

Calendar of the Feasts and Special Days (Leviticus 23)

Expository Lessons from the Book of Leviticus

I. Review and Introduction to This Lesson

- a. **Leviticus 21-22** addressed the requirements for *priests and sacrifices*.
 - i. The high priest in the old covenant foreshadowed Jesus, and the priests foreshadowed us (Christians).
 - ii. Several New Testament books point to us as being the new priesthood, including **Romans, Hebrews, 1 Peter, Philippians** and **Revelation**.
 1. Therefore, the ministry of those priests and the regulations pertaining to them deserve careful attention, since they may well be foreshadowing things pertaining directly to us.
 - iii. In **Leviticus 22**, the main focus of the text is acceptable versus unacceptable offerings. The ways we serve God and one another are referred to as our spiritual sacrifices in several New Testament books. Therefore, we also should expect to see in the important foreshadowings related to our own “acceptable service” to God.
 1. In **Romans**, Paul said:
 - a. “I beseech you therefore, brethren, by the mercies of God, that you *present your bodies a living sacrifice*, holy, acceptable to God, *which is your reasonable service.*” (**Romans 12:1**, NKJV)
 - b. According to this passage, we are now both the *priests* and the *sacrifices being offered*.
 - iv. Therefore, both the priests and the sacrifices made by them under the Levitical Law foreshadow important things for us, pertaining to our own lives and our service to God.
- b. In **Leviticus 23**, the focus shifts to the annual calendar of feasts and special days.
 - i. Recently we studied **Colossians**. In that letter, Paul said:
 1. Jesus wiped out the requirements of the Law of Moses, taking it out of the way and nailing it to the cross. (**Colossians 2:14-15**)

2. "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ." (**Colossians 2:16–17**, NKJV)
 3. It appears that this reference to "festivals, new moons and sabbaths" refers to **1 Chronicles 23:31**. There, it said that the Levites were to assist the priests in presenting the whole burnt offerings to the Lord "on the Sabbaths, on the new moons, and on the set feasts".
- ii. **Question:** If we are no longer to follow the old festivals and feasts of the calendar in the Law of Moses, why should we bother studying them now?
1. Answer: Paul says that they were "a shadow of things to come". If that is the case, we should expect to see in these festivals shadows of things that were later revealed in the substance (or reality) brought in by Christ.
 2. In that regard, we might consider the festivals to be like circumcision was to baptism. They foreshadow things that came later, which are very important to us.
- c. Feasts and festivals on the calendar covered in **Leviticus 23** include:
- i. Every Week:
 1. Sabbaths
 - ii. During the First Month:
 1. Passover (Pascha)
 2. Feast of the Unleavened Bread
 - iii. Associated with the Harvest Time:
 1. Weeks (Pentecost)
 - iv. During the Seventh Month:
 1. Trumpets
 2. Day of Atonement
 3. Tabernacles (Ingathering)

- d. If we understand these festivals and the Jewish calendar, we will have a better appreciation for many things discussed in the life and ministry of Jesus. For example:
 - i. Jesus was criticized by the Jewish leaders for ‘working’ on the Sabbath when he healed the sick on that day.
 - ii. Jesus speaking at the time of the Feast of Tabernacles, in **John 7**.
 - iii. The Last Supper and crucifixion of Jesus were at the time of the Passover.
 - iv. Discussion in **Hebrews 9** about Jesus, our high priest, in connection with the Day of Atonement observances.
 - v. Paul was sailing to Rome near the time of ‘the Fast’, the Day of Atonement. (**Acts 27:9**)

II. Sabbaths

- a. Read **Leviticus 23:1-3**.
 - i. This was a special day at the end of each week reserved for the Lord.
 - ii. No common work was to be done on that day.
 - iii. Read **Exodus 20:8-11**, from the Ten Commandments.
 - 1. Even the farm animals and servants got the day off.
 - 2. The seventh day was set apart as holy, because on that day the Lord rested from His work of creation.
 - 3. This points back to the day of rest at the end of the Creation account, in **Genesis 2:1-3**.
- b. The importance of the number seven in the Scriptures.
 - i. It is associated with completion, the end.
 - ii. Read **Joshua 6**, which describes the destruction of Jericho.
 - iii. This is one of four Old Testament stories foreshadowing the final Day of Judgement (the others are the Flood, Sodom & Gomorrah and the Passover).
 - 1. ‘Jesus’ returns to Canaan after a long delay since his first visit.
 - a. The name ‘Joshua’ (Hebrew) is the same as ‘Jesus’ (Greek), as can be seen in the Septuagint (LXX), the

Greek Old Testament version generally quoted by Jesus and the apostles.

- i. Also, compare **Hebrews 4:8** and **Hebrews 4:14** in an interlinear Greek New Testament, which refer to both the Old Testament 'Jesus' (Joshua) and the New Testament one (Jesus Christ).
 2. This is, in effect, the 'second coming' of Jesus (into Canaan, considering his first visit there was on the spying mission described in **Numbers 13**).
 3. He has an army with him, but they are not using weapons.
 4. Rahab and her family are saved, protected by the "scarlet cord".
 - a. This red cord was seen by early Christians as foreshadowing the blood of Christ. See Justin Martyr, *Dialogue with Trypho*, Ante-Nicene Fathers vol. 1, p. 254.
 5. Seven priests with seven trumpets circle the city for seven days. On the seventh day, they march around seven times, then blow the trumpets and shout. The walls fall, and the city is destroyed suddenly. (**Joshua 6:12-16**)
- iv. In **Hebrews 4**, it explains that we are looking forward to the 'Sabbath rest' we will receive at the end. Read **Hebrews 3:7-11** and **4:1-11**. The lesson of the Sabbath, for us:
 1. Now is the time to be *working*; the *rest* will come later, at the end.
 2. However, the Lord says that those in the Wilderness who tested Him would never enter His rest. (**Hebrews 3:11**, quoting from **Psalm 95:11**)
 3. Now, "we must be diligent to enter that rest, lest anyone fall" by following the example of the disobedience of those who were in the Wilderness under Moses and Joshua. (**Hebrews 4:11**)
- v. Although many Bible-believing Christians have mentally moved the Sabbath from Saturday to Sunday, I don't see that anywhere in the New Testament.
 1. Christians gathered together on the first day of the week, the Lord's Day, which is Sunday. That is the day that Jesus rose

from the dead. From Justin Martyr's *First Apology*, written c. 160 AD:

- a. "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun [*Sunday*], having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."
 - b. (Source: Justin Martyr, *First Apology*, chapter 67; found in Ante-Nicene Fathers vol. 1, p. 186)
2. The Sabbath was established as the last day of the week, Saturday.
 - a. There is nowhere in the Scriptures where it says that the Sabbath was changed to Sunday for Christians.
 3. While many Christians choose not to work on Sundays, I don't see any command in Scripture that calls for that.
 4. Regardless, we need to meet together and seek the kingdom first among all our priorities in life!

III. Passover (Pascha) and Feast of Unleavened Bread

- a. Read **Leviticus 23:4-8**.
- b. This was first established back in Egypt, right before the first Passover.
 - i. Read **Exodus 12:1-14**.
 1. Their annual calendar was to start with this month.
 2. They observed a lunar calendar (28 days/month). I assume this began with a 'new moon', in which case the 'full moon' would be on the 14th of the month.
 3. A lamb without blemish was to be selected on the 10th day of the month and then slaughtered on the 14th day of the month, one per household. The blood of the lamb was put on the lintel of the door of the house, to protect those inside. The Jews observing this were to eat the flesh of the lamb that had been slaughtered.

ii. **Read Exodus 12:15-20.**

1. The Feast of Unleavened Bread starts the morning after the Passover Lamb is slaughtered and eaten.
2. The people must get all the yeast out of the house, and keep it out for seven days.
3. Anyone who does not get rid of the yeast is cut off from the congregation.

c. These things have great significance for us, today.

i. Early Christian writer Tertullian saw in **Leviticus 23:5** a prophecy concerning when (at what time of the year) Jesus would die. That verse says:

1. "On the fourteenth day of the first month at twilight is the LORD's Passover." (**Leviticus 23:5**, NKJV)
2. "In the first month, on the fourteenth day of the month, between the evening times is the Lord's passover." (**Leviticus 23:5**, Brenton LXX En)

- a. Some translations of the LXX say "Passover to the Lord", while others say "Passover of the Lord".

ii. Tertullian wrote:

1. "In like manner does He also know the very time it behoved Him to suffer, since the law prefigures His passion. Accordingly, of all the festal days of the Jews He chose the passover (**Luke 22:1**). In this Moses had declared that there was a sacred mystery: 'It is the Lord's passover.' (**Leviticus 23:5**) How earnestly, therefore, does He manifest the bent of His soul: 'With desire I have desired to eat this passover with you before I suffer.' (**Luke 22:15**)

2. "What a destroyer of the law was this, who actually longed to keep its passover! Could it be that He was so fond of Jewish lamb? But was it not because He had to be 'led like a lamb to the slaughter; and because, as a sheep before her shearers is silent, so He did not open His mouth,' (**Isaiah 53:7**) that He so profoundly wished to accomplish the symbol of His own redeeming blood?"

- a. (Source: Tertullian, *Against Marcion*, book 4, chapter 40; found in Ante-Nicene Fathers vol. 3, pp. 417-418)

- iii. Paul pointed to the significance to Christians of the Passover and Feast of the Unleavened Bread, in addressing the problem of sexual immorality in the Corinthian church.

1. Read **1 Corinthians 5:1-12**.

- a. Here Paul says, “Christ, *our Passover*, was sacrificed for us.” (**1 Corinthians 5:7**)

- b. “Therefore, let us *keep the feast*...”

- i. Recall that the Passover Lamb was sacrificed on the 14th day of the first month. Starting immediately thereafter (from the 15th day onward for seven days) the people could only eat unleavened bread and had to get rid of all the yeast in their homes.

- ii. Just as circumcision foreshadowed baptism (and we have been circumcised by Christ),

- 1. so also the Passover Lamb foreshadowed Christ; and

- 2. the Feast of the Unleavened Bread foreshadowed the Christian life.

- a. Now that the Lamb has been slain, we must eat only of the unleavened bread of sincerity and truth; NOT the unleavened bread of malice and wickedness.

- b. We must also purge out all the yeast (sin) from our lives.

- c. Those who do not do this (who continue in the life of sin) are to be put away from the community (put out of the church).

- 3. We are, indeed, still keeping this feast, but we are keeping *the reality of it*, not the shadow!

- c. Recall that the Lord told His people to keep the Feast of the Unleavened Bread “throughout your generations as an everlasting ordinance”. (**Exodus 12:17**)

IV. Festival of Weeks / Pentecost

- a. Read **Leviticus 23:9-22**.
- b. Outline of this festival (two parts).
 - i. Part 1: This is marked by the first sheaf of the grain harvest. (**Leviticus 23:10-14**)
 - ii. Part 2: This commences seven weeks (+ 1 day) after the first sheaf offering. (**Leviticus 23:15-22**)
 1. $(7 \times 7) + 1 = 50$ days. (Note that our word 'Pentecost' comes from the Greek word for '50').
 2. This also was called the *Feast of Weeks*, since it occurred 'a week of weeks' (or seven sevens) after the start of the grain harvest.
 - iii. This festival was associated with the harvest.
 - iv. Originally, it was 50 days after the first sheaf of grain was harvested and offered (a date which could vary from year to year). Later it was changed to 50 days after the Passover feast, a more fixed date.
 1. Since the 10 Commandments were given at Mount Sinai about 50 days after the first Passover, the giving of the Law became associated with this feast as well, in the minds of the Jews.
- c. There is significance in this feast, for us.
 - i. This points to the spiritual harvest.
 1. It is fitting that the great harvest of souls began on the Day of Pentecost in **Acts 2**.
 - a. "When the Day of Pentecost had 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 the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." (**Acts 2:1-4**, NKJV)
 - b. "Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your

children, and to all who are afar off, as many as the Lord our God will call.' And with many other words he testified and exhorted them, saying, 'Be saved from this perverse generation.' Then those who gladly received his word were baptized; and that day *about three thousand souls were added to them.*" (**Acts 2:38-41**, NKJV)

2. This also reminds me of some things Jesus said regarding the spiritual harvest of souls he was looking for.
 - a. "Then He said to His disciples, 'The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.'" (**Matthew 9:37-38**, NKJV)
 - b. "Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!" (**John 4:35**, NKJV)
 - c. In the Parable of the Wheat and Tares in **Matthew 13**, the righteous are described as being like wheat grain growing in a field. Both the righteous and unrighteous grow together in the field until the time of the harvest.
3. This festival and the harvest-oriented passages of Scripture are sober reminders, to me, that we are in the midst of a spiritual harvest field.
4. The Lord wants us to be busy sowing the word and reaping a harvest among those we are with!

V. The Seventh Month (Trumpets, Day of Atonement, Tabernacles)

- a. Read **Leviticus 23:23-44**.
- b. Here we see that there are three major events on the calendar of the seventh month:
 - i. Feast of Trumpets (on the first day of the month);
 - ii. Day of Atonement (on the tenth day of the month); and
 - iii. Feast of the Tabernacles (beginning on the fifteenth day of the month and extending for seven more days).
- c. Trumpets

- i. This happens on the first day of the *seventh* month.
- ii. Recall that the number ‘*seven*’ in the Bible is often associated with completion and Day of Judgment.
 1. Recall that this was included prominently in the story of Joshua and the destruction of Jericho, with all the ‘*sevens*’ and even trumpets. (**Joshua 6**)
- iii. Trumpets play a significant role throughout the Scriptures.
 1. In **Exodus 19:16-19**, a loud, *terrifying trumpet blast* sounded before the Lord descended upon Mount Sinai to speak with Moses.
 2. In **Numbers 10:1-10**, the Jews were told to make *two silver trumpets*, which would be used to announce every major transition in their journey (to break camp, to set up camp, to go to war, etc.)
 3. Trumpets in Jericho story preceded the destruction of Jericho. (**Joshua 6**)
 4. The Second Coming of Jesus and the Last Day will be preceded by the sound of a trumpet.
 - a. Jesus said, “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels *with a great sound of a trumpet*, and they will gather together His elect from the four winds, from one end of heaven to the other.” (**Matthew 24:30-31**, NKJV)
 - b. “Behold, I tell you a mystery: We shall not all sleep, but we shall 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 incorruptible, and we shall be changed.” (**1 Corinthians 15:51-52**, NKJV)
 - c. “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with *the trumpet of God*. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Therefore comfort one another with these words.” (1 **Thessalonians 4:16–18**, NKJV)

- iv. This suggests to me that the things that follow in this month might be associated in some way with what happens at the end (in view of this being the start of the *seventh* month, announced with *trumpets*).
- d. Day of Atonement
 - i. We covered this in some detail in our lesson on **Leviticus 16**.
 1. On the tenth day of the seventh month.
 2. The Day of Atonement is referred to as “the Fast” in **Acts 27:9**.
 3. On the Day of Atonement, all the people humbled themselves and fasted.
 4. All the other priests cleared out; the high priest (alone) entered the Most Holy Place, only once per year on this day, to make atonement for the people.
 5. **Hebrews 9** explains that this event foreshadowed that Christ would on our behalf, once for all time, make atonement for our sins with His own blood.
- e. Feast of Tabernacles
 - i. Definition: A ‘tabernacle’ or ‘booth’ was a temporary structure that could be made from branches, boards and/or fabric (such as a tent).
 - ii. Elements of this feast.
 1. This festival would begin on the 15th day of the seventh month and continue for seven more days.
 2. There would be a holy convocation on the first and last days of the festival.
 3. The Jews would make temporary structures from tree branches and live in these booths through the seven-day period.
 - a. I imagine this must have been a popular and memorable annual event for the children.
 - i. It reminds me of ‘Not Back to School’ family campouts we participated in years ago, with the local homeschoolers community.

- iii. The reason for this festival (with its unusual requirement to live in booths for seven days): to remind God's people of when the Lord had them dwell in tents/booths after they came out of Egypt, while they were in the Wilderness.
 - 1. Perhaps this explains why Jesus chose the Feast of Tabernacles to reveal an important aspect of His mission.
 - a. "Now the Jews' Feast of Tabernacles was at hand..."
(John 7:2, NKJV)
 - b. "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified."
(John 7:37-39, NKJV)
 - 2. This statement by Jesus, that he would provide "rivers of water", is given in the context of the Feast of Tabernacles, which commemorates the time in the Wilderness during the exodus journey. Back then, the people drank water that came from the rock.
 - a. Paul refers to the Israelites drinking from the rock in the Wilderness and equates the rock with Christ.
 - i. "...and all drank the same spiritual drink. For they *drank of that spiritual Rock* that followed them, and *that Rock was Christ.*" **(1 Corinthians 10:4, NKJV)**
- iv. God did not want them to forget how He delivered them.
 - 1. Perhaps God's reason for having this annual reminder of the time in the Wilderness (when the people had to rely on God every day for survival) was similar to what the Lord warned of **Deuteronomy 8:11-20**. When people become wealthy and comfortable, there is a temptation to forget God and become self-reliant upon becoming wealthy and comfortable.
 - 2. This also reminds me of the danger Jesus warned His disciples about, regarding the third soil, in the Parable of the Sower (and the Four Soils).

- a. “Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.” (**Luke 8:14**, NKJV)
- v. Another lesson for us, from the Feast of Tabernacles
1. The term ‘tent/tabernacle’ is used throughout Bible as a figure or metaphor for *our physical bodies*.
 2. Our ‘tents’ (our bodies) are temporary structures that will be replaced with permanent ones (at the resurrection of the dead), as the tabernacle of Moses was replaced by the temple of Solomon.
 - a. For those unfamiliar with this foundational historic Christian teaching, a few comments:
 - i. At the Second Coming of Jesus, all the bodies of the dead will be raised, transformed, and reunited with the spirit of the dead person (which has been awaiting that day in Hades, the abode of the dead souls awaiting judgment).
 - ii. Jesus spoke about this in **John 5:28-29**. Paul explained this in more detail in **1 Corinthians 15**.
 - iii. The resurrection of the dead (bodies) is one of the six foundational, elementary teachings of the faith listed in **Hebrews 6:1-2**. This also is part of the *Apostles Creed*, an ancient summary of the basics of the Christian faith.
 - iv. If we follow the pattern established by Jesus Himself, it shows us what we can expect if we follow Him.
 1. After death, the body remains in the tomb, and the soul goes to Hades for a period. (**Acts 2:27-32**)
 2. Upon being resurrected, the body is transformed and reunited with the spirit. The tomb is empty. The resurrected one has a physical body. (**John 20:1-9, John 20:20-29, Luke 24:39-43**)

3. Jesus, as the “firstborn from among the dead” (**Colossians 1:18, Revelation 1:5**) set the pattern for us to follow. We will become like He is. (**1 Corinthians 15:42-49**)
3. Examples from Scripture where the term “tent/tabernacle” is used to refer to a human physical body, which will be replaced by a permanent structure (a resurrected, transformed body), include the following:
 - a. “Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must *put off my tent*, just as our Lord Jesus Christ showed me.” (**2 Peter 1:13-14**, NKJV)
 - i. Here Peter is speaking figuratively about his own death approaching.
 - b. Read **Acts 15:12-17**, where James quotes from **Amos 9:11-12**.
 - i. In this prophecy, the “fallen down tent/tabernacle of David” refers to the crucified body of Jesus, which was then raised up and restored.
 - ii. Therefore, James reasoned, the second part of the prophecy (Gentiles able to seek the Lord) has now been fulfilled, as well.
 - iii. Also note the prophecy of **Zechariah 14:16-19** where it speaks of the nations (the Gentiles) coming to celebrate the Feast of Tabernacles. This also points to the gospel going out to all the nations (not just the Jews).
 - c. “For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for

this very thing is God, who also has given us the Spirit as a guarantee.” (2 Corinthians 5:1–5, NKJV)

4. Early Christian writer Methodius (d. 311 AD), in a work entitled *The Banquet of the 10 Virgins*, wrote about how the Feast of Tabernacles foreshadowed *the resurrection of the body*, which Christians look forward to on the Last Day.
 - a. “[Following an extended quote from **Leviticus 23:39-42** describing the Feast of Tabernacles, the writer continues...]
 - b. “... Here the Jews, fluttering about the bare letter of Scripture, like drones about the leaves of herbs, but not about flowers and fruits as the bee, fully believe that these words and ordinances were spoken concerning such a tabernacle as they erect; as if God delighted in those trivial adornments which they, preparing, fabricate from trees, not perceiving the wealth of good things to come; whereas these things, being like air and phantom shadows, foretell the resurrection and the putting up of our tabernacle that had fallen upon the earth, which at length... resuming again immortal, we shall celebrate the great feast of true tabernacles in the new and indissoluble creation, the fruits of the earth having been gathered in, and men no longer begetting and begotten, but God resting from the works of creation.”
 - c. “...in the seventh month, the great resurrection-day, it is commanded that the Feast of our Tabernacles shall be celebrated to the Lord, of which the things said in **Leviticus** are symbols and figures, which things, carefully investigating, we should consider the naked truth itself, ...
 - d. “[Speaking of the resurrection of the dead on the Last Day] ...For then will all our tabernacles be firmly set up, when again the body shall rise, with bones again joined and compacted with flesh. Then shall we celebrate truly to the Lord a glad festal-day, when we shall receive eternal tabernacles, no more to perish or be dissolved into the dust of the tomb.
 - e. “... Now, our tabernacle was at first fixed in an immoveable state, but was moved by transgression and bent to the earth, God putting an end to sin by means of

death, lest man immortal, living a sinner, and sin living in him, should be liable to eternal curse.

- f. “[*Therefore*] ...I praise God who by means of death frees His sons from death, and I celebrate lawfully to His honour a festal-day, adorning my tabernacle, that is my flesh, with good works, as there did the five virgins with the five-lighted lamps.”
 - i. (Source: Methodius, *The Banquet of the Ten Virgins*, Discourse 9, chapters 1-2; found in Ante-Nicene Fathers vol. 6, pp. 344-347)
- g. Points made by Methodius:
 - i. We can see in this unusual festival, celebrated during the seventh month, a foreshadowing of the resurrection on the Last Day. At that time our own earthly ‘tabernacles’ (our bodies) will be replaced with permanent dwellings from heaven.
 - ii. Methodius sees the oil of the prepared five virgins in Jesus’ parable as representing *good works*, which must be part of our lives if we are to be prepared for the return of Jesus.

VI. Conclusion and Take-Aways

- a. The festivals are to teach us important things. They were foreshadowings; we now have received the realities.
 - i. From the Sabbaths – Let us be diligent to enter the rest that will come at the end.
 - ii. From the Passover – Christ, our Passover, has been sacrificed, and we are saved from death by His blood.
 - iii. From Feast of the Unleavened Bread – We must get the sin out of our own lives and out of the church.
 - iv. From Feast of the Harvest (Pentecost) – Let us see and work for the great spiritual harvest of souls.
 - v. From the Feast of Trumpets – Let us be prepared for the Second Coming of Jesus and the Day of Judgment which will be announced suddenly, with the sound of a trumpet.

- vi. From the Day of Atonement – This foreshadowed how Jesus, our High Priest, entered heaven itself to make atonement with His own blood, opening the way of access to God for us.
- vii. From the Feast of Tabernacles – Our bodies will be replaced when all the dead are raised. Let us be careful what we do with our bodies, and may we all be prepared for that Day!