

מקראי קדש ומועדי

Sacred Assemblies and Set Times

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I am a guide in Israel. One day, while teaching on the Feasts of the LORD at David's tomb on Mt. Zion, the LORD revealed that the Menorah is a perfect visual aid for teaching on this subject. I was standing beside the Aaron Kodesh. It was covered with a cloth upon which the Menorah was embroidered. I saw three branches on the left, one in the middle and three on the right. Immediately, I saw Pesach, Hag haMatzos and Bikkorim in the Spring, Shavuot in the Summer, and Hag Shofarim (Rosh haShana), Yom Kippor and Succoth in the Fall.

Moses told Pharaoh in Exodus 5:1 that HaShem's reason for the Israelis to leave Egypt was "... that they may hold a feast unto me in the wilderness." Significant to this request is that no feast had ever been held by the Israelis nor had Moses yet written the Torah! These two facts make the definitions of the LORD's feasts (that Moses later wrote as Leviticus 23:1-2) imperative to be understood.

Moses defines the feasts of the LORD as מוֹעֲדֵי קֹדֶשׁ מִקְרָאֵי קֹדֶשׁ ("Miq-rah-ey Qodesh w'Mo-a-di). The best English translations of these Hebrew words are "Sacred Assemblies" and "Appointed Seasons." Even clearer English would be "Rehearsals" and "Set Times."

Why did Moses call the LORD's feasts "rehearsals?" A rehearsal is not the real event. However, to properly "rehearse" any event, one must have complete knowledge of its "purpose." Details of the event must be fully known in order to properly "rehearse" it. A "rehearsal" cannot take place without full knowledge of what is being "rehearsed." Moses had such "first-hand" knowledge.

Hebrews 11:24-28 says of Moses that by faith he: 1) refused to be prince of Egypt choosing to suffer the affliction of his fellow Jews; 2) esteemed the reproach of Messiah greater riches than the treasures of Egypt; 3) forsook Egypt and endured because he had "seen" Messiah; and 4) observed Pesach and the shedding of blood which allowed God's firstborn to be Israel's propitiation.

This can only mean that Moses met Messiah "face to face" and God's Messiah revealed to him all that He would do to redeem His people—Israel as the firstfruits and all believers in the end. Moses knew God's plan of salvation and wrote its blueprint known to us as the Torah.

God's idea was to redeem believing mankind from the foundation of the earth (Eph. 1:4; Rev. 13:8). Messiah revealed His plan to Moses at the burning bush. Moses wrote God's plan in the blueprint form we call the Torah. Yeshua is the fulfillment of God's plan and Moses' blueprint. In Yeshua, we can all now see God's plan of salvation as outlined by Moses.

Moses knew Messiah would: 1) die (Pesach); 2) be buried sinless (Hag haMatzos); 3) resurrect (Bikkorim); 4) return to Jerusalem as the Holy Spirit (Shavuot); 5) announce His return with a trumpet (Hag Shofarim); 6) judge the living and the dead (Yom Kippor); and, 7) return to live on earth with His people (Succoth). How did Moses know these facts? Moses knew Messiah face to face (Ex. 33:11 & Deut. 34:10).

Moses knew God's complete plan of redemption—not just a portion. Moses knew it so well that he called the major Messianic acts "set times." His knowledge of God's plan was so precise that he was able to write down the exact months, days and hours that Yeshua would carry out God's redemptive plan. The overlay of the Gospel's account of Yeshua's redemptive acts with the feasts of the LORD are breathtakingly accurate. Not one significant detail is missing.

Moses spoke of Yeshua in Deuteronomy 18:15-18. Jesus spoke of Moses writing about Him. In John 5:39, Jesus said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify (moedim - set times) of me. Then in John 5:46 Jesus affirmed that Moses was writing about Him by saying, "For had ye believed Moses, ye would have believed me: for he wrote of me."

Moses' writings are all about God as Messiah redeeming believing mankind. Moses revealed Messiah in the Tabernacle, the sacrificial system, His encounters with Abraham, Isaac and Jacob, the Feasts of the LORD, the Exodus, the Manna in the wilderness and other such items. Moses wrote every word about Messiah without ever once writing an error, an exaggeration or an ambiguity. The Torah is filled with information about the Gospel. This is precisely where the Jewish scholar, Paul, got all his information about Yeshua (I Cor. 15:1-4). Read Moses. Find Yeshua!

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