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MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

How the Biblical Festivals Point to Christ

In the Bible, God gave appointed times for his people to observe. These appointed times, also known as *mo'edim* in Hebrew, can be found in Leviticus 23. Many people regard these *mo'edim* as being Jewish traditions, but did you know that they portray God's plan of redemption through Christ?

The *mo'edim* prophetically point to both times that Christ would come. The ones observed in the spring prophetically tell the story of Christ's first coming. They portray his ministry, death, and resurrection, as well as the outpouring of the holy spirit. The ones observed in the fall illustrate Christ's second coming. They portray Christ's triumphant return, his judgment of the world, and the coming new Heaven and new Earth. Let's take a look at the *mo'edim* to see how they represent Christ.

Passover and Unleavened Bread (Spring)

The first annual appointed time of the year is Passover (Leviticus 23:5). This is a celebration of when the Israelites were freed from slavery in Egypt and saved from death. During the first Passover (Exodus 12), the blood of a lamb was put on the doorposts of each Israelite home, which protected that house from the angel of death. This is a remarkable picture of the blood of Christ. Christ is called [“the lamb of God, who takes away the sin of the world.”](#) His blood that was shed at the cross saves us from death caused by sin, and thus provides salvation and eternal life to all who believe. When our Messiah said, [“I am the door. If anyone enters by me, he will be saved,”](#) he was referring to the door at Passover, that had the lamb's blood placed on it. Christ's atoning work on the cross saves us from the law of sin and death, just like the blood of the

Passover lamb saved the Israelites from death. (Please see [The Threshold Covenant](#) video for a more in-depth look at the blood and door significance.)

Following Passover are the seven days of Unleavened Bread (Leviticus 23:6-8). Leaven is what causes bread to be “puffed up.” During these seven days, no leaven is to be eaten or found in anyone’s homes. Leaven is a metaphor for the traditions and doctrines of man which can be good (Matthew 13:33, Matthew 16:12) but can also lead to bondage (Matthew 16:6, 11-12; Mark 8:15; Galatians 5:9) and hypocrisy (Luke 12:1-5) as did with the Sadducees and Pharisees in the first century. The unleavened bread represents the pure doctrine of Christ. During Christ’s ministry, he taught the pure and perfect interpretation of God’s word, undefiled by the doctrines of men. Removing the leaven from our homes reminds us to return to the pure doctrines of Christ. Just as God’s people were saved out of bondage in Egypt starting on the first day of Unleavened Bread, Christ, through his teachings, also saves us from the doctrinal bondage of men.

Firstfruits (Spring):

Shortly after Passover comes the day of Firstfruits (Leviticus 23:10). On this day, the firstfruits of the spring harvest were offered to God. This prophetically points to the resurrection of Christ, who is called the “[firstfruits from the dead](#)” (1 Corinthians 15:20). This day signifies his victory over death, and assures us that, through Christ, we will have victory over death as well. Christ’s resurrection, as the firstfruits, enables us to be a type of firstfruits as well at our coming resurrection (2 Thessalonians 2:13; James 1:18; Revelation 14:4).

The Feast of Weeks (Late Spring):

The next appointed time is the Feast of Weeks, also known as Pentecost, or *Shavuot* in Hebrew (Leviticus 23:15-21). This is the day that was being observed in Acts chapter 2, on the day that the apostles received the holy spirit. The Feast of Weeks is celebrated by offering the first and best fruits of the summer harvest.

Christ was the firstfruits at his resurrection. This led to the apostles to receiving the holy spirit on the day of *Shavuot*, 50 days later.

This feast represents a significant transition into fulfilling the promises of the New Covenant. The coming of the holy spirit on Shavuot made it possible for God’s law to be written on our heart, empowering us to keep it in the very same way our Messiah practiced and taught (Jeremiah 31:33; Ezekiel 36:26-27).

Further connecting this day to a prophetic harvest, on Shavuot two “risen loaves” are offered up to God (Leviticus 23:17) which may represent the future “second resurrection” that occurs after the 1,000-year reign (Revelation 20:1-6), and thus represents the Messianic prophetic centerpiece of all of the *mo’edim*.

The Day of Trumpets (Fall)

The Day of Trumpets—also known as *Yom Teruah*—is the first of the Fall *mo'edim* (Leviticus 23:23-25). In Judaism, this day is traditionally called *Rosh Hashanah*. On this day, trumpets are blown and a loud noise, or *teruah*, is made. This points forward to the day of Christ's return, when trumpets will be blown, and he will gather his elect from the four corners of the earth at the first resurrection. As believers hear the shofar's blast, they eagerly await the day when Christ will return and gather his elect from the four corners of the earth (Isaiah 27:13, Matthew 24:31).

The Day of Atonement (Fall)

After the Day of Trumpets we arrive at the Day of Atonement, or *Yom Kippur* (Leviticus 23:26-32). On this day, sacrifices were offered to atone for the sins of the people. This serves as a picture of judgement and atonement, with future consequences for the wicked and atonement for the righteous. The broader significance of Yom Kippur extends beyond individual repentance, portraying a narrative of ultimate atonement and the anticipated restoration of all 12 tribes to the land of Israel. This day prophetically represents the last opportunity for repentance, or *teshuva*, for the world. Yom Kippur encapsulates a profound message of redemption and the collective journey toward reconciliation and favor.

Feast of Tabernacles (Fall)

The last of the annual appointed times is the Feast of Tabernacles, or *Sukkot* (Leviticus 23:39-43). This is the time when the summer harvest is fully gathered in. This feast reminds believers of the day when the Messiah will gather the harvest of his people and establish his Kingdom on earth.

This is a period in which God's people are told to dwell in booths for seven days, leading up to the eighth day (Leviticus 23:42), called the last great day by tradition (John 7:37).

It represents the time that we will dwell with Christ in his Kingdom and then transition to the new Heaven and Earth, extending into eternity.

The prophet Zechariah tells us that all nations will be required to keep this feast when Christ rules from Israel as King.

Zechariah 14:16-17 (NKJV)

And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.

Why will all of the nations be required to keep this appointed time? Could it be because this feast, along with all the rest of the appointed times, are celebrations of Christ? Just like Christ's

work has not been abolished, it is evident that the appointed times—which celebrate his work—have not been abolished either.

The 7th Day Sabbath

The final and perhaps the most important of the *mo'edim* in Leviticus 23 is not part of the annual *mo'edim* but is the weekly 7th day Sabbath (Leviticus 23:3).

The Sabbath is simply a day of rest. It is a day that was made for man (Mark 2:27) and represents the rest that we are to enter in Christ in the end (Hebrews 4). The Sabbath prophetically points to the coming millennial reign of the Messiah during which we rest and reign with him for 1,000 years (Revelation 20:1-6). It is often called the “Day of the Lord” for this reason (2 Thessalonians 2) and is also why Christ referred to himself as Lord over the Sabbath (Matthew 12:8).

In this way, when we observe the Sabbath, we are joyfully reminded each week of the second coming of our Messiah as King and the rest and peace during the 1,000-year reign that we wait for with great anticipation.

At 119 Ministries, we have several in-depth teachings that take a more detailed look at this topic if you want to study it further. We would invite you to check out our [The Mo'edim](#) series at TestEverything.net. This series goes deeper into each of God's appointed times, and their prophetic significance.

We pray you have been blessed by this teaching.

Remember; continue to test everything.

Shalom!

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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