



## Week 5

### The Biblical Holy Days: Christ the Fulfillment of the Appointed Times

(See Appointed Times Chart for Additional Description and Hebraic Calendar for Gregorian Dates of Feast)

- The Biblical holy days are the Feasts of YHVH—they were set apart by Him and belong to Him according to Leviticus 23:1,2,4,37,38,44.
- The appointed times of God are rich in symbolism for the Body of Christ.
- They reveal God's plans for the faithful believer, depicting significant events—past, present, and future—in God's plan of salvation.
- Leviticus 23 is the single chapter of the entire Tanakh (Torah) that sums up everything.
- Sacrifice is the major feature of the feasts. And Christ came to fulfill the sacrificial obligation to the law. Not to do away with it. (Matthew 5:17-20)
- Our Lord kept every one of them without fail, even celebrating Pesach (Passover) on His last earthly night.
- It was on Mount Sinai that God gave Moses the dates and observances of the eight feasts.
- Here are their names:

1. **The Sabbath Day** - (Shabbat, considered a weekly feast)
2. **Passover** - (Pesach) - Nisan 14-15
3. **Unleavened Bread** - (Chag Hamotzi) - Nisan 15-22
4. **First Fruits** - (Yom habikkurim) - Nisan 16-17
5. **Pentecost** - (Shavu'ot) - Sivan 6-7
6. **Trumpets** - (Yom Teru'ah) - Tishri 1
7. **Atonement** - (Yom Kippur) - Tishri 10
8. **Tabernacles** - (Sukkot) - Tishri 15-22

### WEEKLY FEAST

- **The weekly Sabbath** (Leviticus 23:3) is a memorial of creation (Gen 2:1-3; Exodus 20:8-11), as well as of the Creator—for it is the sign of God’s identity (Exodus 31:13,17).
  - It also serves as a memorial of redemption (Deut 5:12-15). The Sabbath foreshadows the millennial rest of the saints with Christ (Hebrews 4).

### SPRING FEAST

- **The Passover (Leviticus 23:5)** set forth a picture of the Lamb that God would later provide the children of Abraham. An unblemished lamb was sacrificed on the 14<sup>th</sup> of Nisan.
  - Biblical Holidays 3 day of the first month of the year (Passover) to redeem the first-born of Israel, and to provide deliverance from certain death through its shed blood (Ex 12). Christ, the sinless Lamb of God, was sacrificed for our sins on the Passover (Matt 26:2; John 19:14; I Cor. 5:7) in a fulfillment of this day. His blood has covered us from death.
- **The Feast of Unleavened Bread** (Leviticus 23:6-9) is a memorial of Israel's exodus from bondage of Egypt. All leaven and leavened products are removed from the property, and all people partake of unleavened bread daily for seven days (Ex 13:1-10). Leaven is depicted in Scripture as symbolic of pride (1 Cor 4:18; 5:2), hypocrisy (Luke 12:1), and other sin, erroneous doctrines (Matt 16:12; Gal 5:9), and corrupt persons (1 Cor 5:1-11). This Feast serves to remind the people to put all such things completely away from our lives, and to daily partake of the unleavened bread of Christ and God’s word.
- **The Feast of First Fruits (Leviticus 23:15-21)**, First Fruits, the feast for acknowledging the fertility of the land He gave the Israelites. They were to bring the early crops of their spring planting and "wave the sheaf before the Lord." The First Fruits celebration was to be over God's replanting of the earth in the spring.
  - Although not happening coincidentally, the Wave Offering and the Resurrection of Yeshua are linked together prophetically by the Apostle Paul: But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.(1 Cor. 15:20-23)
- **Pentecost (Shavout)**, (Duet. 16:1-7) provides more insight for the Body of Christ. Pentecost means 50. 50 weeks are counted down from the Feast of First Fruit in late May or early June. Shavu'ot marked the summer harvest. Leviticus 23:17 requires an offering of two loaves of bread, baked with

leaven. These loaves symbolize the church being comprised of both Jew and Gentile. This serves as a picture of the resurrection of the living and the dead in Christ at His return.

### **FALL FEAST**

- **The Day of Trumpets (Leviticus 23:23-25)** serves as a call to repentance before the coming judgment. The trumpets proclaim a gathering for worship, to herald the arrival of the King, but is used also to warn/signal of war (Num 10; Jer 4).
- **On the Day of Atonement (Leviticus 23:26-32)**, the high priest entered the most holy place—the only day in each year—to offer atonement (Ex 30:10). Two goats were chosen, one to be sacrificed for transgressions of all the people, and one to have the sins confessed over it that it might carry the sins away from the people (Lev 16; Ps 103:12). Jesus, our High Priest, offered as our atonement only once (Hebrews 9, 10; Romans 5:10,11) and removed our sin from us (2 Cor 5:21).
- **The Feast of Tabernacles (Leviticus 23:33-43)** is a memorial of the children of Israel as they sojourned in tents in the wilderness for 40 years prior to entering the Promised Land (Leviticus 23:39-43).
  - Tabernacles means "temporary" or "perishable" dwelling.
  - Although an eight-day festival, the requirement to stay in booths only applies to the first seven days (Leviticus 23:42).
  - Compare to us living in these temporary fleshly tabernacles (2 Cor 5:1-4; 2 Peter 1:13) until we put them off (2 Peter 1:14) and enter the Promised Land in our new incorruptible spirit bodies.
- **The Eighth Day (Leviticus 23:39)** is the completion of the Feast of Tabernacles, and a picture of the end of our tabernacling. It pictures the putting off of the tent off our bodies—that is, the resurrection.



