

Welcome to the Tabernacle

LESSON 12

God's Prophetic Calendar Continued

Review: Passover

Leviticus 23:5 "In the fourteenth day of the first month at even is the Lord's Passover."

Reminder of the deliverance from Egyptian bondage.

Need for a LAMB without blemish.

With unmistakable clarity the NT identifies Jesus with that Lamb.

John 1:29 "The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

Matthew 26:26 “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples.”

At that point the Passover passed over into the Lord's Supper.

To understand this statement, since the Passover was observed the night before Jesus was arrested and put on trial, we must consider.

The Feast of Unleavened Bread

**The Feast of the
Passover was followed
by the Feast of
Unleavened Bread,
with the two forming a
double festival.**

**The Feast of
Unleavened Bread
began the day after
Passover and lasted
seven days (Leviticus
23:5-8).**

**These two feast days
are sometimes
referred to as one
and the same, as we
see in:**

Matthew 26:17 "Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

Luke 22:1 "Now the Feast of Unleavened Bread drew near, which is called Passover."

However, the Feast of Unleavened bread was of longer duration—seven days—because it pictures the outcome of Passover.

Passover is a picture of Christ's death on the cross, a one-time act.

Unleavened bread, eaten over a period of time (seven days), symbolized a holy walk, as with the Lord.

The unleavened bread in the New Testament is, of course, the body of our Lord.

He is described as “the Bread of Life”.

He was born in Bethlehem, in Hebrew “House of Bread”.

He utilized bread as an image of Himself (“If a kernel of wheat fall into the ground.”).

I. The feast of First Fruits

Leviticus 23:9-14 "And the LORD spake unto Moses, saying, 10 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. 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. 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. 14 And ye shall eat

neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings."

God wanted a special feast during which the Israelites would acknowledge the fertility of the fine land He gave them.

They were to bring the early crops of their spring planting (“First Fruits”) to the priest at the Temple to be waved before the Lord on their behalf.

This was to be done “the morrow after the sabbath,” or Sunday.

Since the feast of Unleavened Bread was seven days long, one of those days would be a Sunday and that Sunday would be First Fruits each year.

We have come to call this feast Easter, after the Babylonian goddess, Ishtar, the pagan goddess of fertility.

We even continue to worship the objects of fertility — the rabbit, the egg, new costumes, etc.;

But the celebration was to be over God's replanting of the earth in the spring.

We miss a very important biblical truth by not using the term “First Fruits” as the name of this feast, because “first” implies a second, a third, and so on, and that is the real meaning of the feast.

1 Corinthians 15:20 "But now is Christ risen from the dead, and become the firstfruits of them that slept."

We do not merely celebrate the resurrection of the Lord on First Fruits, on which it indeed occurred, but even more so, the future resurrection of the entire (ELECT) Church!

We shall all be resurrected and go to heaven, just as the Lord did, "Every man in his own order."

1 Corinthians 15:23 "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

Jesus, celebrated the Sunday of the week by rising from the dead.

John 20:1 "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

NEXT - We now
turn to the fourth
feast, to be held fifty
days after First
Fruits.

II. PENTECOST

God gave very specific directions for counting the proper number of days until the Feast of Harvest, which we refer to as Pentecost.

It actually marked the summer harvest, the second of the year, in which many more crops were available than at First Fruits (but still not as many as would be forthcoming in the great fall harvest):

Leviticus 23:15-16 "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."

**Pentecost, then, occurs on Sunday,
again “The morrow after the
sabbath,” exactly fifty days after
First Fruits.**

**Quite a few directions are
given in the following verses
of Leviticus 23 which are of
interest.**

Two verses in particular give us most interesting facts, which show God's careful planning for the future:

Leviticus 23:17 “You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD.” (ESV)

These two “wave loaves” are of equal weight and they are baked with leaven.

They are called “firstfruits”.

Since they are baked with leaven, they represent sinful man (certainly not, for example, Jesus and the Holy Spirit, who are unleavened).

**And since they are “firstfruits”
they are redeemed or resurrected
men.**

**Obviously God was predicting
here that the church would be
comprised of two parts, Jew and
Gentile.**

We seem to think of the Church today as entirely Gentile, but of course it has always been part Jewish since the Lord inevitably retains a remnant of His People.

Also interesting in the direction for Pentecost is this peculiar command:

Leviticus 23:22 "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of

**thy harvest: thou shalt leave them
unto the poor, and to the stranger:
I am the LORD your God."**

**Some of the poor, who ate from
the corners of the fields that were
left unharvested, according to the
law, were Jesus and His men.**

Mark 2:23 "And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn."

The Lord, of course, rejoined His disciples after His resurrection and taught them for forty days...

Acts 1:3 "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:"

And then bade them to wait at Jerusalem until the Holy Spirit would come.

The Holy Spirit did come exactly on the day of the feast (Acts 2:1 "And when the day of Pentecost was fully come, they were all with one accord in one place.") and gathered a harvest of three thousand souls.

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."

How rejuvenating this was to the handful of Christians who waited fearfully on the Lord's promise of a Comforter.

Consider Peter, who three times had denied he even knew the Lord only seven weeks before.

Now he was able to preach the mighty doctrine of Pentecost, to clearly quote from the prophet Joel and the Psalms, and to bring a massive crowd of Jews to the Messiah.

The fulfillment was exactly in keeping with the purpose of the feast.

It was a greater harvest of souls than the Lord had presented at First Fruits, but of course, only a token of the great harvest to come in the Rapture of the Church.

The three thousand was a significant number.

Exactly that number was killed on the day the law came down from Mount Sinai, because of the golden calf.

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."

2 Corinthians 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."

Application:

It must have been a major argument of the disciples following Pentecost, as they witnessed to the Jews, that the feasts had been fulfilled in remarkable fashion in that momentous year.

Whatever they may have thought previously of the rustic teacher

from Galilee, they certainly had to admit that it seemed more than coincidental that:

He was crucified on Passover;

He was buried on Unleavened Bread;

He rose on First Fruits, and

He sent the Holy Spirit on Pentecost.

Four coincidences are hard to explain away, especially when each one is so completely appropriate to its purpose.

The same situation applies still today, because we have not as yet seen the fulfillment to feast number five.

We remain under the orders of Pentecost, continuing the summer crop cultivation.

We remain “workers in a field” until that day of the great harvest marked by the next feast.

The Feast of TRUMPETS

Prayer Time