1 Cor. 5:6-8).



The Feast of Unleavened Bread

The next part of the Feast of Passover is called the Feast of Unleavened Bread. This became the most common name for the Feast of Passover. Probably because the feast lasted for seven days (Ex. 23:14-14).

The main portions of Scripture dealing with the details of this feast are found in Ex. 12:8, 15-20, 31-39; 13:3-10; Dt. 16:1-8; Num. 28:17-25; Lev. 23:6-8.

The New Testament references which should be read in connection with the Old Testament references are: Mt. 26:17-19; Mk. 14:12-21; Lk. 22:1-2; 1 Cor. 5:6-8.

Paul's interpretive verse summarizes the truth for us when he wrote: *“Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”* (1 Cor. 5:8).

With the coming of the Passover Festival, the head of the house must cleanse his house from all leaven. For seven days no leaven was to be found in his dwelling. All in the house must eat of unleavened bread from the first day until the seventh day. Anyone found with leavened food in the house would be cut off from the congregation of Israel. This ordinance was to be kept each year in all households. It seems that the full significance of this Feast was never fully understood in Israel as a nation. However, a consideration of the Old Testament historical

and typical Feast with New Testament Scriptures, gives us the understanding and interpretation of this Feast.

1. The Feast of Unleavened Bread—Ex. 23:14-15; 34:18.

The Feast of Unleavened Bread was so much an integral part of the Passover Feast that the titles were interchangeable.

2. Kept for Seven Days—Ex. 12:15-19.

The Feast began on the evening of the fourteenth day of the first month and lasted until the twenty-first day of the same month.

3. A Sabbath Day—Ex. 12:16; Lev. 23:7; Num. 28:18.

As every Feast day was a Sabbath, so was the Feast of Unleavened Bread. It was a holy convocation, a Sabbath or a High day.

The Sabbath was a day when no manner of work was to be done. It was a day of rest, so the believer ceases from his own works and enters into spiritual rest in Christ as he keeps the Feast (Heb. 4:3, 9-10).

4. Importance and Significance of Unleavened Bread in Israel.

The importance and significance of unleavened bread in Israel may be seen in the various occasions when the Lord commanded it to be used. The spiritual truth becomes more evident as these Scriptures are considered.

A. Unleavened Bread was used in the

consecration of the Priests to their office and ministry (Lev. 8:2, 26; Ex. 29:2, 23).

B. Unleavened bread was also used in the **Nazarite vow of separation** unto the Lord (Num. 6:1-12).

C. Unleavened bread was also used in the **food** of the Priests, especially in the Meal offering, and the Peace offering (Lev. 2:4-5; 6:14-18; 7:11-13).

D. Unleavened bread was used in all the **Feasts** of Jehovah, except that in Pentecost bread was offered (Ex. 34:18; Lev. 23:5-8).

E. Unleavened bread was used when the Angel of the Lord appeared to Gideon in his **call to service** (Judg. 6:11-24).

F. Unleavened bread was to be used in the Passover Feast as Israel was about to be **separated** from Egypt's life of slavery and bondage (Ex. 12:17, 31-34).

5. All Leaven to be Put Away—Ex. 12:15, 19, 20.

We consider the symbol of leaven as to the natural and the spiritual significance. (Read also Ex. 23:18; 34:25; Lev. 2:11; 6:17; 10:12).

A. Natural Leaven—Leaven (or yeast) is a little bit of sour dough, and when placed in a batch of dough has the action of fermentation. Leaven puffs up. It works silently, secretly and gradually, until the whole lump is leavened. All dough is affected by this mysterious

operation of fermentation. It causes the dough to rise.

B. Spiritual Leaven—Almost without exception leaven in both Old and New Testament Scripture is used to symbolize that which is evil, either in doctrine or practice. The Old Testament use of leaven is symbolic of that which must be put away and the New Testament interprets the symbol for us. We can see that the literal leaven pointed to the spiritual leaven.

i. The Leaven of Herod—Mk. 8:15; 6:14-28. A study of the references to Herod show that he was a very sinful and worldly man. He feared the Word of God in John's mouth but was not prepared to repent.

ii. The Leaven of the Sadducees—Mt. 16:6-12. Jesus also warned the disciples to beware of the leaven of the Sadducees. There was no mistaking what the leaven of the Sadducees was. It was their doctrine. The doctrine of the Sadducees works like leaven, corrupting and influencing all those who receive it. **Modernism** is the counterpart of the **leaven of the Sadducees** today.

iii. The Leaven of the Pharisees—Mt. 16:6-12; Lk. 12:1. Jesus also warned us to beware of the leaven of the Pharisees. There is no doubt Jesus is using the symbol of the leaven of the Pharisees to mean hypocrisy. (Read also Lk. 11:37-44; 12:1; Mt. 23:3).

iv. The Leaven of Corinth—1 Cor. 5:1-13. This chapter clearly shows that the major leaven in the

Corinthian Church was sensuality. The whole Epistle shows other forms of leaven at work in the church also. Notice how Paul refers to the action of leaven in how the Corinthians were “puffed up” (1 Cor. 4:18-19; 5:2; 8:1; 13:4). To be “puffed up” is also symbolic of pride.

v. The Leaven of Galatia—Gal. 5:9. Paul shows that the leaven of Galatia was legalism, a mixture of Law and Grace. Having Christ in one hand and Moses on the other hand, it was a confusion of the Old Covenant and the New Covenant revelation. It was a mixture of flesh and spirit, bondage and liberty, works of the Law and faith in Christ. The Galatians having received Christ by faith now sought to go back to the beggarly elements of the Law, hoping to be perfected by legalistic works.

6. How to Keep the Feast—1 Cor. 5:7-8.

In verse 7, Paul says “*Christ our Passover was sacrificed [slain] for us.*” In verse 8 he exhorts us to, “*keep the feast [holy day] . . . with the unleavened bread of sincerity and truth.*” So the Feasts of Passover and Unleavened Bread are brought together in his letter to the Corinthian Church.

A. The Feast must be kept **In Sincerity**—that is, in clearness, in purity; the opposite to the corrupting influences of impurity and hypocrisy.

B. The Feast must be kept **In Truth**—that is, truly; the opposite of deceit and lying. These two words are used

in contrast to the “leaven of malice and wickedness.”

The believer keeps this Feast when he puts away all evil doctrine and all evil practices, when he lives a sanctified life. The separated life is the unleavened life; not allowing secret or corrupting influences of evil to puff up the believer in any area of his relationship with Christ, the Passover Lamb of God (Gal. 5:19-26; Eph. 4:17-32; Col. 3:1-17).

7. Eating the Lamb, the Bread and the Bitter Herbs— Ex. 12:8; Num. 9:11.

A. The **flesh** of the lamb was to be roasted and eaten.

B. It must be eaten with **unleavened bread**.

C. Both must be eaten along with **bitter herbs**.

All is fulfilled in Christ Jesus.

i. The believer is to partake of Christ in the bread which He gives is His flesh. We do this as we remember the bitterness of Gethsemane and Calvary's sufferings and death (Jn. 6:51-56).

ii. Christ is the Lamb (Jn. 1:29, 36); Christ is the Bread (Jn. 12:24; Isa. 28:28; Jn. 6:51-56); Christ experienced the bitter cup and the bitterness of our sins and bondage to Satan, the bitterness of judgment and death (Isa. 53:8; Lk. 22:42).

iii. This bread was called “the bread of affliction” (Dt. 16:3-4, 8). Jesus was afflicted for us and became the Bread of Life (Isa. 53:4; Jn. 6:30-35).

8. A Memorial—Ex. 12:14; 13:3, 9.

The Feast was also celebrated as a memorial of their deliverance and separation from Egypt, the House of Bondage. Jesus established the Last Supper also and asked us to remember Him who delivered us from so great a bondage (Lk. 22:19-20).

9. The Feast Explained—Ex. 13:8-9.

The Lord commanded the Israelites to explain the Feast to their children. When the sons and daughters would ask what the signs of putting away of leaven meant, the head of the house was to tell them the law of the Lord.

The Lord's Supper as the New Testament also needs to be explained when it is kept (Gal. 6:16; Eph. 2:10-12; 1 Cor. 11:23-24).

10. The Additional Offerings—Num. 28:17-25.

A. Burnt Offerings—Two bullocks, one ram and seven lambs.

B. Sin Offering—One goat.

C. Meal Offerings—Fine flour and oil were to be presented with the burnt offerings totaling 6/10ths deal of fine flour with oil.

D. Then the daily sacrifice, which consisted of the

morning and evening lamb for the burnt offerings, and its attendant meal and drink offering.

God accepted Israel in the perfection of the sacrifice. So God accepts the church in the perfection of Christ. In Him we keep the Feasts.

Conclusion:

Following is an outline of references showing the importance of bread in Israel.

A. Abraham presented three unleavened cakes to Jehovah (Gen. 18).

B. Israel fed on the unleavened bread as they left Egypt (Ex. 12-13).

C. Jehovah fed Israel with manna from heaven for 40 years in the wilderness (Ex. 16).

D. The Meal Offering was of fine flour, and leaven and honey were forbidden to be baked therein (Lev. 2).

E. The Table of Shewbread in the Tabernacle of Moses had 12 loaves of bread as the food for the priests. It was called Shewbread (Lev. 24:5-9; Num. 4:7; 2 Chron. 2:4).

F. A golden pot of manna was placed in the Ark of the Covenant for a memorial (Heb. 9:4).

G. Abraham received bread and wine from Melchizedek at the time of the covenant (Gen. 14:18; Heb. 7:1-12).

H. The Angel of the Lord who appeared to Gideon accepted his sacrifice of unleavened cakes on the altar (Judg. 6:19-21).

I. In the Feast of Pentecost the Lord commanded Israel to

offer two wave loaves baked with leaven. This was in direct contrast to that which was commanded under the Feast of Passover and Unleavened Bread (Lev. 23:15-17). The significance of this will be considered under the interpretation of that Feast.

J. Godly kings and leaders in Israel always brought the people back to the keeping of the Feasts of Passover and Unleavened Bread (2 Chron. 8:13; 30:13-21; 35:17; Ezra 6:22; Ezek. 45:21).



The Feast Day of The Sheaf of Firstfruits

When Israel eventually entered the promised land, they were commanded to keep this Feast Day. It involved the harvest period under Passover and Pentecost. It could not be kept in the wilderness as that was a place of wandering, feeding on the manna from heaven. It was not a place of harvest or feeding on the fruit of the land (Josh. 5:10-12).

The custom was carried out in this manner. The standing ripe harvest, barley and wheat, would soon be reaped. Someone would go to the standing harvest, take one sheaf and bring it unto the priest. The lone sheaf was called "*the sheaf of the Firstfruits.*" The priest was then to take this one sheaf and wave it before the Lord in his house. This was to be done on "*the day after the Sabbath.*" Certain prescribed offerings were also to be presented along with this sheaf. No one could eat of the bread or roasted grain of the corn harvest until that sheaf had been presented to the Lord and accepted for Israel.

It may be asked: How many of the Israelites really understood the symbolic truth and significance of this beautiful ceremony? The New Testament historical fulfillment is what interprets the ceremony for us and helps the believer to understand and appreciate the Feast

Day of the Sheaf of Firstfruits.

I. Bring a Sheaf of the Harvest—Lev. 23:10.

A sheaf in Scripture is generally used to typify people.

A. Joseph dreamed a dream that he saw eleven sheaves bow down to his sheaf. The interpretation was clear. It was a prophetic dream which predicted that his eleven brothers would bow down to him in the appointed time (Gen. 37:5-11). This shows that the sheaf was symbolic of a person.

B. The Song of Ascents found in Ps. 126 is also a prophetic Psalm. It speaks of the sower going forth to sow in tears. Then he comes back later in the harvest time *“bringing his sheaves with him.”* This prophetic Psalm could be applied to the Lord Jesus Christ. He is the Lord of the Harvest. In His first coming He went forth weeping bearing precious seed. In His second coming He will come rejoicing in the harvest time, bringing His sheaves with Him. The sheaves in this harvest time are the redeemed souls which come to fruition by hearing and doing the Word of God.

C. The single sheaf, represented to Jehovah here on this Feast day speaks of the person of our Lord Jesus Christ. He is the sheaf of firstfruits (1 Cor. 15:20-32).

II. The Sheaf of the Firstfruits—Lev. 23:10.

The nation of Israel was familiar with the concept of the firstfruits, or the firstborn. Both taught the same truth.

A. The firstborn of both man and beast were **sanctified** and presented to Jehovah. They were distinctly and uniquely His (Ex. 13:2, 11-12; 22:29).

B. The firstfruits of all the earth were to be **presented** to Jehovah, at His altar in praise and thanksgiving. Sometimes they were presented to the priests and Levites (Dt. 26:1-11; 18:3-5; Lev. 19:23-25). Read also Neh. 10:34-39.

C. The New Testament shows beautifully how the Lord Jesus is the fulfillment of all that truth symbolized is the firstfruits and especially here as the Sheaf of Firstfruits.

D. He is the firstborn of Mary (Mt. 1:23-25).

i. He is the first-begotten of the Father (Heb. 1:6).

ii. He is the firstborn from the dead (Col. 1:18).

iii. He is the first-begotten of the dead (Rev. 1:5).

iv. In all things He is the preeminent One (Col. 1:18).

v. He is the beginning of the creation of God (Rev. 3:14).

vi. He is the firstborn among many brethren (Rom. 8:28).

vii. He is the firstfruits of the resurrected ones (1 Cor.

15:20, 23).

III. The First of the Firstfruits—Ex. 23:19; 34:26.

The **sheaf** of the firstfruits needs to be distinguished from the **harvest** of the firstfruits (Ex. 23:16; 34:22), or that which took place under the Pentecost harvest. This sheaf was a forerunner sheaf, a sample sheaf of the coming harvest. The harvests of Passover (barley) and Pentecost (wheat) were a kind of firstfruits harvest because the final harvest was to come in the end of the year under Tabernacles (fruit harvest). So this sheaf was but the **first** of the firstfruits, and the harvest would follow.

IV. A Representative Sheaf of the Harvest—Lev. 23:10.

This sheaf was a representative sheaf, symbolic of the coming harvest. It was not the whole harvest but a part of the whole was represented in that one sheaf. So Christ Jesus in His resurrection represented the great harvest of resurrected ones yet to come.

It is possible that the sheaf of Firstfruits could be viewed in a double sense.

- A.** Christ the sheaf of firstfruits in His own resurrection.
- B.** The company of saints raised bodily with Him at His resurrection could together with Him be looked upon as “the sheaf.”

Whichever way it is viewed, Christ Himself is indeed the

representative sheaf, the earnest, the firstfruits, the promise, the forerunner of the great harvest of resurrected ones at the close of the age (1 Cor. 15:20-23, 51-57; 1 Thess. 4:13-18; Rom. 8:29). There are more to come, exactly like Him (Phil. 3:20):

i. The Apostle James speaks of the early Church believers as “*a kind of firstfruits*” (James 1:18).

ii. The Apostle Paul said that the believers had “*the firstfruits of the Spirit*” (Rom. 8:23).

iii. Paul also referred to the converts in Achaia as “*firstfruits*” (1 Cor. 16:15).

iv. The Apostle John spoke of the 144,000 redeemed Israelites as being “*firstfruits to God and to the Lamb*” (Rev. 14:4).

V. Wave the Sheaf before Jehovah—Lev. 23:11; Ex. 23:19.

This one sheaf was to be taken to the throne of the Lord and waved in presentation before Jehovah. It speaks of Christ's ascension to the heavenly Father's house, the true tabernacle and temple. When He was about to ascend after His resurrection, He told Mary not to touch Him for he had not yet ascended to the Father (Jn. 20:17).

VI. To be Accepted for You—Lev. 23:11.

The sheaf waved before Jehovah was accepted for Israel. Paul told the believers that they were “*accepted in the*

Beloved” (Eph. 1:6). So we may say that as the sheaf was accepted before Jehovah for Israel and Israel was accepted of Jehovah in that sheaf, so Christ is accepted before God for us and we are accepted of God in Christ.

VII. The Day After the Sabbath—Lev. 23:11; Num. 28:26.

This one sheaf was to be waved in the house of the Lord “*on the day after the Sabbath.*” It is a most remarkable prophecy of the resurrection day. No set date is mentioned in Leviticus for waving of the sheaf of firstfruits, under the historical-typical command. However, when we come to the New Testament historical (anti-typical) fulfillment we find the dates to be implicit in the Old Testament command.

If we take the Passover week, or the week of the crucifixion of Jesus we can discover the dates in the following table:

Lord's Supper and the Feast of Passover

Sat.	10th	Lamb taken and set aside. Day 1 (Kept 4 Days)	Jesus enters Jerusalem.
Sun.	11th	Day 2	
Mon.	12th	Day 3	
Tue.	13th	Day 4	
Wed.	14th	Passover/Crucifixion day. Lk. 23:54; Mk. 15:42; Jn. 19:42.	Jesus crucified, Day of Preparation Jn. 19:31.
Thurs.	15th	Feast of Unleavened Bread, Sabbath or High Day Lk. 23:54; Mt. 27:62; Jn. 19:31.	3 Nights & 3 Days. Mt. 12:40.
Fri.	16th	Secular Day/Spices prepared by the women. Lk. 23:55-56.	
Sat.	17th	Weekly Sabbath/rested according to 4th commandment. Lk. 23:56; Mt. 28:1; Ex. 20:8-11.	
Sun.	18th	The “day after the Sabbath” or first day of the week Day of Resurrection. Day of Sheaf of Firstfruits waving. Mt. 28:1; Mk. 16:1-6; Jn. 20:1; Lk. 24:1.	Jesus resurrected.

This event fulfills Jesus' own prophecy that He would be dead for 3 days and 3 nights and then be raised after that (Mt. 12:38-40; Lk. 24:7,46; Mt. 27:63; Mk. 8:31; 16:9; Mt. 28:1).

From the 14th day to the close of the 17th and beginning of the 18th day we have a time period of 3 days and 3 nights, counting the Hebrew reckoning of time from “even to even.”

The Christian rejoiced in a new day, the first day of the new week, the resurrection day. It was for this reason that the early believers gradually moved from keeping of the Sabbath to the keeping of the first day of the week (Jn. 20:1; Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

VIII. Offerings Presented with the Sheaf—Lev. 23:12-13.

Besides the daily evening and morning sacrifices there other specified sacrifices to be offered with this sheaf.

A. A lamb without blemish of the first year to be offered as a Burnt Offering. Thus sacrificial body and blood were involved here.

B. The Meal Offering and its accompanying Drink Offering also to be offered as a sweet savor (soothing aroma, NASB) to Jehovah. Here we see bread and wine involved.

C. The Sheaf of the Firstfruits Offered.

The thoughts and truths combined here are those which speak of Christ's death (Burnt Offering), His resurrection (the sheaf), and the communion that results from both (Meal Offering) in the bread and the wine (Jn. 6:51-58; Mt. 26:26-28; 1 Cor. 11:23-34). It is significant that there was Sin Offering presented with the sheaf. All here speaks of Christ Himself in His sinlessness and His resurrection. On that basis death could not hold Him (Acts 2:24).

IX. A Statute Forever—Lev. 23:14.

The Israelites were not to eat bread, corn or parched ears, until the day that the sheaf was presented to Jehovah. It was to be a statute forever in all their generations in their dwellings. A statute is an established rule or law.

X. The Harvest Time—Lev. 23:10; Mt. 13:39; Rev. 14:12-14.

As noted earlier the one sheaf was representative of the great harvest of sheaves yet to be gathered in. Jesus said that the harvest would be the end of the age.

A. Christ the firstfruits risen from the dead—The one sheaf.

B. Those that are Christ's at His coming—The harvest of sheaves.

Christ died and is raised again. The saints who have died over the generations and are still dying today will come to that time when all the dead in Christ shall rise again. The resurrection of the saints is spoken of as the **first**

resurrection (Rev. 20:1-6).

In the Feast of Passover, we see the foundations of the Christian Faith. We see typified His death, burial, resurrection and ascension to the Father. It is the first Feast, the foundation Feast, and every person who comes to God through Jesus Christ must partake of this Feast, experiencing its truths.

Conclusion:

In concluding our study of this Feast we see how this Feast is set forth in symbolic manner in the Lord's Supper, the **communion table**.

It is significant that the Lord's Supper was established at the time of the Passover Supper (Lk. 22:1; Mt. 26:17). The Lord Jesus therefore in fulfilling the Old Covenant Passover and instituting the Lord's Supper of the New Covenant shows that the one pointed to the other, and the latter replaces the former. It is the Lord's Supper that the three parts of the Feast of Passover are symbolized. Scripture confirms this fact (1 Cor. 10:16-17; 11:20, 23-34; Lk. 22:1-20; Mt. 26:26-28).

The Lord's Supper and Feast of Passover

The Passover Supper	The Lord's Supper
The Old Covenant Feast	The New Covenant Feast
The Passover lamb	The Lamb of God
The flesh and unleavened bread	The bread which is His flesh
The bitter herbs	The sufferings of Calvary
The blood of the lamb	The blood of Jesus
The sheaf of firstfruits	The resurrected Christ
Until the cross	After the cross
Until He came— first coming	Until He comes— second coming
Memorial service	Do in remembrance of Me
Deliverance and redemption from Pharaoh and Egypt, the house of bondage	Deliverance and redemption from Satan and the world, the kingdom of darkness

The Jewish Calendar

Sacred	Civil	Months	Farm Season	Festival
1	7	(Abib) Nisan = Mar.-Apr.	Barley Harvest	Passover
2	8	Iyar = Apr.-May	Barley Harvest	
3	9	Sivan = May-June	Wheat Harvest	Pentecost
4	10	Tammuz = June- July	Grape Harvest	
5	11	Ab = July-Aug.	Olive Harvest	
6	12	Elul = Aug.-Sept.	Dates & Figs Harvest	
7	1	Tishri = Sept.-Oct.	Early Rains	Tabernacles
8	2	Heshvan = Oct.- Nov.	Plowing	
9	3	Kislev = Nov.-Dec.	Wheat-Barley Sowing	
10	4	Tebeth = Dec.-Jan.	Winter Rains	
11	5	Shebat = Jan.-Feb.	Almond Bloom	
12	6	Adar = Feb.-Mar.	Citrus Harvest	
13	--	Adar Sheni	Intercalary Month	

The Calendar used by the world today is the Gregorian calendar, named for Pope Gregory XIII, 1582. Our calendar is based on the sun (solar). Our days begin at midnight; each year has $365\frac{1}{4}$ days, and every 4 years we have leap year adding the extra day.

The Jewish calendar is based on the moon (lunar). The lunar days begin at about 6:00pm. It takes $29\frac{1}{2}$ days for the moon to orbit the earth. 12 lunar orbits equal about 354 days for the lunar year.

Since the solar year is $11\frac{1}{4}$ days longer than the lunar year, the Jews are required to make an adjustment also, otherwise they would not be celebrating the Feasts of Jehovah in the correct season of year. Without adjusting, in five years they would gain $56\frac{1}{4}$ days, and be celebrating Passover completely out of season. The Jews add an extra month of 29 days every 3 years for their leap year. Adding the month of 'Adar Sheni' on their leap year, the Jews are able to keep the Feasts at the appointed times (Lev. 23:4).



About the Author

Author and teacher, Dwight Hammond, is a graduate of *World Harvest Bible College* and Member of *LeSEA Ministerial Association*.

As director of Cornerstone Ministries, Dwight produced *Good News from the Cornerstone*, a shortwave radio broadcast for World Harvest Radio International (WHRI).

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