SECOND YEAR

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| **TYPOLOGY I-B** |
| The Feasts of the Lord |

TEXTBOOK

DELIVERANCE BIBLE INSTITUTE of MOSHI

Moshi, Kilamanjaro Region, Tanzania

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Portland, Maine, USA

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[Introduction to the Feasts of the Lord 2](#_Toc325020257)

[Feast of Passover 5](#_Toc325020258)

[Feast of Unleavened Bread 11](#_Toc325020259)

[Feast of First-Fruits 15](#_Toc325020260)

[Feast of Weeks/Pentecost 19](#_Toc325020261)

[Feast of Trumpets 25](#_Toc325020262)

[Feast of Atonement 33](#_Toc325020263)

[Feast of Tabernacles 40](#_Toc325020264)

# Introduction to the Feasts of the Lord

1. Reasons the Feasts should be Studied
   1. The Feasts are in the Bible, and all the Bible is inspired by God. (2 Timothy 3:16-17)
   2. The Feasts are a shadow of things to come (Hebrews 10:1) and have fulfillment in Christ.
   3. God gave the Feasts so we could learn and understand His plan of redemption for the world and our personal relationship to Him. (Romans 5:4; 1 Cor. 10:11)
      1. These feast were to be a time of great Joy for Israel to remember the wonderful things that the Lord had done for them.
      2. I.E., Israel escaped: only death to the firstborn in Egypt. “Passover” (pacach, paw-sakh') means to hop, skip over, to dance:-- leap, pass over.

*De 28:47 Because thou servedst not the LORD thy God with joyfulness, and with gladness* of heart, for the abundance of all things;

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who f**or the joy that was set before him** endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Col 1:9 …be filled with the knowledge of his will in all wisdom and spiritual understanding; …

1. There are Seven Feasts of the Lord found in Leviticus 23.

These Seven Feasts will make up the larger part of our study: Passover (vs. 4-8); Unleavened Bread (vs.6); First-fruits(9-14); Pentecost(15-22); Trumpets(23-25); Atonement( 26-32); Tabernacles ( 33-44). There are other Jewish feasts and we will investigate some of them as well. The most notable of which are: *Tisha B’Av*, *Hannukkah*, *Purim*, and *The Jubilee Year*.

Seven is the number for Divine perfection or completeness. God divided the seven Festivals into three major Festival seasons. Passover, Unleavened Bread, and First Fruits are in the Hebrew month of Nisan, which is the first month of God's Religious Calendar in the Spring. Feast of Weeks, or Pentecost, is observed in the third month which is the Hebrew month of Sivan. Trumpets, Atonement, and Tabernacles are observed in the seventh month of Tishrei, which is in the fall of the year. Three is the number of complete and perfect testimony and witness. (2 Corinthians 13:1, 1 John 5:8) The Feasts are a witness to God's divine plan and the role of Messiah fulfilling that plan. Three Times a Year Jews were to Visit the Temple (1st, 3rd, and 7th months; 4 spring feasts and 3 Fall feasts.)

1. Spring Feasts

There are FOUR Spring Feasts. The Spring Feasts are types of what Christ accomplished in His first coming. They spoke of His death, burial, resurrection, and the advent of the New Covenant; all of which happened on the exact days of these feasts.

1. Feast of Passover - Death (Mt 12:40) John 19:31; 20:1,19
2. Feast of Unleavened Bread - Burial Mt 26:17; Mr 14:12; Lu 22:7 (Ac 12:3)
3. Feast of First-fruits - Resurrection John 19:42
4. Feast of Weeks/Pentecost - Pentecost Acts 2:1

OVERVIEW OF THE SPRING FEASTS

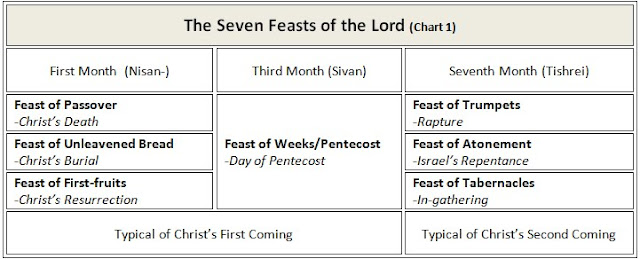
The four Spring Festivals are Passover, Unleavened Bread, First Fruits, and the Feast of Weeks or Pentecost. These four Spring Festivals are joined together as an interrelated unit. The Feast of Weeks is considered the conclusion to Passover. The season of Passover is not considered totally over until Pentecost is completed.

1. Fall Feasts

There are THREE Fall Feasts. The Fall Feasts are types of what Christ will accomplish in his second advent.

1. Feast of Trumpets - The Rapture
2. Feast of Atonement - Israel’s Repentance
3. Feast of Tabernacles - The In-gathering

OVERVIEW OF THE FALL FEASTS

The Fall Festival season begins with a 40 day period called, in Hebrew, 'Teshuvah', which means "to repent or return". This 40 day period begins in the sixth month of the Religious Calendar, and concludes on the tenth day of the seventh month, which is Yom Kippur, the Day of Atonement. 

1. The Meaning of the Word “Feast” in the Bible

There are two important Hebrew words that appear in Leviticus, chapter 23, and each word is translated as 'feast' in English.

* 1. “MO’ED” - appointment, fixed time or season

In verse 2, the word for feast is the Hebrew word 'mo'ed'- "Speak unto the children of Israel, and say unto them, concerning the feasts (mo'ed) of the Lord..." The word 'mo'ed' means an appointment, a fixed time or season, a cycle or year, an assembly, an appointed time, a set time or exact time. By understanding the Hebrew meaning of the English word "feast", we can see that God is telling us that He is ordaining a "set time or exact time or an appointed time" when He has an apointment with humanity to fulfill certain events in the redemption. Jesus came to earth at the exact time ordained by God as Paul wrote in Galations 4:4, and God has an exact time or set appointment when, in the future, He will judge the world as written in Acts 17:31.

* 1. “CHAG” - festival, move in a circle

In verse 6 is another Hebrew word translated as "feast"- "And on the fifteenth day of the same month is the feast (chag) of unleavened bread..." The Hebrew word 'chag', which means a "festival", is derived from the Hebrew root word 'chagag', which means to move in a circle, to march in a sacred procession, to celebrate, dance, to hold a solemn feast or holiday.

God gave the Feasts to be observed yearly so that, by doing them, we can understand God's redemptive plan for the world, the role of the Messiah in redemption, and our personal relationship to God concerning how we grow from a babe in Christ to a mature Christian. There are three important aspects to each of the Feasts: *Historical, Seasonal, Typical*.

Leviticus 23:2 , "...the feasts of the Lord, which ye shall proclaim to be holy convocations..." The Hebrew term translated as convocation in Leviticus 23:2,4 is 'miqra', which means "a rehearsal". These feasts were remembrances of historical events; also God gave the Festivals to be yearly "rehearsals" of the future events in the redemption. God gave the "rehearsals" to teach us about the major events in redemption, if we want to understand those events, then we need to understand what God was teaching us by these rehearsals.

1. The Dual Biblical Calendar - Civil & Sacred

There are two primary calendars in the Bible. The first is the Civil Calendar beginning with the month of *Tishrei*. *Rosh HaShanah.* The second Biblical calendar is the Religious Calendar. God established the Religious Calendar in

Exodus 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

* 1. Passover in the Old Testament:

*Ex. 12; 34:25; Lev.23:5-6; Num 9: 4-14; 28:16-25; 33:3; Deut 16: 1-6; Jos 5:10-11;2 Kings 23:21-23; 2 Chron 30:1-18, 35:1-19; Ezra 6:19-22; Ezek 45:21-24*

* 1. Passover in the New Testament:

*Mat. 26:2, 18-19; 17-23, 26-30; Mk 14:1-2, 12-26; Lk 2:41-43, 22:1-2, 7-20; Jn 2:13,23, 6:4, 11:55-56, 12:1,12,20; 13:1, 18-30, 18:39, 19:14; Acts 12:4; 1 Cor 5:7; 10:16;11:23-34; Heb.11:28*

# Feast of Passover

-The Death of Jesus Christ-

1. HISTORICAL APPLICATION OF THE FEAST

**Passover**: Israel’s salvation from the death Angel and delivered out of bondage Ex.13:3-16

* 1. Deliverance from the oppressor, oppression, death and judgment.

* 1. Israel’s salvation was through faith in the shed blood of the Lamb of God.

* 1. Redeemed back to God

(Exod. 13:3,14; Deut. 7:8;13:5; 1Chron. 17:21; Mic 6:4)

Le 23:5 *In the fourteenth day of the first month at even* ***is the LORD'S passover***.

Ex 12:3 *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*

* 1. The First Feast of the Lord is Passover (The foundational Feast that six feasts follow)
     1. The Passover lamb must be separated on the "10th day of the Month" Ex. 12:3 and kept in the house until the fourteenth day of the same month: 12:4.
     2. The lamb was sacrificed, the blood was applied to the door posts and lintel of the house, the Home was passed over and the Firstborn was spared, in the morning left their homes, marched past the Pyramids, through the Red Sea and straight into the waste howling wilderness to be proved of God.
     3. The Lord is a Covenant keeping God.

Ex 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. (Ex. 13:5; Nu 9:1-5)

Ge 15:14; Ex 3:21-22;11:3;12:35,36 ...the LORD gave...favour...they spoiled the Egyptians. Ps 105:37

Am 5:25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

De 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Ps 106:37 Yea, they sacrificed their sons and their daughters unto devils,

Jos 5:2-6;10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. (Deut. 1:2) 11 days journey- 40 yrs.

1. MESSIANIC APPLICATION OF THE FEAST

**Passover**: Israel’s deliverance was a type of the Believer's deliverance out of the bondage of sin by Christ sacrifice..(Ex. 12:3) Jn. 12:29,36

De 16:1 ¶ *Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.*

* 1. The Right hand of God is a *Messianic* , *Covenant* term and *war* term

Ex 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. 12 Thou stretchedst out thy right hand, the earth swallowed them.

Ps 17:7; 118:15-16;

Ex 15:3 The LORD is a man of war: the LORD is his name.

Ps 24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Ps 83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

Re 19:11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

* 1. Passover Death of Christ on the Cross (tree) is God’s provision of mercy.

De 16:1 ¶ Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Ex 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. Ex 14:24 “And it came to pass, that in the morning watch the LORD looked “

Mt 27:45 ...sixth hour/darkness over all the land unto the ninth hour. (Am 8:9; Mr 15:33; Lu 23:44)

* + 1. Jesus was as a lamb slain from the foundation of the world
    2. Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
    3. Jesus is the Messiah and He came to be the suffering Saviour

Israel didn’t always keep the Passover, neither did they always keep the command to select the lamb for a sacrifice on the 10th of Abib/Nisan.

Jesus kept this observance when He rode into Jerusalem on the 10th of Nisan. the spring of 30 AD to present Himself, the unblemished sacrificial Lamb of God John 12:1,2;12; 16; 27

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things...

1. SPIRITUAL APPLICATION OF THE FEAST

**Passover**: Repentance and trust by faith in the shed blood of Jesus

SIGNIFICANCE IN BRIEF

The **Passover** carries a very powerful message of the blood of Jesus being shed to take away the sins of the world. The **Passover** reminds us that God forgives sin and grants us eternal life in His Kingdom through the sacrifice of His own Son **Jesus Christ**, our Passover. [Exod. 12:3 from (a lamb) to 12:5 “your lamb”]

The innocent one died in our place that we might be forgiven of our sin. Mat 26:28 Mk 14:24 1Jn. 1:9

Ex 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

12:8 “eat the flesh” 12:5 “your lamb” depicting the one sacrificed for your salvation was innocent.

“roast with fire” - portraying judgment on the sacrificial lamb and the firstborn in Israel lived.

“unleavened bread” symbol of purity

“bitter herbs” were eaten to remind of their bitter sufferings in Egypt and of their lamb.

Ex 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

The Passover began in Egypt (a type of the bondage of the world), where the children of Israel had become slaves. (type of slaves to sin)

In the days of Joseph, there was a famine and the children of Israel went down to Egypt and gave themselves to rulership under Pharoah. When Pharoah died, his rulership over the children of Israel was legally broken and the people were free to go to the Promised Land.

From Exodus 12:6 we can see that the Lamb was slain on the fourteenth of Nisan, the day of Passover. On the fifteenth of Nisan, the day of Unleavened Bread, the people left Egypt.

On the seventeenth of Nisan the children of Israel crossed the Red Sea, and 50 days later on the Feast of Weeks or Pentecost, God gave Moses the Commandments. Jesus died on Passover (Nisan 14), Jesus was in the sepulcher on the day of Unleavened Bread (Nisan 15), Jesus was resurrected on the day of First Fruits (Nisan 17), The Holy Spirit empowered the believers 50 days following Jesus resurrection on the day of Pentecost. We must learn what these Feasts mean to the believer and how they relate to our personal relationship with God.

c. Jesus’s death and resurrection is the fulfillment of the Passover.

1. The Lamb of God, sacrificed to make us free from the bondage to sin.

John 1:29 Ps 22:14 “all my bones are out of joint”16 “they pierced my hands and my feet” Isa 53:4-5

2. His blood cleanses, covers and protects us, to free us from eternal death.

1Co 5:7-8 Christ our passover is sacrificed for us: Lu 22:15-16

* The Last Supper was the last Passover meal of the Old Covenant.

Col 2:16-17 a shadow of things to come;

* The Last Supper was the first communion of the New Covenant.

Mat. 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

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

Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Lu 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1Co 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

2Co 3:6 ¶ Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. {giveth life: or, quickeneth}

Heb 9:15 ¶ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

**There was ONE Passover**: all the other Passover feasts were a celebration of God's deliverance of the children of Israel from bondage in Egypt, where they were slaves to the Egyptians (Exodus 6:5-8, 13:3,14).

The spiritual application: Egypt is a type of the world and the world's system. Its ruler, Pharoah, was a type of satan. The bondage people are in when they live according to the ways of the world's system is sin (John 8:34).

**Historically**, The children of Israel were delivered from the bondage in Egypt by putting the blood of a lamb upon the doorposts of their houses   
(Exodus 12:13). Spiritually, this is a picture of Jesus and how those who believe in Him are delivered from the bondages of sin and the rule of satan in their lives. Jesus is the Lamb of God (John 1:29).

Jesus is our Passover (1 Corinthians 5:7).

Those who follow Christ are the house of God (Hebrews 3:6).

The doorposts are our hearts. It is only through trusting by faith in the shed blood of Christ, our Passover, that we are free from the bondage of sin (Galatians 5:1).   
This is because the blood of Christ redeems us from sin (Lev 17:11; Eph 1:7; Col 1:14;

1 Peter 1:18-19; 1 John 1:7; Revelation 1:5)

The Passover commemorated the tenth plague in Egypt when the firstborn of the Egyptian died and the Israelites were spared because the blood was applied.

Exodus 12:11, 21, 27, 43, 48

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Ex 12:8,10,19, 24; 13:6-7,10; 23:15,18; 34:18, 25; Le 2:11; 23:5-6; Nu 9:13; 28:17; De 16:3, 4, 8

* Exodus 12:45-49; Num. 9:12; Ps 34:20; John 19:33,36

Feast of the Unleavened Bread

The Passover began at evening on the fourteenth day of Nissan and then the next day, day 15, the Feast of Unleavened Bread would begin and continue for seven days

Exodud12:1-27. The Passover began on the fourteenth day of the first moon, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the passover, and sometimes the feast or days of unleavened bread. Luke 22:1-7.

Leviticus 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

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

* **God commanded** the Israelites to always remember the great deliverance through the Passover meal,
* **Christ instructed** His disciples to remember his sacrifice through The Lord's Supper or Communion.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

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

30 And when they had sung an hymn, they went out into the mount of Olives.

In Jewish tradition a hymn of praise known as the [Hallel](http://judaism.about.com/od/passover/ss/pesach_seder_10.htm) is sung during the Passover. Psalms 113-118 In it is Psalm 118:22, speaking of the Messiah:

Psalm 113 -114 were sang at the beginning of the meal and Psalm 115-118 was sang at the end of trhe meal.

Mathew 26:30 And when they had sung an hymn, they went out into the mount of Olives. Mark 14:26 And when they had sung an hymn, they went out into the mount of Olives.

Mt 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

# Feast of Unleavened Bread

HEBREW NAME & ENGLISH NAME

Hag HaMatzah - Feast of Unleavened Bread Nisan 15-21

TIME OF OBSERVANCE Le 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

HISTORICAL APPLICATION OF THE FEAST

Unleavened Bread -The going out of Egypt

* **Unleavened bread** was made of fine wheat flour.

Ex 12:15; 13:6; 34:18; Nu 28:17,18; De 16:8; Ac 12:3

* **Bitter Herbs** - (represent the bitter experiences in Egypt) sauce was prepared into which the bread and meat were dipped.

Ex 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Nu 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

John 13:26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

* **Wine – (**Non fermented fruit Juice)

Lu 22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

There were four cups of wine to drink at this feast to represent God’s promises in Exodus 6:6-7.

Symbolizing the fourfold Joy of Redemption

* + - 1. I will bring you out
      2. I will rid you out of their bondage
      3. I will redeem you
      4. I will take you to me for a people
* **The Hallel –** derived from Hallelujah, was sung from Psalm 113-114 at the beginning and 115-118 at the end.

The Feast of Unleavened Bread symbolized our need to search out the leaven of sin in our lives as obedient servants of the Lamb.

After the lighting of the candles the four cups of wine portion begins

* The Cup of Sanctification
* The Cup of Deliverance, Rejoicing and Judgment
* The Cup of Redemption
* The Cup of Praise or Restoration

A full cup is a symbol of being filled with Joy unspeakable because of Deliverance.

All must rejoice and thank God for their deliverance.

The Jews used this cup to symbolize the blood of the Passover Lamb.

In Jesus death, God did not just cover sin, He took it away! Anyone who places their trust in Jesus and His finished work of redemption accomplished on the cross, is passed from death due to sin, into life which is eternal. Let us remember Jesus shed blood and the redemption He purchased for us.

The fourth cup: The Cup of Praise or Restoration takes place during the Hallel !

Psalm 113 -118; 136:1-16

MESSIANIC APPLICATION OF THE FEAST

* Unleavened Bread The broken flesh, death and burial of Jesus

1Co 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Ro 11:27 For this is my covenant unto them, when I shall take away their sins.

SPIRITUAL APPLICATION OF THE FEAST

* Unleavened Bread
  + Sanctification and separation from evil
  + represented with water immersion (baptism)

SIGNIFICANCE IN BRIEF

* Unleavened Bread Depicts putting sin out of our lives

Unleavened Bread -Le23:6 Burial of the body (the death of Christ) Putting away sin

Le 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Luke 22:7 ¶ Then came the day of unleavened bread, when the passover must be killed.

Ex 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

The Passover (Jesus died and shed His blood for the remission of our sins) and the feast of unleavened bread (the holy sinless body was broken and buried in our behalf) was celebrated together.

The Passover is God’s remedy for Israel in judgment of Egypt with the tenth plague (the death of the firstborn) I Cor. 5:7

2Co 5:21 For he hath made him to be sin for us, who **knew no sin**; that we might be made the righteousness of God in him.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, **yet without sin**.

Heb 7:26 For such an high priest became us, who is **holy**, harmless, **undefiled**, **separate from sinners**, and made higher than the heavens;

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Jo 3:5 And ye know that he was manifested to take away our sins; and **in him is no sin**.

Ex 12:14-20,39; 13:3,6-8; 23:15; 34:18; Nu 29:12; Deut. 16:3-4,8

Don’t eat, touch, look nor hide any leaven. “ with thee in all thy coast seven days”

The feast of Unleavened bread is a definite message from God for His people to depart from sin.

Mat.16:6; Mt 26:17; Mark 8:15;Luke 12:1; Acts 12:3; 20:6; II Cor. 6:14-7:1; Gal.5:7-9

Eph. 4:31-32; II Tim. 2:19; I Peter 4:1-19

Leaven is pictured in the bible as a type of sin; as leaven rapidly permeates the dough, the evil influence of sin fills the heart, the impulse of the heart is evil continually. All the while sin is in the heart there will be evil from the heart.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

The Messiah fulfilled the feast of unleavened bread in that He was the pure, sinless-(without leaven) holy sacrifice, His sinless death counted for whosoever would believe in Him, His buried body was not influenced by death, His body did not decay under the curse of the law.

I Cor. 5:7-8;

The depth of sinful pride can be so hidden for a while but will effect the whole bunch.

The leaven or sin of the Corinthian church was its "glorying." The church thought of itself as a strong and spiritual church, greatly blessed and gifted by God. Every conceivable gift of the Spirit had been given to the church, and their members revelled and gloried in their gifts and blessings.

The church must wake up and learn something. A little leaven (sin) leavens the whole lump.

Leaven is a type of sin in the Bible. Therefore, if the man and his shameful sin are allowed to remain in the church, the sin of the man will spread. If the church accepts the man who is living in open sin, others will begin to feel that they, too, can be acceptable even if they sin. If there is no restraint upon sin, sin will grow. If sin is accepted, then sin, not righteousness will rule.

If righteousness is not the basis of acceptance, then righteousness does not reign, but sin reigns. If the church accepts the person who lives in open sin, then the church is letting sin rule, and sin will spread. A man who lives for sin influences others to live for sin.

A man who lives for righteousness influences others to live for righteousness.

Ec 9:18 “one sinner destroyeth much good” 1Co 5:7 “ye are unleavened"

Rom. 6:1-23 A believer is not under the dominion of sin, but righteousness unto holiness.

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

# Feast of First-Fruits

INTRODUCTION

Lev. 23:10,11 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

* HEBREW NAME - “Bikkurim”
* ENGLISH NAME - “First Fruits”
* TIME OF OBSERVANCE - day after the the Barley Harvest) sabbath during Hag HaMatzah

1. THREE APPLICATIONS OF THE FEAST
   1. HISTORICAL: Crossing the Red Sea Exodus 14.
   2. MESSIANIC: The resurrection of Jesus I Corinthians 15:20.
   3. SPIRITUAL: Walking in newness of life Romans 6:4.
2. SIGNIFICANCE OF THE FEAST
3. Passover Reminds us that God is the forgiver of sin who grants us eternal life in His Kingdom through the sacrifice of Jesus Christ, our Passover Salvation
4. Unleavened Bread Depicts putting sin out of our lives Sanctification
5. First Fruits of Christ, Overcomers kept from death, the first-fruits risen from the dead, afterward, those who are Christ's at His Coming Consecration
6. Pentecost Serves to remind us that our Creator still works miracles, empowering us to carry out His work in this world Enduement with Power
7. Rosh HaShanah Looks forward to the return of Jesus Christ (Feast of Trumpets) (rapture of the Church), and to the resurrection of the "dead in Christ" -the hope of Christians
8. Day of Atonement Pictures the loving reconciliation we have with God, made possible through Christ's sacrifice It also shows the remarkable truth that Satan will eventually be removed so that humanity can at last attain reconciliation with God on a universal basis
9. Tabernacles Represents the Millenium, the reign of Christ on Earth for 1,000 years of true happiness .

The feast of the First Fruits was a festival to thank God for the harvest of food that gave people life. This was a symbol of Christ's resurrection: He is the first of the harvest, the first to arise from the dead. The festival could not begin until the people had entered the promised land

Lev. 23:10-->Once they arrived and began planting crops, they were to give the first of their harvest to the Lord during this festival. They were to take a sheaf, that is, a stalk, bundle it together, and bring it to the priest. He was then to take the sheaf (type of Christ)and wave it as an offering before the Lord. This was to be done on the day after the Sabbath, which would be Sunday.

After giving the wave offering to the Lord, the priest was to approach God for atonement through a special Burnt Offering. A special Grain Offering was to be offered to the Lord, a Grain Offering two times larger than usual. God was pleased with the sweet smelling savour of the burning sacrifice and Grain Offering that ascended up, symbolizing God's acceptance. He was pleased with the sweet smelling savour of the sacrifice and the obedience of the people. The people had to put God first. They were not to eat any of the harvest until the Firstfruit Offering was given to God. This was to be a permanent law for all generations.

The believer is to give God the first of his harvest, the first of his income. He is to tithe, for the tithe belongs to the Lord. The tithe should be an expression of appreciation and thanksgiving to God, for God is the One who has given us all that we have. Our crops are due to Him; so is our health that enables us to work and earn a living. We are to give the first-fruit to support the church and the messengers of the gospel around the world, give so that they can reach the world for Christ.

1Co 15:20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

(John 19:42; Lu 23:55; 1Cor. 15:4; John 20:17)

Re 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead...

Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Holy Ghost baptism) Ex 23:19 The first of the firstfruits ; Ex 34:26; Eze 44:30

Ro 16:5 *...who is the firstfruits of Achaia unto Christ*. (The first convert of Achaia) (I Cor. 16:15)

1Co 15:23 ...Christ the firstfruits; afterward they that are Christ's at his coming. (Matt. 27:52)

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

James 1:18; Rev.14:4

Re 20:5,6 ...rest of the dead lived not again until the thousand years ... This is the first resurrection...

1Pe 1:3 ¶ Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

* God wills to see us born again. The Word of truth proclaims: that man can be *born again*. He can experience a spiritual rebirth and live forever with God in the new heavens and earth.
* He wills for us to know the Word of truth.
  + Man has been physically born—every man—and the way of physical birth is death.
  + We can all become one of His new creatures, a *new man* who is going to be perfected and live forever and ever.
  + We can all be like the first fruits of the vine, a new fruit, a new creature that is unlike the physical creature with a fallen nature.
  + We can be made to partake of His Divine nature and made into a perfect being.

2Co 7:1 ...perfecting holiness in the fear of God.

Eph 4:13 ...unto a perfect man, unto the measure of the stature of the fulness of Christ:

Col 1:22 ...present you holy and unblameable and unreproveable in his sight:

Col 1:28 ...that we may present every man perfect in Christ Jesus:

2Pe 1:4 ….by these ye might be partakers of the divine nature, having escaped the corruption...

1. THE WORD OF GOD IS THE SEED THAT PRODUCES THE FRUIT
2. The Word comes in seed form to be planted in our hearts.

Lu 8:11 Now the parable is this: The seed is the word of God.

2Co 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Heb 2:10 ¶ For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (1Jo 3:2; Ga 1:15,16:)

1. The Word needs to be watered by the Spirit to take root in our hearts.

Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

1 Corinthians 3:6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

1. The Word should be fully developed in us

The Word of God is excellent it should produce fruit in our lives to perfection.

Ga 4:19 ¶ My little children, of whom I travail in birth again until Christ be formed in you,

Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

* Unleavened bread for the first sheaf - Passover -Firstfruit Resurrected Christ
* Two leavened loaves - Pentecost Resurrection Power
* 12 loaves on the Table of Shewbread Fellowship of His Sufferings
* Fine Flour (from the earth) Baked (agony and suffering) Unleavened (nothing artificial)bb

# Feast of Weeks/Pentecost

Lev. 23:15-21

Ex 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

De 16:10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

* HEBREW NAME - “Shavout”
* ENGLISH NAME - “Feast of Weeks”
* TIME OF OBSERVANCE - Fifty days from the Feast of First Fruits or the sixth day of the Hebrew month of Sivan (May or June).

1. THREE APPLICATIONS OF THE FEAST
   1. HISTORICAL: Giving the Commandments at Mount Sinai
   2. MESSIANIC: Pouring out of the Holy Spirit (Acts 2)
   3. SPIRITUAL: Immersion (baptism) in the Holy Spirit and faith in God
2. SIGNIFICANCE IN BRIEF

Pentecost Serves to remind us that our Creator still works miracles, empowering us to carry out His work in this world

Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

2:1,4 And when the day of Pentecost was fully come, they were all with one accord in one place.4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Heb 2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Feast of harvest; so called because the harvest then began to be ripe. It was called also the feast of weeks, because it was kept seven weeks after the passover; also the feast of Pentecost, which means the fiftieth, because it commenced on the fiftieth day after the passover, and was commemorative of the giving of the law from mount Sinai, which took place fifty days after the departure of the Israelites from Egypt. Ex 34:22; Le 23:14-21; Nu 28:26-31; Deut. 16:10

De 16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

* + **PENTECOST -** The birthday of the Church beginning of the great spiritual harvest
    - The Life of the Spirit
      * Two leavened loaves were waved before the Lord Lev.23:17

The Feast of the Fiftieth Day has been a many-sided one (This feast is twofold and of a double nature), has been called by many names. In the Old Testament it is called the "Feast of Harvest" ("Ḥag ha-Ḳaẓir"; Ex. 23:16) and the "Feast of Weeks" ("Ḥag ...the Passover" ("'aẓeret shel Pesaḥ") to distinguish it from the seventh day of Passover and from the closing day of the Feast of Tabernacles, at the end of the fruit harvest (Lev. 23) The feast of weeks, or a WEEK OF WEEKS: the feast of pentecost (Le 23:10; Ex 34:22; Ac 2:1).

As on the second day of the passover a sheaf of new barley, reaped on purpose, was offered, so on the second day of Pentecost a sheaf of new wheat was presented as first-fruits (Ex 23:16; Nu 28:26), a freewill, spontaneous tribute of gratitude to God for His temporal bounties. This feast was instituted in memory of the giving of the law, that spiritual food by which man's soul is nourished (De 8:3).

Leviticus 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with **leaven**; they are the firstfruits unto the LORD.

The loaves used at the Passover were unleavened; Christ our Passover is Holy and makes us Holy, the leavened loaves presented at Pentecost were a tribute of gratitude to God for their daily food, but as we are unleavened in our daily living we shall be Holy. The doctrine is, that Christians are by their profession holy, and they ought to give all diligence to remove everything that is impure.

Pentecost or Shavuot having many names in the Bible (the Feast of Weeks, the Feast of Harvest, and the Latter Firstfruits). Celebrated on the fiftieth day after Passover, Shavuot is traditionally a joyous time of giving thanks and presenting offerings for the new (wheat) grain of the summer wheat harvest in Israel. The name "Feast of Weeks" was given because God commanded the Jews in Leviticus 23:15-16, to count seven full weeks (or 49 days) beginning on the second day of Passover, and then present offerings of new grain to the Lord as a lasting ordinance.

The days between Passover and Pentecost are called the "'omer days"

Shavuot was originally a day for expressing thankfulness to the Lord for the blessing of the harvest. And because it occurred at the end of the Passover, it acquired the name "Latter Firstfruits." The celebration is also tied to the giving of the Ten Commandments and bears the name *Matin Torah* or giving of the Law. Jews believe that it was at this time that God gave the Torah to the people through Moses on Mount Sinai.

Understanding Pentecost is for all Christians. It was on this day that the Holy Spirit was poured out. It is the day we hold holy in thankful remembrance of the Holy Spirit, promised to be sent, and sent.

Known as the Church's birthday, and the first proclamation of the Gospel, it also celebrates the giving of the Law, not just of old, but that given by Christ written in our heart by the Holy Ghost.

So Pentecost is the beginning of the great spiritual harvest that transforms our lives.

Exodus 32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

The observance of the Feast of Weeks or Pentecost is recorded in the Old Testament in Exodus 34:22, Leviticus 23:15-22, Deuteronomy 16:16, 2 Chronicles 8:13 and Ezekiel 45:17

Some of the most exciting events in the New Testament revolve around the Day of Pentecost in the book of Acts, chapter 2. Pentecost is also mentioned in Acts 20:16, 1 Corinthians 16:8 and James 1:18.

IV. Jesus and Pentecost:

In Acts 1, just before the resurrected Jesus is taken up into heaven, he tells the disciples about the Father's promised gift of the Holy Ghost, which was given to them in a powerful Spirit baptism.

He tells them to wait in Jerusalem until they receive the gift of the Holy Spirit, which will empower them to go out into the world and be His witnesses.

Ten days later, on the Day of Pentecost, the disciples are all together when the sound of a mighty rushing wind filled all the house where they were sitting.

All of them were filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance. The crowds observed this event of hearing them in different languages. They were amazed and thought the disciples were drunk on wine. Then Peter got up and preached, your hearing them in your language and 3000 people accepted the message of Christ! That same day they were baptized and added to the family of God.

The book of Acts continues to record the miraculous outpouring of the Holy Spirit that began on Pentecost. Ac 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Once again we see the Old Testament revealing a shadow of the things to come through Christ! After Moses went up to Mount Sinai, the Word of God was given to the Israelites at Shavuot.

* When the Jews accepted the Torah, they became servants of God. Similarly, after Jesus went up to heaven, the Holy Spirit was given at Pentecost.
* When the disciples received the gift of the Holy Ghost, they received power to become witnesses for Christ.

Jews celebrated a joyous harvest on Shavuot.

The church celebrated a harvest of newborn souls on Pentecost.

1. 13 animal sacrifices were all foreshadowing Christ’s one sacrifice for sin.

Le 23:18 And ye shall offer with the bread **seven lambs** without blemish of the first year, and **one young bullock**, and **two rams**: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

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

Annexed to the day of Pentecost is a repetition of that law which we had before (Le 19:9), by which they were required to leave the gleanings of their fields, and the corn that grew on the ends of the stocks, for the poor, Le 23:22.

Leviticus 19:9-10

Leviticus 23:22

Deuteronomy 24:19-22

Ru 2:2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

**The Feast of Pentecos**t needs to be understood in order to see God's providence at work. Pentecost was celebrated fifty days after the Passover.

It is known as the "Day of the First Fruits" ([Numbers 28:26](http://www.crossbooks.com/verse.asp?ref=Nu+28%3A26)), or the "Feast of Weeks" ([Exodus 34:22](http://www.crossbooks.com/verse.asp?ref=Ex+34%3A22)), or the "Feast of Harvest."

Pentecost was a glorious day of celebration, a day when the people were to heap praise and thanksgiving upon God.

There were three particular reasons for which they were to thank God.

1. The harvest of the fields. The name of the Feast says that it is a celebration of the "First Fruits." It was celebrated when the first fruits of the harvest began to come in, which was around the first of June.

* It was harvest season.

John 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

2. The Exodus, the deliverance of the nation Israel from Egyptian bondage ([Deut. 16:12](http://www.crossbooks.com/verse.asp?ref=Dt+16%3A12)). The people were to thank God for the day he delivered them out of slavery.

3. The giving of the law upon Mt. Sinai ([Exodus 19-20](http://www.crossbooks.com/verse.asp?ref=Ex+19-20)). This was the day the people were constituted as a nation, as the great nation of Israel. They were to live as God's very own people upon earth. They were to thank God for Himself and for His law, the rules and principles He had given to govern their lives and nation.

The Jews figured the law had been given to Moses fifty days after the Exodus.

Three events were fulfilled in the coming of the Holy Spirit.

1. When "Pentecost was fully come" the first fruits were born—the church itself and the first harvest of souls. The new beginning, that is, the filling of the Holy Spirit, began fifty days after Jesus' death and resurrection ([Acts 2:4](http://www.crossbooks.com/verse.asp?ref=Ac+2%3A4)).

2. The coming of the Holy Spirit had a very specific purpose. The Holy Spirit was to live and work within the heart of man, to deliver and free him from the enslavements of this world—from sin, death, and hell. The Holy Spirit came to set man at liberty even as God had delivered the Jews out of Egyptian slavery ([2 Cor. 3:17](http://www.crossbooks.com/verse.asp?ref=2Co+3%3A17); John 16:8-11).

Lu 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

3. The coming of the Holy Spirit was two things.

a. It was the birth of the church, the new people of God. People who truly trusted in the Lord for salvation were now to be sealed and known by the indwelling presence of the Holy Ghost, by His very presence within their hearts and lives.

Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts ([2 Cor. 1:21-22](http://www.crossbooks.com/verse.asp?ref=2Co+1%3A21-22)).

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise**, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory ([Ephes. 1:13-14](http://www.crossbooks.com/verse.asp?ref=Eph+1%3A13-14)).

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption ([Ephes. 4:30](http://www.crossbooks.com/verse.asp?ref=Eph+4%3A30)).

b. It was the institution of the new law, the new rule and principle of God. Man is now to be guided by the Spirit who empowers him to live right and to serve Christ.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you ([John 14:26](http://www.crossbooks.com/verse.asp?ref=Jn+14%3A26)).

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come ([John 16:13](http://www.crossbooks.com/verse.asp?ref=Jn+16%3A13)).

For as many as are led by the Spirit of God, they are the sons of God ([Romans 8:14](http://www.crossbooks.com/verse.asp?ref=Ro+8%3A14)).

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned ([1 Cor. 2:14](http://www.crossbooks.com/verse.asp?ref=1Co+2%3A14)).

Isa 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Hag 2:9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

# Feast of Trumpets

Le 23:23 And the LORD spake unto Moses, saying, 24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

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

Nu 29:1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2Ch 5:12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;

* HEBREW NAME - “Rosh HaShanah”
* ENGLISH NAME - “Feast of Trumpets”
* TIME OF OBSERVANCE - Tishrei 1 Blowing the 'Shofar' (Feast of Trumpets) Jewish New Year

I. THREE APPLICATIONS OF THE FEAST

HISTORICAL: Rosh HaShanah MESSIANIC: Resurrection of the dead/(Feast of Trumpets) SPIRITUAL: Rapture of Holy Ghost filled believers, God for our lives

II. SIGNIFICANCE IN BRIEF

Rosh HaShanah Looks forward to the return of Jesus Christ   
(Feast of Trumpets) (rapture of the Church), and to the resurrection of the "dead in Christ" -the hope of Christians

The monthly festivals had a different purpose from the annual festivals.

The monthly feasts began on the new moon or the first day of each month to dedicate each month to the Lord. The feast of trumpets is special for it is the first day of the civil year, the feast of Trumpets sanctified the whole year. Because its New Years day it has more ceremonies attached to it then other first day feasts of the other months. The weekly festival is the sabbath Ex. 20:19; Deut. 5:15 the sabbath observed by rest, sanctified each week whereas the monthly feast sanctified each month. There was a sabbatical year feast and a Jubilee feast.

III. The Feast of Trumpets Leviticus 23:23-25; Numbers 10:1-10; Exodus 19:19;

Ps 89:15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

Ps 98:6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

first mentioned in Exodus 19:13,19 in the giving of the Law, used to gather the people together to covenant privileges.

A. The Gospel of the finished sacrifice.

Ps 69:13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Isa 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

2Co 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

B.The Gospel Trumpets call the people to rest.

Heb.4:1,5-6,9,11;

The Father’s Voice is to be heard-Heb.1:1-3; Mt 12:18; 17:5; Mr 1:11; Lu 9:35; Jn 12:28; 2Pe 1:17

The Son’s Voice is to be heard- Acts 9:4-6; 23:11; 26:14; Re 1:5,8,10-20

The Holy Ghost‘s Voice is to be heard- Acts 16:6-7; Heb 3:7,15; Re 2:7,11,17,29; 3:6,13,22

The Angels speak - Ac 27:23; Heb.1:14

C. The Gospel Trumpets call for personal sacrifice.

2Co 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

D. The Gospel Trumpets will be succeeded by the trumpet of the Lord in resurrection.

John 5:25*-*29; 1Co 15:51-52; 1Th 4:16

1Co 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

The Types of Trumpets

1.Straight metal Trumpet flared at the end.

2.Two Silver Trumpets of a whole piece made of hammered work

There is a Prophetic message to this feast: because of the unbelief and rejection of the truth, Israel would be scattered. (Lev. 26:27-33,43; Deut. 28:58-67) brought back Isa.11:1-12; 27:12-13; Mat.24:29-31

1. Trumpets of Silver

Numbers 10:1-10

Exodus 19:16—And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.“the voice of the trumpet exceeding loud”–A sound not made by human breathe.

The Silver Trumpets speak to us as the voice of God to the assembly.

1Peter 4:11—If any man speak, let him speak as the oracles of God…

The Feast of Trumpets symbolizes the Calling of God ‘s People together. Lev. 23:23-32

Numbers 10:2—Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

I. There were strict orders in making the Silver Trumpets and using them.

A. “Make thee two trumpets of silver”

1. Making the Trumpets

a. Sound-Trumpet (loud) Ex. 19:16 “exceeding loud”

b. Color-Silver (redemption)

Ps 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 66:10—For thou, O God, hast proved us: thou hast tried us, as silver is tried.

B. “Of a whole piece shalt thou make them”

a. The Word of God (Two Testaments as one Book)

b. The Bible

1) Old Testament

2) New Testament

Both record a voice proclaiming Redemption, Salvation, Deliverance, Healing and Victory.

The voice on the cross

“It is finished” Redemption has been accomplished-the provision has been made

The scarlet thread of Redemption is woven through every book of the Bible.

Jesus is our blessed Redeemer

· Trumpets are made from the information and Revelation God gives to you.

C. “that thou mayest use them”

1. Using the Trumpets

a. “for the calling of the assembly”

b. “for the journeying of the camps”

c. “Jubilee” Lev.25:9 Day of Atonement

d. “Alarm for war” Num. 10:9; 31:6

II Tim. 3:16—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 1 Cor. 14:8—For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Jer. 6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Trumpets must be used for His Honor and His Glory.

Numbers 10:2—Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

D. Make thee two trumpets of silver of a whole piece shalt thou make them 1. Becoming responsible to the Word

a. “Make thee two trumpets of a whole piece”

1) The Old Covenant

2) The New Covenant

Mat. 28:19; Romans 1:17; 10:8, 15,17; I Cor. 2:9-10

1 Tim. 4:16—Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Titus 2:1—But speak thou the things which become sound doctrine:

Joel 2:1—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; Hosea 8:1—Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

1Thes. 1:8—For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

· You must be responsible to the things God reveals to you.

The written Word is the supreme authority we judge all revelation by.

The source of our faith is revealed to us by the Holy Ghost out of the written Word.

The Revealed Word produces the faith not the written Word.

Romans 1:17 “Faith to faith”

John 1:16 “Grace for Grace” II Peter 3:18

II Cor. 3:18 ”Glory to Glory”

Proverbs 4:18 “more and more” (Light to Light)

Psalms 84:7 “Strength to Strength”

Isaiah 6:3 “Holy, Holy, Holy”

Numbers 10:2—Make thee two trumpets of silver; of a whole piece …

John 6:12—…Gather up the fragments that remain, that nothing be lost. Phil. 2:12-13 (work out what God has worked in You)

John 6:63—It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 8:26-28 “The Father hath taught Me”

John 12:49-50 “as the Father said so I speak”

II Timothy 4:12 “Preach the Word”

Jonah 3:2 “Preach the Preaching I bid thee”

Mat. 28:19-20 “Observe all things whatsoever I have commanded”

Joshua 1:7-8 “Observe to do”

Hear and give a clear sound

· It is not enough to receive a Revelation we must use them.

All souls are lost without The Lord Jesus Christ as their savior.

All souls are saved through believing in the blood of Jesus Christ to cleanse them from all sin.

No man is saved in his sin but from his sin.

Numbers 10:3—And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

E. “they shall blow with them”

1. The Blowing of the Trumpets

a. The calling of the assembly

1) “at the Door” 10:3

a) The invitation to Christ John 10:7,9; 14:6;

b) “they shall blow with them”

This means to speak from both the Old and the New, the whole Word of God spoken. Acts 20:27 “all the counsel of God”

2) “assemble themselves to thee”

Numbers 10:4,7 “Blow, but with one trumpet” a) Special Calling - to obedience and unity

Numbers 8:7 “And thus shalt thou do unto them, to cleanse them… and so make themselves clean.”

I Peter 1:22; I I Cor. 7:1; II Timothy 2:21

b. Journeying

1) Call for progression, advance 10:5 “Go Forward”

I John 1:7, 9 (Go on in God) Hebrews 6:1 “Let us go on unto perfection” I Peter 1:17

c. War

Num. 10:9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

This Gospel prepares us for war - I Peter 4:1; Eph. 6:10-18; II Cor. 10:3-6

Many have nothing to fight with to destroy the devil and nothing to protect themselves.

As the Word of God is Revealed and applied you have your weapon supplied to you by the Holy Ghost.

Isaiah 59:19 ‘The Spirit of the Lord Shall”

I John 3:8 “For this purpose the Son of God was manifested”

Eph. 2:8 “By Grace through faith”

Our whole experience from beginning to end depends on the grace that is revealed to us and that we allow God to work in our heart through faith and patience.

Titus 2:11-15; I Peter 4:1, 4, 8-14.

d. “In the day of gladness” (a day of gladness)

1. Day of Salvation – Saved into the Family of God

2. Baptism of the Spirit –

(earnest of our inheritance) - Eph 1:13-14 Baptized into the body of Christ – 1Cor 12:13

3. Day of Adoption – Romans 8:23; 14-19; Gal. 4:1-7; Phil.2:15-16; 3:10-14, 21; He2:10

Romans 8:18 ...sufferings ...not worthy to be compared with the glory which shall be...

e. Blow with the trumpets over your burnt offerings and sacrifices- these represent the cross- the Gospel I Cor. 1:18; Romans 1:16

Jesus is the one that laid down His life for us.

2Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The clear sound must go out exceedingly loud.

The clear sound of Redemption, The clear sound Salvation, The clear sound of Resurrection, The clear sound of Deliverance,

The sound of the whole Word of God

The sound of Judgment (Jer. 4:4-8)

The sound of Warning (Jer. 6:14-19,30)

The sound of the tribulation hour (Jer. 30:7) Jacob’s trouble

The last Trumpet Sound (I Cor. 15:52)

Jer 4:5-18 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet

II. The Sound of the Trumpet

A. The Place of Judgment

1.The Place of worsip

2.The People of God that worship there

B. The Direction of Judgment

1.North is the direction mentioned in connection to God’s Throne.

2.This is Judgment from God

C. The Reason of Judgment

1.Because of Abominations

2.Because of the Evil

3.Because of Wickedness

4.Because of Wicked thoughts

` 5.Because of Rebellion

D. The Nature of Judgment

1.The Lion is Symbolic of Royalty

2.The Lion is Symbolic of fear

3.The Lion is Symbolic of irresistible strength.

E. The Extent of Judgment

1.Desolate

2.Waste

3.Uninhabited

F. The Purpose of Judgment

1.To wash thine heart from wickedness

2.To be saved

Ps 94:11 The LORD knoweth the thoughts of man, that they are vanity.

Jer 4:14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.

How long shall thy vain thoughts lodge within thee?

1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

The People of God must gather together of like precious faith and manifest the life of Jesus in His Perfect Love with fulness of Joy.

# Feast of Atonement

These feast have all happened in order and will continue to happen and happen in order.

THE DAY

* HEBREW NAME Yom Kippur
* ENGLISH NAME Day of Atonement
* TIME OF OBSERVANCE Tishrei 10 *seventh month/tenth day*

HISTORICAL APPLICATION OF THE FEASTS

1. Passover Israel's deliverance out of Egyptian bondage

2. Unleavened Bread The going out of Egypt

3. First Fruits Crossing the Red Sea

4. Pentecost Giving the Commandments at Mount Sinai

5. Rosh HaShanah Blowing the 'Shofar' (trumpet) (Feast of Trumpets) Jewish New Year

6. Day of Atonement Priest entered the Holy of Holies Cleansing of the people's sins

7. Tabernacles Entering the Promised Land/Great Rejoicing

MESSIANIC APPLICATION OF THE FEASTS

MESSIANIC FULFILLMENT

1. Passover Death of Christ on the Cross (tree)

2. Unleavened Bread The burial of Jesus

3. First Fruits The resurrection of Jesus

4. Pentecost Pouring out of the Holy Spirit (Acts 2)

5. Rosh HaShanah The resurrection of the dead/ (Feast of Trumpets) Rapture of the believers

6. Day of Atonement The day of Christ's Second Coming

7. Tabernacles The Messianic Era/Millennium

SPIRITUAL APPLICATION OF THE FEASTS

1. Passover Repent and trust by faith in the shed blood of Jesus

2. Unleavened Bread Sanctification and separation from evil represented by water immersion (baptism)

3. First Fruits Walking in newness of life

4. Pentecost Immersion (baptism) in the Holy Spirit and faith in God

5. Rosh HaShanah Hear the calling (shofar (trumpet)) of (Feast of Trumpets) God for our lives

6. Day of Atonement Yielding ourselves to God so that we may live (face to face) in His Presence

7. Tabernacles A daily rest in the Messiah and having the rest of His Kingdom in our hearts

SIGNIFICANCE IN BRIEF

1. Passover Reminds us that God is the forgiver of sin who grants us eternal life in His Kingdom through   
the sacrifice of Jesus Christ, our Passover

2. Unleavened Bread Depicts putting sin out of our lives

3. First Fruits; Christ, Overcomers, firstfruits risen from the dead, afterward, those who are Christ's at His Coming

4. Pentecost Serves to remind us that our Creator still works miracles, empowering us to carry out His work   
in this world

5. Rosh HaShanah Looks forward to the return of Jesus Christ (Feast of Trumpets) (rapture of the Church), and to the resurrection of the "dead in Christ" -the hope of Christians

6. Day of Atonement Pictures the loving reconciliation we have with God, made possible through Christ's sacrifice   
It also shows the remarkable truth that Satan will eventually be removed so that humanity can at last attain reconciliation with God on a universal basis

7. Tabernacles Represents the Millenium, the reign of Christ on Earth for 1,000 years of true happiness and utopia

The Day of Atonement is the prophetic picture of salvation. Every believer is to keep before his mind the atoning sacrifice of the Lord Jesus Christ. He is never to forget that it is Christ who has cleansed him from sin and delivered him from the penalty of sin, which is death. He is to walk day by day in open confession before the Lord, confessing every sin and striving to captivate every thought, bringing them into subjection to Christ. The cross of Christ is to be the focus of the believer's mind and thoughts. The believer stands reconciled to God only through the shed blood of Christ.

Leviticus 16:29 This most holy day on the 10th day of the 7th month is the day of atonement for sins. It is the Sabbath of Sabbaths and a day upon which one must afflict one's soul.

Le 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It shall be **a sabbath of rest** unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Leviticus 23:27 decrees that the Day of Atonement (Yom Kippur) is a strict day of rest.

Le 23:26 And the LORD spake unto Moses, saying,

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

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

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

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

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

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

Yom means "day" in Hebrew and Kippur comes from a root that means "to cover or hide"; a secondary meaning is "to obliterate (sin)" . Yom Kippur has come to mean "day of atonement".

He covered our sin and He opened the way to the throne for us.

Heb 10:19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Jer 50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Spiritual Restoration Prophesied

Zech. 12:9-13:1

I. A Great Blessing - vs. 10

"I will pour upon the house of David...the Spirit of grace and of supplications"

1. An Act of God -

"I will pour" Implies abundance - Joel 2:28

2. Results of The Outpouring -

(1) To the sinner - John 16:8-11

(2) To the believer - John 16:13-15

3. The Contents of The Outpouring -

(1) "The Spirit of grace"

Leads to salvation -

(2) "The Spirit of supplications"

Leads to repentance and prayer -

II. A Great Revelation - vs. 10

"They shall look upon Me when they have pierced"

Almost 2,000 years ago, they despised and rejected Him - they said, "we will not have this man to reign over us." They cried for His crucifixion.

1. They shall look to Him -

"In that day" - The day He returns.

Acts 1:11 "This same Jesus."

He shall appear bearing the marks of the Cross in His hands.

13:6 "And one shall say unto Him,What are these wounds in thine hands."

These wounds are the marks of His identity -

He still bears those wounds - John 20:20

The wounds will remain through all eternity - as a witness to His triumphant

death.

2. To look implies three things -

(1) Revelation - Psa. 34:5

(2) Salvation - Isa. 45:22

(3) Faith - Heb. 12:2

III. A Great Revival - vs. 10-12

"They shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

In that day shall there be a great mourning in Jerusalem."

1. Their mourning compared to two things -

(1) The loss of an only son -

(2) The loss of a firstborn son -

Their blindness and unbelief have been great; now they have discovered their awful guilt in crucifying their long looked for Messiah.

2. The mourning will be universal -

"Every family apart"

(1) First the royal family -

"The family of the house of David"; Nathan - the son of David

(2) Next the Priest-hood -

"The family of the house of Levi"; Shimei - son of a Levite

(3) Next the rest of the people - vs. 14

"All the families that remain"; No one is exempted.

The royal - the peasant - the rich - the poor - the great - the small.

They must all repent. In every house there will be tears of repentance and confession.

They must all afflict their soul. Lev.3:27,29

Also in every house there will be a well of new-found joy springing up in their hearts.

Their long looked for Messiah has come, and brought salvation and deliverance. Rom. 11:15; 25-27 The scattered nation shall be gathered and the sinful nation shall be cleansed.

## The Day of Atonement-The Opened Fountain for all Israel

Zech. 13:1

I. The Time The Fountain Was Opened -

vs. 1 "In that day"

1. A day of great mourning - Chp. 12:11

"In that day shall there be a great mourning in Jerusalem."

2. A day of abounding sin - vs. 1

"Sin and uncleaness"

"Chattaah" "habitual sinfulness"

I John 3:4 "Sin is the transgression of the law."

Law is transgressed in three ways -

(1) Violation of its precepts -

(2) Neglect of its commands -

(3) Rejection of its principals -

"Niddah" "impurity" "incest"

"Filthiness" homosexuality

Dan 12:10 "The wicked shall do wickedly"

3. A day of idolatry - vs. 2

"I will cut off the names of the idols out of the land." Hosea 2:17

4. A day of false prophets - vs. 2

"I will cause the prophets and the unclean spirit to pass out of the land."

5. A day when blindness is removed from Israel -

"A fountain opened to the house of David to the inhabitants of Jerusalem."

Rom. 11:25-27

II. The Results of The Opened Fountain -

1. Sin would be cleansed - vs. 1

"A fountain opened...for sin and for uncleaness."

The fountain is the blood of Christ.

Heb. 9:14 I John 1:7 Rev. 1:5

Le 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Feast of Tabernacles

Leviticus 23:33-44

Le 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

The day of the Ingathering

Le 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. Nu 29:12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

Ex 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

* HEBREW NAME bSukkot
* ENGLISH NAME Feast of Tabernacles
* TIME OF OBSERVANCE Tishrei 15-21

HISTORICAL APPLICATION OF THE FEASTS

1. Passover Israel's deliverance out of Egyptian bondage

2. Unleavened Bread The going out of Egypt

3. First Fruits Crossing the Red Sea

4. Pentecost Giving the Commandments at Mount Sinai

5. Rosh HaShanah Blowing the 'Shofar' (trumpet)   
(Feast of Trumpets) Jewish New Year

6. Day of Atonement Priest entered the Holy of Holies   
Cleansing of the people's sins

7. Tabernacles Entering the Promised Land/Great Rejoicing

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1. Passover Death of Christ on the Cross (tree)

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6. Day of Atonement The day of Christ's Second Coming

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6. Day of Atonement Yielding ourselves to God so that we may   
live (face to face) in His Presence

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rest of His Kingdom in our hearts

SIGNIFICANCE IN BRIEF

1. Passover Reminds us that God is the forgiver of sin who grants us eternal life in His Kingdom through   
the sacrifice of Jesus Christ, our Passover

2. Unleavened Bread Depicts putting sin out of our lives

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5. Rosh HaShanah Looks forward to the return of Jesus Christ (Feast of Trumpets) (rapture of the Church), and to the resurrection of the "dead in Christ" -the hope of Christians

6. Day of Atonement Pictures the loving reconciliation we have with God, made possible through Christ's sacrifice   
It also shows the remarkable truth that Satan will eventually be removed so that humanity can at last attain reconciliation with God on a universal basis

7. Tabernacles Represents the Millenium, the reign of Christ on Earth for 1,000 years of true happiness and utopia

John 7:2 Now the Jews' feast of tabernacles was at hand.

7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Isa 12:3 Therefore with joy shall ye draw water out of the wells of salvation.

Ac 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Isa. 32:15; 35:7; 44:3; 59:21; Ezek.11:19; 36:27; 37:14; 39:29; Joel 2:23,28-29

1. The people were to celebrate the Feast of Tabernacles on the fifteenth day of the seventh month It was to last for seven days.

2. The people were to assemble on the first day, doing no work whatsoever. They were to approach God for atonement during each of the seven days, approach God through the Burnt Offering. On the eighth day, they were to hold another sacred assembly to close the festival. The body of the whole nation was called together to approach God for atonement through another Burnt Offering (Leviticus 23:36).

3. The importance of the Feast of Tabernacles and the other feasts was stressed (Leviticus 23:37-38):

* all the men of the nation must assemble together (Deut. 16:16-17).
* The purpose is to approach God for atonement through the sacrifices and offerings (Lev.23:37).
* They were not to replace the Freewill Offerings, nor the regular Sabbath day worship, nor any other gift or offerings that the people brought to God but include them.(Leviticus 23:38).

4. It was to be celebrated after the crops had been harvested. Both the first day and the eighth day were to be days of rest.

The people were to build booths from tree leaves on the first day (Leviticus 23:40.) They were to live in these booths for seven days (Leviticus 23:40, [42](http://www.crossbooks.com/verse.asp?ref=Lev+23%3A42)). The festival was to be a celebration of great joy and rejoicing before the Lord (Leviticus 23:40-41).

5. It shall be a statute for ever(Leviticus 23:41).

6. The purpose was to teach all generations that their ancestors had to live in booths when God delivered them out of Egypt. "I am the Lord your God" ([Leviticus 23:43](http://www.crossbooks.com/verse.asp?ref=Lev+23%3A43)). God expected His people to celebrate the Festival of Tabernacles. If they failed, His judgment would fall upon them. He is the Lord their God, able to execute judgment.

THE Tabernacle is the Type and the Gospel is the antitype.

The furniture of the Tabernacle are types and the antitype is the ministry of Christ

The Jewish Tabernacle is a series of types showing Jesus Christ is the door.

The only "way" to God, represented in the single, wide gate to the tabernacle court.

The single door to the Holy place.

The various layers of coverings over the tabernacle represent Christ's godliness (in the intricately-woven inner covering) and his humanity (in the dull coloring of the outside covering)

The Showbread prepared in the Temple of Jerusalem is a type of Christ.

The veil to the Holy of Holies.

Offerings & Sacrifices

Becoming a Meal Offering

There were Five Major Offerings in the Old Testaments

1. The Burnt Offering—I am come to do thy Will

2. The Meal Offering

3. The Peace Offering

4. The Trespass Offering

5. The Sin Offering

The Bread from the Table of Shewbread was an example of the Meal offering.

The Meat offering is also called the Meal Offering, and a type of Christ as the Bread of life and the Joseph Ministry that will feed the world.

Every believer must be trained, Trained Servants, becoming Trained Soldier’s

DISCIPLESHIP submission self denial instead of selfish.

One with Christ

Jesus is the Light of the world, we are to bear witness of His light to the world.

Jesus is the Bread of life, we are to have and manifest His life to the world.

Jesus is the Word of God, we are the oracle of God to the world.

The Manifestation of the Son’s of God

The End-time Deliverance

The Over Comers

The Bride of Christ

The Man Child

The Ministry of the Church

The Body of Christ

The Elijah Ministry

The Judah Company

100 fold ministry

Broken one for the other

1John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Every Child of God must be trained to be a Soldier.

2Timothy 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

Every Soldier must be trained to be received as a Son.

Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

1Cor. 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Most of the so called church is still in diapers and completely selfish, all the attention has got to be on them, for them, because of them or they are not interested. Pampered, spoiled and lukewarm.

Truth will only be received by Revelation.

Experience is found in fellowship and training with Him.

Training and teaching must be by the Power of the Holy Ghost through godly men

1Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come..

Some sickness and death are directly related to not discerning the Lord’s death.

I Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

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

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Flour---Not in its natural state(grounded from grain) to Powder

I. Leavened bread is a symbol of an evil influence.

Mtat.13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark 8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Luke 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

1Cor. 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Gal. 5:9 A little leaven leaveneth the whole lump.

II. Unleavened bread a symbol of righteousness. (The Righteous Acts of Saints) No evil

1Cor. 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

2Cor. 1:2 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2Cor. 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

Eph 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Php 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Titus 2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

1John 3: 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

The Process of making Flour is a type of The Making of the True Believer

John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Making flour is not for the faint of heart. It is a long, ongoing process in which the wheat is planted, harvested, cut, tied, threshed, winnowed, stored ground to Powder and then sifted.

Wheat flour is flammable. Wheat mills have been known to explode or catch fire from just a spark.

Wheat is prone to toxins so use care when growing, harvesting and storing wheat.

Plowing Planting Watering Weeding Waiting Harvesting–Cutting Tying Threshing -shake all the grain off(get rid of the stalk) Winnowing – the grain falls, the chaff flies away Grinding Sifting

Storing in airtight containers

1. Begin with fresh wheat grain that has been separated from the stalks but has not been heated or treated in any way. Rinse the wheat thoroughly. Spread evenly on muslin cloth or fine screens, allowing it to dry completely

2. Place the fresh grain in either a stone or metal mill. Mills are available in a variety of sizes, including small hand-operated mills for home use. Turn the crank on the mill, moving the wheat through the revolving grinders and collecting the resulting powder in the lower bin.

3. Sift the flour through three different mesh gauges. For best results, purchase flour sifters from the same store where you purchase your mill, as they will be able to help you select the right sizes for wheat flour. The first and largest gauge will separate the bran from the flour. The bran can be used to make breakfast breads, sprinkled in the garden as compost or mixed with feed for animals.

Pass the flour through a second sifter to divide course flour from fine flour. Course flour can be used to make tortillas, sandwich breads and crackers. Fine flour is best used for more delicate baking, such as cakes, pie crusts and pastries.

5. Store your flour in a cool, dark and dry location, as it contains no preservatives and will spoil faster than supermarket varieties. Fine flour spoils faster than bran and course flour, so make sure it is stored in an airtight container and that you only make as much as you can use in two or three months.

The Saints Pattern

Lev. 2:1—And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

5:11—But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall , he put any frankincense thereon: for it is a sin offering.

1Ch 9:29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

Jesus Christ the Son of the Living God is the Saints pattern, not Peter James, John or Paul.

Fine flour is crushed and ground wheat offered in sacrifices.

John12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Isa 48:10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction

Put through the furnace of affliction

The process of making Fine flour is a type of the Lord’s Perfect Character shown in growth, suffering

And offering.

Fine flour is a type of the Lord’s Perfect character in the Life of the Believer.

Divine grace (Pentcost) makes a real difference in all of us. From a natural state to a renewed condition operating by faith in the power of the Holy Ghost and knowledge of Jesus Christ.

Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Wheat – chaff; tares

Sheep – wolves, foxes, dogs, swine, serpents

Bond slaves – freemen

The living - dead

Am 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Following the Pattern will make us like more like Jesus

Eph 5:1 Be ye therefore followers of God, as dear children;

I. Follow Him in action and conduct

A. “Be ye therefore followers of God:

1. Be ye followers of God in your actions

2. Be ye followers of God in your words.

3. Be ye followers of God in your spirit.

B. As dear children assimilate

1. As children imitate their parents

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

C. Follow Him in heart and affection

A. “Walk in Love”

1. As Christ hath loved us

2. And hath given himself for us

D. Follow Him in Purpose

1. An offering – oblation – a charitable gift

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

i. A true living sacrifice

ii. This is to be an offering not a tithe.

iii. We must Not give our tithes away for other things.

iv. We must Not give the support for parents in their old age away.

Mark 7:11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

(trying to free himself from his obligation to take care of his parents by saying he is dedicating it to God).

2. A Sacrifice – Sin offering – True Repentance, Redeemed

3. A Sweet smelling savor – Burnt offering – Fully Committed, Glorified life

Sabbaths

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

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

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

The days observed amongst the Jews, were of three sorts:

1. Anniversary, which returned every year, called an holy day;

2. Lunary which returned every month, the first day of every new moon;

3. Weekly, on the seventh day of every week:

The true approach to God is Christ.

Rules, ceremonies and rituals are only shadows in approaching God.

Christ is the real body that enables

We no longer have just rules and rituals to lead us to God; we have the divine life, the very body of Christ Himself—a body that lived life just like God wants life to be lived. We are to approach God through Christ. Christ is to be the focus and concentration of our lives. We are to live and move and have our being in Him, following the Ideal life and pattern He has set before us.

Ac 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

⇒ Christ is our only approach to God.

⇒ Christ is our only acceptance by God.

⇒ Focusing upon Christ is the only way we can please God.

Ceremony and rituals were shadows that were used by God before Christ came. They were used by God to teach men that nothing could provide real life, not the real substance of life that satisfies and gives absolute assurance of living forever with God.

No rule and no ritual can give life and assurance to man. Rules and rituals are only inanimate, lifeless objects. Christ is a living Person who can relate and infuse the very life and assurance of God into the heart of a person. Rules and rituals may point us toward God, but they are not the real substance of life. Christ is the real substance of life—the only substance, body, and life that can bring us to God and present us as acceptable.

1Th 2:8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Bread

Among the Jews was generally made of wheat (Exo\_29:2; Jdg\_6:19), though also sometimes of other grains (Gen\_14:18; Jdg\_7:13). Parched grain was sometimes used for food without any other preparation (Rth\_2:14).

Bread was prepared by kneading in wooden bowls or “kneading troughs” (Gen\_18:6; Exo\_12:34; Jer\_7:18). The dough was mixed with leaven and made into thin cakes, round or oval, and then baked. The bread eaten at the Passover was always unleavened (Exo\_12:15-20; Deu\_16:3). In the towns there were public ovens, which were much made use of for baking bread; there were also bakers by trade (Hos\_7:4; Jer\_37:21). Their ovens were not unlike those of modern times. But sometimes the bread was baked by being placed on the ground that had been heated by a fire, and by covering it with the embers (1Ki\_19:6). This was probably the mode in which Sarah prepared bread on the occasion referred to in Gen\_18:6.

In Lev. 2 there is an account of the different kinds of bread and cakes used by the Jews. (See BAKE.)

The shew-bread (q.v.) consisted of twelve loaves of unleavened bread prepared and presented hot on the golden table every Sabbath. They were square or oblong, and represented the twelve tribes of Israel. The old loaves were removed every Sabbath, and were to be eaten only by the priests in the court of the sanctuary (Exo\_25:30; Lev\_24:8; 1Sa\_21:1-6; Mat\_12:4).

The word bread is used figuratively in such expressions as “bread of sorrows” (Psa\_127:2), “bread of tears” (Psa\_80:5), i.e., sorrow and tears are like one's daily bread, they form so great a part in life. The bread of “wickedness” (Pro\_4:17) and “of deceit” (Pro\_20:17) denote in like manner that wickedness and deceit are a part of the daily life.

Cake

Cakes made of wheat or barley were offered in the temple. They were salted, but unleavened (Exo\_29:2; Lev\_2:4). In idolatrous worship thin cakes or wafers were offered “to the queen of heaven” (Jer\_7:18; Jer\_44:19).

Pancakes are described in 2Sa\_13:8, 2Sa\_13:9. Cakes mingled with oil and baked in the oven are mentioned in Lev\_2:4, and “wafers unleavened anointed with oil,” in Exo\_29:2; Lev\_8:26; 1Ch\_23:29. “Cracknels,” a kind of crisp cakes, were among the things Jeroboam directed his wife to take with her when she went to consult Ahijah the prophet at Shiloh (1Ki\_14:3). Such hard cakes were carried by the Gibeonites when they came to Joshua (Jos\_9:5, Jos\_9:12). They described their bread as “mouldy;” but the Hebrew word nikuddim, here used, ought rather to be rendered “hard as biscuit.” It is rendered “cracknels” in 1Ki\_14:3. The ordinary bread, when kept for a few days, became dry and excessively hard. The Gibeonites pointed to this hardness of their bread as an evidence that they had come a long journey.

We read also of honey-cakes (Exo\_16:31), “cakes of figs” (1Sa\_25:18), “cake” as denoting a whole piece of bread (1Ki\_17:12), and “a [round] cake of barley bread” (Jdg\_7:13). In Lev. 2 is a list of the different kinds of bread and cakes which were fit for offerings.

Corn

The word so rendered (dagan) in Gen\_27:28, Gen\_27:37; Num\_18:27; Deu\_28:51; Lam\_2:12 is a general term representing all the commodities we usually describe by the words corn, grain, seeds, peas, beans. With this corresponds the use of the word in Joh\_12:24.

In Gen\_41:35, Gen\_41:49; Pro\_11:26; Joe\_2:24 (“wheat”), the word thus translated (bar; i.e., “winnowed”) means corn purified from chaff. With this corresponds the use of the word in the New Testament (Mat\_3:12; Luk\_3:17; Act\_7:12). In Psa\_65:13 it means “growing corn.”

Gen\_42:1, Gen\_42:2, Gen\_42:19; Jos\_9:14; Neh\_10:31 (“victuals”), the word (sheber; i.e., “broken,” i.e., grist) denotes generally victuals, provisions, and corn as a principal article of food.

From the time of Solomon, corn began to be exported from Palestine (Eze\_27:17; (k) Minneth—Where the best wheat grew.

Amo\_8:5). “Plenty of corn” was a part of Issac's blessing conferred upon Jacob (Gen\_27:28; compare Psa\_65:13).

The Bread on the Table

Healing is the children’s bread

12 loaves on the Table

DIVINE ORDER

Flat bread pierced bread

Two rows (a double portion)

Lev. 24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

People that have been in the Word are going to get filled with the Holy Ghost.

· No leavened bread

· No Sour dough— even when sifted,

Gen18:6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

Lev.2:1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.

5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

6:20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

7:12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

14:10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

23:13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

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

24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Num.6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

7:13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

31 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

37 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

55 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

8:8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

1Kings 4:22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

2Kings 7:1 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

1Chron. 9:29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

1Chron. 23:29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;

Ezek. 16:13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.

46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

Rev. 18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men

Psalm 31:3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Isaiah 49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

John 11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Acts 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

I Cor. 11:32 “we are chastened of the Lord, that we should not be condemned with the world”

Divine Order Decision from God

Isaiah 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

Prov. 16:13—Righteous lips are the delight of kings; and they love him that speaketh right.

This is Divinely certain: There is one Divine Judge of all, King of all and Lord of all and every obedient believer is to be a soldier of the Truth.

1Timothy 2:1—I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

Be just, and rule your thoughts in the fear of God; Let every soldier act with such wisdom and conscience that there is DIVINE LOVE in all you say or do.

Be guided by Divine principles: let not your mouths transgress in judgment, for judgment is God's.

Proverbs 16:10—A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

Hebrews 9:1—Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

II Peter 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

I Kings 3:9—Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

28—And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

Proverbs 2:3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.8 He keepeth the paths of judgment, and preserveth the way of his saints.9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

Seek Power and Knowledge of God with a concerned mind and diligence