

The Three Pilgrimage Festivals, in Hebrew Shalosh Regalim are three major festivals in Judaism—Pesach (**Passover**), Shavuot (**Weeks or Pentecost**), and Sukkot (**Tabernacles, Tents or Booths**)

The first four feasts deal with the first coming of Jesus. The Fall feasts (last three) deal with the second coming.

### Offerings

- Sweet Savor Offerings:
- Burnt Offering – Consecration
- Meal Offering – Service unto God
- Peace Offering – Fellowship and Communion
- Sin Offerings:
- Sin (Purification) Offering
- Trespass Offering

Jesus is the sacrifice and offering that met all the requirements of The Law

- He was the Consecration Offering
  - He was the sacrifice and the scapegoat. Dead and living.
- He was the grain offering (service unto God)
  - Fine flour, with oil and perfume (nard vs, frankincense) (Matt 26:6-13; Mark 14:3-9; Luke 7:36-50; John 12:1-8) Unleavened.'Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt. It is offered with a hin of wine (about one and one half gallons ).
- He was the Peace offering (Fellowship and Communion with God)
  - Offered of one's own accord. A wave offering before God.
- He was the Sin Offering (Purification) Unintentional sin
  - Father forgive them for they know not what they do/
  - It dealt with two issues: the necessity of forgiveness from unintentional sins and of cleansing from ceremonial uncleanness
- He is the Trespass Offering (Reparation) for willful sin. Payment in full (tetelistai) perfect tense: “It is finished and will continue to be finished”

Appointed Times. Daniel 9:24-27: Sir Robert Anderson (1841 - 1918) was an investigator with *Scotland Yard*.

All the feasts point to Jesus.

[Lev 23:1] The LORD spoke again to Moses, saying,

[Lev 23:2] "Speak to the sons of Israel and say to them, 'The **LORD'S appointed times** which you shall proclaim as **holy convocations**--**My appointed times** are these:

[Lev 23:3] 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

- A day is as a thousand years. The Jews get their Sabbath rest in the Millennium.
- Jesus said, "Come to Me, all of you who are weary and burdened, and **I will give you rest**. All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, and you will find rest for yourselves. For My yoke is easy and My burden is light" (Matthew 11:28-30).

[Lev 23:4] 'These are the appointed times of the LORD, **holy convocations (miqra: rehearsal for future event)** which you shall proclaim **at the times appointed** for them.

[Lev 23:5] 'In the first month, on the fourteenth day of the month at twilight is **the LORD'S Passover**.

## PASSOVER

1. **afikomen**: The afikoman is prepared during the fourth part of the Seder, Yachatz. During this ritual, the leader of the Seder takes the middle piece of matzo out from the stack of three whole matzot on the Seder table. He breaks the matzo in two, returning the smaller piece to the stack and putting aside the larger piece to be eaten later during Tzafun ("Hidden", the twelfth part of the Seder, which immediately follows the main meal). **This is the afikoman, which is wrapped in a linen napkin before being hidden.**

The afikoman represents our liberation from Egyptian exile. That redemption, however, was not a complete one, as we are still awaiting the final redemption with the coming of Moshiach. Setting aside or hiding the larger half of the matzah reminds us that the best, the real redemption, is yet to come, still hidden in the future.

None of it is explained in the Haggadah for Passover. Nor is it mentioned in Scripture. The term afikoman appears first in the Mishnah (the earliest collection of rabbinic legal rulings, codified around 200 CE/AD) in tractate Pesachim (10:8). [ 1 ] Although afikoman is written in Hebrew letters, it is actually a Greek word.

In 1925 an Austrian scholar named **Robert Eisler** argued that at the time of Yeshua the **afikoman** was originally part of an established messianic ritual observed during the Passover.

He said the **whole piece** of matzah held up at the beginning of the meal represented **all Israel**, while the **broken-off portion** stood for the **longed-for Messiah**. When the hidden afikoman emerged from concealment at the end of the Seder, it symbolized the coming of the Messiah in the midst of his people.

In his book *He That Cometh* (1966), Professor David Daube, a Jewish biblical and legal scholar at Oxford University, revived Eisler's proposal and provided more significant documentation for the thesis.

Daube argued that the word **afikoman** had nothing to do with "dessert," but came from the Greek verb *afikomenos* which means "the Coming One" or "He who has come."

Appropriately, this matzah was the last thing eaten at the meal. Daube believed that the unleavened bread that Yeshua gave to his disciples at the last Passover meal was actually an **afikoman**.

Thus, when Yeshua lifted the unleavened bread and said, "Take, eat; this is my body," he was *in effect* saying: "This broken and hidden matzah, which has for our people symbolized the Messiah, is fulfilled in me. I myself am the Afikoman — the Coming One — whom you expect."

Similarly, in the later gentilized Christian church, the original Passover background to the "Lord's Supper" ( 1 Cor 11:20) was obscured by two forces. One was Emperor **Constantine's edict at the Council of Nicea in AD 325** that Christians must have nothing to do with "the odious Jews" by commemorating the death and resurrection of Jesus when Jews observed Passover.

## Feast of Unleavened Bread

[Lev 23:6] "Then on the fifteenth day of the same month there is the **Feast of Unleavened Bread** to the LORD; for seven days you shall eat unleavened bread.

- A day is as a thousand years. Jesus removed all past, present and future sins, from the beginning through the Millennium.
- Yeshua is called the 'Bread of Life
- Cleaning out the Leaven

- Exodus 12:15-20 [Exo 12:15] 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.
- [Exo 12:20] 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "
- Matthew 16:11–12 “How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.”  
12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.
- Luke 13:20–21 20 And again He said, “To what shall I compare the kingdom of God? 21 “It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened.”
- 1 Corinthians 5:6–8 6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? 7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Y’shua our Passover also has been sacrificed. 8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

[Lev 23:7] 'On the first day you shall have a holy convocation (**Rehearsal**); you shall not do any laborious work.

[Lev 23:8] 'But for seven days you shall present an offering by fire to the LORD. On the seventh day is a **holy convocation; (Rehearsal)** you shall not do any laborious work.'"

[Lev 23:9] Then the LORD spoke to Moses, saying,

## First Fruits

[Lev 23:10] "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the **first fruits** of your harvest to the priest.

- Celebration of new life
- God honors Resurrection Sunday, the Sunday after Passover, as representing particularly the things that come up out of the ground spontaneously and miraculously after the long, dead winter.
- **Jesus celebrated First Fruits** in the appropriate manner by rising from the dead on that day. He also gave the Father His proper First Fruits offering; graves were opened and dead people rose and were seen after His resurrection in Jerusalem (Matt. 27:53).

- **Jesus rose from the dead.** First Cor. 15:20 But the fact is, Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man death came, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in [a]Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He hands over the kingdom to our God and Father, when He has abolished all rule and all authority and power.
- Sheaves of the first grain-producing plants (wheat, barley) were to be cut down and brought to the high priest. He then waved the sheaves “before the LORD” as an offering of “the first fruits” of that spring season (Leviticus 23:9–13). They represented first life, new life, following the exodus and the entrance into the new land which God had given to his people.

[Lev 23:11] 'He shall wave the sheaf before the LORD for you to be accepted; on **the day after the sabbath** the priest shall wave it.

[Lev 23:12] 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.

[Lev 23:13] 'Its grain offering shall then be two-tenths [of an ephah] of fine flour mixed with oil, an offering by fire to the LORD [for] a soothing aroma, with its drink offering, **a fourth of a hin of wine.**

[Lev 23:14] 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

His promise to the disciples in John 14, to send the Holy Spirit.

## Festival of Weeks

[Lev 23:15] 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be **seven complete sabbaths.**

[Lev 23:16] '**You shall count fifty days to the day after the seventh sabbath;** then you shall present a new grain offering to the LORD.

[Lev 23:17] **You shall bring in from your dwelling places two [loaves] of bread for a wave offering, made of two-tenths [of an] [ephah;] they shall be of a fine flour, baked with leaven as first fruits to the LORD.**

[Lev 23:18] 'Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD.

[Lev 23:19] 'You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings.

[Lev 23:20] 'The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest.

[Lev 23:21] 'On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

- **Pentecost** represents the summer harvest, a larger harvest than First Fruits, but not so large as the fall crops, and the Holy Spirit harvested 3,000 people (Acts 2:41). On the occasion when the Law came, Israel had made a golden calf, and by God's direction, 3,000 were killed (Ex. 32:28). And now, on Pentecost, the same number were returned to the Chosen People, "The letter kills, the Spirit gives life."

[Lev 23:22] 'When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the alien. I am the LORD your God.'"