

# The Jewish Calendar of Feasts

...portrays the Gospel Message by symbolising the life of God's Son

The Jewish Sacred year starts in the first month Abib (new name Nisan). The feasts were then celebrated for the next seven months. These feasts take us symbolically on a 3000 year journey in time, from Jesus as the "tender plant and as a root out of dry ground" to the time when He will be the strong and mighty, "King of Kings and Lord of Lords" (Rev.19:16).

## The first four feasts symbolise Jesus' first advent

<p><b>The Passover</b> 14th of Abib (Nisan) Num.28:16-25; Lev.23:4-8</p>	<p style="text-align: center;"><b>The Lamb of God</b></p> <ul style="list-style-type: none"> <li>● "Behold! The Lamb of God who takes away the sin of the world!" John 1:29 See Rev.5:12</li> <li>● "For He shall grow up before Him as a tender plant, and as a root out of dry ground." Isa.53:2</li> </ul> <p>Jesus is the Passover Lamb. The name <b>Abib</b> means, "to be tender or green" as in a young ear of grain. What a fitting symbol of Jesus' beginnings.</p>
<p><b>Unleavened Bread</b> for one week after Passover Lev.23:6-8</p>	<p style="text-align: center;"><b>Jesus is the Bread of Life</b></p> <ul style="list-style-type: none"> <li>● "And Jesus said to them, 'I am the bread of life...'" John 6:35</li> </ul> <p>This feast is symbolic of the life giving words that Jesus spoke and left on record for us.</p>
<p><b>Firstfruits</b> 21st of Abib Lev.23:9:14</p>	<p style="text-align: center;"><b>Jesus' resurrection</b></p> <ul style="list-style-type: none"> <li>● "But now is Christ risen from the dead, and has become the <u>firstfruits</u> of those who have fallen asleep." 1 Cor.15:20</li> </ul> <p>This is the third feast. Three is the Biblical resurrection number.</p>
<p><b>Weeks / Pentecost</b> for 42 days after Firstfruits finishing early in the third month Lev.23:15-22</p>	<p style="text-align: center;"><b>The time after His resurrection</b></p> <ul style="list-style-type: none"> <li>● "To whom He also presented Himself alive after His suffering by many infallible proofs, being <u>seen by them during forty days</u> and speaking of the things pertaining to the kingdom of God." Acts 1:3</li> </ul> <p>Jesus 'showed Himself alive' to His brethren for forty days before He was received up into heaven. Shortly after this the spirit was poured out on the disciples on the day of Pentecost.</p>

## Feasts of the seventh month symbolise Jesus' second advent

<p><b>Trumpets</b> 1st of Ethanim (Tishri) Lev.23:23-25</p>	<p style="text-align: center;"><b>Jesus' return</b></p> <ul style="list-style-type: none"> <li>● "For the Lord Jesus Himself will descend from heaven with a shout, with the voice of an archangel, and <u>with the trumpet of God</u>. And the dead in Christ will rise first." 1 Thess.4:16</li> </ul> <p>It is interesting to note that the last three feasts which speak of the return of Jesus and the establishment of the kingdom were all celebrated by Israel in the <b>seventh month</b> which is a good symbol of the seventh millennium. All three of these feasts are described as "holy convocations" and "Sabbath rests" for the children of Israel. These feasts are symbolic of the "rest" for God's children in the Kingdom Age. This is an eternal rest from mortality and the works of the flesh (Heb. 4:1-10). Note: The month, 'Ethanim' was renamed 'Tishri' in Babylon.</p>
<p><b>Yom Kippur</b> 10th of Ethanim Lev.23:26-32</p>	<p style="text-align: center;"><b>Our entrance into God's Rest</b></p> <ul style="list-style-type: none"> <li>● "It shall be to you a Sabbath of solemn rest, and you shall afflict your souls..." Lev.23:32</li> </ul> <p>The "day of covering" (atonement), a Sabbath of solemn rest. This feast speaks of the need for repentance ("afflict your souls") and faith under trial ("offering by fire"), two necessities for acceptance before God. It is symbolic of our acceptance and entrance into the promised rest which will start with judgement followed by the Marriage Supper of the Lamb where we will be finally free from sin and enter the "rest" from our present mortal labours (Heb.4:9-11).</p> <p style="text-align: center;">Note: 'yom' = Hebrew for 'day' kippur = plural of 'kaphar' which means, 'to cover'</p>
<p><b>Tabernacles</b> 15-21st of Ethanim Lev.23:33-44</p>	<p style="text-align: center;"><b>The established Kingdom of God</b> ...with particular emphasis on the King.</p> <ul style="list-style-type: none"> <li>● "Yes, all kings shall fall down before Him; all nations shall serve Him" Psa.72:11</li> <li>● "...shall go up from year to year to worship the King, the LORD of hosts, and <u>keep the feast of tabernacles</u>." Zech.14:6</li> </ul> <p>The name Ethanim speaks of "permanent brooks" which is a good symbol of the word of God and the spiritual food available from the King. "Ethanim" is a plural form of the root word "eythan". Ethan describes "permanence" or "strength" as in a chieftain, which again fits with a description of the coming King Jesus.</p>