

**THE THREE FEASTS OF ISRAEL**

(June – 1983 – EKB – revised 2003)

**PASSOVER**

**PENTECOST**

**TABERNACLES**

**PASSOVER**

References: *Ex 12:13, Ex 23:14,15, Ex 34:18-21, Lev 23:4-15, Num 28:16-25, Deut 16:1-16, Num 9:1-14, 1Cor 5:7, Jn 2:13, 6:41, 12:1, 13:1, 18:28.*

**The Old Testament sacred or religious calendar** starts at the first thin crescent new moon, at sunset, after the Spring equinox of March 23<sup>rd</sup> (Northern Hemisphere). [See “New Bible Dictionary” IVF page 178 1<sup>st</sup> Edition]

**There are 12 months** or new moons each year. [The Hebrew word for “New Moon”, *1Sam 20:5*, and “month”, *Num 28:11*, is the same. Hebrew “chodesh”. See Young’s Concordance.]

The Hebrew calendar year was composed of 12 lunar months of 29/30 days each. This lunar year was about 11 days less than the solar of 365 days. It was necessary to add in a 13<sup>th</sup> month every few years so that the start of the New Year would not fall before the spring equinox of March 23<sup>rd</sup>

**Passover consists of three parts:**

- a. The offering of the lamb *Ex 12:3-14,21-27, Lk 2:27, Mk 14:12, Jn 1:29.*
- b. The Feast of Unleavened Bread *Ex 12:15-20, 13:3-10, Lev 23:6-8, Lk 22:1.*
- c. The Feast of First Fruits *Lev 23:10-15, 1Cor 15:23, Mat 27:51-53.*

**Months**

Month	1	2	3	4	5	6	7
Religious	Abib	Zif	Sivan	?	?	?	Ethanim
Secular	Nisan	Iyar		Tammuz	Ab	Elul	Tishri
Scriptures	<i>Ex 34:18</i>	<i>1K 6:1</i>	<i>Est 8:9</i>	<i>2K 25:3</i>	<i>Num 33:38</i>	<i>1Chr 27:9</i>	<i>1K 8:2</i>
Season	spring	spring	summer	summer	summer	autumn	autumn
Approx	April	May	June	July	August	September	October

**Passover**

Passover Lamb  
Unleavened bread  
First fruits

**Pentecost**

“Latter”  
Rain”

Hot, dry  
Summer

**Tabernacles**

“Former”  
Rain”  
Trumpets  
Day of  
Atonement  
Tabernacles

1	2	3	4	5	6	7
Abib	Zif	Sivan	Tammuz	Ab	Elul	Ethanim

**Passover is held in the first month** of Abib (Or Nisan). Abib = “green ears of corn”. (Strong’s) Abib 1<sup>st</sup> the religious year starts. (Thin crescent new moon at sunset.)

Abib 10<sup>th</sup> **The lamb is taken** out of the flock and “hidden” 4 days, *Ex 12:3-6, Rev 13:8, 1Pet 1:20.*

Abib 14<sup>th</sup> **at even, the Passover Lamb is slain**, the blood is applied to the house, the flesh is roasted and eaten, *Ex 12:6-13.* (Full moon)

Abib 14<sup>th</sup> from even, until Abib 21<sup>st</sup>, 7 days, **only Unleavened Bread is eaten**, *Ex 12:15-21, Lev 23:6-8.* The first day and the 7<sup>th</sup> day of unleavened bread are to be observed as Sabbaths. *Lev 23:6-8.* Ceremonial Sabbaths.

Abib 18<sup>th</sup> is the **day of the first fruits** of the barley harvest, *Ruth 1:22*, on the day after the **Sabbath**, *Lev 23:10-15*. This is followed by the full barley harvest.

**PENTECOST** (the feast on the fiftieth day after Passover)

References; *Ex 23:16, Ex 34:22, Lev 23:15-22, Num 28:26-31, Deut 16:10-12, Ac 2:1-41, Ac 20:16, 1Cor 16:8.*

From the Feast of Firstfruits in Passover, seven sabbaths were to be counted unto the **Feast of Pentecost**, *Lev 23:15-21*, which was on the fiftieth day after Passover.

This feast occurred about the 8<sup>th</sup> day of the 3<sup>rd</sup> month, (Sivan), depending on which Sabbath was taken for the Passover Feast of Firstfruits, the regular weekly Sabbath, or the ceremonial Sabbath, *Lev 23:8*. (See *Jn 19:31, Ex 12:16*.) See extra notes.

This feast is called “**the Feast of Harvest**,” *Ex 23:16*, the “**Feast of Weeks**,” *Ex 34:22*, when the first fruits of the wheat harvest were brought to the Lord, *Lev 23:15-22*. Then follows the full wheat harvest, *Ruth 2:23*.

At this time of the year there **is an outpouring of rain called**, with respect to the agricultural year, the “**latter rain**.” For an understanding of the “former and latter” rains read No 86 in “Pastors’ Notes”, and extra notes to No 40. *Deut 11:10-15, Joel 2:23,(28,29), Hos 6:3, Pro 16:15, Zech 10:1, Jer 5:24, Ac 2:16-18, Jam 5:7*. The latter rain outpouring brings the grains to maturity for harvesting.

Following the Feast of Pentecost are **the hot, dry months of summer**, when no rain falls at all. When there is a bumper crop of wheat the threshing may go on throughout the summer until August or September as is promised in *Lev 26:3-5, Deut 16:13*. (The New Bible Dictionary p 20, Edition 1)

Note that the “Feast of Pentecost” **is a Feast with leaven**, *Lev 23:17*. Also Pentecost was **a time of great rejoicing**, *Deut 16:11*. See extra notes about the leaven.

## TABERNACLES

The third major feast Israel was commanded to keep was **the Feast of Tabernacles**. Four months, (*Jn 4:35*), or 120 days after the Day of Pentecost, came Tabernacles, in the seventh month of Ethanim, or Tishri, which is about early October our time.

References: *Ex 23:16, Ex 34:22, Lev 23:23-43, Num 29:1-40, Deut 16:13-16, Num 10:1-10, Lev 16:1-34.*

**Israel had two calendars of 12 months. The religious or sacred year** started with Abib(or Nisan) which is March/April on our calendar. The **civil year** started on the seventh month of Ethanim, *1K 8:2*, (or Tishri) which is usually early October on our calendar. That is why it says in *Ex 23:16, Ex 34:22*, that the Feast of Ingathering, or Tabernacles is at the year’s end. That is the end of the civil year, but the seventh month of the sacred year. *Lev 23:24*.

Now the feast of Tabernacles **has various names, such as Feast of Ingathering and Feast of Booths**.

**The Feast of Tabernacles consists of three parts:**

- a. Blowing of Trumpets, *Lev 23:24, Num 29:1-6*, 1<sup>st</sup> day of Ethanim.
- b. Day of Atonement, *Lev 23:27, Lev 16, Num 29:7-11*, 10<sup>th</sup> day of Ethanim.
- c. Feast of Booths or Tabernacles, *Lev 23:34-36, Num 29:12-40, Neh 8:15-18, Lev 23:39-43*, 15<sup>th</sup> – 21<sup>st</sup> day.

This feast was the **time of ingathering, or harvest of the grapes for wine and the olives for the oil**, *Ex34:22, 23:16*. **“The grain, the wine, and oil,”** *Deut 11:14, Deut 7:13, Joel 2:19,24, Jer 31:12, Deut 12:17*. As stated above when there was a bumper crop of barley and wheat the threshing of grain could go on through summer until August or September when the grapes and olives were ready to harvest, *Lev 26:5, Amos 9:13, Deut 16:13*. (The New Bible Dictionary p 20, 1<sup>st</sup> Edition)

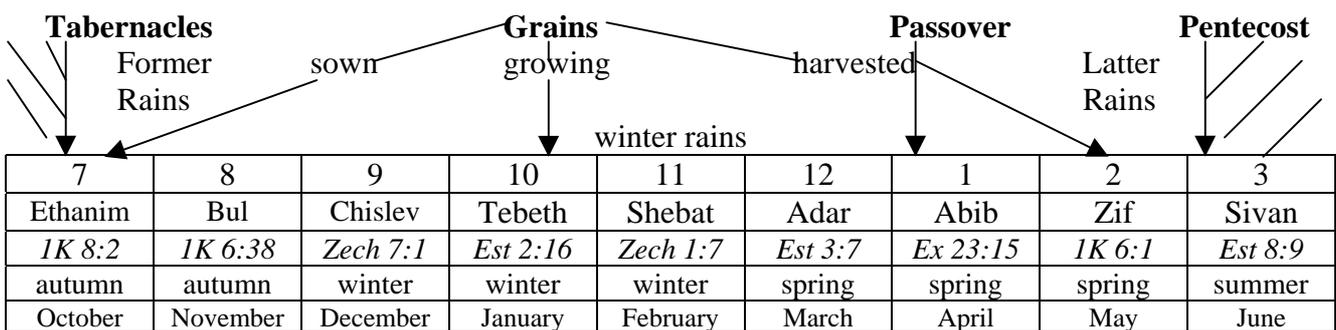
It was to be a **time of great rejoicing** before the Lord. *Deut 16:14,15, Lev 23:40*.

**The blowing of trumpets** on day 1 of the 7<sup>th</sup> month was to call the people to prepare themselves for the most important day of all for Israel, **The Day of Atonement**, *Lev 23:27-32, Lev 16:1-34*, when the High Priest went into the Holy of Holies to make **atonement for the people before God**. *Lev 16*. It was the **great fast day**, Sabbath day, on which everyone of Israel was to **“afflict their soul” before God** in sincere repentance for his sins. *Lev 23:27,29,32*

Then came **the construction of tabernacles or booths or huts of tree branches**, in which the people of Israel dwelt for seven days, **and rejoiced before God** for all His **mercy and goodness**, in **atonement for their sins** and **provision of abundant harvest**. *Lev 23:33-44, Neh 8:14-18*. These feasts were accompanied by **many sacrifices** which were required by God. See *Num 29:12-40* for example. For an explanation of the sacrifices see “Pastors’ Notes” No 119.

At this time of the year there was **another greater outpouring of rain**, called the **“former rain”**, when referred to from an agricultural point of view. See “Pastors’ Notes” No 86 and the extra notes for an explanation. *Zech 10:1, Joel 2:23, Jer 5:24, Jam 5:7, Hos 6:3, Deut 11:14*.

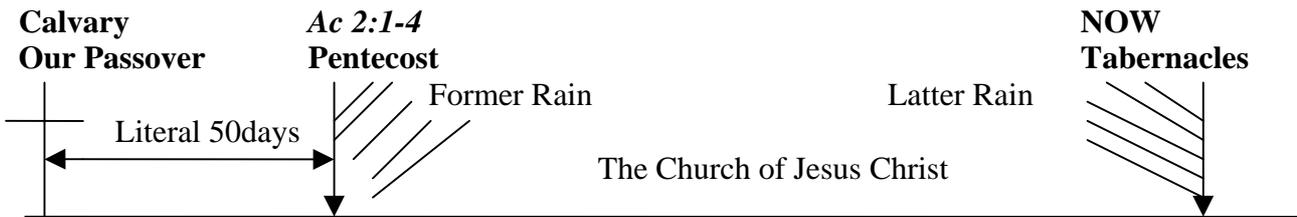
**As Feasts Relate to the Rains and Agriculture.**



**Spiritual Significances of the Feasts of Israel in the Church Age. *1Cor 10:11*.**

The church age is likened unto the grain harvest cycle from sowing to reaping. The “former rain” is at Passover/Pentecost and the “latter rain” is at Tabernacles and ingathering.

Two of these feasts have been fulfilled already in the Church Age. Tabernacles is being fulfilled now.



**Passover** Jesus was crucified at Passover *Mat 26:2.*  
 The Feast of Unleavened Bread *Mat 26:17-19*  
 Jesus is the Lamb of God *Jn 1:29.*  
 Christ our Passover, was sacrificed for us *1Cor5:7.*  
 We keep the Feast of Unleavened Bread *1Cor 5:8.*  
 Jesus' Resurrection was the First Fruits *1Cor 15:20, Mat 27:51-53.*

**Pentecost** The Day of Pentecost *Ac 2:1-4.*  
 The Holy Spirit was poured out *Ac 11:15, Ac 2:17,18.*  
 They were all baptised with the Holy Spirit *Ac 1:5, Mat 3:11.*  
 This is the "early rain" or "former rain" *Jam 5:7.*  
 This is the start of the ingathering of the grain harvest *Ac 2:41, Ac 4:4.*

**Tabernacles** **The Feast of Trumpets** started with the Reformers, Huss, Calvin, Luther, Zwingli, Cranmer, calling His Church to the Truth, and has continued to this day, Wesley, Finney, Tozer, W.Nee, B.Graham. Prepare, get ready, and gather in the harvest. A calling to truth, God's Word, holiness, prayer, evangelism, faith warfare against evil and darkness, to be God's army and build His Kingdom. *Mat 6:33.*

**Day Of Atonement.** The day of cleansing of the Church. A day of repentance, purity, unity, death to self and the flesh, to walk in the Holy Spirit in full obedience to God and His Word. *Eph 5:26,27, Gal 2:20, 1Jn 3:3, Rev 19:7,8, Heb 12:14, 1Thes 5:23,24, Ezk 36:25-27, Is 4:4, Mal 3:1-3, Rom 9:28.*  
 This is where the church is at in 2002. There is a major Holy Spirit emphasis on holiness, purity, righteousness and cleansing.

**Dwelling in Tabernacles or Booths for 7days.** This is the time of the fulness of Tabernacles which is a period of **very great ingathering of the harvest**, *Ex 34:22*, of the wine, the oil, and the final threshing of the grains, *Lev 26:5, Amos 9:13, Deut 11:14, Deut 16:13*. It is a time of **dwelling in temporary booths**, *Lev 23:39-44, Neh 8:14-18*, and **of very great rejoicing before God**, *Neh 8:17, Deut 16:14,15, Lev 23:40*. In 2002 we are moving to this time of the greatest outpouring of the Holy Spirit, the "latter rain" **worldwide harvest and ingathering**, living in **temporary dwellings with increased availability and mobility and of great rejoicing before God**. At the end of the Church Age, the fulfilment of the Feast of tabernacles is seen in **unity, joy, ingathering, rest, glory, restoration and of His Appearing**. When the ingathering is complete the Lord Himself will return, *Mat 24:14*.

## EXTRA NOTES TO THE THREE FEASTS OF ISRAEL

(Joshua Leadership Missions' College – Tanzania – April 2003 – EKB)

Refer to No 86, "Pastors' Notes"

"The New is in the Old concealed, the Old is in the New Revealed."

### General Comments

**Before the Cross**, the three Feasts were historically and literally fulfilled in the life of natural Israel, under the Old Covenant, *Lev 23:4-44, 1Cor 15:46, 1Cor 10:6*.

**At the Cross**, the three Feasts were historically and personally fulfilled by Jesus Christ under the New Covenant, *1Cor 5:7, Jn 1:29, Mat 3:11, Mat 27:51-53, Heb 9:12-14, Heb 10:19*.

**After the Cross**, under the New Covenant, the three Feasts find spiritual and experiential fulfilment in the life of the individual believer, and in the corporate life of the church, which is Spiritual Israel, *Gal 6:16, Gal 3:28, 1Cor 5:8, Ac 2:1-4, Heb 10:19*.

### Three times in a year

The Lord commanded Israel to keep these feasts three times in the year, and all Israel were to appear before Him to do so, *Ex 23:14,17, Ex 34:23, Deut 16:17*.

### To the Place of His Name

They were to come to the place that God chose which was the place where He had put His Name, *Deut 16:2,6,7,11,15,16, Deut 12:5,6,7,11,14,18*. Firstly this was to the Tabernacle constructed by Moses and his workers in the wilderness, and later at the Temple constructed by Solomon in Jerusalem, *Deut 16:5,6, Mat 18:20*.

### Do not come empty handed

When the people came to the Feasts they were to come with free will offerings to give to the Lord, *Deut 16:16,17, Ex 23:15, Ex 34:20*. The free will offerings were, in part, to be distributed to the Levite, stranger, widow, fatherless etc, *Deut 16:11,14, Ac 4:32-37*.

### Promise of preservation

As the people came up to the Feasts three times in a year the Lord promised that He would protect their property, *Ex 34:24, Mat 6:33*.

### Weekly Sabbaths and Ceremonial Sabbaths

The weekly Sabbath was a day of rest and the sign of the Mosaic Covenant, *Ex 31:12-18, Num 15:32-41*.

The Feast days, **or some of them, were also counted as holy days or Sabbaths**. They were days of rest and worship to the Lord, *Lev 23:2,4,7,8,21,24,27,35,36,37*. These days are called "holy convocations" or "Sabbaths", *Lev 23:24,32,32,39,39*.

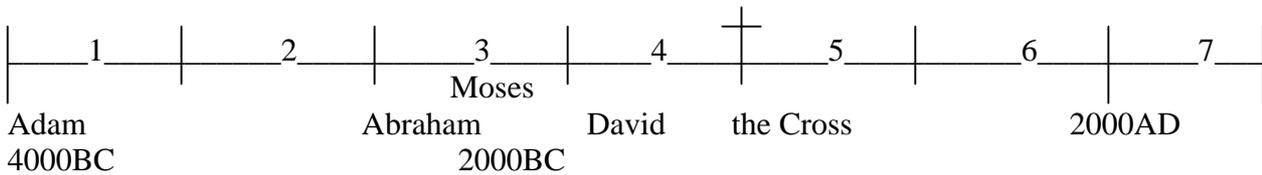
**The rest of Christ, for the believer**, is the keeping of a sabbath, where we have ceased from our own works, *Heb 4:1-11, Mat 11:28-30*.

On the **Sabbath day special offerings** were to be made, beside the regular daily sacrifices, *Num 28:1-10*.

### Passover – Extra Notes'

**The lamb was taken on the 10<sup>th</sup> day**, *Ex 12:3-6*, and kept until the 14<sup>th</sup> day, when it was killed. The lamb was chosen to die, 4 days before it did. Scripture says that with the Lord, “a day is as a thousand years, and a thousand years is as one day,” *Ps 90:4*, *2Pet 3:8*.

When Adam sinned, God promised the Saviour, *Gen 3:15*, *Rev 13:8*. In Bible Chronology that was 4000years BC, or “4 days” as in *Ps 90:4*.



### The Lamb for a house, *Ex 12:3*

God’s plan is for family salvation. His Word gives many promises for this, *Is 54:13*, *Is 49:25*, *Is 44:3-5*.

**The Blood of the lamb was applied with hyssop**, *Ex 12:22*, which is a symbol of humility and faith. Hyssop possibly was a small plant that grew in the cracks between the stones.

**The midnight hour of judgment** is a significant time in Scripture, *Ex 12:29*, *Lk 11:5*, *Mat 25:6*, *Ac 16:25*.

Passover was to be celebrated **at the going down of the sun**, *Deut 16:6*, and *Amos 8:9,10*, foretold of a time when the sun would be dark at midday, *Mk 15:33,34*, *Mat 27:45,46*.

### Healing in Passover, *Ps 105:37*

There was a great manifestation of healing when the Passover Lamb was eaten.

### Unleavened Bread – Extra Notes

Further Scripture references, *Num 28:17-25*, *Deut 16:1-8*, *1Cor 5:6-8*, *Mat 26:17*, *Mk 14:12*.

**The first day**, (15<sup>th</sup> day of 1<sup>st</sup> month) **and the seventh day** of unleavened bread were ceremonial sabbath days, *Ex 12:15,16*, *Lev 23:6*.

**Unleavened Bread** was used in the Feast of Passover, *Ex 12:15-20*, *Ex 23:15*, *Lev 23:6*, *Num 28:17*, *Deut 16:3,4*, in the grain offerings, *Lev 2:4,5,11*, *Lev 6:16,17*, *Lev 10:12*, in parts of the peace offerings, *Lev 7:11,12*, and the consecration of the priests, *Lev 8:2,26*.

However **sometimes leaven was acceptable**, as in a part of the peace offering, not burnt with fire, *Lev 7:13*, and in a part of the Feast of Pentecost, *Lev 23:17*.

It seems that **leaven was prohibited** from grain offerings that were to be burnt with fire, *Lev 2:11*, and from offerings that involved the shedding of blood, *Ex 23:18*, *Ex 34:25*.

**Unleavened bread symbolises consecration** unto God, *Lev 8:2,26*, *1Cor 5:7,8*.

Jesus spoke of the **leaven of Herod**, *Mk 8:15*, which is ruthless worldliness, of the **Pharisees**, *Mk 8:15*, *Mat 16:11*, *Lk 12:1*, which is hypocrisy, of the **Sadducees**, *Mat 16:11*, *Ac 23:8*,

*Mk 12:18*, which is rejection of the supernatural, and of **Corinth**, *1Cor 5:1-13*, which is sensuality, malice and wickedness. The leaven of the Galatians, *Gal 5:9*, was legalism.

**Many times in Scripture, leaven is a symbol of sin, corruption and evil but not always, as in *Mat 13:33, Ex 12:39*.**

#### **Feast of Firstfruits – Extra Notes**

This is only mentioned in *Lev 23:9-14*, as a part of the Feast of Passover. The New Testament brings forth this truth in *1Cor 15:20-23* in reference to the resurrection of Christ. Christ is the First Fruits of Resurrection with some of the Old Testament saints that rose with Him, *Mat 27:51-53*.

In this Feast, **just before the grain was harvested**, barley or wheat, a person would take one sheaf and bring it to the priest. This was the “first fruits” and the priest would wave it before the Lord, *Lev 23:11*. This was done on “the day after the Sabbath”, *Lev 23:11*.

In the Feast of Passover this was probably 18<sup>th</sup> of Abib after the weekly Sabbath day.

<b>Abib</b>		<b>A possible explanation of <i>Mat 12:40</i>, (3 nights &amp; 3 days)</b>	
10 <sup>th</sup>	}	Lamb taken out of the flock	Saturday
11 <sup>th</sup>			Sunday
12 <sup>th</sup>		and kept for 4 days	Monday
13 <sup>th</sup>			Tuesday
14 <sup>th</sup>		Lamb slain, Jesus Crucifixion <i>Mk 15:42, Lk 23:46-56</i>	Wednesday
15 <sup>th</sup>		Feast of unleavened Bread of 7 days starts Ceremonial Sabbath <i>Jn 19:31</i>	Thursday
16 <sup>th</sup>			Friday
17 <sup>th</sup>		Weekly Sabbath rest	Saturday
18 <sup>th</sup>		“the day after the Sabbath” “the first day of the week” <i>Mat 28:1</i> “the day of the Sheaf of Firstfruits” “the day of Christ’s Resurrection” <i>Mat 28:1-7</i>	Sunday

Jesus Christ is the firstborn from among the dead, *Col 1:18, Rev 1:5*. He is the Firstfruits of the full harvest to come, *1Thes 4:13-18, 1Cor 15:51-54, Mat 24:31*.

#### **The Feast of Pentecost – Extra Notes**

This is called **the Feast of Harvest**, *Ex 23:16*, the **Feast of Weeks**, *Ex 34:22, Deut 16:10*, and the **day of Pentecost** in the New Testament, *Ac 2:1, Ac 20:16, 1Cor 16:8*.

This feast is in the 3<sup>rd</sup> month and was at the time when Israel **came to Mt Sinai and received the law**. This is “the Feast of the Giving of the Law.”

**The word “Pentecost”** means the Feast of the **fiftieth day**, that is 50 days after the waving of the sheaf of first fruits in Passover, *Lev 23:15,16*. In the New Testament it is 50 days after the resurrection of Christ. Jesus appeared for 40 days after His resurrection, *Ac 1:3*, before ascending into heaven, *Ac 1:9*. Ten days later the Holy Spirit was poured out in the Day of Pentecost, *Ac 2:1-4*.

Israel kept Passover on 14<sup>th</sup> of Abib, *Ex 12:6*. On the 15<sup>th</sup> day of Abib they went out of Egypt, *Ex 12:17,18*. After they crossed the Red Sea they came to Mt Sinai, (*Ex 16:1*), *Ex 19:1*, in the 3<sup>rd</sup> month, Sivan, 50 days after Passover. 50 days from slavery in Egypt to the Mountain of God.

**The number 50 symbolises liberty, freedom, deliverance, and return to one's inheritance,** possession and family, *Lev 25:8-17*. Debts were cancelled, slaves were set free and families were reunited in the year of Jubilee, the 50<sup>th</sup> year.

**The Day of Pentecost** was on the day after the 7<sup>th</sup> weekly sabbath, from when the sheaf of first fruits was offered, *Lev 23:15,16*, at Passover.

**The Waving of the Sheaf of Firstfruits,** *Lev23:15,16*, at Passover, symbolises **the resurrection of Christ from the dead,** *1Cor 15:20*.

**The Day of Pentecost, or the Feast of Harvest/Feast of Weeks** as it is called in the Old Testament, *Ex 23:16*, *Ex 34:22*, symbolises **the coming of the Holy Spirit, as in** *Ac 2:1-4*, and the establishment of the church.

**These are the two Foundational events** of the church of Jesus Christ symbolised in the Old Testament Feasts. ( Resurrection and the coming of the Holy Spirit ). Both were on the day after the Sabbath, on the first day of the week, our Sunday, *Lev 23:11,15,16*.

This is one reason why New Testament believers observe the Lord's Day of Resurrection and not the Old Testament Sabbath. The true rest, or keeping of a Sabbath, for the believer, is in Christ's finished work, and in the life of the Holy Spirit, *Mat 11:28-30*, *Ac 20:7*, *1Cor 16:1,2*, *Heb 4:1-11*.

**The First "Pentecost"** was celebrated at Mt Sinai where God appeared in supernatural signs and wonders, *Ex 19:16-20*, *Heb 12:18-21*.

**The Second "Pentecost"** was celebrated on Mt Zion, the Gospel Church, in the Upper Room, where God the Holy Spirit appeared in supernatural signs and wonders, *Ac 2:1-4*, *Heb 12:22-24*, *Ps 48:1,2,11,12*.

**Two Wave loaves with leaven,** *Lev 23:17-21*.

**Passover** represents Christ's sinless perfection and so is totally without leaven, while **Pentecost** is about the Holy Spirit coming upon the Church which has not, as yet, come to sinless perfection, as we see in Corinth, *1Cor 5:1-13*, and Galatia, *Gal 5:9*. Pentecost is a feast with leaven.

**The Pentecostal Baptism of Fire,** *Mat 3:11*, *Ac 2:1-4*, is to purify the believer from sin, *Rom 6:1-11*, *Eph 4:17-32*, *Rom 8:1-4*, *Col 3:1-17*.

**Number 2 is the number of witness,** *Lev 23:17*, *Deut 19:15*, *2Cor 13:1*, and Pentecost is the power of God coming upon the people to be His witness, *Ac 1:8*.

**The amount of flour in the wave loaves,** *Lev 23:17*, is the same as **the manna** collected on the 6<sup>th</sup> day, *Ex 16:22,36*, **the grain offering,** on the Feast Day of the Sheaf of Firstfruits, *Lev 23:13*, and **the twelve loaves** of the **Shewbread of God's Presence,** *Lev 24:5-7*.

**The Fine Flour,** *Lev 23:17* is produced by grinding the whole wheat grain. This fine flour was used to produce the Bread of His presence etc. This is a symbol of the refinement of the testings and trials of the believer, *1Pet 1:6,7*, *Job 23:10*. To become the bread, the fine flour is mixed with water and baked with fire. This binds the flour together into one loaf.

### **The Rains that ripen the grain harvest.**

**Passover** is the time of the **barley harvest**, *Ruth 1:22,23, Ex 9:31,32, Ex 34:21,22, Judg 6:11, 1Sam 6:13, 2Sam 21:9*, and **Pentecost** is the time of the **wheat harvest**. Heavy rains fall at this time to ripen the grains for harvest.

These rains are **spring rains** and are usually referred to as the **former or early rains**, but others refer to them as the latter rains. They are “**latter**” rains if we focus on the grain harvest from sowing in October to reaping in March/April/June. They are “**former or early rains**” if we focus on the harvesting period from Passover/Pentecost to Tabernacles, when the wine and oil are harvested. References to the rains, *Deut 11:14, Jer 5:24, Hos 6:3, Joel 2:23, Zech 10:1, Jam 5:7*.

Heavy rains also fall at Tabernacles, at the end of the hot, dry summer, to ripen the grape and olive harvest, to soften the ground for the sowing of the barley, rye and wheat. These rains are usually called the “latter rains” of the harvesting period.

God promises to His people, when they walk in obedience to Him, *Lev 26:1-5*, that the threshing of the grain will continue until the grape harvest, which in turn, will reach to the time of sowing. *Amos 9:11-13*, declares that in the Gospel age of David’s Tabernacle, *Ac 15:16,17*, the plowman sowing seed shall overtake the reaper, and the grape harvesters those who sow the seed.

**The times of harvest** of the grains at Passover and Pentecost **is reflected in the book of Acts**. *Ac 2:41, Ac 4:4, Ac 5:14, Ac 6:1, Ac 9:31*, when 3000, 5000, and multitudes of souls were gathered unto the Lord.

**When a sinner receives Christ** he/she experiences **Passover**. When they are **baptised with the Holy Spirit**, he/she experiences **Pentecost**. These are experiences for the individual believer. The church also has experienced these feasts historically at Calvary and in *Ac 2:1-4*.

### **The Feast of Tabernacles – Extra Notes**

**The Feast of Tabernacles** is in the 7<sup>th</sup> month of the sacred year, *Lev 23:24*, four months after Pentecost, which is 120 days.

These four months cover **the long, hot, dry summer** when there is no rain. The harvesting of the grain, which commenced at Passover and Pentecost continues into the summer, and may extend into Tabernacles, *Lev 26:5*.

The nation of **Israel experienced Passover and the Feast of Unleavened Bread** as they left Egypt. They came to **Mt Sinai at the Feast of Pentecost**, but they did not celebrate Tabernacles in their wilderness wanderings of 40 years.

From reading, *Neh 8:2,14,16,17,18*, **it seems that Tabernacles was kept in the time of Joshua**, *v17*.

Tabernacles was kept in the time of Solomon, *2Chr 8:13, 1K 8:2, 1Chr 5:3*, with Ezra, *Ezr 3:1-4*, and in the time of Nehemiah, *Neh 8:14-18*. This Feast was also being kept in Jesus’ day, *Jn 7:2*.

*Zech 14:16,18,19* tells us that this **Feast will be kept by the nations during the Millennial Reign** of Christ, *Zech 14:9*.

In the same way that the historical feasts of Passover and Pentecost have been spiritually fulfilled in the life of the church, so we may believe that **there will come a time when the Feast of Tabernacles will also be spiritually fulfilled** in the life of the church. Passover and Pentecost are also spiritually fulfilled in the life of the individual believer's experience, and so we may believe that **there will be a fulfillment spiritually of Tabernacles in the believer's life.**

Please note that **certain aspects of the Feast of Tabernacles have been fulfilled historically**, in Christ, in His redemptive work. He is our Great High Priest and as such He has historically fulfilled the work of our Great High Priest on the Day of Atonement. He was/is the fulfillment of the sacrificial offerings. He was/is the Great High Priest who offered the sacrifice of Himself, and He was the Great High Priest who presented His Own Blood in the Holy of Holies in heaven, *Heb 9:12,14,23-26.*

**The Feast of Tabernacles has three parts:**

The Feast of trumpets	<i>Lev 23:23-25, Num 29:1-6, Num 10:10.</i>
The Feast Day of Atonement	<i>Lev 23:26-32, Lev 16:1-34, Num 29:7-11.</i>
The Feast of Tabernacles	<i>Lev 23:33,34, Num 29:12-40.</i>

**Feast of Trumpets** – Extra Notes

This feast was held on the **first day of the 7<sup>th</sup> month**, and called the people of God **to prepare themselves for the Day of Atonement.**

Trumpets were sometimes the horns of animals and sometimes were made of beaten silver, *Lev 25:9, Josh 6:4, Num 10:2,8,10.* The priests were responsible to blow the trumpets, *Num 10:8, Josh 6:4.*

The first day of the 7<sup>th</sup> month was the beginning of the Civil year. Israel had **a Sacred year and a Civil year.** The Sacred year started on the first day of Abib. The Civil year started on the first day of Ethanim or Tishri. The first month of the Sacred year was the 7<sup>th</sup> month of the Civil year and vice versa.

**The Feast Day of Atonement** – Extra Notes

This is the most solemn of all feast days and it occurred on the 10<sup>th</sup> day of the 7<sup>th</sup> month. This was the day of cleansing of the Sanctuary and the Nation

## THE HIGH PRIEST'S MINISTRY ON THE DAY OF ATONEMENT

### *Leviticus 16*

The 10<sup>th</sup> day of the 7<sup>th</sup> month, in the Feast of Tabernacles, is the **Day of Atonement**, *Lev 16:34, Heb 9:7,8.* This was **the only time of the year the High Priest went into the Holy of Holies**, behind the veil, before the Ark, where the Shekinah Glory of God dwelt, between the Cherubim. Here he made atonement for himself and for all God's people.

He washed his flesh in water and put on holy garments of linen, *Lev 16:4.* He was clothed completely in white linen. Firstly, he offered **his bullock as a sin offering.**

He took the blood, a censer of live coals from the brasen altar, his hands full of incense, and entered the Holy of Holies. As he did he put the incense on the live coals. The incense formed a cloud that covered the Mercy Seat. **He sprinkled the Blood upon and before the Mercy Seat seven times.**

After he came out he killed one of the two goats as a **sin offering for the people** and repeated what he had just done.

In this way **he made atonement for himself and all of God's people.** (This was a covering over of their sins.) No other person was allowed to be in the Holy Place when the High Priest went into the Holy Holies. He then went out of the Tent and took the blood of the bullock and the goat and put it on the horns of the brasen altar. Some of the blood was also sprinkled seven times onto the altar. **The remaining live goat** was brought to Aaron and he laid both his hands on its head and confessed over it all the sins of God's people. The sins were put on the head of the goat, the "**scapegoat**". This goat was taken out to a remote place in the wilderness and let go, **to carry the sins of God's people far away.**

After this Aaron put off his holy, white linen garments and washed in water in the Holy Place. He put on his own High Priestly garments, came out, and offered the ram for his burnt offering and the ram for the burnt offering for the people on the brasen altar. The fat of the sin offerings was burnt on the altar and the rest of the sin offerings were burnt outside the camp.

**This Day of Atonement was the most holy day of the year** for God's people. It was a fast day and a day of rest, a Sabbath day, *Lev 16:31*. God's people were to deeply repent of all sin and humble themselves before God so that the atonement would be effective for them, *Lev 16:30*.

**The word "atonement" means to cover.** (Hebrew: Kaphar) On the Day of Atonement the sins of the High Priest and God's people were covered over by the mercy of God, *Heb 10:4*, until Christ should come and pay the debt.

*Hebrews 9:6-15* contrasts the ministry of Christ, our Great High Priest, who entered into the heavenly Holy of Holies once, for us, by His Own Blood, to obtain eternal redemption for sinners, *v12*, with the ministry of Aaron. Christ's sacrificial offering does not cover our sins, **but completely removes them** from us so that we can come boldly into the holiest by His Blood, *Heb 10:19*, and receive all the blessings of God as His sons and daughters.

The Day of Atonement was a **Sabbath rest**, *Lev 23:27-32*. It was **a day of fasting**, *Num 29:7*, *Lev 16:31*, *Ac 27:9*, for the whole Nation. This day was to be a day of **national humbling** before God, *Lev 16:31*, *Lev 23:27-32*.

The work of atonement was firstly for **Aaron and his household**, *Lev 16:3-14*, secondly **for the Nation**, *Lev 16:15*, and thirdly **for the Sanctuary**, *Lev 16:16-20*, *Ex 30:10*.

The Day of Atonement is **an everlasting statute**, *Lev 16:29,34*. **The redeemed will be eternally remembering the atoning work of Christ**, *Rev 4:8-11*, *Rev 5:1-14*. The work of atonement is for all iniquity, sin, transgression and uncleanness, *Lev 16:16,21*.

### **The New Testament view of the Day of Atonement**

Animal sacrifices were introduced as a substitute for man's sin, until the **Sacrifice of Jesus Christ was fulfilled on the Cross.**

All the sacrifices of the Feast Days, Sabbaths, and daily sacrifices were **fulfilled and abolished by the One Sacrifice of Christ**, *Dan 9:27*, *Is 53:5,6,8,10,11,12*, *Heb 9:12-14,22-28*, *Heb 10:4,10,14*.

**Complete Atonement has been made forever**, *Rom 6:9,10*, *Heb 10:10,14*.

On the historical Day of Atonement, Aaron made atonement for himself, his family, the nation and the Sanctuary.

However Christ, as the Sinless, Spotless Lamb of God, **did not have to make atonement for Himself**, *Heb 4:15, Heb 7:26,27.*

**Christ did make atonement for His Household, the Church, and for all believers, of all ages who constitute the Israel of God**, *Gal 6:16, 1Pet 2:5,9, Heb 3:1-6, Heb 9:12-15, Rev 1:6, Eph 2:11-22.*

Christ also made atonement for **the heavenly Sanctuary with His Own Blood**, *Heb 8:1,2, Rev 11:19, Rev 13:6, Rev 15:5, Heb 9:11,12, [Ex 25:40], Heb 9:23,24, Heb 10:19-23.* This is the Sanctuary of God's dwelling, *Ps 24:3, Is 57:13,15, Ps 115:16, Is 66:1,2. [Is 14:12-14, Ezk 28:11-19.]*

The Church is also God's Sanctuary on the Earth, *1Cor 3:16, 2Cor 6:16, Eph 2:20-22.*

There will be a Day in the life of the Church of Jesus Christ in the Earth, when the fulness of the atoning work of Christ will be experienced, before the Second Coming, *Eph 5:27, 2Pet 3:14, 1Thes 5:23,24, Rom 9:28, Hos 10:12, Mal 3:1-3, Jn 17:21-23, Ezk 36:25-27, Deut 30:6.* The prayer of Jesus, *Jn 17:21-23* will be fulfilled suddenly as in *Ac 2:1-4.*

### **Coming within the veil**

While the Tabernacle or Temple existed, the Way into the Holiest was **closed off by the Veil**, *Heb 9:8.* When Jesus died on the Cross, **the Veil was torn apart by God**, *Mat 27:51,52.*

This signifies that **the way into the Presence of God is open to all who believe in Christ**, *Heb 10:19-23.* When Christ ascended into heaven, **He entered within the veil** of the heavenly Sanctuary, *Heb 6:19,20, Heb 8:1,2, Heb 9:11-14.*

**All believers in Christ have the privilege in prayer, and in the Spirit to enter into the Holiest of God's Presence**, *Heb 10:19-23.*

However there is a day coming when individual believers and **the church as a whole will enter more fully into the Holiest by the Blood of Jesus**, and into the Shekinah Glory of God, *Is 60:1-3, 2Chr 5:14.*

### **"Atonement"**

In the Old Testament, this word, (kaphar), means to cover over. This is what Aaron did, *Lev 16.* However, **when we carry the word through into the New Testament context** of what Christ has done for us on the Cross, **we give it a new meaning, which is to reconcile or reunite us to God**, *Rom 5:11, 2Cor 5:20,21, Rom 5:10.*

**Day of Atonement and the Jubilee Year**, *Lev 25:8-55.*

Every 50<sup>th</sup> year was the Year of Jubilee.

**The trumpet of Jubilee was sounded on the Day of Atonement**, *Lev 25:9*, **when the Nation received its cleansing.** In the Jubilee, **liberty was proclaimed**, *Lev 25:10.* Every man was to **return to his possession**, *Lev 25:10,13.* **All slaves were set free**, *Lev 25:39-41.* The Year of Jubilee means the Year of Shouting, *Ps 89:15.* In the Year of Jubilee, the land had a Sabbath rest too, as it did every 7<sup>th</sup> year, *Lev 25:11,20-22.*

Jesus’ ministry introduced the Continuous Jubilee, *Lk 4:18-21, Is 61:1-11*, or the “Acceptable Year of the Lord”. The Second Coming of Christ will bring a greater fulfillment of the truth of Jubilee, *Num 14:21, Rev 11:15*. [120 Jubilees equals 6000 years, or the 6 days of the Lord’s week, *Ps 90:4*.]

**The Feast of Tabernacles – Extra Notes**

This Feast is called the **Feast of Tabernacles**, (Hebrew sukkah) or **“Booths”, or huts of tree branches**, *Lev 23:34,42*; **the Feast of Ingathering**, *Ex 23:16*. **The Feast of the Seventh month**, *Neh 8:14*. This was the time of the **ingathering of the fruit harvest, of the wine and the oil**, and any remaining grain harvest, *Lev 26:5, Deut 16:13, Deut 11:14, Deut 14:23, Joel 2:23,24, Jam 5:7,8, Amos 9:13-15, Rom 9:28, Rev 14, Mat 13:29,30, 36-43, Jn 4:35*. Joel indicates a **double portion of rain and harvest**.

Passover 1 <sup>st</sup> month		Pentecost 3 <sup>rd</sup> month		Hot,dry summer 4 <sup>th</sup> –6 <sup>th</sup> month		Tabernacles 7 <sup>th</sup> month
“Former Spring rains” Barley &		wheat	reaping & threshing			“Latter rains” wine & oil
spring			summer			autumn

**Please note:**

Most commentaries refer to the spring rains as the “latter rains” and the autumn rains as the “former rains”. This is because their focus is in the sowing, growth and harvest of the grains. Autumn rains soften the soil for the sowing of the grain, and are called Early or Former Rains, while the spring rains bring the grains to maturity and are called the Latter Rains.

However when we look at Passover/Pentecost/Tabernacles as a picture of the Church Age from Calvary to the Second Coming, we refer to the Rain of the Spirit at Passover/Pentecost as the “Former Rains” and those at Tabernacles as the “Latter Rains”.

The “Former Rains” fell in *Ac 2:1-4*, and the early Church Age. The “Latter Rains” are falling now at the end of the Church Age. The beginning of the 1900’s was the start of a great outpouring of the rain of God’s Spirit worldwide.

**The Feast of Tabernacles or Booths** was a period of 7 days when God’s people left their houses and dwelt in huts made of branches of trees, *Lev 23:40-43, Neh 8:14-18*. This was to remind them of their wilderness journeys, *Lev 23:43*. With the harvest all gathered in, they were **to celebrate in this way with great rejoicing** for all God’s goodness and blessing, *Lev 23:40, Neh 8:17, Deut 16:14*. The poor and needy were provided and cared for, so that **all of God’s people could rejoice together in Him**, *Deut 16:14*.

**The sacrifices to be offered**

From the 15<sup>th</sup> day of the 7<sup>th</sup> month until the 22<sup>nd</sup> day, many extra sacrifices were to be offered to the Lord, *Num 29:12-39*. These sacrifices were to be offered as well as the regular “daily sacrifices”, *Deut 16:16,19*.