

***UNVEILING THE MESSIAH***  
***IN THE SPRING FEASTS***

By Tekoa Manning



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Unveiling The Messiah In The Spring Feasts

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# Introduction

Many books have been written with much wisdom concerning the Holy One's feasts/appointed times. There are multiple blogs and articles on the feasts as well as traditions on how to keep them, from a Jewish and Christian perspective. This book will offer more understanding on the Messiah in each feast day and how to navigate this new knowledge in your life without bondage. I also expound on the coming of the Messiah and both the light and darkness hidden in the Fall Feasts Days.

I write concerning the voice of the prophets of old and spend more time and attention on the prophetic passages concerning the seven feasts listed in the Tanakh (Old Testament) and the times we are living in. I believe we are approaching difficult times, but if we look to the heavens concerning the Holy One's calendar, we can be prepared. Psalm 19 states that the heavens declare our Father's glory and the heavens have a voice:

The heavens declare the glory of God, and the sky shows His handiwork. Day to day, they speak, night to night they reveal knowledge. There is no speech, no words, where their voice goes unheard. Their voice has gone out to all the earth and their words to the end of the world. In the heavens He pitched a tent for the sun. It is like a bridegroom coming out of his bridal chamber.

—Psalm 19:2-6, TLV

The feasts of the Holy One are listed in order in the Book of Leviticus 23. Our Father's Holy Days are mentioned throughout the Bible, and they are all about Jesus. I like to refer to Jesus by His Hebrew name, Yeshua, which means salvation. One specific feast, The Feast of Trumpets, also called *A Day of Blowing*, is often described as the season of our Messiah's return. In the Book of Isaiah, the Holy One explains how He reckons time: "I declare the end from the beginning" (Isaiah 46:10, BSB). Meditate on the *end* being hidden in not only the Fall Feasts, but the Spring Feasts as well. The Holy One created the heavens and the earth in six days and then declared the 7<sup>th</sup> day His Sabbath rest at the end of His creation. This 7<sup>th</sup> day represents the longest day of rest, metaphorically, a 1,000-year reign with our Messiah when He returns. Hence, Adonai declared the end from the beginning. On the Feast of Trumpets, shofars are blown continually:

*Adonai* spoke to Moses, saying: Speak to *Bnei-Yisrael* [*sons of Israel*], saying: In the seventh month, on the first day of the month, you are to have a *Shabbat* rest, a memorial of blowing, a holy convocation.

—Leviticus 23:23-24, TLV

Two silver trumpets were to be used to call the congregation to the tent of meeting and for having the camps set out (Numbers 10:1-10). The silver trumpets were to be blown by the High Priest or his representative. When the Messiah returns, we will hear the

*Tekiah Gedolah* (The Great Shofar). There are four sounds concerning this musical instrument:

- Tekiah: One long blast, a wake-up.
- Shevarim: Three medium blasts.
- Teruah: Nine blasts ending with a long blast.
- Tekiah Gedolah: One long forceful blast.

The Tekiah *Gedolah* meaning *great* is like the Tekiah but with a blast that brings power. When the walls of Jerico fell it was a great Teruah shout! In Matthew 24, this sound is called a “Great Shofar.” Some translations say a loud trumpet call. The shofar is a trumpet—an ancient instrument:

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. He will send out His angels with a great *shofar*, and they will gather together His chosen from the four winds, from one end of heaven to the other.

—Matthew 24:30-31, TLV

It is currently 2024, but during the season of 2015, I heard a shofar blowing loudly. I told my husband about the incident as he was out of town, and I pondered it in my heart. At that time, we lived in the middle of the woods, far away from anyone. The sound of it was so loud it resonated in my soul. I wondered what



it could mean. Later, I discovered that there were others who had heard the sound of the shofar blast. This trumpet herald made world news. The shofar or trumpet blast sounds were named “*strange sounds from the sky*” and “*apocalyptic blast.*” These noises were heard in places such as America, Canada, Germany, Hungary, Denmark, Sweden, England, Ukraine, and France. You can listen to these “Strange Sounds in the sky” on YouTube. Many scientists have tried to explain the reasoning behind the noise. One suggestion was that it could have been the shifting of tectonic plates. Still, I believe all these similarities and messages were being spoken to prepare the Body of Messiah for the coming days. Today, the labor pains mentioned in Matthew 24 by Yeshua are becoming harder as wars and great darkness fill the earth. God’s people are told to not be alarmed:

You will hear of wars and rumors of wars but see to it that you are not alarmed. These things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.

—Matthew 24:6-8, BSB

Much of Matthew 24 came to pass in 70 A.D. The Romans invaded Judea and this war lasted over three years. (See Flavius Josephus, *The Wars of the Jews; 67 A.D.-70 A.D.*). The Romans marched all over Judea, Samaria, Perea, Galilee, and the Negev,

leaving paths of destruction and death. Back then they had no CNN or Fox News Channels, but word of mouth, rumors, and reports of the invasion went forth to the surrounding areas. God's people were enslaved, killed, sent to do slave labor.

Yeshua warned the disciples to flee Judea because the whole land would be under siege not just Jerusalem, and their beloved Temple would be set ablaze in 70 A.D.

Jewish Virtual Library states:

It is estimated that as many as one million Jews died in the Great Revolt against Rome. When people today speak of the almost two-thousand-year span of Jewish homelessness and exile, they are dating it from the failure of the revolt and the destruction of the Temple. Indeed, the Great Revolt of 66-70, followed some sixty years later by the Bar Kokhba revolt, were the greatest calamities in Jewish history prior to the Holocaust. <sup>1</sup>

Yeshua, the greatest prophet to ever walk the earth warns us of things to come and explains that when we see troubling events occurring on the earth, we will have an understanding that He is at the door. The Messiah tells us to have our bridal gowns prepared and our lamps burning. By keeping the Father's feasts days, we learn the season of His return. The Bible explains clearly

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<sup>1</sup> <https://www.jewishvirtuallibrary.org/the-great-revolt-66-70-ce>

that no man knows the day or the hour of the Messiah's return, not even the Son, but only His Father. However, we can know the seasons, and the prophets of old can help prepare us for what lies ahead. Remember, history repeats itself.

How can we keep the Holy One's feasts today with clean hands and a pure heart? Are these ancient feasts for Christians today? These books, *Unveiling The Messiah In The Spring Feasts* and *Unveiling The Messiah In The Fall Feasts* bring unpretentious refinement and knowledge concerning the last days referred to as Jacob's trouble. It is my heart's desire that as you journey into the Messianic Kingdom and the Holy One's seasons that your spirit will be revived and renewed.



## Chapter 1

### The Voice of the Prophets

At times, when reading, we skip over important words. There are two verses where this happens even among scholars: “Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill” (Matthew 5:17, TLV). “ Everything must be fulfilled that is written about Me in the Law of Moses, the Prophets, and the Psalms” (Luke 24:44, BSB). We are told to not touch God’s anointed and to do no harm to His prophets in Psalm 105.

Prophets, or *Nabi* in Hebrew, were men and women in the Bible who spoke with authority the words given to them by the Holy One. One of the areas of correction brought by the prophets concerned the feasts days. Prophets were given authority to instruct and admonish the people and, at times, warn of future events, but this is not what a prophet is. The prophet’s wisdom and anointing came from the Holy Spirit and the Words of Adonai. Unfortunately, many believe prophets to be fortune tellers who can give you a “word for the day” or make predictions, and yes, at times, they may. See (Acts 11:28). Yeshua states, “He

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who receives a prophet in the name of a prophet shall receive a prophet's reward" (Matthew 10:41, NKJV). This reward relates to the key to knowledge (Luke 11:52).

The boisterous voices of the prophets of old were anything but words that tickled the ear. The prophets do not mince words. Ezekiel, Jeremiah, and Isaiah's prophetic utterances were not just for the people in their day but for future generations. The prophet Amos was one of the harshest prophets in the Bible, but he declared that he was not a prophet.

My pen name Tekoa comes from a city of Judah whose hills stretch forth by Hebron and eastward towards the Dead Sea. Tekoa is where Amos, the prophet, lived. The prophet Amos was a voice to the Northern Kingdom. Amos was a herdsman until the Holy One called him to warn the people of the destruction coming upon them due to their social injustices and their arrogance involving worship:

Surely the Lord GOD does nothing Unless He reveals His secret counsel To His servants, the prophets.

—Amos 3:7, NASB

The people of Tekoa tried to drive Amos out of his hometown. They did not want to hear the long sound of the shofar—the warning cries of his prophetic pleas. Amos's voice was louder and more direct than most of the prophets. The Book

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of Amos begins by warning the reader that Amos penned these words two years before an earthquake:

The words of Amos, who was among the shepherds from Tekoa. He perceived these words concerning Israel during the days of Uzziah, king of Judah, and during the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.

—Amos 1:1, TLV

Why is this important? The same earthquake mentioned in the Book of Amos during King Uzziah's reign is mentioned again and compared to the earthquake that will happen when Yeshua's feet stand on the Mount of Olives to deliver Israel:

In that day His feet will stand on the Mount of Olives which lies to the east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a huge valley. Half of the mountain will move toward the north and half of it toward the south. Then you will flee through My mountain valley because the mountain valley will reach to Azel. Yes, you will flee like you fled from the earthquake in the days of King Uzziah of Judah. Then *Adonai* my God will come and all the *kedoshim* with Him.

—Zechariah 14:4-5, TLV

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Yeshua's feet have already stood on the Mount of Olives. He is returning in the Glory Clouds, the Ruach Holy Spirit of the Messiah. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven" (Acts 1:11, BSB). Author and teacher Gary Demar gives a comparison to the earthquake at the time of the crucifixion in his article *His Feet Will Stand on the Mount of Olives*:

The New Testament gives us a hint about when and how this was fulfilled. At the point of Jesus' death, the veil in the temple "was torn in two from top to bottom" (Matt. 27:51). This event could be seen from the Mount of Olives where Jesus was crucified. Notice the content of the rest of the verse: "and the earth shook, and the rocks were split," the very thing Zechariah predicts. <sup>2</sup>

The questions to ask is not, "When will the Messiah return?" The question is, "How many times has the Messiah returned already?" At 12 years of age, Yeshua is deemed lost by his mother and father. Later he is found in the temple after 3 days. Follow along for the symbols, as Yeshua is the Passover Lamb, who was in the heart of the earth for 3 days and 3 nights according to

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<sup>2</sup> <https://americanvision.org/posts/his-feet-will-stand-on-the-mount-of-olives-a-commentary/>



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Jonah. Now at the Passover Feasts, Yeshua stays in the temple. The temple metaphorically represents the Body of Messiah. Yeshua is found by His earthly father Joseph, and His Heavenly Father, YHVH whom Yeshua respectively told his parents that He had to be about His Fathers business. Miram/Mary, also Mother represents the Holy Spirit which is always written in feminine form. Yeshua returns to Nazareth which means “scattered and sown.” Yeshua is led into the wilderness, tempted for 40 days, then He “returns.” “Jesus returned to Galilee in the power of the Spirit” (Luke 4:14, BSB).

The mysteries of future events always add layers to the prophets’ words. Amos’s voice was like the shofar blast bringing warnings concerning earthquakes. The watchmen had a job to blow the trumpet (*Shofar*) to warn the people of danger. The Hebrew word for watchman is *Natzar*. *Natzar* is Hebrew (Strong’s Concordance # 5341) and means to guard, protect, and maintain. When the watchmen stood at their watch towers, they had keen eyesight to see the enemy approaching and warn the people.

The Nabi often spoke in riddles that required “keen ear sight.” The prophet Habakkuk states that he will watch to see what the Father will say to him. How does one watch and hear? The prophets are called Seers for a reason. They hear with their eyes and all their senses:

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I will stand at my guard post and station myself on the ramparts. I will watch to see what He will say to me, and how I should answer when corrected.

—Habakkuk 2:1, BSB

Biblical Hebrew Studies, Chaim Ben Torah, explains the term *watchmen* fuller:

The first word for *watch* in *I will stand upon my watch* is the word *mishemarethi* from the root word *shamar* which means to keep a watch or observe, but this is in a Piel participle form, so it has the idea of keeping a close guarding watch. This is like a bodyguard or secret service agent whose entire attention and focus are on observing things that everyone around him is not observing. He is looking for any little subtle hint or movement which may signal a threat to his mission of protection. <sup>3</sup>

Many of the Holy One's mouthpieces were mocked by the people or murdered. The Holy One's prophets were quite frightened by the Lord's (YHWH) instructions. The Father told Jeremiah that he knew him before he formed him in his mother's womb and that He set him apart to be a prophet to the nations. What a

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<sup>3</sup> <https://www.chaimbentorah.com/2019/03/hebrew-word-study-watchman/>

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mandate! Jeremiah cries, “Alas, *Adonai Elohim!* Look, I don’t know how to speak! For I’m still a boy!” (Jeremiah 1:6, TLV).

Jeremiah was known as the weeping prophet. He was told never to marry or have children due to the idolatry of Israel. His life was a continuous cry for the people to repent and turn from their wickedness, but his cries went unheeded for 40 years, and his life was filled with scorn, pain, and anguish. Not only was this a lonely existence, but Jeremiah was also placed in prison and thrown in dungeons. At one point, Jeremiah was starved and almost died after being thrown in a cistern full of mud and muck where he sank. Jeremiah spoke the truth and warned the people that Adonai would punish them for their ways. However, the Holy One’s people were still keeping God’s feasts days and bringing their offerings. They were making music unto the Lord unaware of their condition. We must allow that to resonate and permeate in our spirits.

The feasts and new moons are not Jewish feasts. Judah was only one of the twelve tribes of Israel. The word “Jew” is first spoken of in the Bible in the Book of Kings, but the mention of the men from Judah was concerning the southern tribes. Jacob, who became Israel had many sons, but the scepter was promised to Judah. Instead of considering feasts, Jewish, we should note that they are always referred to as God’s appointed feasts: “Speak to the Israelites and say to them, “These are My appointed feasts, the feasts of the LORD that you are to proclaim as sacred

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assemblies” (Leviticus 23:2, BSB). During the days of the prophets Jeremiah and Isaiah, they had harsh words to convey to Israel concerning the condition of God’s people’s hearts even though they were keeping Adonai’s set apart feasts:

But look, you keep trusting in deceptive words to no avail. Will you steal and murder, commit adultery and perjury, burn incense to Baal, and follow other gods that you have not known, and then come and stand before Me in this house, which bears My Name, and say, ‘We are delivered, so we can continue with all these abominations’?

—Jeremiah 7:8-10, BSB

Bring no more worthless offerings! Incense is an abomination to Me. New Moon and *Shabbat*, the calling of convocations—I cannot endure it—iniquity with solemn assembly. Your New Moons and your Festivals My soul hates! They are a burden to Me. I am weary to bear them. When you spread out your hands, I will hide My eyes from you. When you multiply prayers, I will not hear. Your hands are full of blood!”

—Isaiah 1:13-15, TLV

I will put an end to all her exultation: her feasts, New Moons, and Sabbaths—all her appointed feasts.

—Hosea 2:11, BSB

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Yes, destruction was coming upon God's people. However, it was the Holy One's instructions to keep His feasts as a holy convocation, so we know He does not hate His appointed times. They are joyful celebrations that are all about His Son, Yeshua Messiah. Our heavenly Father was grieved because the people keeping them were blind to their condition. They had bloody hands. Like Jeremiah, the prophet Isaiah often spoke harsh words to the Lord's people who would not heed his warnings. The prophets are concerned by what man does to man. The Holy Ones appointed festivals or *moedim* (appointed times) are disturbed by the behavior of His people. The people become so corrupt that they turn Adonai's appointed times into their own appointed times. Notice, the Holy One says, "your New Moons or Her feasts"). Jeremiah, Hosea, and Isaiah had to expose their heart condition.

The prophets of old began their letters with "*The burden of the Lord.*" It was a burden to carry such pain and responsibility of prophesying the oracles of the Holy One. The mandate was fearful. The men chosen to speak for Adonai spoke words from the heavens with great authority, but the people stopped up their ears and hardened their hearts and did not listen. Their hearts were like stone. Paraphrasing Rabbi Abraham Heschel, in his book *The Prophets*, he said, "Jeremiah had fire shut up in his bones, but the people were fireproof."

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## Chapter 2

### The Ram's Horn

The first prophet named in the Old Testament/Tanach is Father Abraham. In Genesis 20, after Abimelech takes Abraham's wife Sarah because of Abraham telling the king of Gerar that Sarah is his sister, a half-truth, the Lord shuts all the wombs. God comes to Abimelech in a dream and tells him he is as good as dead because he has taken Sarah, because she was a married woman. The Lord Adonai also refers to Abraham as His mouthpiece:

Now Abimelech had not gone near her, so he replied, "Lord, would You destroy a nation even though it is innocent? Didn't Abraham tell me, 'She is my sister'? And she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands."

Then God said to Abimelech in the dream, "Yes, I know that you did this with a clear conscience, and so I have kept you from sinning against Me. That is why I did not let you touch her. Now return the man's wife, for he is a prophet; he will pray for you and you will live. But if you

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do not restore her, be aware that you will surely die—you and all who belong to you.”

—Genesis 20:4-7, BSB

Abraham learned an important lesson, and a new fear of Adonai. From the text, we learn that God spoke to a king who also recognized the Holy One’s Voice and was instructed to allow Abraham, who lied, to pray for him. Afterwards, God healed Abimelech and his wife and his maidservants, so that they could again bear children. The Holy One had utterly closed all the wombs in Abimelech’s household. The story concerning Abimelech occurs before the birth of Isaac, the son promised to Abraham at 100 years old. But we must start here as this is the first named prophet in the Old Testament/Tanakh, and Abraham must have remembered this lesson when he is later tested by the Lord to sacrifice his only son, the promised seed. The account is just two chapters later and is reminiscent of our Messiah walking up a hill carrying wood beams for a cross:

Then Abraham took the wood for the burnt offering and put it on Isaac, his son. In his hand he took the fire and the knife. Then Isaac said to Abraham his father, “My father?”

Then he said, “Here I am, my son.”

He said, “Look. Here’s the fire and the wood. But where’s the lamb for a burnt offering?”



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Abraham said, “God will provide for Himself a lamb for a burnt offering, my son.

—Genesis 22:6-8, TLV

Father Abraham and his son agreed to walk together in unity no matter the cost. Later in the story, we learn that a ram/lamb will be provided in place of Abraham's son. John the Baptist/Immerser saw Yeshua Messiah and called Him a Lamb. “Behold the Lamb of God who takes away the sins of the world” (John 1:29, NASB). Yeshua takes our place as a sacrifice.

But for now, in our story, we have Abraham and a son for whom he has waited twenty-five years. The son of promise. The text says that God tested Abraham:

Now it was after these things that God tested Abraham. He said to him, “Abraham.”

“*Hineni [Here I am],*” he said.

Then He said, “Take your son, your only son whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains about which I will tell you.”

—Genesis 22:1-2, TLV

Abraham, through trembling lips, either states to his son, “The Holy One will provide,” or Abraham believes it with all his heart. Only Adonai and Abraham know the true amount of faith in his

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soul, for faith is action and not merely an emotion. It has been said that Abraham believed Adonai would bring his son back from the dead, but even that required an offering, a slaying, and bloodshed. Graciously, a ram is caught in a thicket. An angel stops Abraham as the knife is raised, and Isaac is spared from death. Adonai has supplied the offering—a ram. A ram's horn comes from the magnificent structures adorning the heads of these creatures' called rams. Their spiral-shaped funnels made from the thick hollow-horned ruminants are exquisite indeed. The live bone substance can be burrowed out to give it its shape and mournful sound. This wailing blow mimics the same sound Abraham made when he saw his son was spared. The ram's horn is part of our biblical heritage and the coming of the Messiah (*Mashiach*). This story begins on a mountain in the Book of Genesis, also known as “Bereshit or Bereishis.” Bereshit, pronounced *bear a sheet*, means “In the beginning,” or “At the start or head of all things.” And this is where we find the first mention of the ram and its significance to the shofar. Our father Abraham has taken his son, Isaac, and departed on a journey to a mountain called Moriah:

According to Abarim publications, the name Moriah only appears twice in the Bible and consists of two elements, the final one being יה (Yah), which is an abbreviated form

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of the Tetragrammaton יהוה, YHVH, the name of the  
Creator of all things. <sup>4</sup>

Mount Moriah would be spoken of again about 1,000 years later when David purchased its threshing floor and stopped the plague of death sent by an angel of the Lord who slew over seventy thousand men. This mountain would also be the very spot where Solomon would build the glorious temple, and even after the temple was destroyed, a second temple would be erected in the exact place—Herod’s Temple. Today, we see what is left of its remains at the Wailing Wall, where many people come to lament for the redemption of Israel and for her Messiah to return. Their cries, no doubt, mimic the mournful sound of the ram’s horn.

On the day of Yeshua’s return, we will hear a sound many have never let penetrate their spirits. This unique sound is commanded for us to make on certain Feast days and Holy days, but sadly we have been entertained by the world and have lost our ancient Hebrew truths. We have incorporated traditions of men, but even our grandparents and great-grandparents were familiar with a song that rang, “*When the trumpet of The Lord shall sound, and time will be no more.*” This trumpet is the one we are waiting for.

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<sup>4</sup> [Moriah | The amazing name Moriah: meaning and etymology \(abarim-publications.com\)](http://Moriah | The amazing name Moriah: meaning and etymology (abarim-publications.com))

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The Bible states that Adonai tested Abraham on this mountain called Moriah. One interesting point to ponder is the age of the lad—Isaac. After careful study, we find it is not a small boy but a man carrying the wood up mount Moriah for his own death. Most scholars and historians claim he was over twenty years old, and some believe he was over thirty:

The great historian Josephus stated: “Now Isaac was twenty-five years old” (1.13.2). Adam Clarke said: “It is more probable that he was now about thirty-three” (1:140, emp. in origin.)<sup>5</sup>

Yeshua was around the same age when he attempted to carry some wood and make his way up the hill of Golgotha.

Abraham built an altar, arranged the wood, bound his son Isaac, and laid him on the altar:

Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of *Adonai* called to him from heaven and said, “Abraham! Abraham!”

He said, “*Hineni!*”

Then He said, “Do not reach out your hand against the young man—do nothing to him at all. For now I know that you are one who fears God—you did not withhold your son, your only son, from Me.” Then Abraham lifted up his

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<sup>5</sup> [Genesis 22 - Clarke's Commentary - Bible Commentaries - StudyLight.org](http://www.studyLight.org)

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eyes and behold, there was a ram, just caught in the thick bushes by its horns. So Abraham went and took the ram and offered it up as a burnt offering instead of his son. Abraham named that place, *Adonai Yireh*—as it is said today, “On the mountain, *Adonai* will provide.”

—Genesis 22:10-14, TLV

Some commentaries say Isaac was thirty-seven years old and willfully offered himself, telling his father to bind the ropes tighter so that he would not move. *Sefaria*, a non-profit organization dedicated to building the future of Jewish learning, has a plethora of articles concerning the oral traditions to handwritten scrolls to a vast corpus of printed books and electronic information. It also offers a Midrash (ancient commentary) concerning the moment of Abraham and Isaac at Mount Moriah:

Father, I am a vigorous young man, and you are old. I fear that when I see the slaughtering knife in your hand, I will instinctively jerk and possibly injure you. I might also injure myself and thus become unfit for the sacrifice. Or an involuntary movement by me might prevent you from performing the ritual slaughter properly. Therefore, bind me well, so that at the final moment I will not be deficient

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in filial honor and respect, and thereby not fulfill the  
commandment properly. <sup>6</sup>

The story of Abraham and Isaac is filled with deep symbolism and meaning. Ultimately a ram replaces the life of the promised son Isaac. This ram's horn is spoken of in Exodus:

When the ram's horn sounds a long blast, they shall come up to the mountain." So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

—Exodus 19:13, 16, 18, 19, NASB

This loud, long blast in Exodus 19 caused trembling and alerted the people to the presence of Adonai. The people received the Book of the Covenant, the Ketubah, their marriage vows, but what do the loud sounds of the shofar represent?

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<sup>6</sup> [Genesis 22:14 with Midrash \(sefaria.org\)](https://www.sefaria.org/Genesis-22-14)

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Leo Rosten American writer, journalist, and Yiddish lexicologist writes poignant words concerning this instrument:

The bend in the shofar is supposed to represent how a human heart, in true repentance, bends before the Lord. The ram's horn serves to remind the pious how Abraham, offering his son Isaac in sacrifice, was reprieved when God decided that Abraham could sacrifice a ram instead. The man who blows the shofar is required to be of a blameless character and conspicuous devotion; he must blow blasts of a different timbre, some deep, some high, some quavering.<sup>7</sup>

Jubilee comes from the Hebrew word for ram's horn, and that equals freedom. The year of Jubilee started on the tenth day of the seventh month, which is Yom Kippur, by sounding a ram's horn. The sound of the shofar is so prophetic that we are commanded to incorporate it into our praise music:

Shout joyfully to *Adonai*, all the earth. Break forth, sing for joy, and sing praises. Sing praises to *Adonai* with the harp, with the harp and a voice of melody. With trumpets and sound of the *shofar* blast a sound before the King, *Adonai*.

—Psalm 98:4-5, TLV

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<sup>7</sup> [The Shofar \(jewishvirtuallibrary.org\)](http://www.jewishvirtuallibrary.org)

## Unveiling the Messiah in the Spring Feasts

Each of Adonai's Festivals, especially the Feast of Trumpets, has a loud cry of thunder to awaken a bride for her wedding day. Multiple passages of scripture reveal the sound of the ram's horn before our Great King, Yeshua Messiah, returns:

For if we believe that *Yeshua* died and rose again, so with Him God will also bring those who have fallen asleep in *Yeshua*. For this we tell you, by the word of the Lord, that we who are alive and remain until the coming of the Lord shall in no way precede those who are asleep. For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God's *shofar*, and the dead in Messiah shall rise first.

—I Thessalonians 4:14-16, TLV

Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

—I Corinthians 15:51-52, NASB

In study and meditation, His Feast in Leviticus 23 reveal the whole heavenly story unfolding from the perfect Lamb at Passover to the death and resurrection of Yeshua, and, yes, also His return and His reign during the Feast of Sukkot/Tabernacles.



## Unveiling the Messiah in the Spring Feasts

**Passover**

**or**

**Pesach**

## Chapter 3

### Passover or Pesach

#### Part 1

Everything our Creator commanded was for a reason and a season. The Holy One refers to His feasts as rehearsals. If you are starring in a play such as *Romeo and Juliet*, and if the play is set to showcase eight months from now, you would prepare for your role. You and your costars would rehearse for the moment the theatre doors opened, and *Romeo and Juliet* became a live performance. Once the play was over would you need to keep rehearsing? God's people started keeping the Passover in Egypt, and they are still faithfully keeping it today. Although the Passover Lamb, Yeshua, came and died on a tree, and after three days and three nights, He arose from the grave, we still celebrate our Messiah's death and resurrection. Every date and instruction given to us brings much revelation and intimacy with His Son, Yeshua.

I am holding out new spectacles for some of you and hoping that you will try them on and allow yourself to go on a journey

## Unveiling the Messiah in the Spring Feasts

with me through some portions of your Bible that you may never have deemed important. The word *feast* in Hebrew is Strong's Hebrew 4150 *Moed*: *Moed* from *yaad*, meaning a fixed time, an appointed season, a set time, an exact time, and an assembly. You see, the First Feast came about at the actual set time. The first four festivals have already come forth just as the Holy One promised, but also remember, the Holy One declares the end from the beginning.

Another word for *Feast* is *Festival* or *Chag* in Hebrew. This is a celebration and a joyous occasion, not bondage unless a person makes it into bondage. Remember, the Pharisees with their many rules and rituals had bread that Yeshua warned of. During the feast of Unleavened bread, the Torah scribes and leadership would have made sure not a crumb of bread representing yeasty pride was in their natural houses, but Yeshua said they had heart conditions: "How do you not understand that I was not telling you about bread? But beware of the leaven of the Pharisees and Sadducees" (Matthew 16:11, BSB).

The First Feast in the Book of Leviticus, 23, is Passover or *Pesach*. This Feast starts with Moses in Exodus, but if we look closely, we find sacrificial offerings of lambs throughout the Bible. We read in the introduction concerning Abraham and the ram offering caught in a thicket. These thorns represent the crown of thorns placed on Yeshua's head. The festival called Passover points us to the beginning of months:

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Now, the LORD said to Moses and Aaron in the land of Egypt, “This month shall be the beginning of months for you; it is to be the first month of the year to you. “Speak to all the congregation of Israel, saying, ‘On the tenth of this month, they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

—Exodus 12:1-3, 5-6, NASB

Some scholars teach that a lamb was selected and brought into the house, and the family would look it over carefully for four days to ensure it was perfect. The lamb would be named and cared for, becoming the family pet — a lamb for a house. The head of the household would bring their lamb to the temple and present it before the priest. They would exclaim, “This is the lamb for the \_\_\_ household.” For example, my husband would have brought a lamb and said, “This lamb represents the Manning household.” Peter explains how Yeshua was our perfect lamb:

Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with the precious

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blood of the Messiah, like that of a lamb without blemish or defect.

—I Peter 1:18-19, ASV

The dates and timing of the Passover lambs and Yeshua's sacrifice all coincide. “The next day John saw Jesus coming unto him, and said, Behold the Lamb of God, who takes away the sin of the world” (John 1:29, KJB). Yeshua is introduced to the people as the Passover Lamb of God. The people knew what John the Baptist/ Immerser meant when he said, “The Lamb of God,” because they had sacrificed lambs for over a thousand years on the Feast of Pesach/Passover. The Holy One’s chosen people knew about inspecting lambs for blemishes. We read time and again in the Gospels how the Pharisees and Sadducees became inspectors and tried to find fault with Yeshua. They looked for any blemish or way to trick him. The leaders wanted to catch Yeshua breaking the commandments or twist His words. The Book of Luke notes one example of their inspection:

So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor.

—Luke 20:20, NASB

Before the Lamb of God could become our sacrifice, He had to be tested. Yeshua was led by the Spirit into the wilderness to

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be tempted, yet passed every temptation known to man. Our Messiah had to be flawless. Yeshua used His Father's Word to fight the adversary in the wilderness. Each verse he quoted was from the Torah—the first five Books of Moses:

The tempter came to Him and said, "If You are the Son of God, tell these stones to become bread. "But Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God" (Duet 8:3).

—Matthew 4:3-4, BSB

Then the devil took Him to the holy city and set Him on the pinnacle of the temple. "If You are the Son of God," he said, "throw Yourself down. For it is written: 'He will command His angels concerning You, and they will lift You up in their hands, so that You will not strike Your foot against a stone.'"

Jesus replied, "It is also written: 'Do not put the Lord your God to the test.'" (Duet 6:16).

—Matthew 4:5-7, BSB

Later, after Yeshua raised Lazarus from the dead, many people believed in Him, and we see that they selected Yeshua as their Lamb on the 10th of Nisan (The first month of the Jewish calendar). This was when the Israelites chose a lamb in Egypt and placed the blood on their doorposts. Nisan falls around

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March/April on our calendar. “Six days before the Passover, Jesus came to Bethany, the hometown of Lazarus, whom He had raised from the dead” (John 12:1, BSB). In John 12, we learn that it was six days before Passover (*Pesach*) and continues to the next day:

On the next day the large crowd who had come to the Feast, when they heard that Jesus (Yeshua) was coming to Jerusalem, took the branches of the palm trees and went out to meet Him, and began to shout, “Hosanna! Blessed is he who comes in the name of The Lord, even the King of Israel.” Jesus, finding a young donkey, sat on it; as it is written, “Fear not, daughter of Zion; behold, your king is coming, seated on a donkey’s colt.

—John 12:12-15, NASB

The expression *Hosanna* means “Save us, please.” Yeshua was taking the same route on that donkey that the spotless sacrificial lambs would make. Historians, such as Josephus, claim that this was lamb selection day and that the lambs, spotless and ready for sacrifice, would travel the same path Yeshua traveled on his colt, past the northeastern gate by the pool of Bethsaida, also known as the sheep gate:

And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David:



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Blessed is he that cometh in the name of the Lord;  
Hosanna in the highest.

—Matthew 21:9, ERV

The Messiah was coming to them as Joseph, not the lion of Judah, but God's people assumed he was coming as reigning Messiah ben David. Let me explain, in Jewish tradition, two Messiahs will come, and both will help bring in the Messianic era. *Messiah ben (son of) David* of the tribe of Judah will be the final Redeemer who will rule the Messianic Kingdom. *Messiah ben Joseph* of the tribe of Ephraim will come first as a precursor to prepare the world for the ultimate Redeemer. Yeshua came first as a type of Joseph. He was a humble servant. A lamb led to the slaughter who did not open his mouth, but the Messiah will return as the Lion from the tribe of Judah.

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## Passover or Pesach

### Part 2

Now *Adonai* spoke to Moses and Aaron in the land of Egypt saying, “This month will mark the beginning of months for you; it is to be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month, each man is to take a lamb for his family one lamb for the household.

—Exodus 12:1-3, TLV

*Nisan* is in the month of spring. It represents new birth as the Holy One will lead the Children of Israel out of Egypt and bondage and baptize them metaphorically in the Red Sea or Sea of Reeds. The name *Nisan* (*Abib*) is mentioned twice in the Bible, once in Nehemiah and once in Esther (Esther 3:7, Nehemia 1:1).

In Exodus 12, during *Nisan*, the Children of Israel were to keep their lamb until the fourteenth day of the same month. Then they were to kill it at twilight.

According to Abarim Publications, a site well-known for defining the Hebrew language, *Nisan* is a transliteration of the Babylonian name *nisanu*, which derives from a

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verb *nesu*, to move, move out, or proceed, which in turn is cognate with the Hebrew verb נָסָה (*nasa*), to pull out or up [of tent pegs], or to set out [on a journey].<sup>8</sup>

The Hebrew calendar is much different than our Gregorian. Although Nisan is the beginning of a new month, it is not the beginning of the year for Jews. In Ancient times there were four “New Years” on the Jewish calendar. Nisan is known as the “New Year of Kings.” Nisan represents the birth of a nation out of Egypt. On the 15<sup>th</sup> of Nisan, Passover is celebrated to recognize how God led the children of Israel out of slavery, just as He led us out of the bondages of sin into His marvelous light and baptized us in the Sea of Reeds.

One interesting fact is that the Children of Israel kept the Passover in Egypt, and they kept it the first year after they were freed, but never celebrated it again until 39/40 years later when they reached the Promised Land (Joshua 5:10). This is reminiscent of our Messiah and the circumcision of our hearts. John W Ritenbaugh offers many interesting points to ponder in his article *Pentecost Revisited*. Ritenbaugh looks closely at the first recorded Passover in the Promised Land and offers some astounding revelations. We do not have all the information needed to experience what this Passover was like, but we do learn

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<sup>8</sup> [Nisan | The amazing name Nisan: meaning and etymology \(abaram-publications.com\)](http://Nisan | The amazing name Nisan: meaning and etymology (abaram-publications.com))

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in Joshua 5 that the day after the Passover, they ate unleavened  
bread and roasted grain from the produce of the land:

Notice that, thus far, the chapter makes:

1. No mention of an altar.
2. No mention of a priest.
3. No mention of the offerings God commanded to accompany the waving of the sheaf (Leviticus 23:12-13).
4. No mention of a harvest.
5. No mention of the waving of the sheaf.

Interestingly, God mentions the circumcisions (which had not been performed during the wilderness journey), yet He makes no mention of what would have been the first altar, first sacrificial offerings, and first formal service in the Promised Land. <sup>9</sup>

The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan.

—Exodus 16:35, NASB

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<https://www.biblicaljesus.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/1361/pentecost-revisited-part-two-joshua-5.htm>

## Unveiling the Messiah in the Spring Feasts

The Book of Joshua leaves the reader questioning many things. Why didn't they keep Passover all those years? And why are the Israelites eating the produce of Canaan? Does this go against their Torah? "You are also to keep the Feast of Harvest with the firstfruits of the produce from what you sow in the field" (Exodus 23:16, BSB). The issue is, they have not sown anything yet in the new land, but they were more than likely making provisions and gathering grain in the area they were in. Yeshua discusses sowing and reaping in the Gospels, and proclaims He sent us to reap what we have not sown:

I sent you to reap what you have not worked for; others have done the hard work, and now you have taken up their labor.

—John 4:38, BSB

Joshua 5 is a picture of the Messiah rolling away sins. Joshua's name means YHWH (the Lord) is salvation. It is prophetically telling that this is reminiscent of Yeshua Messiah, whose name also means salvation, and Gilgal (rolling away/liberty), which is where the Children of Israel were circumcised (Joshua 5:9):

While *Bnei-Yisrael* camped at Gilgal, they observed Passover on the evening of the fourteenth day of the month in the plains of Jericho. On the day after the Passover, on that very day, they ate of the produce of the land, *matzot* and roasted grain.

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Then the manna ceased on the day after they had eaten of the produce of the land. *Bnei-Yisrael* had manna no longer, but ate some of the yield of the land of Canaan that year.

—Joshua 5:10-12, TLV

Just as Joshua, who crosses over leading the Children of Israel is a prototype of Messiah, the number of prophetic details in the feasts days that point to Yeshua are astounding. When the Jews were sacrificing their spotless lambs, Yeshua was on the cross at that exact moment. Even more startling is a passage from the Book of Revelation that states that before the world was created, the Lamb was slain:

Everyone living on earth will worship it (The Beast) except those whose names are written in the Book of Life belonging to the Lamb slaughtered before the world was founded.

—Revelation 13:8, CJB

How could Yeshua be sacrificed as a humble lamb before the world was even created? Yeshua tried to warn his disciples of His death, but even that was thousands of years after creation. According to classical Jewish sources, the Hebrew year 6000 marks the latest time for the initiation of the Messiah's return and kingdom. Year zero of their count starts with the creation of Adam and Eve on Day Six in the creation

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story and not from the start of creation. The ancient Jewish sources state that the date by which the Moshiach/Messiah will appear is 6,000 years from creation:

According to tradition, the Hebrew calendar started at the time of Creation, placed at 3761 BCE. The current (2023/2024) Hebrew year is 5784. By this calculation, the end of the 6000th year would occur at nightfall of 16 September 2240 on the Gregorian calendar.<sup>10</sup>

How do God's people explain this when science claims to have dinosaur bones that are over 200 million years old? For most of the Orthodox Jews, each "day" of creation may have been a very long period of time. The Creator of heaven and earth is beyond space and time, matter, and energy. He is Elohim!

Mysteries and wisdom are coming forth swiftly today for those who are seeking, asking, and knocking. Yeshua knew that He was the Lamb, and he quoted the prophets to describe the hours before his death. "Strike the shepherd, and the sheep will be scattered" (Zechariah 13:7, TLV). In Luke 22, Yeshua quoted the prophet Isaiah concerning himself:

Therefore I will give Him a portion with the great, and He will divide the spoil with the mighty—because He poured out His soul to death, and was counted with transgressors.

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<sup>10</sup> [Year 6000 - Wikipedia](#)



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For He bore the sin of many, and interceded for the transgressors.

—Isaiah 53:12, TLV

Even Peter, the disciple Yeshua allowed in his inner circle, does not understand why the Messiah, his friend and mentor, states that Peter will deny his Master three times. Peter swears to the death that he will never do such a thing. “Even if I must die,” Peter says, “I’ll never deny you.” It is through Peter’s story that we learn more concerning a cock crow and Yeshua as the lamb in the feast of Passover:

A little while later, some of the bystanders approached Peter and said to him, “Surely you’re one of them, too—your accent gives you away.” Then he began to curse and to swear an oath: “I do not know the Man!” Right then, a rooster crowed. Then Peter reminded himself of the word *Yeshua* had said: “Before the rooster crows, you will deny Me three times.” And he went away and wept bitterly.

—Matthew 26:73-75, TLV

Why a rooster? Agape Bible Study website breaks down this conundrum concerning 1<sup>st</sup> century time in their article *Jewish Time Divisions in the 1<sup>st</sup> Century AD*:

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The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the day division of hours was focused on the schedule of the Tamid sacrifice [daily burnt-offering]. In the first century AD, the night was divided into 4-night watches of 3 hours each:

1. From sundown to 9 p.m.
2. From 9 p.m. to 12 midnight
3. From 12 midnight to 3 a.m.
4. From 3 a.m. to dawn

A trumpet call, known as the "cockcrow," signaled the end of the 3rd and beginning of the 4th watch." (Agape Bible Study) <sup>11</sup>

When Yeshua told Peter he would deny him three times before the cock crowed, our Western minds cannot comprehend this. We envision a barnyard with a rooster belting out, cock a doodle doo. "Cock's crow" is a technical term in Jewish law: *kri'at hagever*. It is a time of day prior to dawn that marks the end of nighttime. On most days they would remove the old ashes from the altar before sunrise.

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<sup>11</sup> <http://www.agapebiblestudy.com/charts/jewishtimedivision.htm>

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In the Temple precinct, there was a Temple crier who called out to begin the service. Not only would Peter have understood the time clock of when he was to deny the Messiah, Peter was warned to pray so that he would not fall into temptation, but he grew weary and fell asleep. Author Marc Turnage explains the conundrum by using the Mishnah or Jewish Oral Traditions and the Greek language to explain more in his article, *Sometimes A Rooster Is Not A Rooster*:

The Mishnah, the earliest compilation of rabbinic oral law, states that roosters (chickens) may not be raised in Jerusalem due to purity concerns (*m. Baba Kama* 7.7; see also *b. Baba Kama* 82b). This decree comes from the first century, when the Temple stood in Jerusalem. So, if roosters were not permitted to be raised in Jerusalem, are the Gospels wrong?

The Greek term, *alektor* (Luke 22:34), which means, “cock,” can also mean “man, husband.” Thus, one can read the Greek of the Gospels as “the man will not cry out today before you deny three times that you know me.”<sup>12</sup>

Other areas of learning concerning Yeshua as the Passover lamb involve the sacrifices. The lamb was not a once-a-year

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<sup>12</sup><https://news.ag.org/en/article-repository/news/2016/05/sometimes-a-rooster-is-not-a-rooster>

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offering given only on Passover-Pesach. It was a daily sacrifice of two lambs:

Now this is what you are to offer on the altar: two lambs a year old, regularly, every day. The one lamb you are to offer in the morning and the other lamb at dusk. With the one lamb offer two quarts of finely ground flour mixed with one quart of oil from pressed olives; along with one quart of wine as a drink offering. The other lamb you are to offer at dusk; do with it as with the morning grain and drink offerings — it will be a pleasing aroma, an offering made to ADONAI by fire.

—Exodus 29:38-41, CJB

This twice daily offering, known as the continual burnt offering (Hebrew: *olah tamiyd*), was offered at the door of the Tabernacle or Temple continually. The first lamb would have been brought out and tied to the altar at dawn. The same thing was happening to our King Yeshua:

Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; and they bound Him, and led Him away and delivered Him to Pilate the governor.

—Matthew 27:1-2, NASB

The first lamb would have been sacrificed at 9 a.m. Certain scholars and agnostics searching to disclaim the Bible have

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claimed the Gospels have inconsistencies in the times of the crucifixion. This is due to three of the authors using Jewish time and one using Roman time:

It was nine in the morning when they nailed him to the stake.

—Mark 15:25, CJB

At noon, the sky turned black, and there was no light, and at three in the afternoon, He said, “it is finished and died.”

—Mark 15:33, NASB

Exodus 29 states that there were two lambs sacrificed every day. The first was brought out at 9 a.m. and sacrificed at the exact time when Yeshua was placed on the cross. The second lamb was brought out at noon and tied to the altar. The second lamb is sacrificed at 3 p.m. Now ponder when the hour of prayer is for the Jewish people. There are three times. At 9 a.m., noon, and 3 p.m. The Book of Acts mentions this hour of prayer, for even the Gentiles such as Cornelius knew when the Holy One desired prayer:

Now Peter and John were going up into the temple at the hour of prayer, the ninth.

—Acts 3:1, BLB

Cornelius answered: “Four days ago I was in my house praying at this, the ninth hour.”

—Acts 10:30, BSB

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These times of prayer originated from the beginning, and with careful study are seen throughout the Bible:

Morning, noon, and night, I cry out in distress, and He hears my voice.

—Psalm 55:17, BSB

Now when Daniel learned that the document had been signed, he went into his house, where the windows of his upper room opened toward Jerusalem, and three times a day he got down on his knees, prayed, and gave thanks to his God, just as he had done before.

—Daniel 6:10, BSB

Our Savior was breathing his last breath at three o'clock.

Still, today Christians often see no need for keeping the Passover or the other feasts listed in Leviticus 23. They are called God's festivals, not Jewish festivals. One arsenal used to dismiss these holy days stems from a verse in the Book of Colossians interpreted through lack of knowledge:

Let no man, therefore, judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ.

—Colossians 2:16-17, KJB

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This verse has been twisted to fit into Christianity, but Paul was speaking to Greeks and people who were coming out of pagan worship and telling them that when they keep the Feasts Days of Adonai, they should not let people judge them. The Gentiles had their own festivals. The Feast of Passover is no longer a shadow, as Yeshua got on the (cross/tree) and died. This rehearsal and shadow have already come to fruition. We keep it as a memorial of our Redeemer's love. Also, we are told in Matthew that right before the Messiah cried out to His Father and asked Him why He had forsaken Him, it was at the exact moment of the sacrificial lamb that was slain in Exodus:

From noon until three in the afternoon darkness came over all the land. About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" Which means "My God, my God, why have you forsaken me?"

—Matthew 27:45, NIV

Yeshua was quoting the prophet David from Psalms 22.

The prophets mentioned the Messiah and his death and resurrection repeatedly. The Book of John quotes the prophet Isaiah concerning Yeshua, as He was like the spotless lambs, and had no broken bones:

It was the day of Preparation, and the next day was a High Sabbath [Feast of Unleavened Bread]. In order that the bodies would not remain on the cross during the Sabbath,

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the Jews asked Pilate to have the legs broken and the bodies removed. So the soldiers came and broke the legs of the first man who had been crucified with Jesus, and those of the other.

But when they came to Jesus and saw that He was already dead, they did not break His legs.

—John 19:31-33, BSB

Not one bone was broken, and Yeshua was not left until morning on the cross but placed in the heart of the earth:

Do not leave any of it till morning.

—Exodus 12:10, NASB

Do not break any of the bones.

—Exodus 12:46, NASB

(Jesus) He said to His disciples, “You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion.”

—Matthew 26:1-2, NASB

Yeshua knew that he was the Lamb. Time and time again, he tried to tell his disciples, but did they have ears to hear?

Look, we’re going up to Jerusalem, and the Son of Man will be handed over to the ruling Kohanim and Torah scholars. They will condemn Him to death and



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hand Him over to the Gentiles to mock, and to scourge,  
and to crucify. Yet on the third day, He will be raised up.

—Matthew 20:18-19, TLV

The Passage from Matthew 20 is placed in-between two bookends. We read no responses to Yeshua's words. There are no words of sympathy. No, "I wish you would not have to suffer so." There's not even a "But on the third day, you'll be fine!" The next verse we read is the words of James and John's mother requesting that her sons may sit on the right and left-hand side of Yeshua when he reigns as King in His Kingdom:

Then the mother of the sons of Zebedee came with her sons to *Yeshua*, and she was kneeling down and asking something from Him.

"What do you want?" He said to her.

She said to Him, "Declare that these two sons of mine might sit, one on Your right and one on Your left, in Your kingdom."

But *Yeshua* replied, "You don't know what you're asking! Are you able to drink the cup I am about to drink?"

"We are able," they say to Him.

He said to them, "You shall indeed drink My cup. But to sit on My right and left, this isn't Mine to grant. Rather,

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it's for those for whom it has been prepared by My  
Father.”

—John 20:20-23, TLV

The mother of the sons of Zebedee lacked wisdom. She assumed the Messiah had come as a Lion, not the Passover Lamb. Yeshua had come in lowliness riding upon a donkey, but When He comes the second time, He will rule as King over all the earth.

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## Passover or Pesach

### Part 3

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day).

—John 19:31, NASB

The text often refers to something called a “High Sabbath” or a “High day.” Hebrew months are luni/solar and tied to the phases of the moon. We have a regular Sabbath, and then we have what John referred to as a “High Sabbath.” This was not always on a Saturday and has caused much confusion regarding the date settings of when Yeshua was nailed to the cross and when he arose from the grave. Another word we see in scripture is called a Holy Convocation or rehearsal. A rehearsal is defined as the act of practicing in preparation for an event. That dark, howling night in Egypt was a shadow of things to come, but now, in our story, it is happening. The Lamb of God who takes away the sins of the world is going to be sacrificed. It was at midnight when the

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Lord struck down every firstborn male in the land of Egypt. As Yeshua hung on the cross, thick darkness came upon the earth at noon. The rehearsal is now the true event. Before his death, the Lamb of God was sweating drops of blood because He knew this feast well:

And in the first day there shall be a holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

—Exodus 12:16, KJB

Nisan 15 began the Feast of Unleavened bread (A High Sabbath or holy day). It was a holy convocation. Remember, the 14<sup>th</sup> was the slaughter. Josephus, Jewish Historian explains clearly:

In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians), and law ordained that we should every year **slay that sacrifice** which I before told you we slew when we came out of Egypt, and which was called the *Passover*; and so we do celebrate this Passover in

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companies, **leaving nothing of what we sacrifice** till  
the day following. <sup>13</sup>

When thinking of salvation, we are told again and again that it is not by works but by faith through grace that we are saved. That is why no work was to be done. This Sabbath was no longer a rehearsal, it now was happening in real time. Yeshua told us this:

For just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.

—Matthew 12:40, NASB

What is a High Holy Day? There are three High Holy days: The Feast of Unleavened Bread, and the next day is called *Yom Ha Bikkurim* in Hebrew, meaning the day of first fruits, the day of the harvest. The Feast of *Shavu'ot* (Pentecost) and the Feast of *Sukkot* or Tabernacles. They are called foot festivals because it was required to go up to the Land of Israel to keep them. Due to the confusion concerning the Sabbath in the Gospels, there are around three different sequences to when our Savior was crucified. Some Theologians proclaim it was on Wednesday,

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<sup>13</sup> <https://www.thetorah.com/article/the-haggadah-a-new-telling-of-the-exodus-story>

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others say Thursday, and many still believe Friday was the day the Messiah was crucified. “Good Friday” is a widely established official holiday around the world, but Yeshua told his disciples that he would be in the grave three full days and three nights:

And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

—Mark 8:31, NASB

For as Jonah was three days and three nights in the belly of the great fish, so the Son of Man will be three days and three nights in the heart of the earth.

—Matthew 12:40, BSB

We learn that after Yeshua died, it was a preparation day. However, God’s people were not preparing for a weekly Sabbath rest. They were preparing for a foot festival:

When evening had already come, because it was the preparation day, that is, the day before the Sabbath [Unleavened Bread], Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up



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courage and went in before Pilate, and asked for the body  
of Jesus.

—Mark 15:42-43, NASB

All the feasts, including the weekly Sabbaths have to do with rehearsals. Remember, we will miss the first act if we do not know when the play begins. Before arriving at the play, we need a ticket to get in, and we need to be dressed accordingly. The weekly Sabbath starts at sundown on Friday evening and continues until sundown on Saturday. In the Gospel telling of the Messiah's death and resurrection, there are two Sabbaths mentioned:

Now it was the Day of Preparation, and *Shabbat* was approaching. The women who had come with Him from the Galilee followed, and they saw the tomb and how His body was laid. Then they returned and prepared spices and perfumes. But on *Shabbat* they rested according to the commandment.

—Luke 23:54-56, TLV

But which Sabbath was approaching? God's people were preparing for the feast of Unleavened Bread which lasts seven days and requires removal of all yeast from one's home, and also REST. "For seven days you must eat unleavened bread. On the first day you are to hold a sacred assembly; you are not to do any

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regular work” (Leviticus 23:6-7, BSB). Passover is not a Sabbath day but a meal that leads into preparing for the High Sabbath, which was and is the *Feast of Unleavened Bread, a foot festival*. Yeshua not only died on a Feast Day (Passover), but he was and is the sinless Bread (Unleavened) that rose from the grave on—The Feast of First Fruits.

Consider how these three feasts coincide and come together. Passover is when Yeshua suffered and died as the Passover Lamb. Unleavened Bread represents Yeshua as the sinless bread that came down from heaven. Lastly, we have first fruits, when Yeshua arose from the grave. These three feasts all overlap, and they all are about the Messiah.

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## Passover or Pesach

### Part 4

Concerning the death and resurrection of Yeshua, in attempting to unravel a Wednesday, Thursday, or Friday crucifixion week, one must not disregard a Passover meal mentioned in the Gospel of Matthew. Yeshua and his disciples ate a “last supper” or a Seder Passover meal, or DID THEY?

Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the Passover?

—Matthew 26:17, KJV

Before looking at the verses concerning the upper room meal we read of in the Gospels, first we must remember that Yeshua, nor his disciples, would have never dipped “bread” or eaten anything with yeast in it if it were the actual Passover meal. Leaven is yeast and yeast represented sin, pride, and being puffed up. The yeast would have been thoroughly removed beforehand. *The King James Version* above italicizes the words

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“day” and “feast of.” Any time you see italicized words in the KJV, this tells you that these words were not found in the original texts (in this case, the original Greek). The Greek word translated “first” is *protos*. *Protos* means “beginning” or “to go before:”

*Protos* is 4413 Strong’s Concordance. (an adjective, derived from 4253 /*pró*, "before, forward") – first (foremost) 4413 /*prótos* ("first, foremost") is the superlative form of 4253 /*pró* ("before") meaning "what comes first" (is "number one").<sup>14</sup>

This precisely describes how Passover always precedes or “goes before” the Days of Unleavened Bread. Leviticus 23 and Exodus 12 explains this clearly. Passover is number one or comes first, i.e., *protos*:

The Passover to the LORD begins at twilight on the fourteenth day of the first month. On the fifteenth day of the same month begins the Feast of Unleavened Bread to the LORD. For seven days you must eat unleavened bread.

—Leviticus 23:5-6, BSB

They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

—Exodus 12:8, NASB

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<sup>14</sup> [Strong's Greek: 4413. πρῶτος \(prótos\) -- first, chief \(biblehub.com\)](https://www.biblehub.com/greek/4413.htm)

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How can we be sure the Passover meal is what Yeshua and his men were eating during the last supper? The Book of John is very clear about what season it was when Yeshua was arrested after he shared a meal with his disciples:

Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.

—John 18:28, NASB

*Hope of Israel Ministries* has an enlightening article on this topic titled *If the Passover Dinner Is Eaten on Nisan 15, Why Does YEHOVAH Say, "The 14th of Nisan Is the Passover"?* The article, written by a Hebrew scholar, removes the confusion concerning the Passover meal:

When Scripture says "they kept the Passover on the fourteenth day of the first month at evening," (Numbers 9:5), it is referring to the fact that the lambs were SLAIN at that time. But since you cannot slay and eat at the same time (unless you ate it raw!), you must add to that time of slaying the time needed for preparation, cooking, and eating, which must of necessity be several hours later — or on the 15th. Numbers 28:16 points out the obvious: "And in the fourteenth day of the first month is the Passover of the LORD." That is, it was KILLED then. "And in the fifteenth day of the month is the FEAST." That is

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just as it should be — the killing of the lamb is in the  
fourteenth, without which there could be no Passover  
FEAST, which is here even said to be on the fifteenth!”<sup>15</sup>

The ISR Bible, otherwise known as *The Scriptures*, contributes  
more understanding:

And the Festival of Unleavened Bread drew near, which is  
called Passover. And the chief priests and the scribes were  
seeking how to kill Him, for they feared the people.

—Luke 22:1-2, ISR

“The Day of Unleavened Bread arrived in which it was the  
custom for the Passover lamb to be slain” (Luke 22:7, ARA). It  
is after this verse that Yeshua told his men to get the meal ready.  
We see even more clearly that by the time we carefully read  
John’s events, it was not the Passover yet:

Now before the Feast of the Passover, Jesus knowing that  
His hour had come that He would depart out of this world  
to the Father, having loved His own who were in the  
world, He loved them to the end. During supper, the devil  
having already put into the heart of Judas Iscariot, the son  
of Simon, to betray Him.

—John 13:1-2, NASB

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<sup>15</sup> <http://www.hope-of-israel.org/psvdnron.htm>



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Yeshua gives another clue concerning his death in the Book of Matthew:

For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights.

—Matthew 12:40, TLV

When counting three days and three nights, starting on Friday will not give us a Sunday morning sunrise service. The Roman Catholics and Protestants have referred to the crucifixion of Messiah as "Good Friday," but is this accurate? Before attempting to count out three days and three nights according to the prophet Jonah by using evening and morning, we must investigate a couple more verses on the matter:

Now on the first day of the week, Mary Magdalene came early to the tomb, **while it was still dark**, and saw the stone already taken away from the tomb.

—John 20:1, NASB

Now after the Sabbath, **as it began to dawn** toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.

—Matthew 28:1, NASB

Notice, it is not daylight yet, and the Messiah has already risen from the grave. More than likely, Yeshua Messiah arose on

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Saturday, the holy Sabbath. There are three Sabbaths along with three days of preparation for Passover. Every year there is not only one Sabbath for the 7-day Passover (Pesach), but three Sabbaths within that one week.

If we are to follow the “Church” with a Good Friday crucifixion and a Sunday resurrection, this makes it impossible to count three days and three nights as Yeshua stated in Matthew 12:40. Some teachers have argued we must include Sunday in our count because Yeshua may have risen at the start of the day. Three days and three nights is seventy-two hours. A Wednesday crucifixion and a Saturday resurrection would fit well here. That Wednesday would have occurred on March 24, 34 AD. according to scholars Colin J. Humphreys and W.G. Waddington. Other scholars suggest 30 AD, Nisan 14 for a Wednesday crucifixion. Remember, the weekly Sabbath is not a High Sabbath.

The portions on Pesach/Passover have been eye-opening. Our next feast is The Feast of Unleavened Bread, but first I want to share a personal message on what it’s like to transition into keeping the Holy One’s Feasts while leaving holidays behind. This is quite difficult because traditions are ingrained in our souls. Most of us were raised to don our Easter hats and patent leather shoes to hunt Easter eggs and eat an Easter glazed ham. In December, we long for the fire lit, the stockings hung, trimming trees, and watching our children and grandchildren open gifts with delight. For some of us, it’s all we’ve ever known.

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Many reading my words have never celebrated one of the Lord's festivals. It may even seem quite Jewish, but I assure you, before you drink in the last page of this study, you will see Yeshua in each one of these rehearsals, and once you see something, you can never unsee it.

## Unveiling the Messiah in the Spring Feasts

## A Personal Glimpse of Passover

### Part 5

When I first was confronted with the Lord's feasts, I met them with fear and ignorance. Although I desired to see what others were seeing, I was not grasping this fully. I had knowledge of the feasts because I was an active reader of the Old Testament. I was always drawn to the Torah and the prophets.

My first experience in keeping the Passover was one of awe and joy. I attended a Passover celebration with some dear friends at a Messianic synagogue and instantly felt the Spirit moving, and I could see clearly, and with more understanding, Yeshua, the Messiah, was the Passover Lamb. At that time, I was in leadership at a Christian congregation and had begun an adult class teaching on the *Mikvah*, Hebraic first century baptism, the Ruach or Spirit of Adonai, and the Jewishness of Jesus/Yeshua. I was learning as I taught—researching and studying everything I could get my hands on.

Back then, I understood that Yeshua was the Passover Lamb. I even grasped that he was the sinless bread coming down from heaven, but it all seemed so Jewish to keep a feast day that I was

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told was done away with and part of the law. I was not Jewish, was I? My Savior was a Jew, but didn't the Jewish people reject the Messiah? Due to my upbringing and what I had been taught, it took me a while to realize these feasts were not bondage or heavy burdens too hard to bear if kept in the right spirit. They were rehearsals and joyful celebrations. Once I was on board with His feasts, I soon felt overwhelmed trying to figure out how to keep them properly. I had questions about the calendar and the number of days each feast lasted. It made me nervous, and I wondered if I was even doing things correctly. Meeting with the others who knew Hebraic prayers and greetings in Hebrew only made me feel "less than" or insecure.

Years later, my husband and I drove a few hours away to a synagogue to gather with a Messianic assembly for Passover. We were greeted with *Chag Sameach* and *Shalom* and so on. I had no idea what *Chag Sameach* (Joyous Festival) meant, and I couldn't google it at that moment. Everyone was loving, and we had a wonderful time, but was this for me? Was I knowledgeable enough to relate to them? Was I holy enough? Were these people a tad extreme? Not only that, but certain groups who were keeping the feasts, well, honestly, they frightened me a bit. Some of them were very strict with hair scarves, no make-up, and no slacks. Even the women wore *Tzitzit* or tassels on the four corners of their garments (Numbers 15:8). Some women were not allowed to speak or even sit with their husbands, and I had written several books already that had multiple teachings on the

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role of women and how powerful women truly are. How would they accept me? I became frustrated trying to find the right fit. Several years later, my husband and I decided to keep and teach these feasts with several others who were interested in learning more about them.

In 2015, a few years after the death of my mother, we moved in with my aging father. The first year there, we invited several friends and family over to my father's home for Passover, with his permission, of course. We had our Seder plate ready for guests and an assortment of food. This is before we knew anything about the Seder and its origins that date far after the destruction of the 2<sup>nd</sup> temple.

Before going into the meal, I want to give you a background on my father's life. In my father's younger years, he had been to several countries doing missionary work, building churches in Mexico and Ecuador. He was a deacon, Sunday school teacher, and a bus driver for the youth when I was growing up. My dad spent years before Covid hit singing and playing guitar at his assembly, as well as singing once a week to the shut-ins in nursing homes until his mid-eighties. May his memory be remembered as a blessing. I give his background because if I still felt a bit uncomfortable, how was he feeling? All my father knew was the holidays he was raised with and taught his children to keep all his life as well as Sunday morning church.

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My husband and I set the table nicely and used my deceased mother's fancy glassware for the Seder. The Hebrew word Seder means "order." The Seder plate is the focal point of the proceedings on Passover. The plate is usually a special plate, that shows the ceremonial foods around which the Seder is based: Matzah (Unleavened Bread), (shank bone), an egg, bitter herbs, charoset and karpas vegetable. A Seder plate is not necessary for the celebration, it is tradition. A *Haggadah* is a text recited at the Seder (Passover meal) involving the first two nights of the Passover—which includes a narrative of the Exodus journey. The Haggadah is also not required to keep the feast. Some of my more intimate celebrations involved reading the Passover in the Book of Exodus.

The Seder and Haggadah developed after the death and resurrection of Messiah by the rabbis:

Furthermore, the Seder and the Haggadah are also missing from the Second Temple period descriptions of Pesah, including a papyrus from Elephantine (419 B.C.E.), the book of Jubilees (late second century B.C.E.), Philo (20 B.C.E.-50 C.E.), and Josephus. They are first mentioned in the Mishnah and Tosefta (Pesahim Chapter 10) which scholars date to either shortly before or shortly after the Destruction of the second temple in 70 C.E. <sup>16</sup>

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<sup>16</sup> <https://schechter.edu/the-origins-of-the-seder/>



## Unveiling the Messiah in the Spring Feasts

Although the Torah nowhere states that you need a Seder plate or are to use a Haggadah at your Passover, for educational purposes I will explain the terms used at a Passover Seder. The word “Haggadah” means “The Telling” which refers to the redemption of God’s people from bondage in Egypt. “You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt” (Exodus 13:8, NASB).

Considering the Seder for review in no certain order:

1. The shank bone or a piece of roasted meat represents the lamb that was the special paschal sacrifice on the eve during the Exodus and annually on Passover. Behold the Lamb that was slain, Messiah, Yeshua.
2. Bitter herbs (maror) remind us of the bitterness of slavery in Egypt. Egypt represents sin. The romaine is dipped in horseradish sauce or raw horseradish adding to the tastebuds erupting in bitterness.
3. The charoset paste is a mixture of apples, pears, nuts and wine, resembling the mortar and brick made by the Lord’s people when they toiled for Pharaoh. This is often smoothed over the matzo crackers and eaten as a dessert.
4. Parsley dipped in salt water represents the tears of God’s people in Egypt. Parsley is compared to backbreaking work.

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5. Some people add a hardboiled egg to their Seder while others don't. A hard-boiled egg signifies the pre-holiday offering that was brought in the days of the Holy Temple.

During the Seder at my father's house, we made our way through the plate covering each item. I was excited to teach friends and family about all the symbols and intricate details concerning Yeshua as our Passover Lamb. Luckily for me, these gatherers knew less than I did, and so we learned together.

My father wanted to join us. I watched him several times well up with tears as he proclaimed, "I never knew this was in my Bible! I have been reading this story my whole life and have never seen the Messiah." He was very interested in the passages we read and commented often. This man who had been reading his Bible daily for decades was seeing new things spring forth off the pages with each feast. My father was overjoyed and began to share these festivals at his assembly. Multiple people and leaders at his assembly assured him, he did not need to keep these feasts, and emphatically, they are bondage and done away with. How sad. How could something about our Messiah be done away with, and especially if all the rehearsals had not come to fruition? What is the difference between dragging a tree in the house, or dying eggs? We can call anything bondage, but learning about our Messiah hidden in the pages of the Old Testament is far from bondage. It can only become bondage when we allow the many rabbinical rules and added loads from the oral traditions of man.

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The Talmud goes as far as having people measure the piece of unleavened bread/matzo they eat each day for the feast, and the rules get more complex. For instance:

According to the Mishnah (10:1), even a poor person may not eat on *Erev Pesah [Passover Eve]* “until he reclines” on a couch. Furthermore, according to the Talmud (Pesachim 108a), one must recline on one’s left arm while eating.<sup>17</sup>

Hogwash!

Adonai’s feasts are explained in the Bible, and none of these extra rules are listed.

After a year at my father’s house, we moved and landed in an apartment closer to our children. This apartment was my husband’s first go to at this type of living space. After a week, while we were still unpacking and setting up our new dwelling, we realized Passover was coming in. Oh, my! My husband asked me if we were doing anything. I shrugged, exhausted from the move. We looked at several places to celebrate the feast nearby or in driving distance to our home, but they were full or charged money to attend. It does take money to prepare all the settings and food, but some prices are over the top.

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<sup>17</sup> <https://schechter.edu/the-origins-of-the-seder/>

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While at the grocery a couple of days earlier, I grabbed some lamb just in case we couldn't find a place to participate. Not much cleaning to do concerning ridding yeasts from our dwelling, as we had not stocked the pantry or much of the refrigerator. In complete exhaustion, I looked over at my worn-out husband on the couch and thought, "We can skip Passover this year. I mean, we went years without keeping this feast, and the Holy One will understand, as we have been moving." But suddenly I seemed to hear Him whispering to me "My children were moving out of Egypt, and they were keeping it. The blood of the lamb was protecting them from the angel of death." "This is My body, given for you; do this in remembrance of Me" (Luke 22:19, BSB). I shot up and looked at my husband and said, "I have to get the lamb and the table prepared." He went right to work to help me. We sat down and went through each course and read every verse. The Holy Spirit came into our apartment, and I knew at that moment, yes, it was crystal clear, these celebrations are for our good. Thankfully, the Father is merciful to give us a second opportunity to celebrate the Passover if we miss it:

Tell the Israelites: When any one of you or your descendants is unclean because of a dead body, or is away on a journey, he may still observe the Passover to the LORD. Such people are to observe it at twilight on the fourteenth day of the second month. They are to eat the lamb, together with unleavened bread and bitter herbs;

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they may not leave any of it until morning or break any of  
its bones. They must observe the Passover according to all  
its statutes.

—Numbers 9:10-12, BSB

Passover is a magnificent picture of our redemption. Of course, with any type of change in a family unit, not conforming to traditions, like Easter, can cause family members to be hurt. They may feel betrayed when you don't show up or bring the children to a sunrise service with an Easter egg hunt. There's a chance that they may feel like you have joined a cult or are living in bondage. Some who are learning the feasts, still keep the holidays with their families and spread the light of Yeshua in God's feasts days while with them. Any time a tradition is changed or broken by a family member, there is a process. Sometimes, it is a gradual experience concerning the feasts. Remember, Yeshua is the main event at every one of these celebrations. Yes, each feast is about the very One who died for us. There may not be any chocolate bunnies or Santa Claus suits, but there is a heavenly feeling of peace and joy without the traffic, shopping, and at times financial debt. The feasts days can be intimate in your home. You may find the holidays intimate. Christmas lights can be beautiful to look at, some even present the manger scene on display and have Christmas services to celebrate His birth. I'm not trying to bash or judge anyone, but I

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do find it fascinating that the Believers in Yeshua's day were still keeping the festivals listed in Leviticus 23.

I hope this personal glimpse has helped ease your fears and given you courage to begin celebrating Passover. Remember, you are not the only one trying to learn and unlearn. The Father will send you teachers, and He will show you the joy in His Holy Days. Start looking early for a place to gather and participate in a Seder or step out and host your own Passover with a small group. And remember, it was in our tiny apartment alone that we felt the presence of the Holy One. Don't overthink it. Read the passages from Exodus and the Gospels. Celebrate The Lamb, Messiah Yeshua, the Anointed One!

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**Unleavened  
Bread  
or  
Chag  
HaMatzot**



## Chapter 4

### Unleavened Bread or Chag HaMatzot

#### Part 1

After Passover (a meal), our next Feast comes one day later and is seamlessly stitched together with Passover. Unleavened Bread, or in Hebrew the Feast of Matzah, is a one-week celebration. Matzah is a flatbread made without yeast and often described as a poor man's bread. One mystery concerning Matzah is that many of the angels or messengers ate this bread. For more on angelic beings, see my book *Spirits Unveiled*. Matzah was also one of the commanded offerings of the Nazirite after he or she had completed the vow. The Nazirite would offer unleavened cakes made with fine flour and seasoned with oil (Numbers 6:1-21).

Passover or Pesach and the Feast of Unleavened Bread all coincide. Passover is a meal (the lamb) that lasts one day, but Unleavened Bread is a seven-day feast that begins during Passover. This Feast was not just for the Jews, which were only one of the twelve tribes of Israel (Jacob's seed), but for the

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stranger and the foreigner that dwelt among them (Exodus 12:48). The Holy One's set apart feasts were still being celebrated in the portion of our Bible labeled "New Testament." The feasts were being taught to the new Gentile converts. Remember, the gentiles had their own festivals, think Mardi Gras.

Feasts or *moedim* in Hebrew are defined as appointed times. First century believers were keeping the feasts listed in Leviticus 23. Again, during the 1<sup>st</sup> century, there were pagan festivals being kept by the Gentiles. In fact, many of our holiday's stem from these festivals. A historical look at the holidays in the west has transpired over centuries to become overtly commercialized celebrations known to us today as simply holidays. A careful excavation uncovers the roots of these holidays most of the whole world keeps, but like Judaism, the traditions have evolved over time.

Odin — or Woten — was a fatherly god, a god of war, and a mythical hunter who would lead his warriors on a hunt during the season we refer to as Christmas. Odin rode on an eight-legged horse named Sleipner. The children would leave their boots filled with hay and carrots for Odin's horse, and Odin was said to leave them gifts in return. Over the years, this tale became Santa Claus and his eight reindeer. But in the 1600s, there was a steep penalty for keeping Christmas in Massachusetts Bay. WBUR News organization has a fascinating article concerning the holidays in America:

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The "Penalty for Keeping Christmas" was a law enacted under Puritan rule in the Massachusetts Bay Colony in 1659. For the next 22 years, anyone found celebrating the holiday by failing to work, "feasting, or any other way" would be fined. According to the state's trial courts, the five-shilling fine equates to about \$50 today. Jonathan Beecher Field, an associate professor at Clemson University who studies 17th century New England Puritans, attributed the ban in part to the holiday's emphasis on pagan traditions.

"The Puritans were concerned with a very scripturally based form of worship," Field said. "There's not scriptural evidence for Jesus Christ's birth on December the 25th. Christmas was added to Christ about 400 years after he was alive." <sup>18</sup>

The law was repealed in Massachusetts, but most people continued to work on December 25<sup>th</sup>. Christmas Day was declared a federal holiday by President Ulysses S. Grant nearly 200 years later in 1870. Most of the traditions we keep are kept with little knowledge by Christians concerning their history. We are doing what we were raised to do. Most of us in the West have been celebrating Christmas with great finesse for centuries. I know many celebrate this holiday with love for our Messiah and

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<sup>18</sup> [How the Puritans once banned Christmas in Massachusetts | WBUR News](#)

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His birth, but as the world grows darker, the holiday has taken on more commercialism and less to do with a Savior.

The first documented Christmas celebration was in Constantinople and took place in 380. *The Stream*, a Christian news media outlet featuring articles concerning political, moral, and economical issues for today, digs deeper in their article *The Case of the Great Christmas Heist*:

In 274 A.D., the Roman Emperor Aurelian instituted the festival known as “Birth of the Unconquered Sun” or Sol Invictus, honoring the pagan sun god. Unfortunately, as historian William J. Tighe records, the “first (irrefutable) evidence of Christians celebrating December 25 as the date of the Lord’s nativity comes from Rome some years after Aurelian, in A.D. 336.” This comes from a codex called *Deposito Martirum*.

*Encyclopedia Britannica*: “In an old list of Roman bishops, compiled in A.D. 354 these words appear for A.D. 336: ‘25 Dec.: *natus Christus in Betleem Judeae*.’ December 25th, Christ born in Bethlehem, Judea. This day, December 25, 336, is the first recorded celebration of Christmas.<sup>19</sup>

The Holy One said His feasts were appointed times. The Creator has a calendar in the heavens—a giant clock that declares

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<sup>19</sup> [The Case of the Great Christmas Heist - The Stream](#)

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His glory. Indeed, so much so, that the wisemen looked to the heavens for revelation as to the birth of the Messiah which occurred on a feast day:

The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they reveal knowledge. Without speech or language, without a sound to be heard, their voice has gone out into all the earth, their words to the ends of the world.

—Psalm 19:1-4, BSB

How would Persian men in the East know about a coming king, the Messiah?

Daniel Woodhead, author and scholar from Scofield graduate school of seminary explains by what means this curious happening came to be in his article *The Magi From Matthew's Gospel*. Woodhead states that through the years the magi rose to a place of great prominence in the kingdoms of Babylon, Media, and Persia. These men taught under Daniel for over 600 years served as advisors to the rulers, and so the term became synonymous in many ways with being a wise man:

Magi is the Old Persian word magav, which refers to a certain very wise hereditary priestly tribe of people who came from the Medes. This term is also translated as “megistanes” from which we get our term magistrates.

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The Magi were so powerful that historians (Herodotus) tell us that no Persian was ever able to become king except under two conditions: he had to master the scientific and religious discipline of the Magi, and he had to be approved of and crowned by the Magi. In effect, they controlled who could be king within the Mesopotamian region.

Woodhead goes on to explain how Herod and other rulers would have known about these wise kingly advisors:

The Magi came to worship Him knowing full well who he was and what He represented. This was all due to what they learned from Daniel the prophet. Daniel was chosen to become chief of the Magi when he demonstrated his superior ability in interpreting dreams (Dan. 5:11). By the "divine coincidence" of having a great Hebrew prophet to rule the Magi six hundred years before Jesus was born, God was, in effect, setting up the situation so that one day, when a baby was born in Bethlehem, some of those Magi would find their way to the house where the young child was so that He could be acknowledged as King by known Gentile kingmakers.<sup>20</sup>

The Wise Men knew the season and had heard of the Messiah's birth.

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<sup>20</sup> [https://www.academia.edu/4176091/The\\_Magi\\_From\\_Matthews\\_Gospel](https://www.academia.edu/4176091/The_Magi_From_Matthews_Gospel)

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It is now 2024, and calendars and religious dates have evolved and changed much over time. The Pilgrims, who were unsure as to which day was the actual weekly Sabbath, kept Saturday and Sunday each week to be safe. The Sabbath day is the 4<sup>th</sup> commandment, and we are told to keep that day holy. The Bible maintains that the commandments are not too difficult to keep:

For this is the love of God that we keep His commandments; and His commandments are not burdensome.

—I John 5:3, NASB

For this commandment which I command you today is not too difficult for you, nor is it out of reach. “It is not in heaven, that you should say, ‘Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?’ “Nor is it beyond the sea, that you should say, ‘Who will cross the sea for us to get it for us and make us hear it, that we may observe it?’ “But the word is very near you, in your mouth and in your heart, that you may observe it.

—Deuteronomy 30:11-14, NASB

This will be a day for you to remember and celebrate as a festival to ADONAI; from generation to generation you are to celebrate it by a perpetual regulation.

—Exodus 12:14, CJB

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Many Christians reading this book may say, “I’m not a Jew. Are we supposed to sacrifice animals? You’re nuts!” That I may be, but there is a whole host of people coming forth to the revelation that throwing away the beginning of a book leads to confusion. We have missed some things that our well-meaning pastors told us were old and done away with. Not everything old is bad. Many Jewish scholars who have found Yeshua in the scriptures are teaching about Him due to the feasts. Yes, even pastors and Catholic priests of the Christian faith are seeing what was there all along in the Bible. *CBN, Christian Broadcasting Network* has been teaching the feasts for years. We are living in a time Daniel spoke about— a time of revelation pouring forth. “Many will roam to and fro, and knowledge will increase” (Daniel 12:4, BSB). The knowledge of the Messiah is hidden in all these Moedim. The Feast of Unleavened Bread is no different from any of the other Feast’s days. They all point to our Messiah:

In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. “Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. ‘You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.’”

—Exodus 12:18-20, NASB



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Unleavened bread is a flatbread. Although yeasts floats around in the air, there was no fermentation, no raising agents back then. Before the Matzah, the Children of Israel partook of the lamb:

Then Moshe called for all the leaders of Isra'el and said, "Select and take lambs for your families, and slaughter the Pesach lamb."

—Exodus, 12:21, CJB

The Israelites left Egypt on the first day of the Feast of Unleavened Bread. They were leaving sin and bondage and going forth to the Promised Land. The angel of death had come through Egypt and spared them because of the blood of the lamb. Paul the apostle explains what leavening or yeast represents and tells believers to keep the Feast of Unleavened Bread in spirit and in truth:

Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 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.

—I Corinthians 5:6-8, NASB

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Paul explains to the Lord's people the hidden meaning of humility, purity, and righteousness behind the practice of ridding our homes of yeast. Yes, there is a spiritual perspective. In the spiritual sense of the word "unleavened," we learn humbleness. We remove any puffed-up yeast out of our hearts and minds. Again, in the Book of Philippians, Paul the apostle warns us to be humble:

Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves.

—Philippians 2:3, NASB

In I Corinthians 5, Paul said with authority, "Therefore let us celebrate the feast." King Yeshua was and is the sinless Bread of Heaven. "Jesus said to them, "I am the bread of life; the *one* coming to Me never shall hunger, and the *one* believing in Me never shall thirst at any time" (John 6:35, BSB). The feasts represent Him and our future with Him. Many describe leaven as sin and evil, but it is also described as "good:"

The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened.

—Matthew 13:33, NASB

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Then Jesus asked, “What is the kingdom of God like? To what can I compare it? It is like a mustard seed that a man tossed into his garden. It grew and became a tree, and the birds of the air nested in its branches.”

Again, He asked, “To what can I compare the kingdom of God? It is like leaven that a woman took and mixed into three measures of flour, until all of it was leavened.”

—Luke 13:18-21, BSB

The three pecks of flour in Matthew 13 are a comparison to three portions of the Tanakh or Old Testament— the Torah, the first five Books of Moses, the writings, and the prophets. Using yeast as a metaphor, we also learn that good can spread and permeate people and objects so can His Spirit.

Abraham prepared a meal for three significant guests who were angelic messengers. “Quickly, three measures of the best flour! Knead it and make cakes” (Genesis 18:6, CJB). In the Book of Judges, Gideon encounters an angel who gives him an assignment, and he prepares him a curious meal of unleavened bread:

Gid'on went in, cooked a young goat, and made matzot from a bushel of flour. He put the meat in a basket and the broth in a pot, brought them out to him under the pistachio tree and presented them. The angel of God said to him, “Take the meat and matzot, lay them on this rock,

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and pour out the broth.” Gid'on did so. Then the angel of  
ADONAI reached out with the stick he was holding,  
touched the meat and matzot, and fire shot up out of the  
rock and burned up the meat and matzot. Then the angel  
of ADONAI disappeared before his eyes.

—Judges 6:19-21, CJB

Although this angel did not eat the bread, we find two angelic  
messengers who did eat Matzah in the Book of Genesis:

The two angels came to S'dom [Sodom] that evening,  
when Lot was sitting at the gate of S'dom. Lot saw them,  
got up to greet them and prostrated himself on the  
ground. He said, “Here now, my lords, please come over  
to your servant’s house. Spend the night, wash your feet,  
get up early, and go on your way.” “No,” they answered,  
“we’ll stay in the square.” But he kept pressing them; so  
they went home with him; and he made them a meal,  
baking Matzah for their supper, which they ate.

—Genesis 19:1-3, CJB

Unleavened cakes appear repeatedly throughout scripture.  
The Holy One required His people to eat unleavened bread for  
eight days to remind them that they were to be separate from the  
world. “Instead, just like the Holy One who called you, be holy  
yourselves also in everything you do” (I Peter 1:15, TLV).

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Yeshua cautioned his disciples to be wary of the teachings of the Pharisees. He was not referring to bread, but rather to the corruption and burdens they imposed on God's people. The leaders were filled with pride and arrogance, but Yeshua advised the people to follow their teachings when they were in their positions of authority sitting in Moses' seat:

The scribes and the Pharisees have seated themselves in the chair of Moses; therefore, all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them.

—Matthew 23:2-3, NASB

Yeshua often pointed out the leaderships yeast filled rituals, like washing cups and bowls, wearing long robes and sitting in the best seats. What was Yeshua referring to when he said, “Do and observe?” There is a seat called “Moses' Seat,” and when the Pharisees and Sadducees sat in it, they could only read from the Law (Torah) of Moses.” This seat metaphorically represents authority given to judge the people and to teach the Torah: “The next day Moses took his seat to judge the people, and they stood around him from morning until evening” (Exodus 18:13, BSB). A third century C.E. “Chair of Moses” is on display at the Israel Museum in Jerusalem. The physical chair would only be symbolic of the representative for the Law of Moses. Don Knebel, in a newspaper article, shares many archaeological findings concerning this seat titled *Chorazin and the Seat of Moses*. In

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the first century, Chorazin was a Jewish village set on a hillside north of the Sea of Galilee that Yeshua cursed in Matthew 11:

Then Jesus began to denounce the cities in which most of His miracles had been performed, because they did not repent. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

—Matthew 11:20-22, BSB

Knebel states that although archaeologists have not yet found the remains of first century Chorazin, they have uncovered ruins from the third century:

In the middle of the 25-acre city was a large synagogue, constructed of black basalt, a volcanic stone. In 1926, excavators found a chair, carved from a single block of basalt and inscribed in Aramaic, near the wall of the synagogue that faced Jerusalem. Scholars believe the stone chair was the so-called Seat of Moses. According to Jesus, as quoted in the Gospel of Matthew, rabbis made authoritative pronouncements from the Hebrew Scriptures while sitting in this chair. The original chair is in the Israeli Museum in Jerusalem, but a replica lies along the southern synagogue wall. Curiously, the

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Chorazin synagogue also featured a stone relief of the head of snake-haired Medusa. Why a synagogue used for worship by people forbidden to have graven images would include the representation of a monster from Greek mythology remains a mystery. <sup>21</sup>

Erdman's dictionary describes this seat as such:

This Moses Seat was a literal stone chair in the front of many synagogues, allotted to an elder, presumably a scholar of distinction. The 3rd-century A.D. synagogue excavated at Capernaum has two stone benches along each of two sides. <sup>22</sup>

When the leadership sat in this seat of authority Yeshua said, “Do and observe,” because it would not be their words but Moses’ words written by the very finger of God:

When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.

—Exodus 31:18, NASB

It is easy to judge these leaders, but many of them were righteous and humble. It is not only the Pharisees of Yeshua’s

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<sup>21</sup> [Chorazin and the Seat of Moses | donknebel.com](http://Chorazin.and.the.Seat.of.Moses|donknebel.com)

<sup>22</sup> [Moses' Seat - Encyclopedia of The Bible - Bible Gateway](http://Moses'Seat - Encyclopedia of The Bible - Bible Gateway)

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day that needed to remove yeast or pride, but we, too, have work to do to become humble servants. Yeshua, the Master Teacher is waiting for us to confess our sins and diligently seek Him. Removing yeasty bread is very important, adding the good manna of our Father can bring truth and healing.



## Unleavened Bread or Chag HaMatzot

### Part 2

The importance of the Feast of Passover/Unleavened Bread, spread out over seven/eight days, is seen throughout the Bible. The feast of Unleavened Bread lasted a week, and so the "Passover" lasted 8 days using inclusive reckoning (Leviticus 23:4-8). In Exodus 31, if a person ate bread with leaven, he was to be cut off from the assembly. Each year during this feast in Israel among the pious Jews, houses were searched for one tiny crumb, one speck of bread containing puffiness, and it was taken outside and burned. This represented His fire that purifies our temples. Paul said our very bodies are the temples of Messiah. The yeast of malice, jealousy, unforgiveness, and pride needs to be removed from our spiritual houses.

One Jewish tradition that showcases Yeshua concerning the Feast of Unleavened Bread concerns a piece of broken Matzah that is hidden during our Passover celebration. In Jewish and Messianic homes during the Passover meal, one of three pieces of Matzah (Unleavened) bread is broken in half and wrapped in

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a napkin and hidden in the house. This piece of unleavened bread is called the *afikomen*. This is a tradition that has been passed down for centuries. The broken Matzah is a picture of our Savior, Yeshua, whose sinless body was broken and wrapped in linen and placed in the tomb. The Matzah is often hidden for little children in the house to find. Think of Easter egg hunting with a holy theme. We are told that we must come to Him as a little child, and who better than the children to go searching for the piece of broken, unleavened bread. Many families offer prizes or money to the child who uncovers this. What a wonderful new tradition to start in your family. The pattern of this flat bread has a striped look. A reminder that Yeshua was whipped (Matthew 27). Matzah also has rows of small, perforated holes. These piercings in the cracker show how our Messiah Yeshua was pierced with nails and died for us (Luke 23:33). Unleavened bread is referred to as the bread of faith and healing. We are saved by faith and healed through the blood of Yeshua.

Our Messiah told the Torah scholars that He was the Bread that rained down from heaven. After a month in the wilderness the Children of Israel saw bread raining down like dew. In the fifteenth day of the second month, The Lord told Moses that He will cause it to rain bread from heaven. Can you imagine? They had been eating Matzah for a month, and now they are partaking of the bread of LIFE. No matter how much the people gathered, the Bible tells us they all had the amount they needed for nourishment:

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So the Israelites did this. Some gathered more, and some less. When they measured it by the omer, he who gathered much had no excess, and he who gathered little had no shortfall. Each one gathered as much as he needed to eat.

—Exodus 16:17-18, BSB

When meditating on bread from heaven, we can see clearly the Messiah. In John 6, Yeshua tries to explain to the people that He is the Bread of Life that came down from heaven:

“Our fathers ate the manna in the wilderness; as it is written, ‘Out of heaven He gave them bread to eat.’”

*Yeshua* answered them, “Amen, amen I tell you, it isn’t Moses who has given you bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is the One coming down from heaven and giving life to the world.”

So they said to Him, “Sir, give us this bread from now on!” *Yeshua* said to them, “I am the bread of life. Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.”

—John 6:32-35, TLV

Yeshua descended from heaven to carry out the will of His Father in heaven. He taught the people that by consuming His bread, the bread of life, they would never experience hunger. I highlight

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the concept of spiritual starvation, emphasizing that many religious communities suffer from deficiencies and malnourishment because they have disregarded the Old Testament, books of wisdom, and prophets. As a result, people survive on meager portions when a plentiful feast is actually available. Yeshua was born in Bethlehem, a name that means "House of Bread" in Hebrew.

The first day of the Feast Unleavened Bread, the fifteenth day of Nisan, is when they placed Messiah's body into the ground. He was that sinless, broken bread, wrapped in linen, hidden in the heart of the earth. But on our next feast, the Feast of First Fruits, we see the risen Savior. Why would we want to trade our Father's appointed times for rituals that have nothing to do with Yeshua? Chocolate bunnies are yummy and Easter egg hunts can be fun for small children. Often, memories of childhood celebrations with grandma and grandpa, family gathered around the table hold treasures in our hearts. Once I began studying our holidays, I realized we are such creatures of habit that starting the new feasts listed in Leviticus 23 might be hard for my family and my husbands to digest.

Easter is thought to be a holiday created in honor of the goddess Ishtar and her fertility eggs, but depending on what academic scholar you ask concerning Easter's origins, you will get a different opinion. The goddess Ishtar is mentioned throughout the Bible and at times referred to as the queen of heaven.

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*Britannica Encyclopedia* states the word *easter* is of uncertain origins, but the amount of historical information found today concerning this holiday seems to point to Ishtar and Eostre:

The English word Easter, which parallels the German word *Ostern*, is of uncertain origin. One view, expounded by the Venerable Bede in the 8th century, was that it derived from Eostre, or Eostrae, the Anglo-Saxon goddess of spring and fertility.<sup>23</sup>

*The Road to Liberation* website quotes Dr. Tony Nugent in the article *Breaking down the Mystery Religion - Easter, a pagan tradition at its core*. *Road to Liberation* explains how in 325 AD, Emperor Constantine convened a meeting of Christian leaders to resolve important disputes at the Council of Nicaea. At this point in history, Christian leadership believed that the resurrection took place on a Sunday, so the Council determined that Easter should always fall on the first Sunday after the first full moon following the vernal equinox:

According to some scholars, such as Dr. Tony Nugent, teacher of Theology and Religious Studies at Seattle University and Presbyterian minister, the Easter story comes from the Sumerian legend of Dumuzi (Tammuz) and his wife Inanna (Ishtar), an epic myth called “The

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<sup>23</sup> [Easter | Origin, History, Name, Facts, & Dates | Britannica](#)

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Descent of Inanna” found inscribed on cuneiform clay  
tablets dating back to 2100 BC. <sup>24</sup>

The names Tammuz and Ishtar are mentioned throughout scripture. The prophet Ezekiel is given an inside look into the abominations being done inside of the Holy One’s House and by God’s chosen people, and one such horror was the worship of Tammuz:

“Son of man,” He said to me, “do you see what the elders of the house of Israel are doing in the darkness, each at the shrine of his own idol? For they are saying, “The LORD does not see us; the LORD has forsaken the land.””

Again, He told me, “You will see them committing even greater abominations.”

Then He brought me to the entrance of the north gate of the house of the LORD, and I saw women sitting there, weeping for Tammuz. “Son of man,” He said to me, “do you see this? Yet you will see even greater abominations than these.”

—Ezekiel 8:12-15, BSB

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<sup>24</sup> [Breaking down the Mystery Religion - Easter, a pagan tradition at its core \(substack.com\)](http://substack.com)

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Benson's Commentary adds more explicit details and explains why this worship of Tammuz and Ishtar was such an abomination:

*Tammuz* was an idol of Chaldee extraction, as is plain from his name; which also is used for the tenth month, reckoning from the autumnal equinox, that is, the month of June; and *Tammuz*, as the object of worship, expresses the *solar light* in its perfection, as in the summer solstice. The Vulgate renders *Tammuz*, by *Adonis*; and that Adonis, according to the physical theology of the heathen, was the same as the sun, there is no question. Macrobius expressly affirms it, *Saturnal.*, lib. 1. cap. 21, and says, that the tradition of Adonis being killed by a boar, means the diminution of the sun's light and heat by winter. This departure of Adonis, or the sun, was lamented in the most frantic ceremonies of grief by the Phoenician and Assyrian women, who, on these occasions, used to prostitute themselves in honor of his vivifying power; and thus the Jewish women are described by our prophet, weeping for Tammuz, on the fifth day of the sixth month, that is, of August; at which time his death, by the winter boar, was drawing on apace. <sup>25</sup>

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<sup>25</sup> [Ezekiel 8:14 Commentaries: Then He brought me to the entrance of the gate of the LORD'S house which was toward the north; and behold, women were sitting there weeping for Tammuz. \(biblehub.com\)](https://www.biblehub.com/ezekiel/ezekiel-8.htm)

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Ishtar, from where we get Easter comes from a Mesopotamian religion. Ishtar was a goddess of war and sexual love. Ishtar is counterpart of the West Semitic goddess Astarte also known as the Queen of Heaven:

The sons gather wood, the fathers light the fire, and the women knead the dough to make cakes for the Queen of Heaven; they pour out drink offerings to other gods to provoke Me to anger.

—Jeremiah 7:18. BSB

Some scholars imply that the Easter ham comes from the boar by which Adonis was killed, and that Easter hot cross buns are the cakes made to the Queen of heaven.

Most who keep the traditional holidays know nothing concerning the history of the holiday. Christians celebrate Easter as the celebration of Christ from the dead, but there are many details missing in this holiday. An English monk named Bede, who died in 735, wrote concerning Easter. *Time Magazine* explores the origins of Easter quoting Bede:

A learned man in literature and astrology, Bede worked to improve souls in 7th-century England. The scholar also did a lot of writing, and while he covered topics from spelling to science, he spilled a lot of ink on the question of which day was the right one to celebrate Easter — a contentious topic back in his day.



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Tucked away in Bede's lengthy analysis is the origin story, just a few lines suggesting what inspired the name of the holiday: a goddess named Eostre, who represents spring and fertility. Pagans had celebrated her in a month that became known as Eosturmonath in Old English, he wrote, which corresponds to what we now call April. And so people started "calling the joys of the new rite by the time-honored name of the old observance."<sup>26</sup>

Eggs and bunnies are fertility things—think estrogen cream and Playboy bunnies. While I am not insinuating that those keeping Easter are evil or bowing to a goddess, or worshipping other gods, all our holidays have evolved and are still changing today. Meditate and ponder how you would like to celebrate them. It is never too late to start a tradition or change one.

When I was a child, Christmas Eve was spent reading the Biblical Narrative

of the Messiah's birth. We gathered at church services. Friends gathered for Catholic mass, and one year, I was allowed to attend with them even though we were protestants. The holiday was a time of reverence and holiness for us. Today, atheists celebrate Christmas. Different people groups who worship different gods celebrate Christmas. Christmas has

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<sup>26</sup> <https://time.com/4738876/easter-word-origin-history/>

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evolved into a time of gifts, parties, spending time with family, ugly sweater contests, and entertainment. The holiday means something different to each person celebrating it. *Good Housekeeping Magazine* published an article that gives details concerning Christmas and how it is celebrated all over the world. *Good Housekeeping* describes Christmas in Central Europe. The people enjoy carp for Christmas Eve Dinner, where traditionalists let the fish live in the bathtub for a couple of days before preparing and eating it. In Austria a celebration in the streets involves a half man, half goat:

In Austria and Bavaria, St. Nicholas gifts good kids gifts, while Krampus, the half-man, half-goat comes around to drag the bad ones away. In some places, men dress up as the scary character for a *Krampuslauf*, or “Krampus run” in which they parade through the streets to blow off steam — and scare some children back into line.<sup>27</sup>

The very word Easter is found one time in the Bible, in Acts 12:4. However, out of all English translations of the Scripture, only the *King James Version* uses the word Easter instead of Passover. The Greek word that the *King James Version* translates as “Easter” is actually the word “*Pascha*” which means Passover. This feast is about the Lamb of God who takes away the sins of the world. Unlearning the things taught to us since

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<sup>27</sup> [Christmas All Over the World - How People Celebrate Worldwide \(goodhousekeeping.com\)](http://goodhousekeeping.com)

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childhood is hard. Changing traditions that we have been keeping all our lives is even harder. Each of us must work out our own salvation. Perhaps, this year, start a new tradition by keeping the feasts days listed in the Bible. Ease into this new awakening, skip the ham and make a lamb. Wrap the sinless pierced striped bread in a white napkin and hide it for the children to hunt. Read the Biblical narrative and set the table for the King who is the main event at every Passover, Unleavened Bread, Firstfruits celebration. You might be labeled as brainwashed or involved in a cult, but you also may find some family members hungry to learn more about the spotless Lamb and the Living Bread.

**First Fruits of  
Barley  
or  
Yom HaBikkurim**

## Chapter 5

### The Feast of First Fruits or Yom HaBikkurim

#### Part 1

Yeshua came as the spotless lamb, the sinless bread hidden in the heart of the earth. Now, he will rise from the dead on the Feast of First Fruits or Bikkurim in Hebrew. We wait eagerly for the latter feasts and the glorious return of our risen Savior, Yeshua Messiah who conquered death and the grave.

The first three feasts were fulfilled during Yeshua's crucifixion, death, and resurrection. Passover begins on Nisan 14, and it is a slaughter/meal. The Feast of Unleavened Bread begins on Nisan 15 and lasts seven days, and the first fruits, also known as the "Beginning of the harvest," starts on the 16th. These three are all conjoined:

ADONAI said to Moshe [Moses], "Tell the people of Israel, 'After you enter the land, I am giving you and harvest its ripe crops, you are to bring a sheaf of the first fruits of your harvest to the Cohen [priest]. He is to wave the sheaf

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before ADONAI, so that you will be accepted; the cohen is  
to wave it on the day after the Shabbat [rest].

—Leviticus 23:9-11, CJB

Josephus, Jewish Historian explains the precious symbol of  
fruit:

But on the second day of unleavened bread, which is the  
sixteenth day of the month, they first partake of the fruits  
of the earth, for before that day they do not touch them. <sup>28</sup>

The first fruits—*Bikkurim*:

1. The first fruits of your harvest
2. The bread of the first fruits
3. The first of the first fruits of your land, and the first of all  
the fruit of the earth.

After working in the fields in the heat of the day, plowing, tilling,  
dealing with weather patterns, weeding, and managing insects,  
one day the farmer sees the first fruit ripe and ready to taste. Joy  
fills his heart, but this first piece of fruit will be a gift to the Holy  
One. After witnessing the first piece of fruit, the farmer would  
take a blade of grass and tie it around the fruit announcing it as  
*Bikkurim*. The farmer then would have taken the fruit to the holy  
temple as loyalty to God for His blessings. In today's world, we

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<sup>28</sup> <https://www.ccel.org/ccel/josephus/complete.ii.iv.x.html>

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are used to fast food, driving to a grocery store, and grabbing premade packages or selecting fruit and vegetables from the section labeled “produce,” but the people in Biblical times were doing what God commanded us to do in the Garden. “Then the LORD God took the man and placed him in the Garden of Eden to cultivate and keep it” (Genesis 2:15, BSB). In Exodus 23, the first fruits instruction carries a significant spiritual prophecy. When reading the passages picture the end time harvest and the fruit as souls:

Also you are to observe the Feast of Harvest, the firstfruits of your labors that you sow in the field, as well as the Feast of the Ingathering at the end of the year, when you gather your crops from the field.

—Exodus 23:16, TLV

And then they will see the Son of Man coming in clouds with great power and glory. Then He will send out the angels and will gather together His chosen from the four winds, from the end of the earth, to the end of heaven.

—Mark 13:26-27, TLV

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The Book of James (Jacob) gives explanation that we are a first fruits offering upon the earth:

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. By His will, He brought us forth by the word of truth, so that we might be a kind of firstfruits of all He created.

—James 1:17-18, TLV

The first fruits points to not just Messiah, but His Body as a whole. John D Keyser from Hope of Israel Ministries has a wonderful article concerning the 3<sup>rd</sup> feast in which he explains how we believers engrafted into the covenant are the first fruits as well:

In the Book of Romans, Paul writes to Christian Israelites, saying, "We know that the whole creation has been groaning in travail together until now; and not only the creation, but we [of Israel] ourselves, who have the **FIRST FRUITS OF THE SPIRIT**, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Romans 8:23).

Christian Israelites, those called of YEHOVAH God during this lifetime to serve and obey Him, out of every



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nation of Israel, are likened to "firstfruits" of YEHOVAH  
God.

In writing of Christian Israelites in the region of Achaia  
(Greece), Paul says of them, "Salute my well beloved  
Epaenetus, who is the FIRSTFRUITS of Achaia unto  
Christ" (Romans 16:5).

In the book of James, we read: "Of his own will he brought  
us [of Israel] forth by the word of truth that we should be  
a KIND OF FIRSTFRUITS of his creatures" (James 1:18,  
RSV). <sup>29</sup>

The responsibility of bringing first fruits was confined to the  
seven species growing in Israel, i.e., wheat, barley, grapes, figs,  
pomegranates, olive oil, and dates. The first fruits of the third  
year were to be brought to Jerusalem and given to the Levites,  
widows, orphans, and the poor. During the festival of First  
Fruits, a stalk of grain was not waved, but an omer was given.  
The Hebrew word *omer* was translated as a *sheaf*. The omer  
would have been 2 1/2 quarts of barley grain that had been  
roasted, thrashed, and sieved into fine flour. According to  
Keyser, in the Messiah's Day, the feast would have been kept in  
this manner:

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<sup>29</sup> [The Mystery of the WAVE SHEAF OFFERING Revealed at Last! \(hope-of-israel.org\)](http://hope-of-israel.org)

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**1/.** The barley grain was cut by members of the Sanhedrin at the end of the weekly Sabbath and the First Holy Day of Unleavened Bread (they BOTH fell on the same day — see John 19:31).

**2/.** The heads of grain were separated from the stalks and the removed grain was thrashed, parched with fire, and ground into flour in the courtyard of the Temple that evening.

**3/.** The flour was then sieved until it was pure and of very fine texture (according to the *Mishnah [Oral Torah]*, oil and frankincense were added). From this the *omer* was taken.

**4/.** This *omer* was then offered early the next morning at about 9 a.m. — the time of the morning sacrifice — in the Temple as a meal offering waved before YEHOVAH God.

The Wave Sheaf Offering, composed of MANY individual grains, offered together, made possible by the sacrifice of the Messiah, represents true Christian Israelites of the first-century Church era — those called of Yehovah God out of the tribes of Israel during that age, as His "FIRSTFRUITS!"

The fruits were given to the priests after the donor had given God the glory. The Book of Ruth begins with the barley harvest and would have put both Naomi and Ruth, arriving in Bethlehem

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(House of Bread) during the beginning of First Fruits (Beginning of the harvest). Ruth, the Moabite, becomes engrafted into the vine at the harvest as she marries the wealthy landowner, Boaz, who represents our Heavenly Father:

So Naomi returned, and with her Ruth the Moabites, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

—Ruth 1:22, NASB

Ruth came from Moab and travelled to Bethlehem. Boaz, meaning “strength” is a picture of the Holy One. He is the landowner of all the earth. Naomi and Ruth, who have lost husbands and sons, become renewed. Ruth’s husband who died had a name that meant “man of sickness and death.” Ruth walks away from death and comes to sustaining food, the Bread of Life. In a sense, Ruth’s life has been resurrected from death. She is no longer married to the man of sickness, but Boaz, the man of strength.

After Yeshua’s death, many who had fallen asleep (tasted death) came out of the graves and walked among them. This represents the first resurrection of the dead:

The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the

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tombs after His resurrection they entered the holy city  
and appeared to many.

—Matthew 27:52-53, NASB

Who were these Saints that came up out of the tombs? Mysteries remain, and multiple speculations have come forth. Even before his crucifixion, as he sat in the garden and sweated drops of blood, we read about a mysterious young man who fled naked. Was he too raised from the dead:

A young man was following Yeshua when the soldiers came to arrest him. He was wearing nothing but a linen sheet. *Yeshua* said to them, “Have you come out with swords and clubs, to capture Me as you would against a revolutionary. Every day I was with you in the Temple teaching, and you didn’t seize Me. But this is so that the Scriptures would be fulfilled.” And all fled, abandoning Him. A certain young man was following Him, with nothing but a linen cloth around his body, and they grabbed him. But he ran away naked, leaving behind the linen cloth.

—Mark 14:48-52, TLV

This fleeing man had on grave clothes, but he pulled free of the linen sheet just as our Messiah would on the third day. Paul gives a hint to this feast called First Fruits that represents a

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future time: “But now Christ has been raised from the dead, the first fruits of those who are asleep” (I Corinthians 15:20, NASB). Also, we read in verses 22 and 23 of that same passage an order: “For as in Adam all die, so also in Christ, all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming” (I Corinthians 15:22-23, NASB). The passage in Corinthians states this event happens at Yeshua’s coming. There is an order:

But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ the firstfruits; then at His coming, those who belong to Him.

—I Corinthians 15:20-23, BSB

The Book of Genesis concerning Joseph tie in nicely with our first fruits bundle:

Please listen to this dream which I have had; for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf.

—Genesis 37:6-7, NASB

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The word *sheaf* is translated from the Hebrew word *Omer*. It's Strong's 6016. The Feast of First Fruits starts right after the Feast of Unleavened Bread, and this festival begins the counting of the Omer for the Feast of Shavuot (Weeks.) *Pentecost* is a Greek word that means *fifty*. After the Feast of Unleavened Bread, we are told to count seven Sabbaths and add one day:

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. 'You shall count fifty days to the day after the seventh Sabbath; ...

—Leviticus 23:15, NASB

Yeshua rose from the grave and revealed himself to His disciples. He was with them for 40 days, in which after such time, He gave them instructions that have to do with the counting of the Omer leading up to Pentecost or Shavuot.

Now while staying with them, He commanded them not to leave Jerusalem, but to wait for what the Father promised—which, He said, “you heard from Me. For John immersed with water, but you will be immersed in the *Ruach ha-Kodesh [Holy Spirit]* not many days from now.”

—Acts 1:4-5, TLV

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In Leviticus 23, the Holy One gives a glimpse into the future. After counting to 50, they wave two loaves of bread which represents the Jews and Gentiles filled with the Holy Spirit:

Then you are to count from the morrow after the *Shabbat*, from the day that you brought the omer of the wave offering, seven complete *Shabbatot* [weeks]. Until the morrow after the seventh *Shabbat*, you are to count fifty days, and then present a new grain offering to *Adonai*. You are to bring out of your houses two loaves of bread for a wave offering, made of two tenths of an ephah of fine flour. They are to be baked with *hametz* as firstfruits to *Adonai*.

—Leviticus 23:15-16, TLV

During this feast, Yeshua was preparing His disciples telling them to wait for the promise. Wait ten days and the Holy Spirit will be poured out as the Book of Joel promised, but this is not to say the people were without the Holy Spirit. The Ruach Spirit is mentioned in Genesis: “And the Spirit of God was hovering over the surface of the waters” (Genesis 1:2, BSB). Remember, the prophets and the disciples were not strangers to the person and work of the Holy Spirit, but now there was an outpouring for all:

So it will be afterward, I will pour out My *Ruach* on all flesh: your sons and daughters will prophesy, your old

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men will dream dreams, your young men will see  
visions. “Also on the male and the female servants will I  
pour out My spirit in those days.”

—Joel 3:1-2, TLV

Just as Yeshua told his disciples to wait for the gift of the  
outpouring of the Ruach HaKodesh (Holy Spirit), it came just as  
they were ending the Omer count—a full 50 days:

When the day of *Shavuot*[*Pentecost*] had come, they were  
all together in one place. Suddenly there came from  
heaven a sound like a mighty rushing wind, and it filled  
the whole house where they were sitting. And tongues like  
fire spreading out appeared to them and settled on each  
one of them. They were all filled with the *Ruach ha-*  
*Kodesh* and began to speak in other tongues as  
the *Ruach* enabled them to speak out.

—Acts 2:1-4, TLV

In John 16, Yeshua informs His disciples that it is good that He  
leave them so that the promise of the comforter, the Holy Spirit  
would come.

In the next chapter we will delve deeper by inspecting the  
twenty-four elders and what they may signify.



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## **The Feast of First Fruits or Yom HaBikkurim**

### **The 24 Elders**

#### **Part 2**

Multiple books and teachings have been written about the 24 elders mentioned in Revelation 4. We are told in verse 4 that these 24 elders have crowns upon their heads: “Surrounding the throne were twenty-four other thrones, and on these thrones sat twenty-four elders dressed in white, with golden crowns on their heads” (Revelation 4:4, BSB). Some believe these are angels, but angels do not wear crowns, and we are told the 24 elders will lay their crowns at His feet. I believe these could represent the righteous ones starting with the priestly order, Noah being the 8th proceeding to Melchizedek, and continuing to the Messiah, see (Hebrews 7:11, BSB). Well-known scholars such as Chuck Missler and Micheal Rood equate these 24 elders to the dead who were resurrected during the death of our Messiah. Their proof text comes from Matthew 27:

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When Jesus had cried out again in a loud voice, He yielded up His spirit. At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split. The tombs broke open, and the bodies of many saints who had fallen asleep were raised. After Jesus' resurrection, when they had come out of the tombs, they entered the holy city and appeared to many people.

—Matthew 27:50-53, BSB

We read nothing more concerning these saints. Curiously, Watchmen were divided into 24 orders to guard the holy mount, and David in the Book of I Chronicles, along with Zadok and Ahimelech, divided the priestly elders into their offices according to their service and they numbered 24. There were 12 tribes of Israel and 12 apostles.

Zadok was elevated to the position of High Priest after David became the king. King David instructed Zadok, along with Abiathar and the Levites, to move the Ark of the Covenant from the house of Obed-Edom to a tent set up for it on Mt. Zion. Following this, Zadok was assigned to officiate at Gibeon, while Abiathar, the other high priest, ministered in Jerusalem.

Upon deeper study, I had an epiphany that the priestly names in I Chronicles might hold great prophetic insight. While researching, I received confirmation behind each name of the 24 Elders and the hidden meaning of each name in order of service. Throughout the Bible, people's names meant something, and

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they were more tangible than some of the more straightforward names we give our children today. A name back then was not just a title, but the name defined the person. It highlights the character, integrity, and future of a person. Jacob's name was changed from "supplanter" (trickster) to "Israel," which means "Triumphant with Yahweh" or "He retains God." Jacob started out deceiving and stealing his brother Esau's birthright, but after wrestling with an angel all night, he received a new name that fit his new character.

After pondering these twenty-four men and their names, I set out to tediously look up each Priestly name and its Hebrew meaning in the chronological order given from the Word of God. What I found was astounding:

Now the divisions of the descendants of Aaron were these: the sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father and had no sons. So Eleazar and Ithamar served as priests. David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices for their ministry. Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: there were sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households.

—I Chronicles 24:1-4, NASB

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I Chronicles explains that David and Zadok divided the priest by lots, and the first lot came to be for Jehoiarib. To simplify this teaching, I have made a graph below that shows the names of the priestly order in English and Hebrew, and, lastly, the meaning of their names. Each definition comes from *Abarim Publications or Strongs Concordance*:

English Name                      Hebrew Name                      Meaning

1. Jehoiarib	Y'hoyariv	"Yahweh pleads" or "YHWH replaces"
2. Jedaiah	Y'da'yah	"Yah knows" or Known of the Lord
3. Harim	Harim	Destroyed — consecrated to Yah
4. Seorim	S'orim	Gates, tempest, hairy, horror, to whirl away.
5. Malchijah	Malkiyah	My King Is Yahweh.
6. Mijamin	Miyamin	From the right side
7. Hakkoz	Hakotz	A thorn, an end
8. Abijah	Aviyah	Yah is my Father

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9. Jeshua	Yeshua	Yah Is Salvation
10. Shecaniah	Sh'khanyahu	Yahweh Has Heard
11. Eliashib	Elyashiv	To turn back-to restore
12. Jakim	Yakim	He (God) Raises Up
13. Huppah	Hupah	A covering
14. Jeshebeab	Yeshev'av	Seat of his father
15. Bilgah	Bilgah	Brightness
16. Immer	Immer	Speaking or Lamb
17. Hezir	Hezir	Swine or protected
18. Happizzetz	HaPitzetz	Scattered ones
19. Pethahiah	P'tachyah	Yah opens
20. Jehezkel	Yechezk'el	Strengthened By God
21. Jachin	Yakhin	He Will Establish
22. Gamul	Gamul	Weaned
23. Delaiah	D'layahu	Drawn Up of The Lord

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24. Maaziah	Ma'azyahu	The Lord shelters
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In the graph above, Yeshua is number nine. His very Name means salvation. When we back up to number eight, we find none other than the order of Abijah. John the Baptist' father was in that division:

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth.

—Luke 1:5, NASB

Yeshua would be baptized by John in the Jordan and His Father's Voice announced that this was His Son and He was well pleased. Yeshua is our salvation, and that required a beating that was so severe his organs were exposed, and he was unrecognizable according to the words of the prophet Isaiah. "So His appearance was marred more than any man" (Isaiah 52:14, NASB). He was on the cross, and at one point, Yeshua begins to cry out to His Father:

From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, My God, why have You forsaken Me?"

—Matthew 27:45-46, BSB



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Hebrew teacher, author, and scholar, Dr. Skip Moen explains that Yeshua uttered “My God, My God, why have you forsaken me,” at his death because his audience would have known exactly what passage he was uttering. In Yeshua’s time, the Psalms were not numbered as they are today. They were titled by the first line. Therefore, announcing “My God, My God” was like saying, “All of you remember the words of Psalm 22:

If Jesus wants the men at the foot of the cross to recall Psalm 22, what else is there to know? When we look deeply at Psalm 22, we find that *hazav* (forsaken) is *not* the major theme. Psalm 22 is about deliverance (v. 8), sovereignty (v. 9), rescue (v. 11), comfort (v. 19), salvation (v. 21), praise (v. 23), satisfaction (v. 26), prosperity (v. 29) and finally righteousness (v. 31). It starts with the lament of the afflicted and abandoned, but it ends with a pantheon of victorious praise. What begins with a cry of destitution ends in confident assurance that the God of the righteous prevails.<sup>30</sup>

Continuing in I Chronicles 24, the next priestly office is Sh’khanyahu and means “Yahweh has heard.” While Yeshua was on the cross, we learn Yeshua cried out in agony, but as we continue reading Psalms 22, we find the answer later in the passage:

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<sup>30</sup> [Confidence in Desperation | Hebrew Word Study | Skip Moen](#)

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A band of evildoers has encompassed me; They pierced my hands and my feet. I can count all my bones. They look, they stare at me; They divide my garments among them, And for my clothing they cast lots.” Once we get to verse twenty-four, we see that His Father did indeed hear Him. “Nor has He hidden His face from him; But when he cried to Him for help, He heard.

—Psalm 22:24, NASB

He heard! Sh'khanyahu means “Yahweh has heard.”

The eleventh lot fell upon Elyashiv. His name means “To turn back and to restore.” The Father was sending His Son to restore the covenant that His bride had broken. The Holy One had written His people a certificate of divorce and sent them away, but now they could return. “I noted that when backsliding Israel committed adultery I sent her away and gave her a certificate of divorce” (Jeremiah 3:8, TLV). This is why Yeshua said, "I was sent only to the lost sheep of the house of Israel" (Matthew 15:24, NASB). He speaks more about this in other passages:

So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

—Acts 1:6, NASB

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Continuing in I Chronicles 24, the twelfth (12) Elder, Jakim, should cause us to shout with joy upon hearing the meaning of his name—Yah (God) is raising up! And our Father did by raising His Son, Yeshua on the third day. Yes, our mighty Savior, Yeshua Messiah, was like Jonah in the heart of the earth for three days and three nights, but the Bible tells us that he arose from the dead:

this *Yeshua*, given over by God's predetermined plan and foreknowledge, nailed to the cross by the hand of lawless men, you killed. But God raised Him up, releasing Him from the pains of death, since it was impossible for Him to be held by it.

—Acts 2:23-24, TLV

The 13th priestly lot fell on Huppah, also called chuppah and means "A covering." The huppah is mentioned in the Bible in association with marriage:

Gather the people, sanctify the congregation, Assemble the elders, Gather the children and the nursing infants. Let the bridegroom come out of his room And the bride out of her bridal chamber.

—Joel 2:16, AB

The huppah symbolizes the new home to which the bridegroom will take his bride. It is a public declaration that they are man

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and wife. What a beautiful picture of Yeshua and His Bride, the Church/ assembly of called out Believers.

I am in awe of all the prophetic gold hidden in these names, and I pray you are too. Moving along, we learn the next priestly lot fell upon Jeshebeab, the 14<sup>th</sup> lot, which means “Seat of His Father.” We know from scripture that after Yeshua died and arose, He ascended into the glory clouds, and He is indeed sitting at the Right Hand of His Father:

So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God.

—Mark 1:19, NASB

Can you see the beauty of our Father’s hidden mysteries? Each name will not be expounded on in this body of work, but I will enlighten you that the whole story from the Book of Genesis to the Book of Revelations is hidden in each name of the 24 Elders.

Moving down on our graph to the seventeenth division (17) is Hezir meaning “swine or protected.” This priestly name has to do with those who are sealed. Those who have the Holy One’s Name sealed on their foreheads will be protected, but the swine, the lost, will not be protected. How interesting that the unclean animal, the pigsty where the prodigal son found himself was a place of unprotection. Remember the legion of demons that Yeshua cast out in the Book of Mark? The unclean spirits went

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into the swine. Hezir's name is used to describe the swine or those protected as the righteous are marked/sealed:

The LORD said to him, "Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.

—Ezekiel 9:4, NASB

The 144 thousand are sealed:

And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads.

—Revelations 7:1-3, NASB

They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads.

—Revelations 9:4, NASB

The scattered tribes are spoken of next. The 18<sup>th</sup> Elder, Happizzez, which means "scatter or scattering." Praise the Holy One, Yeshua is the door to the sheep. "Yahweh opens," is the hidden meaning behind Pethahiah the 19<sup>th</sup> Elder:

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I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly. “I am the good shepherd. The good shepherd gives His life for the sheep.

—John 10:9-11, TLV

Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come into him and will dine with him, and he with Me.

—Revelation 3:20, NASB

Meditating on this priestly order in a timeline frame, the following passages cannot be overlooked:

Be dressed in readiness, and keep your lamps lit. Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.

—Luke 12:35-36, NASB

To the angel of Messiah’s community in Philadelphia write: I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name.

—Revelation 3:8, NASB

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But what about the ones He does not open the door for? These will be filled with the greatest sorrow any man has ever felt. Nothing will compare to the grief felt when it's time for Yeshua to open the door, and a person is met with the following response from the Messiah:

“Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’ then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’ There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. And indeed there are last who will be first, and there are first who will be last.”

—Luke 13:24-30, TLV

Those who were given such dire words told the Messiah that they taught others, did street ministry, and ate and drank in His presence. What a fearful word. They did not even realize that He

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did not know them intimately. Another verse from Revelations gives instructions for entering the gate such as washing our spiritual garments, but hints to this season of when the door is shut and who is left outside: “But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie” (Revelation 22:14-15 NKJV). However, remember, we learned in chapter two of this book that the Father offers a second Passover (salvation) because He is a merciful Father not wanting any to perish. In Matthew 13, concerning the wheat and tares, we learn that the tares will be thrown into the fire. Fire always purifies and removes all the impurities. The Messiah came to give life.

The 22nd priest’s name means “weaned.” Oh, what a glorious day when we are weaned off milk and baby bottles, and we all know the truth, and it is established on the mountains of the Lord Adonai:

They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more.

—Jeremiah 31:34, NASB



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And no more will they teach, each one his fellow citizen and each one his brother, saying, ‘Know *Adonai*,’ because all will know Me, from the least of them to the greatest.

—Hebrews 8:11, TLV

In that day, we will be weaned and taught by the High Priest, our Messiah, the Anointed One.

The last two priestly names and their meanings are, “Drawn up of the Lord Adonai” and “Sheltered.” Hallelujah! We, His Bride, will be drawn up to the glory clouds with Him and sheltered from the storms in the huppah:

Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

—I Thessalonians 4:17, NASB

“Look, He is coming with the clouds, and every eye shall see Him, even those who pierced Him. And all the tribes of the earth shall mourn because of Him. Yes, amen!” “I am the Alpha and the Omega,” says *Adonai Elohim*, “Who is and who was and who is to come, the Almighty!”

—Revelation 1:7-8, TLV

These hidden mysteries can be found throughout our Bible. We just need to dig in and search. “It is the glory of God to conceal a

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matter and the glory of kings to search it out” (Proverbs 25:2, BSB):

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.

—Revelation 21:1-4, NASB

When we read the last two chapters of Revelations, we see how sheltered His people will be, for they will not even need the sun or the moon, for they will all know His calendar in the heavens:

And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed; and they will bring the glory and the honor of the nations into it; and nothing unclean, and no one who practices abomination and lying, shall ever come into it,

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but only those whose names are written in the Lamb's  
book of life.

—Revelations 21:23-27, NASB

No swine will enter this kingdom, only those who are sealed. Are you sealed? I pray today that if you do not know Him who sits on the throne, that you will pour your heart out and ask Yeshua (Salvation) to write your name in The Book of Life. I pray you will begin to follow Him and His commandments because He loves you and has a plan for your life.

I hope you have enjoyed this chapter on the twenty-four elders. Our next feast is the Feast of Shavuot or in Christianity, Pentecost.

**Pentecost**

**or**

**Shavuot**

## Chapter 6

### The Feast of Pentecost or Shavuot

#### Part 1

Our last Feast discussion ended with the counting of the Omer for 49/50 days, which leads us to *Shavuot* or Pentecost. The word *Pentecost* means fifty. Paul the apostle in Acts was longing to reach Jerusalem for this feast day:

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be in Jerusalem on the day of Pentecost.

—Acts 20:16, KJV

Paul is from the tribe of Benjamin. The passage above is not Acts 2, when the Spirit was poured out, it's sometime later, and we see that Paul "hasted" to get to Jerusalem to celebrate. As a Body of Believers, we see how the apostles and 1<sup>st</sup> century Believers still longed to celebrate the feasts. Again, they were counting up until the date, just as we would place important dates on our calendars today.

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From the day after the Sabbath, the day you brought the sheaf of the wave offering, you are to count off seven full weeks. You shall count off fifty days until the day after the seventh Sabbath, and then present an offering of new grain to the LORD.

—Leviticus 23:15-16, BSB

Christians count fifty days after Easter before commemorating Pentecost. Christian theology teaches us that Pentecost was when the Holy Spirit came down from heaven, fell upon the Jews, and turned them into born again Christians, but as we learned above, Paul was still keeping the feasts listed in Leviticus 23. Those present on the Day of Pentecost/Shavuot began speaking in tongues and were given the gift of the Comforter, what modern Pentecostals (a word attested from 1904) refer to as the baptism of the Holy Spirit. To be clearer, many believe that while these Jews were keeping the Feast of Shavuot (Pentecost), the Holy Spirit rested on the people, cloven tongues of fire fell upon them and changed them into Spirit-filled Christians who were “baptized” in the Holy Spirit also referred to as “ghost,” in the earlier King James Versions. However, we need to investigate this further.

Again, among certain denominations and non-denominations, it is taught that Pentecost was when God’s people began to speak in glossolalia (tongues). According to the more charismatic congregations, once those anointed lay hands

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on a person and pray over them, then they receive a special prayer language that is between them and God. The more charismatic congregations teach that it is a gift and the same gift received by the people during Acts Chapter Two. I am not against the baptism in the Spirit, but, sadly, some congregations take this further and claim that if persons have not received their “prayer language” they are not saved. This, of course, is false, but let us go further:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

—Acts 2:1-4, KJV

The *King James Bible* translated the word *glossa* as tongues or unknown tongues. The Greek word *glossa* means languages. In Elizabethan English, the word *tongue* was used in place of the word *language*. This Feast Day, Pentecost (Shavuot), is one out of three that were mandatory for God’s people to travel to Jerusalem to keep if possible. In earlier chapters covering Passover, these three were called “foot festivals.” In Acts 2, there were righteous men “dwelling in Jerusalem.” On the Feast of

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Shavuot, Jewish men would journey to Jerusalem to celebrate the wheat harvest and bring their tithe—men from every nation under heaven. This means they spoke in multiple tongues or languages:

Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues [languages] speaking of the mighty deeds of God.”

—Acts 2:5-11, NASB

Acts 2, states that men of different nationalities and dialects from every nation heard foreigners speaking in their languages. They were not just babbling unintelligible words. This was indeed a miracle and a sign that the Gospel was being poured out on all men.



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We know from scripture that a boisterous wind came that was so loud it was described using adjectives like violent and roaring. We also know that fiery tongues of fire came to rest on them. The word *tongues* in the Elizabethan language can only mean two things: a literal tongue in your mouth or a language:

Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire, which separated and came to rest on each one of them.

—Acts 2:2-3, CJB

In the Book of Isaiah, we learn more about these fiery tongues. The prophet had a vision of the Holy One high and lifted up, and the passage says His robe had an immense train that filled the temple and that angels were flying all around singing Holy, holy, holy—*kadosh, kadosh, kadosh*. When Isaiah sees this vision, he falls on his face. Isaiah does not fall backward. No righteous people in the Bible ever fell backward in the presence of the Holy Spirit. They fell humbly on their faces. The presence of the Holy One brings us to our knees. My upbringing was charismatic, and I have witnessed and personally fell backwards at times by what was referred to as being “slain in the spirit.” However, one of the only places in the Bible listed as being “slain” is when the Roman soldiers came to arrest our Savior. They were slain by the Spirit of Adonai backwards:

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Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

—John 18:4-6, KJB

Isaiah falls prostrate to his knees, and in the presence of the (*Ruach HaKodesh*) Holy Spirit, the prophet is convicted. He cries out, woe is me!

And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, “Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts.” Then one of the seraphim flew to me with burning coal in his hand, which he had taken from the altar with tongs. He touched my mouth with it and said, “Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven.”

—Isaiah 6:4-7, NASB

Isaiah had fiery hot coals placed on his mouth, and afterward, his sin was taken from him.

There is another passage from the Book of II Chronicles that mimics Acts 2 and explains the fiery presence of the Lord

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that the people experienced. Again, we see men not falling backwards, but on their faces:

Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house. The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD'S house. All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, saying, "Truly He is good, truly His loving kindness is everlasting."

—II Chronicles 7:1-3, NASB

There have been men and women who spoke in an "unknown" tongue for centuries. Every religion under the heavens has an ecstatic or unknown tongue. The prophets of old were said to have spoken in this type of holy language. Although *glossolalia* is most commonly known today as "speaking in tongues" and is practiced by Pentecostal Charismatic sects of Christianity, it is not a Christian phenomenon. I am not speaking against the Baptism of the Holy Spirit but wish to expound on it. The Book of Matthew suggests that a similar type of repetitious tongue was prevalent during that time of the 1<sup>st</sup> century: "And when you pray, do not babble on like pagans, for they think that by their many words they will be heard" (Matthew 6:7, BSB).

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Vincent Word Study at Bible Hub explains the Greek word used here for babble (*battalogein*):

A word formed in imitation of the sound, *battalogein*: properly, to stammer; then to babble or prate, to repeat the same formula many times, as the worshippers of Baal and of Diana of Ephesus (1 Kings 18:26; Acts 19:34) and the Romanists with their paternosters. This idea that Jesus is referring to glossolalia as an already pagan practice is not only backed by history but by Jesus stating that “In my name they will drive out demons; they will speak in new tongues. (*glóssa*)” (Mark 16:17) <sup>31</sup>

In addition, the prophets of Baal that were prevalent in Biblical days are offered a show down by the prophet Elijah. We learn their customs of worship and their speaking in “tongues” in the Book of I Kings:

Now when it was about noon, Elijah mocked them and said, “Shout louder! After all, he is a god! Maybe he’s deep in thought, or he’s relieving himself, or he’s off on a journey, or perhaps he’s asleep and must wake up!” So they shouted even louder and cut themselves with swords and spears, as was their custom, until the blood gushed over them. When midday was past, they kept prophesying ecstatically until the time of offering up the

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<sup>31</sup> [Matthew 6 Vincent's Word Studies \(biblehub.com\)](https://www.biblehub.com/matthew/6.php)

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evening sacrifice. But there was no voice, no one  
answering, no one paying attention.

—I Kings 18:27-29, TLV

The pagans prophesy ecstatically. Interestingly, those who profess this gift of “tongues,” after speaking in it, can indeed slander other people and even leadership. Plenty of tongue talkers have been in the news for sexual misconduct. A website called “*Break these endless lies*” has a whole list of very well-known charismatic, tongue-talking ministers who have been caught in sexual misconduct from adultery, to meeting with prostitutes, to graphic love triangles. Do we all have sin or skeletons in our closet? Yes, but my point is, the so-called “Spirit Filled Church” has men in leadership who are not obeying the Father’s commandments and are filled with another spirit. The ability to speak in a “tongue” has not caused complete holiness, but at times a holier-than-thou attitude.

Paul addressed tongues in I Corinthians:

Pursue love and eagerly desire spiritual gifts, but especially that you may prophesy. For one who speaks in a tongue speaks not to people but to God—for no one understands, but in the *Ruach* he speaks mysteries. But one who prophesies speaks to people for building up, urging on, and uplifting. One who speaks in a tongue builds up himself, but one who prophesies builds up the community. Now I want you all to speak in tongues, but

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even more that you would prophesy. One who prophesies  
is greater than one who speaks in tongues—unless he  
interprets, so that the community may be built up.

—Corinthians 14:1-5, TLV

If a person is speaking in tongues, there should be an interpreter. If an American traveled to India to preach the gospel and did not speak the native language, without someone capable of interpreting, their message would fall on deaf ears. No one in the assembly would understand. It is the same with the gift of the Spirit.

The Holy Set-Apart Spirit is a Spirit that enables us to understand greater knowledge and greater intimacy. With careful study we find that Acts 2 is not the first time we read of the Breath and Spirit of the Holy One. The Holy Spirit has been in our Bibles since Genesis: “And the Spirit of God was hovering over the surface of the waters” (Genesis 1:2, BSB). “And the Spirit of God moved upon the face of the waters” (Genesis 1:2, KJV). Long before our Savior died and rose again, the Holy Spirit was active:

When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

—Luke 1:41, NASB

Long before Acts 2, and the feast of Pentecost, people were filled with the Spirit, led by the Spirit, the dead were raised, and

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powerful miracles took place. The Pharaoh recognized this Spirit operating in Joseph, and Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?” (Genesis 41:38, ISR). During the building of the Tabernacle, we see the Spirit working through men such as Bezalel:

Then *Adonai* spoke to Moses saying, “See, I have called by name Bezalel son of Uri son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with wisdom, understanding and knowledge in all kinds of craftsmanship, to make ingenious designs, to forge with gold, silver and bronze, as well as cutting stones for setting and carving wood, to work in all manner of craftsmanship.

—Exodus 31:1-5, TLV

At Yeshua’s birth, years before Acts 2, we witness two prophets led by the Spirit who bring prayers and prophetic authority by the Spirit. This passage is long but is needed to erase many false dogmas concerning women, prophets, and the gift of the Holy Spirit:

Now there was a man in Jerusalem whose name was Simeon, and this man was just and pious, waiting for the consolation of Israel. The *Ruach ha-Kodesh* [Holy Spirit] was on him. And it had been revealed to him by the *Ruach ha-Kodesh* that he would not die before he had seen the Anointed One of *Adonai*. So in the *Ruach* [Spirit,]

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Simeon came into the Temple; and when the parents brought the Child *Yeshua* to do for Him according to the custom of the *Torah*, Simeon received Him into his arms and offered a *bracha* to God, saying,

“Now may You let Your servant go in peace, O Sovereign Master, according to Your word. For my eyes have seen Your salvation, which You have prepared in the presence of all peoples: A light for revelation to the nations’ and the glory of Your people Israel.” And His father and mother were marveling at the things that were said about Him. And Simeon offered a *bracha* over them and said to Miriam His mother, “Behold, this One is destined to cause the fall and rise of many in Israel, and to be a sign that is opposed, so the thoughts of many hearts may be uncovered. (And even for you, a sword will pierce through your soul.)”

Now Anna, a daughter of Phanuel of the tribe of Asher, was a prophetess. She was well advanced in age, having lived with a husband only seven years and then as a widow until age eighty-four. She never left the Temple, serving night and day with fasting and prayers. And coming up at that very instant, she began praising God and speaking about the Child to all those waiting for the redemption of Jerusalem.

—Luke 2:25-38, TLV



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The prophets were filled by the Spirit, enabling them to minister. The Spirit entered Ezekiel (Ezek. 2:3). The Spirit spoke through the prophet Daniel (Dan. 5:11, 14). The Spirit rested on the Judges such as Samuel as he prophesied the ruin of Eli and his sons. The spirit moved on King Saul, and he prophesied naked:

Then Saul stripped off his robes and also prophesied before Samuel. And he collapsed and lay naked all that day and night. That is why it is said, “Is Saul also among the prophets?”

—I Samuel 19:24, BSB

So, if the Spirit of God has always moved and breathed upon His people, what is happening in Acts 2 that is so very different? We will get there, but first let us continue with the Spirit. The word *Spirit* in Hebrew is *Ruach*— Strong's Concordance #7308. *Ruach* (pronounced roo-akh) is the Hebrew word for *spirit, breath, or wind*. Adonai breathed into Adam the breath of life. We read and understand that this Breath of Adonai could not just bring comfort but also discomfort: “But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him” (I Samuel 16:14, KJV). David knew what the Ruach Spirit of God was and also salvation. He cries out to the Holy One not to end up like King Saul and pleads for God not to take away His Ruach—His Holy Spirit:

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Your presence; take not

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Your Holy Spirit from me. Restore to me the joy of Your  
salvation, and sustain me with a willing spirit.

—Psalm 51:10-12, BSB

The Spirit or Ruach of Elohim was moving on the child,  
Samson:

And the woman bare a son, and called his name Samson:  
and the child grew, and the LORD blessed him. And the  
Spirit of the LORD began to move him at times in the  
camp of Dan between Zorah and Eshtaol.

—Judges 13:24-25, KJV

Was the Holy Spirit not moving upon David when he struck the  
giant? And what of Mary and Joseph being warned in dreams  
and visions? Who shut the mouth of the lions for Daniel or the  
door of the Ark for Noah? Was it not His Ruach? So how did we  
arrive at a theological dogma that seems to imply that the Jewish  
people or God's people were without His very presence until Acts  
Chapter 2?

When Christian translators, such as those hired by King  
James, began the work of translating the Bible into English, they  
already had a doctrine in place. These men were confused on how  
the Holy Spirit had gotten into the Older Testament, and they  
went to work in the 16<sup>th</sup> century, revising each place where that  
word appeared. The men decided to use a capital "S" and a lower

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case “s” for the word *Spirit* to differentiate between the *spirit* in the Old Testament, and the *Spirit* in the New Testament.

These medieval theologians believed the Holy Spirit was not present until Acts Chapter Two. This caused many issues for them when they began to uncover what they could not explain. As they pondered how the Holy Spirit anointed men before the Book of Acts, they now had a severe problem. To solve it, they used two distinctions. The term “Holy Ghost” was used in John Wycliffe’s version of 1380. *The King James Version* did the same thing in 1611. By the late 1800’s the word Holy Ghost was abandoned and replaced with Holy Spirit.

Paul Sumner of Hebrew Streams website has an in-extensive article on the history of the words *Holy Ghost* from *Holy Spirit* to *Holy Ghost*:

During the Middle Ages, Christian translators created a way to make the English Bible reflect their belief that the Holy Ghost was not the Holy Spirit.

These theologians coined the phrase "Holy Ghost" to designate the Third Person of the Trinity. In contrast, they used "Holy Spirit" to refer to the Spirit of God or Spirit of the LORD encountered by the Hebrews and Jews

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in the Old Testament, then by followers of Jesus in the  
New Testament. <sup>32</sup>

Sumner explains that the Hebrew word *Ruach* is the noun used in the phrases "Spirit of God" and "Spirit of the LORD" throughout the Old Testament (*Tanakh*). There are no separate terms in Hebrew to describe God's Spirit or his Holy Spirit. *Ruach* is *Ruach*. Holy Ghost and Holy Spirit were present in John Wycliffe's English version of 1380 which paved the way for the other English versions. Another startling fact is the doctrine of the Trinity was mostly unheard of until Tertullia (AD 160–225) was the first to apply the term *Trinity* to God. From there, we can jump forward over a century to the Council of Nicaea, AD 325 convened by Emperor Constantine:

You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.'

—John 14:28, ESV

And Jesus said to him, "Why do you call Me good? No one is good except God alone."

—Luke 18:19, NASB

Both of these verses distinctly show the Father and the Son. We also learn that the Son went through testing in the

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<sup>32</sup> [Hebrew Streams: holy spirit to Holy Ghost \(hebrew-streams.org\)](http://hebrew-streams.org)

Unveiling the Messiah in the Spring Feasts wilderness, and through his suffering he learned obedience. “Although he was a son, he learned obedience through what he suffered” (Hebrews 5:8, ESV). Certain verses were changed in order to match the trinitarian theology that was present during that time such as Matthew 28:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

—Matthew 28:19, NASB

This verse was changed drastically to meet the doctrine of the Trinitarians. Even the Catholic Church admits it was changed. *The Catholic Encyclopedia, II*, page 263:

The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century.<sup>33</sup>

The original text from the Book of Matthew 28, before the First Nicaean Council of AD 325, should have read similar to (Luke 24:46-47):

And He said to them, “So it is written, that the Christ would suffer and rise from the dead on the third day, and that repentance for forgiveness of

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<sup>33</sup> [When Was Jesus Name Baptism Changed - Proven Way](#)

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sins would be proclaimed in His name to all the nations,  
beginning from Jerusalem.

—Luke 24:46-47, NASB

The Holy Spirit, known in Hebrew as the *Ruach HaKodesh* is a divine Spirit. This is the Spirit of the Father and His comforter sent to us to prepare us, help us, lead us, and teach us. It is like the wind. You cannot see it, but you can feel it.

So, what is the difference in the Holy Spirit of the Old Testament and New Testament before Acts 2, the Day of Shavuot known as Pentecost in the Christian community? In the Old Testament (Tanakh) the Spirit was given to special people for special assignments. This Spirit rested on prophets, judges, and kings, as well as others, but was only given at certain times, usually for a special purpose. After Yeshua was risen, He told His disciples to wait for the “gift.” This was indeed a celebration of the Holy Spirit being poured out on all! Paul goes over the gifts of the Spirit in I Corinthians 12 and 13 and explains how these gifts of the Spirit work in our lives:

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of

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miracles; to another prophecy; to another discerning of  
spirits; to another diverse kinds of tongues; to another the  
interpretation of tongues: But all these worketh that one  
and the selfsame Spirit, dividing to every man severally as  
he will. For as the body is one, and hath many members,  
and all the members of that one body, being many, are one  
body: so also is Christ.

—I Corinthians 12:7-12, TLV

After Paul explains how the Spirit operates in and through us, Paul also makes known that not everyone has the same gifts. In I Corinthians 13, Paul gives us the most important concept, he explains that we can have all of these gifts and be an excellent orator, and still lack love—love being the greatest gift:

If I speak with the tongues of men and of angels  
but have not love, I have become a noisy gong or a  
clanging cymbal. If I have the gift of prophecy  
and know all mysteries and all knowledge,  
and if I have all faith so as to remove mountains  
but have not love, I am nothing. If I give away all that I  
own and if I hand over my body so I might boast but have  
not love, I gain nothing.

—I Corinthians 13: 1-3, TLV

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## **The Feast of Pentecost or Shavuot**

### **Part 2**

The Torah commandments were given to Moses on Mount Sinai from the Father to His people over 3,000 years ago. Every year on Shavuot (Pentecost), The Jewish people celebrate the giving of the Torah. However, nowhere in scripture does it say Shavuot/Pentecost was the commemoration of the Torah. The Israelites arrived at Sinai on the first day of the month of Sivan. After the destruction of the temple, the Rabbi's made their focus for Shavuot about the giving of the Torah. This feast is an ancient agricultural festival that coincides with the outpouring of the Holy Spirit. Shavuot begins at the end of the spring barley harvest and the beginning of the summer wheat harvest. The Jewish people would bring their offerings, barley, wheat, figs, grapes, pomegranates, and olives to the Temple in Jerusalem.

The counting is about the Messiah, His death and resurrection and ascension, and the outpouring of the Holy Spirit. Shavuot is about one new man and ties all the spring feasts together in unity:

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But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah. For He is our peace, who has made both one, and having broken down the partition of the barrier, having abolished in His flesh the enmity – the Torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, and to completely restore to favor both of them unto Elohim in one body through the stake, having destroyed the enmity by it. And having come, He brought as Good News peace to you who were far off, and peace to those near. Because through Him we both have access to the Father by one Spirit.

—Ephesians 2:13-18, ISR

With careful study, we see the true impact of the Feasts of Shavuot in the Book of Acts, and the word used most often is unity, one accord:

When the Day of Pentecost had fully come, they were all with **one accord** in one place.

—Acts 2:1, NKJ

So continuing daily with **one accord** in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart.

—Acts 2:46, NKJ

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And through the hands of the apostles many signs and wonders were done among the people. And they were all with **one accord** in Solomon's Porch.

—Acts 5:12, NKJ

And the people with **one accord** gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

—Acts 8:6, NKJ

On the next Sabbath almost the whole city **came together** to hear the word of God.

—Acts 13:44, NKJ

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and **they spoke the word of God with boldness.**

—Acts 4:31, NKJ

Shavuot is called by many names such as the Feast of Weeks, Festival of Reaping, and Festival of the giving of the Torah instructions—Day of the Great Oath. One passage sums up this joyful celebration and it involves the woman at the well. Most Christians have heard the story of Yeshua meeting with the Samaritan woman at a well. After ministering to her, He unfolds an important mystery involving our relationship with the Holy

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One. He tells her that her people, the Samaritans, worship what they do not know:

You worship what you do not know; we worship what we do know, for salvation is from the Jews. But a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him. God is Spirit, and His worshipers must worship Him in spirit and in truth.

—John 4:22-24, BSB

What is this truth the Messiah is speaking to her about? In John 1, we learn that in the beginning was the Word, and the Word was with God, and the Word was God. Yeshua is described as the Word made flesh.

The “Word” is described throughout the Bible as truth, but what Word? The Hebrew word for truth is *emet*. This word is spelled by using the first, last, and middle letters of the Hebrew alphabet/aleph bet. It is spelled *aleph*, *mem*, and *tav*. Truth exemplifies the beginning, the first five books of the Bible, the whole Bible from Genesis to Revelation. The middle of our Bible contains the books of wisdom, Job, Proverbs, Psalms and Ecclesiastes. We learn the definition of truth by careful study:

1. Sanctify them by the truth; Your word is truth. (John 17:17, BSB).

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2. This God—his way is perfect; the word of the LORD proves true; he is a shield for all those who take refuge in him. (Psalm 18:30, ESV).
3. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. (Psalm 19:7, KJV).
4. As Jesus spoke these things, many believed in Him. So He said to the Jews who had believed Him, “If you continue in My word, you are truly My disciples. Then you will know the truth, and the truth will set you free.” (John 8:30-32, BSB).
5. Your righteousness is everlasting, and Your law is true. (Psalm 119:142, BSB)
6. The law of truth was in his mouth, and iniquity was not found in his lips: (Malachi 2:6, KJV).
7. “You *are* near, O LORD, And all Your commandments *are* truth. (Psalm 119:151, NKJV).

In Acts 2, the Ruach, Holy Breath of God, was poured out. Now, we have Spirit, and we have Truth (His Commandments). We learn that the spirit of grace and mercy through Yeshua brought much change 50 days after His death by looking back in history at the giving of the Torah. On that day, around 3,000 men died after Moses came down with the tablets and found the people worshipping idols, but in Acts 2, we read 3,000 of God’s people were brought back into the fold after God had written the Children of Israel a certificate of divorce and sent them away.

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The Torah (Law) said that once a man divorced his wife for adultery/unfaithfulness, if she remarried and then divorced her second husband, he could never take her back:

When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man's *wife*, *if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, *then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that *is* an abomination before the Lord.

—Deuteronomy 24:1-4, NKJV

How could God's people come back into a marriage covenant after He divorced them? Yeshua nailed their debt and ours to the cross. Yeshua's sacrifice brought liberty, freedom, and redemption. The records of our sins that condemned us were taken care of at Calvary. Yeshua took away that piece of paper that said, "You can never be my Bride again."

All of the 613 laws had major consequences. Disobedience was often met with death. Stoning was one of the ways of punishment. It has been estimated that over 50% of these 613

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can no longer be kept since the destruction of the Temple. but Yeshua overcame death and the grave. He made a way for the lost. Yeshua removed the penalty:

For as many as are of works of Torah are under the curse, for it has been written, “Cursed is everyone who does not continue in all that has been written in the book of the Torah, to do them.” And that no one is declared right by Torah before Elohim is clear, for “The righteous shall live by belief.” And the Torah is not of belief, but “The man who does them shall live by them.” Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, “Cursed is everyone who hangs upon a tree.” in order that the blessing of Abraham might come upon the nations in Messiah יהושע, to receive the promise of the Spirit through belief.

—Galatians 3:10-14, ISR

Paul explains the one free man clearly in Colossians:

When you were dead in your trespasses and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our trespasses, having canceled the debt ascribed to us in the decrees that stood against us. He took it away, nailing it to the cross!

—Colossians 2:13-14, BSB

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How could 3,000 souls come back into the covenant on Shavuot/Pentecost? Peter does not have an altar-call sermon, but something similar does happen. After some of the men present who witness the languages being spoken insist that the men are drunk, Peter first corrects the crowd and informs them that the men are not drunk and that the Book of Joel is being fulfilled:

These men are not drunk, as you suppose. It is only the third hour of the day! No, this is what was spoken by the prophet Joel: ‘In the last days, God says, I will pour out My Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on My menservants and maidservants I will pour out My Spirit in those days, and they will prophesy.

—Acts 2:15-18, BSB

Peter then begins to address the crowd. He tells them that Jesus of Nazareth, the Messiah Yeshua, did mighty deeds and miracles that God performed through him and that he was crucified by lawless men and given over by God’s predetermined plan, nailed to the cross, but that God raised him from the dead on the third day. Peter explains that he and the apostles witnessed this miracle. And that Yeshua is now sitting at the right hand of God. Peter’s words begin to prick their hearts as he, being filled with the Holy Spirit, explains that the promise of the Ruach



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HaKodesh is now happening before their very eyes! The people respond by asking Peter what they should do:

“Therefore let the whole house of Israel know for certain that God has made Him—this *Yeshua* whom you had crucified—both Lord and Messiah!”

Now when they heard this, they were cut to the heart and said to Peter and the rest of the emissaries, “Fellow brethren, what shall we do?”

Peter said to them, “Repent, and let each of you be immersed in the name of Messiah *Yeshua* for the removal of your sins, and you will receive the gift of the *Ruach ha-Kodesh* [*Holy Spirit*]. For the promise is for you and your children, and for all who are far away—as many as *Adonai* our God calls to Himself.”

With many other words he warned them and kept urging them, saying, “Save yourselves from this twisted generation!” So those who received his message were immersed, and that day about three thousand souls were added.

—Acts 2:36-41, TLV

This immersion was like John the Baptist, known as *Yochanan the Immerser* in Hebrew, was first repentance. They were convicted and cut to the heart. Next, they were immersed in the water.

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The Israelites left Egypt on Passover. It was 40 days later that they entered Sinai. Moses went up to Mount Sinai to meet with God. Ten days later Moses came down with the marriage vows/Commandments, but the Children of Israel had broken the covenant before even hearing it. They were worshipping idols and doing ungodly things, so 3000 people died consequently. Can you imagine the scene?

Now, tarrying back to our first chapter, we learned that Yeshua died on Passover and 40 days later went up on a mountain, The Mount of Olives. Ten days after Yeshua ascended into the Heavens, the Holy Spirit came down and 3000 souls were brought back into the covenant, born anew, washed in the healing waters and immersed in Spirit and Truth.

The Feast of Shavuot/Pentecost is a time of provision. It's a significant moment when we bring a First Fruits offering, a symbol of gratitude for the harvest. The Feast of Weeks is derived from the seven weeks counted from the First Fruits. In this feast, God's people were commanded to bring two loaves of wheat bread to the temple as an offering. Both loaves were waved, and both had yeast. This yeast, the Holy Spirit, symbolizes its ability to permeate our bodies and take over. Yeast can represent sin, but it can also represent being filled with the Spirit!

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So then, those who had received his word were baptized; and that day there were added about three thousand souls.

—Acts 2:42, NASB

And that is the transformative power of the Spirit; it takes over every part of us and changes us. We witnessed flatbread made without yeast in the Feast of Unleavened Bread, symbolizing purity. But now, we have bread filled with the Spirit, which is puffed up, not with pride or arrogance, but with His Ruach HaKodesh Spirit that brings life. The two loaves are two witnesses that unite Jew and Gentile.

During this feast, the Book of Ruth is read and reveals how precious our Heavenly Father is. Ruth's sister-in-law did not want to travel with Naomi, a woman laden with sorrow, to the House of Bread, Bethlehem. Humble Ruth not only travels with Naomi but cares for all her needs by working in Boaz' fields. She listens as Naomi prompts her that Boaz is a kinsmen redeemer.

Ruth goes to the threshing floor, and requests that Boaz spread his wings or tallit over her. Afterwards, Boaz goes to the gate of the city, taking ten of the elders of the city:

And he said to the kinsman-redeemer, "Naomi, who has returned from the land of Moab, is selling the piece of land that belonged to our brother Elimelech. I thought I should inform you that you may buy it back in the presence of

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those seated here and in the presence of the elders of my people. If you want to redeem it, do so. But if you will not redeem it, tell me so I may know, because there is no one but you to redeem it, and I am next after you.”

“I will redeem it,” he replied.

Then Boaz said, “On the day you buy the land from Naomi and also from Ruth the Moabitess, you must also acquire the widow of the deceased in order to raise up the name of the deceased on his inheritance.”

The kinsman-redeemer replied, “I cannot redeem it myself, or I would jeopardize my own inheritance. Take my right of redemption, because I cannot redeem it.”

—Ruth 4:3-6, BSB

This is a picture of our Messiah. Even though Ruth, a Moabite, was considered an outcast, she is listed in the genealogy of Messiah. The law/Torah stated that Boaz could not marry a Moabite. (Deut. 23:3) (Deut. 7:1:1-6, 20:17-18). But regardless of the ordinances written against Ruth, her kinsman redeemer was coming! Praise the Holy One for His Son Yeshua. And Shavuot reminds us of the threshing floor where we must thresh and humbly kneel at His Feet. The law could not redeem Ruth. The law was written against her, but through faith and action and a humble spirit, she threshed and became one with her Boaz. May we do the same. Hallelujah!

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## Closing

The feasts listed in Leviticus 23 are of great significance and provide profound insights that bring our Bibles to life. The prophetic feasts reveal the journey of the Messiah as the spotless Lamb of God who takes away the sins of the world during Passover. We understand that He was and is the sinless Bread of Life, buried in the heart of the earth for three days and nights. The Messiah arose from the grave on First Fruits, and after ministering for 40 days, He ascended on High and instructed the Apostles to wait for the promise. They were counting up to 50 (Pentecost/Shavuot) for the outpouring of the Ruach HaKodesh, the Holy Spirit.

In the Genesis account of Abraham and Isaac, a ram is caught in a thicket of thorns. The ram is a picture of the Messiah's bloody crown at the crucifixion.

*Unveiling The Messiah In The Spring Feasts* examines each Feast or Moedim with prophetic insight, simplicity, and understanding and reveals the beauty of finding the Messiah hidden in each one. We discovered that the feasts are Adonai's feasts, as He says repeatedly, "These are my Feasts!" "Speak to the Israelites and say to them, "These are My appointed feasts,

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the feasts of the LORD that you are to proclaim as sacred assemblies'" (Leviticus 23:2, BSB).

If you enjoyed *Unveiling The Messiah In The Spring Feasts*, please consider continuing with Book Two, *Unveiling The Messiah In The Fall Feasts*. This book explores the Feast of Trumpets (Yom Teruah in Hebrew), a time when we anticipate the coming of Yeshua in the clouds of glory. While reading the scroll from Isaiah, the prophet, Yeshua paused without finishing the prophecy:

Unrolling it, He [Yeshua] found where it was written: "The Spirit of the Lord is on Me because He has anointed Me to preach good news to the poor. He has sent Me to proclaim liberty to the captives and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor."

Then, He rolled up the scroll, returned it to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him, and He began by saying, "Today, this Scripture is fulfilled in your hearing.

—Luke 4:17-20, BSB

The verses from the prophecy unread by Yeshua discuss "the day of God's Vengeance" and what will occur at His coming:

To proclaim the year of the LORD's favor and the day of our God's vengeance, to comfort all who mourn, to



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console the mourners in Zion—to give them a crown of  
beauty for ashes,

the oil of joy for mourning, and a garment of praise for a  
spirit of despair. So they will be called oaks of  
righteousness, the planting of the LORD, that He may be  
glorified.

—Isaiah 61:2-3, BSB

In *Unveiling the Messiah in the Fall Feasts*, I explore the  
significance of the year of Jubilee and its profound implications  
for us. You will also learn about Yom Kippur (Day of Atonement).  
Unlike the high priest who entered the Most Holy Place every  
year with blood that was not his own, Yeshua offered Himself  
once and for all. Discover the hidden symbols related to our  
Messiah on the Day of Atonement.

Other topics included concern the days of Noah and Lot. Is  
the rapture a hoax? How can we prepare for what is coming?

Lastly, you will experience the Feast of Sukkot (Feast of  
Tabernacles), when we will rule and reign with Yeshua, our  
Shepherd, the Anointed One. Other topics included are the  
Judgement Seat, the 8th Day, and Chanukah. Now that you have  
discovered Yeshua in the Spring Feasts, you will NOT want to  
miss Him in the Fall Feasts!

Blessings,

Tekoa Manning

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# DON'T GO YET

Thank you for reading *Unveiling the Messiah in the Spring Feasts*. I hope you will continue with the second book, *Unveiling the Messiah in the Fall Feasts*. These books have been a labor of love and have taken years of research to complete. Your feedback and thoughts are important to me.

COULD YOU HELP ME?

Please leave me an honest review on Amazon or Goodreads. It would mean so much to me, and the proceeds will help us provide financial support to orphans and widows in India and Malawi.

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**Blessings & Shalom,  
Tekoa Manning  
Manning the Gate Publishing LLC**



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