

When we first converted over to the celebration of Pesach [Passover], the idea was that I would make up a quick and easy timeline to coordinate the instructions in the Torah with the New Covenant accounts of the crucifixion. Several years and countless study hours later, my “quick and easy” chronological timeline has finally reached a stage of stability and is presented here for your scrutiny.

This first section of the Feasts Illustrated does cover the first three feasts, but first there is a point of confusion regarding the third and *fourth* Appointed Times that needs to be clarified.

~SORTING OUT THE FRUIT~

FIGURE 1

In most English bibles, no distinction is made between the third (v.10) and fourth (v. 17 and 20) annual *Moadim* [Appointed Times/Feasts] of Leviticus 23 – they are both translated as “firstfruits”. In Hebrew, however, an important distinction is made.

Regarding the third *moad*, the phrase “sheaf of the firstfruits” in Hebrew is *omer rasheet*; the *omer* being a unit of measure, and *rasheet* meaning “commencement, beginning”.

Regarding the fourth *moad*, the word “firstfruits” is *bikkurim* (v.17), with the “bread of the firstfruits” of v.20 being *lehem bikkurim*.

The distinction between these two feasts is significant for several reasons:

1. To better understand the logical progression of YHVH’s plan of redemption as a whole.
2. To be able to clearly demonstrate that Yeshua specifically fulfilled specific messianic prophecies found in the Tanach, validating his claim that he is the God, Savior and Husband of Israel.
3. To be able to demonstrate the continuity of thought that harmonizes the writings of the Tanach and the writings of the New Covenant.

This loss of distinction has led to some confusion regarding these appointed times and how they serve as prophetic shadow pictures of the work of the Messiah. I’ve encountered teaching in which the two feasts are merged into one, and some in which the *Omer Rasheet* is completely ignored and the *Bikkurim* slides up to take its place.

The goal of our teaching is to restore and reinforce the distinctiveness of each feast in accordance with what the Father originally intended.

~THE FIRST THREE ANNUAL MOADIM OF YHVH~

Pesach [Passover]

Chag HaMatzote [Feast of Unleavened Bread]

T’nuphat Omer Rasheet [The Beginning Omer Wave Offering]

FIGURE 2

THE TWO PASSOVERS

The transfer of leadership and covenant from Moses to Joshua
foretelling the ministry of the Messiah

*Another interesting feature is that there were two Passovers: an Egyptian Passover, and all others celebrated after the Torah was given. Why are there only one Sukkote, and one Shavuote? What aspect of Passover demands two versions?
[Excerpt from masora.org]*

Torah observant Jews ask: Why are there two Passovers?

During a period of great distress [labor pains], Israel is expelled out of Egypt at the first Passover under the leadership of Moses. It is interesting that the book of Exodus opens with a reference to the Hebrew midwives, because Moses is going to serve as YHVH's "midwife" to oversee and coach Israel through the delivery process. The "water breaks" at the *Yam Suf*, and Israel is born as a nation in a day. Paul equates Israel's passage through the Sea of Reeds with baptism [I Corinthians 10:1-2], and baptism with newness of life [Romans 6:3-4]. This is the first baptism [natural] and first birth [water].

On the other side of the Sea of Reeds, however, we find that we have been delivered out of Egypt, but after four hundred years of immersion in pagan Egyptian culture and bondage, we do not know how to live. So our next stop is Mount Sinai, where we are presented with the Torah, the instructions that teach us how we are to live as the set apart people of YHVH. Here we entered into the first marriage covenant with our God.

However, when the time comes for us to receive our inheritance in the Promised Land, we find that because of our lack of faith in the promises of YHVH, we are denied access, and instead we will spend the next 40 years in a nomadic lifestyle of desert living and slow death, as rebellion is gradually purged from the camp [Numbers 14]. We find that a man:

1. Can be a genetic descendent of Abraham
 2. Be circumcised in his flesh [1st/natural circumcision]
 3. Be in covenant with YHVH
 4. Have the Torah for his rule book and observe the *moadim*
- ...and still not enter into his inheritance in the Promised Land of YHVH's Rest.

It is also important to note that after failing to enter the Land by YHVH's plan [by faith], Israel made up their own plan and attempted to enter the Land by their own effort [by works], which failed miserably [Numbers 14:40-45]. This set a terrible precedent in Israel's history and thinking. And as it was in the days of Moses, so it was in the days of Yeshua and even unto this day – there are those who are trying to enter the Promised Land – to receive the inheritance of eternal life, to enter the Kingdom of

God - by the righteousness of their own works instead of the righteousness of faith. Of this, Paul says:

Romans 10:1-3 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Paul tells us that the purpose of the Law is to tell us we are sinners [Romans 3:20, 7:7]. Because of our fallen nature, we can never attain the perfection required by the Law to enter the Kingdom. Not even Moses was perfect enough to enter the Promised Land. It is going to take someone greater than Moses to lead Israel into the Promised Land, and the writer of Hebrews tells us who that is – Yeshua Messiah [Hebrews 3:1-6]

The Law is keeping us out of the Kingdom; it is not a checklist of good behavior we can fulfill to prove ourselves worthy enough to earn our way in. This is why the righteousness by faith/belief is so important [Romans 3:10 – 5:2].

Wages are paid by obligation from an employer to a worker. The employer is indebted to the worker to compensate him for his labor. But the worker is not part of the family and does not live in the house. By contrast, an *inheritance* that a child receives is based upon *birth*, and is something that the father *gives* to the child based on family relationship, and not the result of any labor the child has done to earn it. It all depends on who your father is; who you are born to.

Everyone wants into the Kingdom. However, entry into the Promised Land – the Kingdom of Heaven and everlasting life - is not based upon a laborer/wage system, it's based on a faith/birth/inheritance system. This is a fundamental stumbling block for unbelieving Israel – she is attempting use a labor/earn method to obtain a prize that can only be acquired through a faith/birth/give system. This is evident in the exchange between the rich young man and Yeshua [Matthew 19:16-22, Mark 10:17-22, Luke 18:18-23, also the lawyer in Luke 10:25-37]. The young man asked:

“What shall I **DO** to **INHERIT** eternal life?”

This is a self contradictory statement. Yeshua responds by confronting the man with his own faulty works-based salvation system, and starts quoting the Laws of Perfection to show the young man that his system does not work. Finally, Yeshua mentions the Law the young man must fulfill in order to be “perfect”, which is required to enter the Kingdom, and the idolatrous young man, not willing to part with his wealth and follow Yeshua, turns away. Sooner or later *The Law is going to get you*.

In John 6:26-29, we find Yeshua attempting to redirect Israel's mindset of works-based everlasting life to faith/give-based everlasting life.

Enter Joshua. Israel will do its forty years and Moses will die. At this stage, Israel must transfer to a new leader.

Resisting the transfer. We notice that the transition from Moses to Joshua went very smoothly as far as the acceptance by Israel was concerned. No major revolts are

recorded, as by this time the trouble-makers have all died off. The people are ready to follow. However, as Yeshua came on the scene to fulfill the role of Joshua, we find that likewise there were those who were ready to drop everything and follow, but there were also those, especially those who held the most powerful positions in Israel's religious order, who exhibited great hostility and resistance to Yeshua's taking over the flock. In their minds, they were going to continue "following Moses", and had no intention of following Yeshua - the carpenter's son from Galilee:

*John 5:39-46 Search the scriptures; for in them ye think ye have **eternal life**: and they are they which testify of me. (40)And **ye will not come to me, that ye might have life**. (41)I receive not honour from men. (42)But I know you, that ye have not the love of God in you. (43)I am come in my Father's name, and **ye receive me not**...(45)Do not think that I will accuse you to the Father: there is one that accuseth you, even **Moses, in whom ye trust**. (46)For had ye believed Moses, ye would have believed me: for he wrote of me.*

John 9:26-29 Then said they to him [the man born blind, healed by Yeshua] again, What did he to thee? How opened he thine eyes? (27)He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?

*(28)Then they reviled him, and said, Thou art his disciple; but **we are Moses' disciples**. (29)We know that God spake unto Moses: as for this fellow, we know not from whence he is.*

After the healing of the lame man at the Temple, Peter is going to address Israel, from the common passer-by to Annas the high priest and Caiaphas and all of the elders and ruling class. In his speeches, he is going to quote prophetic passages that foretold of the resistance that would be manifested on the part of unbelieving Israel against the transfer of leadership:

*Acts 3:22-26 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. (23)And it shall come to pass, that **every soul, which will not hear that prophet, shall be destroyed from among the people** [Deuteronomy 18:18-19].*

*(24)Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. (25)Ye are the children of the prophets, **and of the covenant which God made with our fathers**, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. (26)Unto you first God, having **raised up his Son Yeshua**, sent him to bless you, in turning away every one of you from his iniquities.*

The fact that unbelieving Israel could count themselves as the children of Abraham and the covenant is irrelevant if they failed to accept Yeshua. Peter would go

on to quote scripture which prophetically foretold of unbelieving Israel's rejection of her Messiah:

*Acts 4:8-11 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, (9)If we this day be examined of the good deed done to the impotent man, by what means he is made whole; (10)Be it known unto you all, and to all the people of Israel, that by the name of Yeshua Messiah of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (11)This is the stone which was **set at nought** of you builders, which is become the head of the corner [quoting Psalm 118:22, also Matthew 21:24, Ephesians 2:20, I Peter 2:6].*

The apostle John will also confirm this message:

*John 1:11-13 He came unto his own, and his own received him not. (12)But as many as received him, to them gave he power to become the sons of God, even to them that **believe** on his name: (13)Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Just as there was no conflict between Moses and Joshua, there is no conflict between Moses and Yeshua. After the death of Moses, at the onset of Joshua taking charge of Israel, Joshua is instructed to continue on according to all the same instructions given to Moses [Joshua 1:7-8]. Yeshua will confirm this at the onset of his ministry [Matthew 5:17-19]. Yeshua is going to fulfill, teach and live by the Torah. So we see that although there is a transfer of leadership, God's instructions are not changing.

The source of the conflict lies in the fact that the first covenant with Israel, established through Moses, is being administrated by the Levitical priesthood attached to it - which has gone corrupt. Yeshua is going to terminate the first covenant, as well as the corrupt priesthood associated with it, and put into effect the second covenant - the New Covenant [Jeremiah 31] - with a new priesthood that will get the job done right [please see our teaching on *Shavuote/Bikkurim*]. And the ruling religious system is not going to give up without a fight.

To find the basis in the Tanach that foreshadows the resistance Yeshua encountered at his arrival and taking control of Israel's leadership, we have to look at another segment of Israel's history that also involved a transfer of leadership - the transfer from the kingdom of Saul to the kingdom of David.

FIGURE 3 details a pattern which indicates that the redemption of man and creation progresses through a series of "kingdom phases". We are going to look at Israel's natural, historic progression of kingdoms to understand the supernatural progression of kingdoms. Each kingdom phase has a distinct character to it and marks a change of status for God's people. As the plan progresses from one phase to the next, there is a marked outbreak of turbulence that is designed to hinder the transfer. We are going to look at the second transfer, the transfer from Saul to David, to better

understand the resistance Yeshua encountered at the transfer from the natural, Levitical priesthood under the 1st Covenant, to the spiritual priesthood under the New Covenant.

1. **Degeneration of leadership.** Saul represents the leadership that starts out well, but then degenerates into a state of disobedience and corruption, until ultimately the kingdom was torn from him. At the start, Saul had the anointing of God upon him and had experienced an inner transformation of the heart by the Spirit of YHVH [I Samuel 10:1, 6, 9]. For a brief time, he conducted himself with valor, but after only two years of his forty year reign over Israel, he started departing from the commandments of YHVH [I Samuel 13] until ultimately he became demonized [I Samuel 16:14] and entangled in witchcraft [I Samuel 28].

YHVH will describe the same pattern of degeneration as it pertained to the Levitical priesthood in Malachi 2:1-9. But this is to be expected – the characteristic that defines “the natural” is that it is prone to corruption and dishonor.

2. **Man-centered vs. YHVH-centered.** Saul’s leadership was governed and subverted by two faulty sources of motivation that contributed to his downfall. The first was the **fear of man** [I Samuel 15:24] over the fear of YHVH. This fear include the fear of David himself [I Samuel 18:12, 29]. The same is true for the religious leaders in Yeshua’s day. In six places in the Gospels [Matthew 21:46, Mark 11:18, 32, Mark 12:12, Luke 20:19, 22:2] it is recorded that the religious leaders failed to take action against Yeshua as they desired because they “feared the people.” Matthew 22 records the public debates between Yeshua and the pharisees, sadducees and herodians, in which he systematically humiliated his opposition to the amazement of the crowd. After this, it is recorded in v.46, no man dared to ask him any more questions.

The second is that Saul desired to gain the **favor of men** [I Samuel 15:30] over the favor of YHVH. Although he had been rejected by God, he still wanted to project a Godly appearance before Israel. Saul’s form of worship can best be described in theatrical terms:

- Saul is the **lead actor**

- the altar at Gilgal was the **set** [I Samuel 11:15]

- the elders of Israel and the people were the **audience**

- and Samuel was a **prop/supporting actor** to authenticate Saul’s religious performance

In the Gospels, Yeshua will call the religious leaders “hypocrites” – the Greek term for *play-actors*, who like Saul were inwardly corrupt but wanted to be held in high esteem and project a Godly image before the people [Matthew 6:1-6, 16-18, 23:5-7].

3. **Professional jealousy.** Saul’s bitter jealousy toward David was a major component of the hostility between the two kingdoms. Saul’s popularity paled compared to the fame David acquired through the success of his exploits [I Samuel 18:6-9]. The same is true regarding the jealousy the religious leaders possessed towards Yeshua, as Yeshua likewise gained in popularity through his powerful exploits among

the people. On Yeshua's triumphal entry into Jerusalem after raising Lazarus from the dead, it is recorded:

John 12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

Even Pilate recognized the role envy played from the Jews towards Yeshua as they cried out for the release of Barabbas on the Pesach in which Yeshua was crucified:

Mark 15:10 For he knew that the chief priests had delivered him for envy.

Saul was jealous of David, feared David and set out to kill David, even as the religious rulers were jealous of Yeshua, feared Yeshua and set out to kill Yeshua.

4. Violent transfer. After his failure to fulfill YHWH's instructions to destroy the Amalekites, Samuel said to Saul:

1 Samuel 15:26-28 ...thou hast rejected the word of YHVH, and YHVH hath rejected thee from being king over Israel. (27)And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. (28)And Samuel said unto him, YHVH hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

The kingdom shall be torn from Saul and given to David. Yeshua will speak the same words to the corrupted priesthood at the conclusion of the parable of the vineyard:

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Fulfilling the prophecy of Ezekiel 34:9-10

*Therefore, O ye shepherds, hear the word of YHVH; Thus saith the Lord YHVH; Behold, I am **against the shepherds**; and I will require my flock at their hand, and **cause them to cease from feeding the flock**; neither shall the shepherds feed themselves any more; for **I will deliver my flock from their mouth**, that they may not be meat for them.*

The fact that the kingdom must be torn from Saul indicated that he was not going to hand it over peacefully, but was going to fight to hold onto the kingdom, his position, power, and prestige until the end. Likewise, YHVH describes the deliverance of his flock from the corrupted priesthood as the extraction of a sheep from the mouth of a ravenous predator. This is the basis for the turbulence that erupts at the transfers of power/kingdom, and will manifest between Yeshua and Israel's religious leaders in the course of his ministry.

5. Pursuit, harassment and narrow escapes. I Samuel 18:8-27:4 chronicles the game of cat and mouse which played out across the land as Saul set out to kill David. During this time, David found remote locations to hide, spies reported David's activity

back to Saul, and on several occasions David narrowly slipped through the hands of those who sought his life. Yeshua endured this same type of harassment as he journeyed across Israel, frequently finding isolated places to pray, having spies report his activity to the religious leaders, and narrowly slipping through the hands of those who sought his life [Mark 12:12-13, Luke 4:28-30, 20:20, John 7:1-11, 30-46, 8:57-59].

During this period of pursuit and harassment, David is recorded as having taken the sacred bread, given to him from the priest at Nob, and sharing it with the small band of hungry men on the run with him. Yeshua will refer to this incident in his own period of pursuit and harassment from the pharisees, when his own little band of hungry men went to plucking and eating grain in a field on Shabbat [Matthew 12:1-4, Mark 2:23-26, Luke 6:1-4]. Yeshua's reference to David will not only serve to justify his actions on Shabbat, but also make a clear connection that the greater context of David's flight from Saul, during this period of transition of power, is a prophetic shadow picture being fulfilled in Yeshua's flight from Israel's religious elite in the New Covenant transition of power. Put simply, Yeshua is saying, "I'm David, you're Saul, and the transition of power is underway."

FIGURE 4 - The Torah Cycle. In view of unbelieving Israel's resistance to following Yeshua, it is interesting to note that this behavior is even manifested in the Torah reading cycle. At the end of the cycle, at the end of the last book of Moses, instead of continuing on into Joshua, the Torah cycle loops back to the beginning of Genesis, never departing from Moses and crossing over into the Promised Land with Joshua.

[RETURN TO FIGURE 2]

If you wanted to cross over into the Promised Land, following Joshua was not an option. Joshua knew the way to cross the Jordan - Israel did not, and was therefore given specific instructions on how to follow...

Joshua 3:4 ...that ye may know the way by which ye must go: for ye have not passed this way heretofore.

Likewise, following Yeshua is not optional:

John 5:22-24 For the Father judgeth no man, but hath committed all judgment unto the Son: (23)That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. (24)Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Before Israel crosses the Jordan River, Joshua sends out the two spies to search out Jericho. As a result of their sworn oath with Rahab, we find that unclean Gentiles have a legally binding claim in the Kingdom. Rahab's faith, and the events surrounding Israel's entry into the Promised Land, will serve as the basis for much of Paul's teaching in Romans:

1. **Rahab's believing without seeing.** Joshua 2:10-11 informs us that Rahab had not physically witnessed, but had only *heard*, of Israel's crossing at the Sea of Reeds and the annihilation of the powerful Amorite nations on the other side of the Jordan. Yet she believed, and humbly confessed in verse 11:

YHVH your God, he is the God in heaven above and in earth beneath.

Rahab's pattern of righteousness by faith - of hearing, believing and confessing - will appear in Paul's teaching in Romans 10:9-15. It is interesting to note that the "spies" sent by Joshua are actually called "messengers" in Joshua 6:25.

Yeshua said in John 20:29,

Thomas, because you have seen me, you have believed; blessed are they that have not seen, and have believed.

What a relief it must have been to the household of Rahab to hear the approaching feet of the messengers sent by Joshua, proclaiming the good news that they had been spared destruction and the promise of their salvation had been fulfilled.

2. **Rahab's grafting into Israel.** Back in Numbers 14, we saw that a generation of Israel was cut off from entering the Promised Land because of a lack of faith, yet in Joshua chapter 2 and 6 we find that the Gentile household of Rahab is incorporated into Israel and will partake of the Promised Land. Paul tells us in Romans 11:17-24.

In Acts 10, we find Peter likewise sent to the household of Cornelius, who also demonstrated kindness towards Israel, formally confirming the inclusion of the Gentiles into the New Covenant in fulfillment of prophecy.

3. **Rahab's righteousness.** Rahab was a pagan, Gentile prostitute. Likewise, the men of her family would have been uncircumcised pagans. No family could have been less deserving, by Torah legal standards, of being incorporated into Israel and claiming a stake in the Promised Land. The city of Jericho, and all of its occupants, were scheduled for total destruction. So we find an interesting juxtaposition:

Rahab and her family were not in Covenant with the God of Israel and were not living by Torah, and yet by faith they were saved and entered into the Land, and by comparison - an entire generation of Israel, which was in Covenant with the God of Israel and living by Torah, died in the desert and never made it into the Land.

Of this Paul says:

Romans 9:30-32 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law.

The distinction and importance of the two forms of righteousness is vital. Zechariah, the father of John the Baptizer, and his wife Elizabeth, both had legal

righteousness [Luke 2:5-6], but Zechariah did not have faith righteousness when Gabriel told him of the impending birth of his son [Luke 1:18-20]. And that is the difference between entering the Land and not entering the Land.

4. **Israel's jealousy.** Under these circumstances, what do you think the response could have been by some of the members of Israel?

"We've spent the last forty years living as nomads in the desert, being disciplined by the hand of God into obeying his commandments, eating nothing but manna, watching our family members die off one-by-one and going to war against our enemies; we've gone through all this so that we can enter the Promised Land. And here is this pagan, gentile whore, and her uncircumcised family, entering in just like we are, at the last minute, having done nothing but hide our spies and believe the stories they've heard about us."

Paul will also say:

Romans 9:11-14 I say then, have they stumbled that they should fall? God forbid: but through their fall salvation is come to the Gentiles, for to provoke them to jealousy...For I speak to you Gentiles...if by any means I may provoke to emulation those of my flesh, and might save some.

Truly, if Israel had not fallen, but had succeeded in entering the Land on the first attempt, Jericho and Rahab never would have happened. Israel's failure led to Gentile salvation.

And as if to preempt any jealousy that may have arisen in Israel, just prior to entering the Land Moses reminds Israel that they were not delivered because of their own righteousness [Deuteronomy 9]. In fact, we see that the required specifications for Rahab's salvation were the same as those given to Israel at the first Pesach:

1. The visible display of the scarlet marker upon the home indicating that the occupants were set apart for safe-keeping [Exodus 12:7, 12-13].
2. The salvation was a household salvation [Exodus 12:3-4].
3. The occupants were not to leave the home until judgment/destruction had passed [Exodus 12:21-23].

Israel's status at the time of the Jordan River crossing is most interesting when compared to the Yam Suf crossing – namely, at the Yam Suf they were circumcised but lacked faith, whereas at the Jordan they were uncircumcised but had faith, indicating that entry into the Kingdom of God is based strictly on faith and that no man – either Israelite or Gentile – will enter based on any form of legal righteousness; in God's eyes all men are as uncircumcised. This point will be hotly contested by the pharisees as Gentiles started coming into the faith [Acts 15], but as Paul and Peter rightly judged, and as the shadow pictures demonstrate – salvation is the work of faith and grace, with God purifying the heart. And as the pharisees failed to recognize, even Abraham entered the

land and was declared righteous by faith while yet uncircumcised [Romans 4:1-11]. The children will bear the attributes of the parents [Galatians 3:6-9].

Under Joshua, again we see the “waters break” as Israel passes through the Jordan, pointing to the second baptism and birth of Israel, which corresponds to the spiritual baptism [Matthew 3:11, Mark 1:8, Luke 3:16] and spiritual birth [John 3:1-8] associated with Yeshua’s ministry.

After Israel had successfully crossed over into the land, all the males of Israel were circumcised by the hand of Joshua [Joshua 5:1-9] “secondly” or “a second time” - an expression used to distinguish this second group who entered the land, from the first group of circumcised Israelites who did not. This “second” circumcision by the hand of Joshua is the shadow picture of the spiritual circumcision of the heart we receive from the hand of Yeshua [Colossians 2:10-11, Romans 2:28-29]. This progression makes sense: first comes spiritual birth, then comes spiritual circumcision – even as it is in the natural.

Finally, this process culminates in Israel’s celebration of Pesach and Unleavened Bread in the Promised Land. The first Pesach was the Pesach of Moses in connection with the Mount Sinai Covenant; the second Pesach is the Pesach of Joshua, the shadow picture of the Pesach in which Yeshua established the New Covenant of Jerusalem and circumcises the hearts of his people.

This graphic demonstrates three states in which Israel can live. It is not God’s will that his people live and die in bondage. It is not God’s will that his people wander and die in the desert. God’s will is for his people to settle, live and thrive in the Promised Land.

God’s Rest is more than the one day a week Shabbat. It is not God’s will that his people enjoy one day of rest – and then spend the remaining six in bondage. The Promised Land represents a *lifestyle* of rest for God’s people – one in which there is no bondage to a cruel task-master or wandering. The problem is that it seems as though the Father has to take us kicking, screaming and rebelling into the Promised Land.

FIGURE 5

The attached diagram lays out how I understand the first three annual *Moadim* [Feasts] were fulfilled by Yeshua Messiah during the course of his incarnate ministry.

The blocks across the top of the diagram contain the dates, in the month of *Aviv*, in which the feasts are fixed according to Leviticus 23. Also included are the equivalent pagan days to help orient the progression of the feasts to the modern reckoning of time with which we are familiar. Beneath each date block are the chronological events I understand took place on that day.

On the left side of the diagram is a column titled “Witnesses”. In order to come to a complete understanding of the events surrounding the conclusion of Yeshua’s incarnate ministry, all of the witnesses that pertain to this period of time must be

allowed to “give their testimony”. This diagram is an attempt to reconcile all of those testimonies, both from the Tanach [Old Testament] and the New Covenant writings [New Testament]. The witnesses are as follows:

1. The Torah: **Leviticus 23**. As the prophetic instructions contained in the Torah form the foundational template to which all subsequent fulfillments of prophecy must conform, I attribute the greatest testimonial “weight” to the Torah. It is the standard for the proving of all doctrine and belief [II Timothy 3:14-17], and as such all other witnesses must be in agreement with it. The prophets must be in agreement with Torah. The New Covenant writers must be in agreement with Torah. Even the very words of Yeshua himself must be in agreement with Torah, or he proves himself to be a false Messiah [Matthew 5:17-19, Deuteronomy 13:1-11].

At this point it would be instructive to consider the rabbinic view of Pesach. The following excerpts are taken from an article on Passover published on the website *masora.org*:

Rabbi Gamliel taught, ‘Anyone who does not explain three matters on Passover does not fulfill his obligation; the Paschal lamb, matza and the bitter herbs’...What is the significance of the Paschal lamb?

*...God commanded our sacrifice of **the Egyptian deity, the Paschal lamb**. It is only through this sacrifice, that we deny the false god and affirm the true God, **earning** our delivery from a bitter existence to taste freedom...*

*...**The Paschal lamb is the Egyptian god**; an idolatrous culture which projects its fantasies onto reality, also projecting its need for human domination, which caused our embittered, slave existence...The bitter herbs (our bitter existence) result from the **lamb-worshipping culture** who feels favored by their gods, and who can justifiably oppress others...*

*...Our Torah law reflects this relationship between idolatry and oppression, by commanding the bitter herbs only be eaten when the **idolatrous Paschal lamb** is present...It teaches of the relationship between the matza and bitter herbs, that they depend on the Paschal lamb. Meaning, it is through **the denial of the lamb-god** that we **earned** a delivery from the bitter life, to taste **freedom: the matza**.*

*As Rabbi Gamliel teaches, explaining this triad forms our primary obligation in Haggadah: 1) killing the **idolatrous Paschal lamb (Pesach)** is the means by which we **earn** redemption from 2) bitterness (*maror*) to 3) freedom (*matza*). Without explaining these three, we do not fulfill our command...*

This is what Jewish rabbis teach God’s people to keep them in darkness. How can a Jew understand that Yeshua is the Lamb of YHVH who came to set his people free when the Jewish rabbis and sages have transformed the Messiah into a despised pagan Egyptian deity?

The rabbinic view is that the *Pesach* lamb that was slain is an idolatrous pagan god embraced by a cruel lamb-god worshipping people. The perverseness of this “interpretation” is particularly striking when compared to Revelation 5, in which John takes us into the throne

room of YHVH, and we see the Lamb that was slain being worshipped by the four beasts and twenty four elders. Concerning Israel's religious teachers, Yeshua said:

Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Praise YHVH for his servant Paul who wrote in I Corinthians 5:7

For even Messiah our Passover is sacrificed for us,
and warned us concerning false teachers:

Titus 1:10-14 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: (11)Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (12)One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. (13)This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; (14)Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

2. The **Death, Burial and Resurrection** of the Messiah are what I term "**Redemption Events**". The three Redemption Events correspond with the first three *Moadim*, and each Event/*Moad* has a specific date provided for us in the Torah.

There is much contention over the day of the Resurrection in particular – did Yeshua rise on *Shabbat*/sat-day or su-day/the first day of the week. If the *Omer Rasheet* wave offering is the prophetic shadow picture of the Resurrection [please see detailed explanation below], the exact day specified in Leviticus 23 is "the morrow after *Shabbat*".

NOTE: At one point in my research of the feasts, I had the opportunity to share some of the issues I was dealing with to a group of believers. At the end of my presentation I said something like, "It doesn't matter what day you believe Yeshua arose, the important thing is that we believe he rose from the dead."

This is a nice diplomatic statement, but it is wrong. I found myself challenged by the question, "What if somebody told you Yeshua was not born in Bethlehem, but the town right next door to Bethlehem?"

My answer was, "I would argue that Yeshua had to be born in Bethlehem in order to fulfill prophecy; the fact that the alternate location is in close proximity to the true location is irrelevant. If he wasn't born in Bethlehem, he's not the true messiah."

The conclusion: It does matter. What is true of a physical location prophecy is also true for a time related prophecy, *close* doesn't count. This challenge was one of the motivating factors that kept me digging into the chronology of the feasts and how they were fulfilled in Yeshua.

3. The activity of **Joseph** and **Nicodemus**. I place Yeshua's burial early on the 15th to correspond with the first day of the Feast of Unleavened Bread. The following discussion will take you on an auxiliary trail that will provide the evidence to support

this understanding, and then you will return here to continue on with the remaining witnesses.

~THE 15TH BURIAL~

An exercise in biblical forensics

Golgotha was the site of a murder scene. However, this murder was detailed in prophetic writings thousands of years before its occurrence. From all of the available evidence, we are attempting to reconstruct the events of that day in agreement with the prearranged markers imbedded in the *Torah*. What connects the burial of the Messiah to the first day of the *Chag HaMatzote* [Feast of Unleavened Bread]? When does the *Torah* say the Messiah was buried?

There are three witnesses in the *Torah* that need to be considered. One is a scheduling peculiarity regarding the time of death of the *Pesach* lamb. The other two are shadow pictures - both of which took place at the onset of the Exodus on the 15th of the month of *Aviv*, and both of them bear the attributes of the Messiah's burial.

SYNCHRONIZING THE CLOCKS~

FIGURE 6

My condolences to those of you who have hunkered down and attempted to harmonize the series of events pertaining to the death, burial and resurrection of the Messiah. We certainly have plenty of information to establish a legally sound outline complete with many fine details, but areas still remain in which we would love to see more clarity.

There are two clocks associated with the death of the Messiah. One is from the *Tanach*, the other is recorded in the Gospels. The following is my attempt to reconcile these two clocks as they relate to the death and burial of the Messiah.

~I. BETWEEN THE EVENINGS~

The time of death of the *Pesach* lamb

TST [Torah Standard time]

*Exodus 12:5-6 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: (6)And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening**.*

The Hebrew expression, which corresponds to what the English translates as *in the evening* [in verse 6 above], is actually *in the midst of/between the evenings* [*bayn ha'arvim*]. This expression is used exclusively for *Pesach* [Leviticus 23:5, Numbers 9:3-11], the killing of the daily "evening" sacrifice [Exodus 29:39-41, Numbers 28:4-8], the lighting of the menorah [Exodus 30:8], and on one occasion it marked the time when YHVH fed a murmuring Israel flesh [Exodus 16:12].

This phrase may strike us as somewhat enigmatic, but not when you consider that the biblical transfer from one day to the next takes place at the setting of the sun. In our midnight-based day transfer system, our evening is all one period of time taking place on one day. However, the biblical transition period from light to darkness is *split*, and in the case of *Pesach*, there would be a (first/early) evening associated with the 14th, and a (second/latter) evening associated with the 15th, with the setting of the sun being the dividing point. This early/latter pattern is not uncommon, for there is an early and latter *Pesach* [Numbers 9], and early and latter rains [Deuteronomy 11:14, James 5:7].

To further confirm this idea we turn to Deuteronomy 16:6, where we also see the timing of the death of the *Pesach* lamb. However, here we see a different expression used to describe the time of death:

Deuteronomy 16:6 But at the place which YHVH thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Here the Hebrew expression *K'vo Hashemesh* is used, which is defined in Reuben Alcalay's Hebrew/English dictionary as the setting of the sun. From these two scriptures, I understand that the timing of the death of the *Pesach* lamb is to take place during a window of opportunity on the 14th side of the setting of the sun.

The time of death of the Pesach Lamb GST [Gospel Standard Time]

Based on my research, the "clock" in use during the time of the Gospels was simply a sunrise to sunset observational clock, with the period of daylight in between broken down into 12 "hours" [Matthew 20:1-12, John 1:39, 4:6, 4:52, 11:9, Acts 2:15, 3:1, 10:3-30, 23:23]. Sunrise was the start of the first hour; the third hour would be mid-morning; the sixth hour would be high noon, and the ninth being midway between noon and sunset. These hours obviously expanded and contracted with the increase or decrease of sunlight as the earth traveled through its annual cycle. Therefore, a winter "hour" was shorter than a summer "hour".

Correlating the two

The testimony of Matthew, Mark and Luke place the time of Yeshua's death shortly after "the ninth hour". This tells us two things:

1. If Yeshua must die within the "evening" window, the onset of the "early" or "first" evening must be reckoned at the latest by the 9th hour, and would continue until the end of the 11th hour at sunset (the last quarter of the day).
2. There would have been less than three "spring" hours from the time of Yeshua's death until sunset.

During the time frame between Yeshua's death and the closing of the tomb, the following activities took place:

- a. With the Jews raising the issue of the dead bodies remaining impaled on the crosses during Shabbat [Deuteronomy 21:22-23], permission was sought from Pilate to break the legs of the crucified and their legs were subsequently broken; Yeshua was pierced.
- b. Joseph sought an audience with Pilate to take the body of Yeshua.
- c. Joseph purchases burial supplies and at some point meets up with Nicodemus.
- d. The men arrive back at the crucifixion site and take Yeshua down from the cross.
- e. The men wrap Yeshua in the spiced burial cloth, transport the body to the tomb, and roll the stone in front of the opening.

We know the burial process started before sunset, but did the men complete it by sunset? For this we will look to what the shadow pictures tell us.

~II. THE SHADOW PICTURES~

FIGURE 7

The two shadow pictures I associate with the 15th burial of the Messiah are as follows:

1. Pharaoh, the "god" of Egypt, buried his first-born son on the 15th, the death of whom making the way for the children of Israel to be set free from bondage. YHVH even uses his enemies to tell his story.
2. The manner with which the Israelites transported their unleavened bread when departing Egypt. The descriptions of Israel's actions align perfectly with the description of Joseph's hasty burial of the Messiah. On their way out of Egypt on the 15th, Israel literally acted out the burial scene.

Based on these witnesses in the Torah, and the idea that there is one feast assigned to each Redemption Event, we believe that the 15th is burial day. A 15th burial is also necessary for Yeshua to rise on the day of the *Omer Rasheet* wave offering after being three days and nights in the tomb.

In addition, I do not see the synchronization of the setting of the sun and the death of the Messiah as just a coincidence. The evening is the time of transition - for as the setting of the sun triggers the transition from one day to the next, so did the death of the Messiah trigger the transition from one marriage covenant to the next.

ARGUMENTS AGAINST THIS POSITION

A. The use of the term "preparation day" in Luke 23:50-56 and John 19:40-42. Based on their literal face value meaning and their placement in the text, this time marker would indicate that the entire burial process was completed, and the women had time to acquire and prepare their own burial spices, all before the end of the 14th.

However, there is a greater problem. Matthew 26:17-20, Mark 14:12-17 and Luke 22:7-16 all state, based on their literal face value meaning and placement in the text, that the last supper Yeshua spent with his disciples was the actual Pesach/Unleavened Bread meal. These chronological time marker statements pose a number of problems:

(1) The actual bread being used in the meal is regular leavened bread [Gr: *artos*], which is forbidden - as the feast requirement is unleavened bread exclusively [Gr: *azumos*].

(2) The onset of the Feast of Unleavened Bread constitutes a Shabbat – a day of complete rest with no buying or selling, yet the disciples suspect that Judas may have left the last supper early to purchase provisions for the meal.

(3) If true, this places Yeshua's actual crucifixion *the day after Pesach* – and throws everything out of synch with Torah specifications! But then these same authors also refer to the day of the crucifixion as the "preparation", which technically should have also taken place the day before in conjunction the last supper.

In view of some of these difficulties regarding chronological time markers referenced in the Gospels, **I place the greater weight on the chronology found in the Torah.** It should be noted as well, that John places the same meal *before* the Feast of Passover – John 13:1-4 - in agreement with the Torah schedule.

B. Deuteronomy 21:22-23 [previously referenced], states that a criminal who commits a sin worthy of death, and is hanged on a tree, should not remain on the tree *all night* but should be buried *the same day*. This could indicate a 14th burial. I take the position that this scripture does not conflict with the 15th burial shadow pictures, but rather they all work together to tell the complete story.

This law certainly got the ball rolling as far as the progression of the redemption events is concerned - from the *death* to *burial* stage. However, it is a *general* law that pertains to all Israel under "normal" circumstances. The crucifixion was not a normal circumstance. Yeshua had not committed any sin, much more a sin worthy of death. But of greater importance is the fact that **the process of redemption incorporates Messiah-specific regulations tied into the first three *moadim* schedule that pertain to no one except the Messiah.** There are special rules governing the redemption events that must be fulfilled, and will take priority over other considerations. If the shadow pictures pointing to a 15th burial are correct, then these over-ride other regulations.

C. It may also be argued that it is breaking Torah to bury the dead on a "High Shabbat" – the first day of the Feast of Unleavened Bread. First, there is no Torah against it. In addition - during the course of his ministry, Yeshua was persistently accused of "breaking Shabbat", to which he had four responses:

1. "It is lawful to do good on Shabbat"
2. "My Father is working, so I am working."

3. "You take care of your animals on Shabbat."
 4. "The priests work and circumcise on Shabbat."
- [Matthew 12, Mark 2, 3, Luke 6, 13, 14, John 5, 7, 9]

The consistent pattern that marked Yeshua's ministry was the "breaking of Shabbat" to bring healing to God's people. This pattern was a primary source of the conflict between Yeshua and the Jews who opposed him. What greater good for God's people could there be than the forgiveness and healing we received as a result of the Messiah's death, burial and resurrection?

We must also remember the reason why the second Pesach was instituted in the first place – some men had been defiled from contact with a dead body [Numbers 9:1-13], and therefore were not able to keep the first *Pesach*. Joseph and Nicodemus fulfill this shadow picture. Even if Joseph and Nicodemus had completed the burial process before sunset, they would have been unclean and therefore unable to participate in the feast until they satisfied seven days of purification [Numbers 19].

[RETURN TO FIGURE 5]

4. Yeshua quoting the "**three days and three nights**" of Jonah. This information tells us how long the Messiah will be in the grave, but not when to start counting. For this we need either a marker at the beginning or end, and the three days/nights must fit between the two markers. In this teaching, the burial clock starts ticking sometime early on the 15th to coincide with the first day of the Feast of Unleavened Bread, and stops after the completion of three day/night cycles early on the 18th to coincide with the *Omer Rasheet* wave offering.

5. The Messiah had prophesied that he would "rise on the third day". To safeguard against any presumed false resurrection schemes fabricated by the disciples, a detachment of **roman guards** was deployed to secure the tomb. The guard detail was synchronized to the time period in which the potential for a false resurrection existed. Matthew tells us they were still on duty as of the first day of the week [su-day] - the third day.

6. The testimony of the **women**, who devoted their lives to serve the Messiah as his ministry traversed the countryside, is interwoven throughout the accounts.

7. On the same day that the women discovered the resurrected Messiah, the first day of the week, Yeshua joins two of his disciples on the **road to Emmaus**, during which one of the disciples identifies the day as "the third day". This is an important marker, as the expression "the third day" is referenced 14 times in the Gospels in connection with the resurrection.

8. The death of the Messiah was marked by a **sign in the heavens and the earth** – the sun turned dark during the daytime, and there was an earthquake. Likewise, on the first day of the week, as the women approached the tomb, there was also an earthquake just prior to the rising of the sun. The heavens and the earth coming into play as witnesses and markers in the work of YHVH is well established in the Tanach [see Genesis 1:14, Deuteronomy 4:26, 32:1-5, Judges 5:1-5, Psalm 50:1-6, 68:7-9, 89:36-37, Isaiah 1:2, 13:13, 44:21-24, Jeremiah 4:25-28, Joel 2:10]. These signs then – witnesses in the heavens and the earth - serve as “bookends” marking the start and completion of the redemption process.

Psalm 19 equates the rising of the sun, and its progression along its circuit across the sky, as the emergence of a mighty bridegroom from his *chuppah* to run a race. Yeshua the bridegroom, at the Pesach in which the New Marriage Covenant was established, emerged from his burial *chuppah* mighty and victorious over the schemes of men and the power of death, to triumphantly continue unhindered on the predetermined course of the redemption of his bride, even as nothing can hinder the sun from its progression across the sky. The emergence of the mighty bridegroom takes place at the rising of the sun.

~THE IRONY OF THE OMER RASHEET OFFERING~

FIGURE 8

In I Corinthians 5:7, Paul teaches that *Messiah our Passover is sacrificed for us*. As such, the laws that govern the timing and nature of the Passover pertain to Yeshua’s death.

In I Corinthians 15:3-4, Paul identifies the three “redemption events” fulfilled by the Messiah – the death, burial and resurrection - and in verses 20-23, he teaches that Yeshua is the *firstfruits*, and equates the firstfruits with **the resurrection from the dead**. As noted earlier, this firstfruits is the *Omer Rasheet wave offering*, not the *Bikkurim* offering associated with *Shavuote*, which is yet 50 days away. Therefore, the laws that govern the timing and nature of the *Omer Rasheet* offering pertain to Yeshua’s resurrection. According to Leviticus 23:11 and 15, the day that the priest raises up and waves the *Omer Rasheet* is the *day after Shabbat*, or the first day of the week.

We notice in Leviticus 23 that the *omer* is a *wave offering* [t’nuphah]; it is not burned. We also notice that it is not processed in any way; there are no special preparation instructions associated with this offering in contrast with the *Bikkurim* wheat offering, which is processed into two loaves of bread.

The *omer* is found three places in the Torah. The first appearance is in Exodus 16, where Israel is instructed to gather an omer of manna for their daily food allotment. As a reminder of YHVH’s provision for Israel during the Exodus from Egypt, YHVH commanded that an *omer* of manna be stored in a pot as a generational testimony for Israel. And even though the daily manna rotted after only one day [natural manna], the manna in the pot did not rot. This *omer* is the picture of the Messiah – **the incorruptible bread from heaven contained in an earthly vessel**.

The second appearance of the omer is the *Omer Rasheet* Wave Offering found in Leviticus 23.

The third appearance of the *omer* is Deuteronomy 24:19, in which Israel, having cut down and forgotten an *omer* [Eng: "sheaf"] in the field, is not to return and collect it, but rather to leave it for the stranger, the fatherless and the widow. Ruth, the gentile Moabitess, benefited from this law as she gleaned in the fields of Boaz [Ruth 2:7, 15].

The *omer* that is cut down by Israel and forgotten, but is then found by the stranger, is the picture of unbelieving Israel slaying and rejecting her Messiah, who is then received by the Gentiles. So we see that the *Omer* - Yeshua - is YHVH's provision for both the Israelite and the Gentile.

A legal note regarding the *omer*: nothing is happening with the *omer* on *Shabbat*. Exodus 34:18-23 is a summary of the harvest observances at which Israel's attendance is required. In the midst of this passage [v.21], Israel is reminded that no agricultural activity is to take place on *Shabbat*. On *Shabbat*, the *Omer* is resting according to the commandment.

Now, the Spring Feasts are at hand and your field of barley has reached its appropriate stage for harvesting. Out of that field, you are going to select one *omer*. With your own hand, you are going to take hold of the *omer* and cut it down. Once that sheaf is cut off from the earth, it dies; its reproductive cycle is over. This is the *death* of the Messiah. In Isaiah 53:2, it is stated that

...he shall grow up before him as a tender plant, and as a root out of a dry ground...

But in 53:8 we read:

...who shall declare his generation? For he was cut off out of the land of the living.

Peter will also confront the men of Israel in the guilt of their hands by the slaying of the Messiah:

Acts 2:22-23 Ye men of Israel, hear these words; Yeshua of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (23)Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

This is the cutting down of the *omer*, the death of the Messiah [in fact, all three Redemption Events are contained in Isaiah 53].

As the Leviticus 23 *moad* schedule requires, the day after *Shabbat* after *Pesach*, the first day of the week, you are going to take your *omer* to the temple [this is the first day of the 50 day/7 *Shabbat* count to *Shavuote/Bikkurim*]. The priest is then going to take your *omer* in his hand and raise it up and wave it before YHVH. This is the picture of the *resurrection* and *quickenning* of the *omer*/Messiah by the hand of God:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it (Acts 2:23-24).

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly (Acts 10:39-40).

Yeshua prophesied that he would rise on the third day. So the conspiracy, of those religious leaders who opposed the Messiah, included sealing the tomb with Pilate's seal and setting a roman guard through the third day (Matthew 27:62-66). It is important for these elements to be in place at the resurrection because Yeshua is going to make a point – just as he did with pharaoh thousands of years before – that he is more powerful than the roman caesars, the roman army, and the tyrannical religious system in Jerusalem. He also needed witnesses to prove that his disciples had not taken his body.

So on the same day that the chief priests and pharisees had put into place all these safeguards to *prevent* the Messiah's resurrection, THE PRIESTS WERE ON THE TEMPLE MOUNT PUBLICLY PROCLAIMING THE RESURRECTION as they raised up and waved the *omers* of barley being brought in by the men of Israel, glorifying Yeshua who had ascended and was looking down from his throne at the right hand of the Father:

Yeshua saith unto her [Mary], Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God (John 20:17).

Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it (Colossians 2:15).

Bringing to fulfillment this second stage of the *omer*, the resurrection, as also written by the prophet Isaiah:

...he shall see his seed, he shall prolong his days, and the pleasure of the YHVH shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death...(Isaiah 53:10-12)

~PETER'S EXODUS~

FIGURE 9

This chart compares Peter's deliverance from prison, in Acts chapter 12 during the Feast of Unleavened Bread, to that of Israel's deliverance from Egyptian bondage during the same feast period hundreds of years earlier. It's remarkable to see the feast pattern, seen in the original Exodus, manifesting here in the life of Peter and the apostles, demonstrating that it is truly the same wonderful story retold over and over and over...