

To our friends -- We have decided to use this area to share things with our visitors. It could be words of encouragement, revelations, prophecies, etc. If you have something you would like to share, we encourage you to submit it to us for review and editing as may be required. Any submissions will remain anonymous. All glory goes to God. We will find a place in our Storehouse to archive these for future reference. Emails may be sent to submissions@ministryofprayer.org. We pray you be blessed as you visit this website.

The Spring Feasts (Fulfilled)

Passover (Pesach).

Leviticus 23:5 specifies that the festival year begins with Passover on "the fourteenth day of the first month" (Nisan 15). Passover is the Feast of Salvation. In both testaments, the blood of the Lamb delivers from slavery – the Jew from Egypt, the Christian from sin. Think about the tenth plague in Exodus 12:5 when Egypt's first born sons died while the angel of death "passed over" the Jewish homes with the blood of the lamb on their door posts. In the B'rit Chadashah, Jesus serves as the sacrificial lamb. It is no coincidence that our Lord Himself was sacrificed on Passover. In Egypt the Jew marked his house with the blood of the lamb. Today the Christian marks his house – his body, "the house of the spirit" with the blood of Christ. Passover, then, represents our salvation.

Unleavened Bread (Chag HaMotzi). Leviticus 23:6 puts the second feast on the next night: On the fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord; seven days ye must eat unleavened bread." Leaven or yeast in the Bible symbolized sin and evil. Unleavened bread, eaten over a period of time, symbolized a holy walk, as with the Lord. Unleavened bread, in the B'rit Chadashah [New Testament] is, of course, the body of our Lord. He is described as "the Bread of Life" (Lechem haChayim). He was born in Bethlehem, which, in Hebrew, means, "House of Bread" (Bet Lechem).

Look at the matzah and see that it is striped: "By His stripes we are healed"; pierced: "They shall look upon me whom they've pierced," and pure, without any leaven, as His body was without any sin. And the Passover custom of burying, hiding and then resurrecting the second of three pieces of matzot (the middle piece), presents the Gospel (Afikomen).

First Fruits (Reshit Katzir). "On the morrow after the Sabbath" following Unleavened Bread, Leviticus 23:11 schedules First Fruits, the feast for acknowledging the fertility of the land He

gave the Israelites. They were to bring the early crops of their spring planting and "wave the sheaf before the Lord." The modern church has come to call this feast Easter," named after Ishtar, the pagan goddess of fertility. We continue to revere objects of fertility such as the rabbit and the egg, but the First Fruits celebration was to be over God's replanting of the earth in the spring. Today this feasts celebrates the resurrection of the Lord on First Fruits, which indeed occurred (plus, eventually, the resurrection of the entire Church!)

Pentecost (Shavu'ot). Leviticus 23:16 says, "Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." In late May or early June, Shavu'ot marked the summer harvest. Leviticus 23:17 requires an offering of two loaves of bread, baked with leaven. These loaves symbolize the church being comprised of both Jew and Gentile.

A review of the first four [spring] feasts reveals that Yeshua was crucified on Pesach, buried on Unleavened Bread, raised on First Fruits and sent the Ruach Hakkodesh on Shavu'ot. Because we have not yet seen the fulfillment of feast number five - Trumpets - we remain under the orders of Shavu'ot.

Fall Feasts (Unfulfilled)

The **Feast of Trumpets** occurs in September. This jump in time from the Feast of Pentecost in May or June seems to represent the Church Age in God's planning, since the trumpet unquestionably represents the Rapture of the Church. The trumpet was the signal for the field workers to come into the Temple. The high priest actually blew the trumpet so that the faithful would stop harvesting to worship. Now, when the trumpet sounds in accordance with 1 Corinthians 15:51-3, living believers will cease their harvest and rise from the earth. The Church will be taken out of the world.

Atonement (Yom Kippur). Leviticus 23:27 provides a day of confession, the highest of holy days. "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." This is the one feast that is not fulfilled by the church, because the Church owes no atonement. The Church is not innocent, of course, but it is exonerated. The Day of Atonement will be fulfilled in a wonderful way when the Lord returns at His Second Coming.

Tabernacles (Sukkot). Leviticus 23:34 says, "The fifteenth day of this seventh month shall be

the feast of tabernacles for seven days unto the Lord." God wanted to celebrate the fact that He provided shelter for the Israelites in the wilderness. Each year on Tabernacles, devout Jews build little shelters or "booths" (sukkot) outside their houses and worshipped in them. Tabernacles represents the Lord's shelter in the world to come (olam habah), His great Tabernacle to exist in Jerusalem during the Kingdom Age. The Lord will establish His Tabernacle in Jerusalem (Ezekiel 37:26), and the world will come every year to appear before the King and worship Him (Zechariah 14:16-17).

Adapted from "THE SEVEN FEASTS OF ISRAEL" By Zola Levitt.