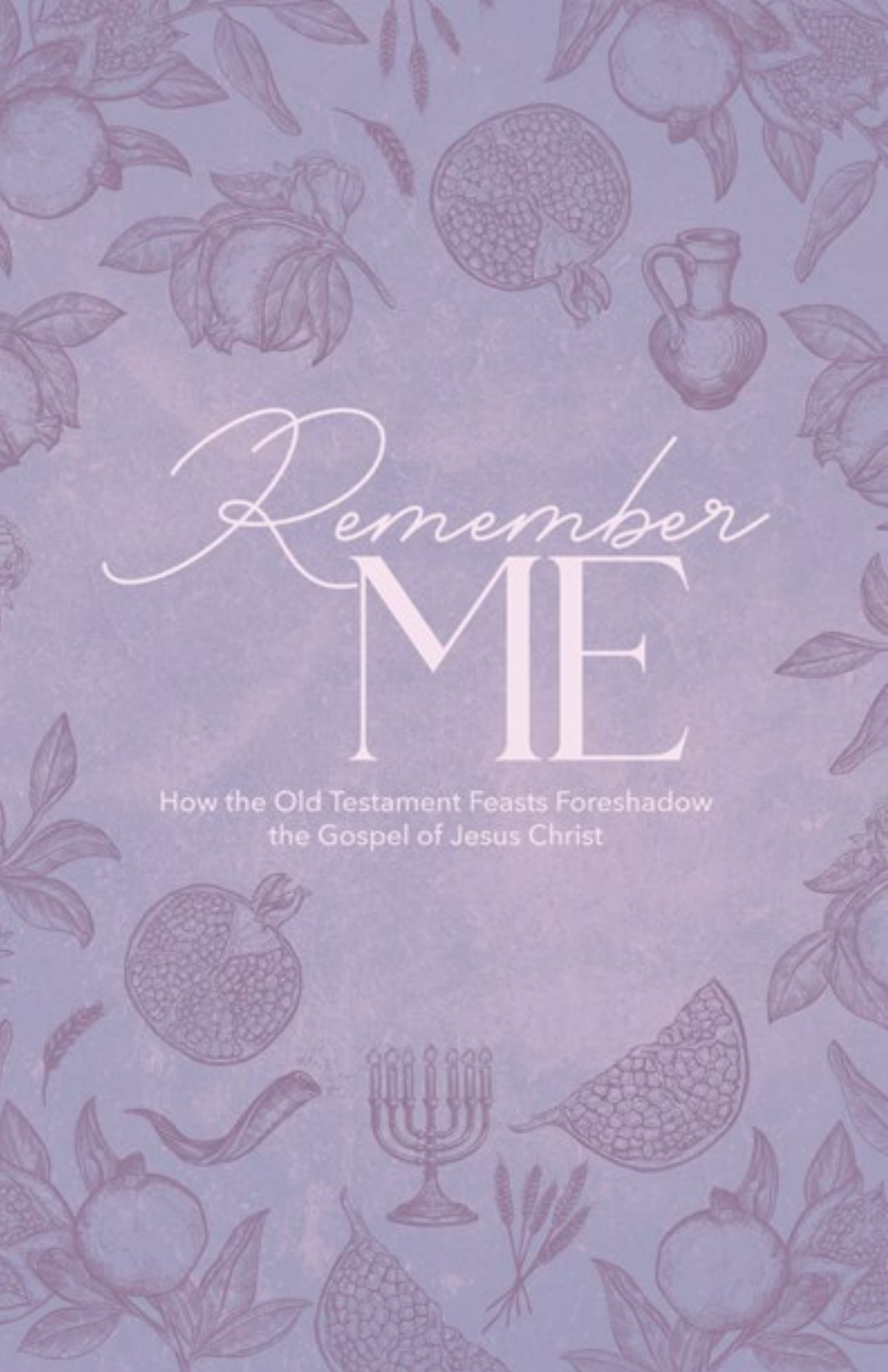


The background is a light purple color with a repeating pattern of various symbols associated with Old Testament feasts. These include whole pomegranates, open pomegranates showing seeds, ears of wheat, a seven-branched menorah (candelabrum), and a small ceramic jug. The symbols are rendered in a darker purple line-art style.

Remember ME

How the Old Testament Feasts Foreshadow
the Gospel of Jesus Christ

Remember **ME**

How the Old Testament Feasts Foreshadow
the Gospel of Jesus Christ

2025 College Park Women

All Scripture quotations, unless otherwise indicated, are taken from the Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2001, Print.

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I will remember the deeds of the LORD; yes, I will remember your wonders of old. I will ponder all your work, and meditate on your mighty deeds. Your way, O God, is holy. What god is great like our God?

PSALM 77:11-13





LEVITICUS 23

Feasts of the LORD

¹The LORD spoke to Moses, saying, ²“Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts.

The Sabbath

³“Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.

The Passover

⁴“These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. ⁵In the first month, on the fourteenth day of the month at twilight, is the LORD’s Passover. ⁶And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any ordinary work. ⁸But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

The Feast of Firstfruits

⁹And the LORD spoke to Moses, saying, ¹⁰“Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, 11 and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. ¹²And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. ¹³And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. ¹⁴And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

The Feast of Weeks

¹⁵“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. ¹⁶You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. ¹⁷You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. ¹⁸And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. ¹⁹And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. ²⁰And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. ²¹And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

²²“And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God.”
The Feast of Trumpets

²³And the LORD spoke to Moses, saying, ²⁴“Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. ²⁵You shall not do any ordinary work, and you shall present a food offering to the LORD.”

The Day of Atonement

²⁶And the LORD spoke to Moses, saying, ²⁷“Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. ²⁸And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. ²⁹For whoever is not afflicted on that very day shall be cut off from his people. ³⁰And whoever does any work on that very day, that person I will destroy from among his people. ³¹You shall not do any work. It is a statute forever throughout your

generations in all your dwelling places. ³²It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

The Feast of Booths

³³And the LORD spoke to Moses, saying, ³⁴“Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. ³⁵On the first day shall be a holy convocation; you shall not do any ordinary work. ³⁶For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

³⁷“These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, ³⁸besides the LORD’s Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.

³⁹“On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. ⁴⁰And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. ⁴¹You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. ⁴²You shall dwell in booths for seven days. All native Israelites shall dwell in booths, ⁴³that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.”

⁴⁴Thus Moses declared to the people of Israel the appointed feasts of the LORD.



WEEK ONE

Introduction to the Feasts, Beginning with the Sabbath

Welcome! We are so glad you are joining us for this five-week study of the Old Testament feasts and how they foreshadow the gospel of Jesus Christ.

The seven main feasts celebrated by the nation of Israel are described in **Leviticus 23**. This chapter has been called God's Sacred Calendar or His Calendar of Redemption. Over the course of a year, these feasts shaped and punctuated the daily life of God's people. These holy days reflected the seasons, recalled past events, and served as reminders of His protection, provision, and promise. They were Israel's rhythm of remembrance.

God begins His Sacred Calendar with a weekly observance of the Sabbath. The Sabbath was to be the accent to the steady beat of ordinary days. Just as God worked for six days creating the Earth and rested on the seventh, so the last of His creation, man and woman, were to observe a day of rest and worship—a day to remember Him. The seven-day week is the basic unit of God's Sacred Calendar, and it helps mark the timing of all the other holy days.

As God called His people to remember Him through the feasts, He also used these holy days to teach His people about Himself. God, ever the Master Teacher, taught in ways that would appeal to each learning style! His feasts were not merely visual aids; they engaged all the senses while requiring active participation. They were sometimes loud and joyful and, at other times, silent and somber. Some included delightful tastes to savor, and others required fasting from all food.

The Sacred Calendar revealed God's character as He drew people to Himself, but the feasts also had another important purpose: to foreshadow Jesus the Messiah. The feasts helped paint a portrait of God that would make Jesus recognizable as God when He came. In his commentary on Leviticus, Allan Mosely states, "Amazingly, God timed the most important events in Jesus' saving work to coincide with festivals He commanded His people to observe over 1400 years earlier."¹ Seen through a gospel lens, the holy days of God's Sacred Calendar take on new meaning, and it is our prayer that they will cause you to love your Savior Jesus as never before.

Weekly Rhythm of This Study

Each week's study is comprised of five days of individual study followed by our class session on the sixth day. The seventh day of study is for rest and reflection. We designed it this way to encourage you to spend daily time in the Word and in prayer, allowing Scripture to saturate your week in preparation for our class time.

To help you differentiate between the various feasts, you'll fill out two tables each week: one as you begin the study of each feast and another to be completed as a summary for review.

In addition, each week's study ends with the same two reflection questions:

- In what ways did you see God's protection, provision, and promise reflected in the feast(s) we studied this week?
- How will this knowledge about God affect your relationship with Him as you walk through the next week?

Tips for Success

Each day plan on beginning your study time with prayer. Simply ask God to open your eyes to the truth found in His Word and to help you understand how these truths can impact your relationship with Him.

Over the course of this study, we will be memorizing **Psalm 77:11-13**.

Memorizing Scripture can be a real joy as these words are woven into your heart. Take time each day to learn and review the verse presented in the lesson.

Throughout the study, you will be asked to mark printed Scripture looking for specific words, etc. We may specify red or blue pencils/markers, but feel free to use what you have on hand that provides contrast. The idea is for the words to stand out on the page.

This study uses the English Standard Version (ESV) of the Bible, but feel free to use your preferred translation. You may be asked to look up Scriptures in other versions. The free Bible app Blue Letter Bible is very helpful and does not contain ads.

You will occasionally be asked to look up something in a dictionary. Beyond this outside tool, please wait to consult commentaries or study notes until after our class discussion and teaching. The weekly discussion time is designed for you and others in your group to share what you've learned in your study, with the guidance of the Holy Spirit.

May God bless your study of His Word!

The Bible feasts go beyond the national boundaries of Israel. They carry a wider prophetic and redemptive message to all mankind, made clear only when the Scriptures of the Old and New Testaments are brought into a harmonious interplay of type and antitype, Law and Grace, promise and fulfillment. Only a believer in the Lord Jesus can fathom the full import of the Jewish feasts, "which are a shadow of things to come; but the body is of Christ" (Colossians 2:17).

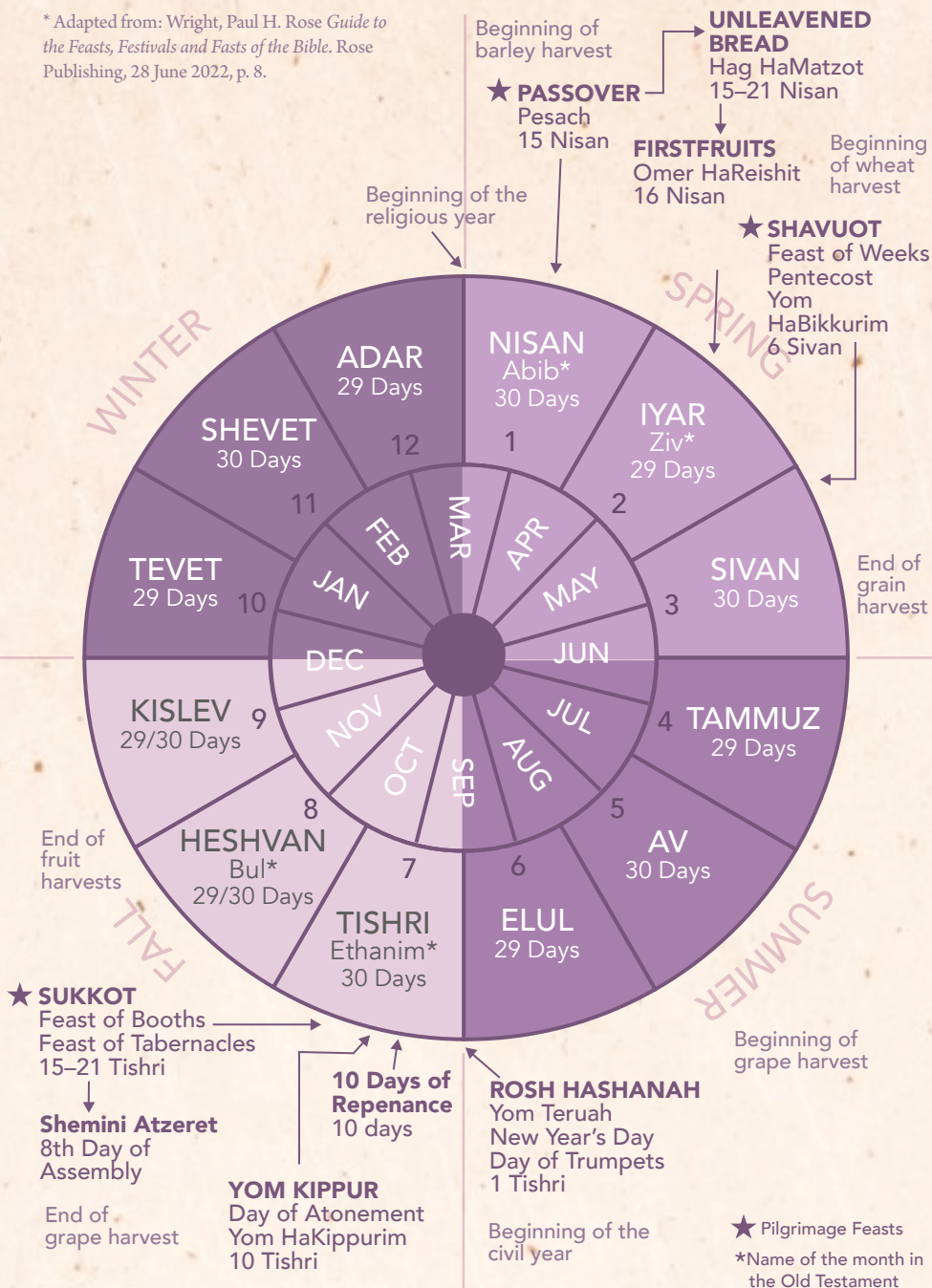
VICTOR BUKSBAZEN^a



¹ Moseley, Allan. *Christ-Centered Exposition Commentary: Exalting Jesus in Leviticus*. Nashville, Tennessee, Holman Reference, 2015.

THE SEVEN FEASTS of Leviticus 23

* Adapted from: Wright, Paul H. *Rose Guide to the Feasts, Festivals and Fasts of the Bible*. Rose Publishing, 28 June 2022, p. 8.



WEEK TWO

Feasts of Passover and Unleavened Bread

Memory Verse

*I will remember the deeds of the LORD;
yes, I will remember your wonders of old.
Psalm 77:11*

Day One - Review

Write out this week's memory verse:

1. Look over your notes from Week One's teaching and lesson. What are one or two of your main takeaways?

2. Describe God's purpose(s) for the feasts described in **Leviticus 23**.

3. Read **Leviticus 23:1-3** and complete the chart that follows.

¹The LORD spoke to Moses, saying, ²"Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts.

³"Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places."

FEAST
Sabbath <i>Shabbat</i> (shuh-baat)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

4. In the passage above, circle the phrase “holy convocation.” Then, using a dictionary, write a definition for each word.

Holy –

Convocation –

5. As a follower of Jesus, how is your modern concept of Sabbath different from what you read about Sabbath in Leviticus?

If the Bible is a story, its dramatic movement is from restlessness toward Sabbath rest.

JOHN R. SITTEMA^b

Complete the table in Appendix 1 with information about the celebration of the Sabbath.

In what ways did you see God’s protection, provision, and promise reflected in the observance of the Sabbath?

PROTECTION	PROVISION	PROMISE

How will this knowledge about God affect your relationship with Him as you walk through the next week?

Day Two - Feast of Passover: Salvation by the Blood of the Lamb

Write out this week's memory verse:

1. Read the following passages from **Exodus** and **Leviticus**.
 - Mark the word “lamb” and its pronouns with a black circle.
 - Circle any references to a period of time in blue.
 - After you’ve read the passages, complete the chart on the following page.

EXODUS 12:1-13

¹The LORD said to Moses and Aaron in the land of Egypt, ²“This month shall be for you the beginning of months. It shall be the first month of the year for you. ³Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. ⁴And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. ⁵Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, ⁶and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

⁷“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. ⁹Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. ¹⁰And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD’s Passover. ¹²For I will pass through the

land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

LEVITICUS 23:4-8

⁴“These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. ⁵In the first month, on the fourteenth day of the month at twilight, is the LORD’s Passover. ⁶And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any ordinary work. ⁸But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.

FEAST
Passover Pesach (pay-saak)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

In the passages above, we see God orienting the Jewish calendar around the deliverance of Israel out of the land of Egypt. The Passover and the Feast of Unleavened Bread were designed to be yearly reminders of a significant event in Israel’s history. It was a dramatic way of letting the people know that everything about the future was going to change. It was a new beginning!

Let’s review Israel’s past to better understand the context of this week’s study.

Over a period of four hundred years, the ruling kings of Egypt had enslaved the nation of Israel. God’s people cried out to the Lord, and He heard their cries for help. He chose Moses to help carry out His plan—one that would set God’s people free and allow them to move to the land of Canaan.

After a series of plagues did not convince Pharoah to let the people go, God sent one final plague: the firstborn in every household across all of Egypt would die. However, the households of the people of Israel would be spared this judgment on the condition that they obey God’s command. Each family was instructed to sacrifice a lamb and apply its blood to the sides and top of the doorway to their home. When the angel of judgment went throughout the land, taking the life of the firstborn of the households, the angel would pass over the homes whose doorways were marked with the blood of a lamb.

Today’s study focuses on the detailed instructions given for the first Passover meal that took place in Egypt.

2. Complete the chart below by filling in the descriptive article or pronoun of the lamb each family was to choose, found in **Exodus 12:2-6**.

EXODUS 12:3,4	EXODUS 12:5	EXODUS 12:6
_____lamb _____lamb _____lamb _____lamb	_____lamb	_____lambs

What do you see in the progression of the instructions regarding the lamb?

How many days passed between choosing the lamb and sacrificing the lamb?

How did those days affect their relationship with the lamb?

In **verse 11**, what does the statement “It is the Lord’s Passover” refer to?

3. Bitter herbs were to be eaten with the meal. What would they be a reminder of in the future (see **Exodus 1:14**)?

4. Another part of the meal was unleavened bread. What would the bread remind the people of as they observed Passover (see **Exodus 12:11**)?

5. Using the passage printed at the beginning of today’s study, highlight phrases that include the words “man,” “you,” and “they” in **Exodus 12:3-13**.
What are the main actions to be taken by those you highlighted?

6. In the same passage, draw a purple circle around phrases that include “I.” What actions are associated with “I”?

Who does “I” refer to?

7. In the same passage, draw a circle around the words “blood” and “sign.” What is the result of applying blood to the doorpost?

Using your Bible, read **Exodus 12:28, 50**. How did the people respond to the instructions given by God through Moses?

The Passover was like an old photo album in culinary form. They were eating their story, and as they did it nourished them. There weren't heaps of food, but there didn't need to be. The right foods—the lamb, the unleavened bread, and bitter herbs—would tell the story they'd do well to remember.

ALICIA J. AKINS^c

Day Three - Feast of Unleavened Bread: Sanctification

Write out this week's memory verse:

1. Read the following passages from **Exodus** and **Leviticus**.

- Circle the words “leavened” and “unleavened.”
- After you’ve read both passages, complete the chart below.

EXODUS 12:14-20

¹⁴“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. ¹⁵Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. ¹⁶On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. ¹⁷And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. ¹⁸In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. ¹⁹For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. ²⁰You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

LEVITICUS 23:6-8

⁶And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any ordinary work. ⁸But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

FEAST
Unleavened Bread <i>Hag HaMatzot</i> (haag ha-mat-zoht)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

Using your own knowledge or a dictionary, write a definition of “leaven.” What does it do?

What would happen to the people of Israel if they ate leaven during this Feast?

2. We noted yesterday that the unleavened bread was to remind the Israelites of their hasty departure from Egypt. Today we will explore the meaning of leaven and why it was so important to remove it from their homes.

In each of the following passages, explain what leaven represents.

PASSAGE	WHAT DOES LEAVEN REPRESENT?
Luke 12:1	
1 Corinthians 5:6-8	
Galatians 5:7-9	

What three letter word sums up the symbolic meaning of leaven?

How have you personally seen or experienced the expanding power of sin?

While Passover focused on God's *deliverance* of His people from the bondage of slavery, The Feast of Unleavened Bread focused on God *purifying* His people from the corruption of Egypt.

Just as yeast in the Bible usually represents the destructive nature of sin, unleavened bread symbolizes holiness. This feast was focused on bread made of pure wheat, untouched by leavening. It was a reminder that God was calling His people to be a nation marked by holiness, leaving behind the “yeast” of Egyptian idolatry and sin. Not only were they to leave it behind, they were to leave it in haste.

Although yeast activates quickly, sin can activate even faster. Often, all it takes is a glance at a computer screen or someone cutting us off in traffic to activate sin in our hearts.

What are some of the struggles that activate sin in your life? How can you flee them daily?

God gave the Feast of Unleavened Bread as a visual aid or picture showing the Hebrews they were to be separate from Egypt. In the Bible, Egypt represents the world system in which we live. Its philosophies and ways are contrary to the Word of God. The Hebrews were to live differently once they were delivered from Egypt. Likewise, we who have been delivered from the world system through the blood of Jesus are to live a life separated from the attitudes and ways of the world.

RICHARD BOOKER^d

Day Four - Behold, the Lamb!

Write out this week's memory verse:

Passover and the Feast of Unleavened Bread not only served as reminders of a *past* deliverance, they also foreshadowed a *future* deliverance. In today's lesson, we'll fast forward 1,400 years to another story of Passover: The Rabbi Jesus of Nazareth and His followers have arrived in Jerusalem to celebrate this annual feast. Let's survey the events of that week.

1. Using your Bible, complete the following chart. In each summary, include the people or groups mentioned. The first two rows are filled in as examples.

DATE/DAY	PASSAGE	SUMMARY OF EVENT
Nisan, the 8th (Friday) Six days before the Passover	John 12:1	Jesus arrives in Bethany and has dinner with Mary, Martha, and others.
Nisan, the 10th (Sunday)	John 12:12-15	Jesus rides into Jerusalem on a donkey. The Passover Lamb is chosen and brought into the home.
Questioning during the days between	Matthew 22:41-46; Mark 11:27-33; Also, Exodus 12:5	Results of Questioning (see Matthew 22:41-46):
Nisan, the 14th (Thursday evening through very early Friday) Passover meal, arrest late evening, questioning through the night	Luke 22:1-23; John 18:12-14,19-24; Mark 14:53-65, 15:1; Luke 23:1-25	Results of Questioning (see Luke 23:13-16):
Nisan, the 14th (Friday morning) Crucifixion	John 19:14-16 Also, Exodus 12:6	9 a.m.

After arriving in Jerusalem, Jesus called His disciples together to observe the Passover meal. He used the gathering to prepare them for what was to come.

Today, the Passover meal is known as the Seder meal. Seder simply means order. Historians aren't sure about the traditions included in the first-century Seder meal, but they agree that it was celebrated yearly, and the disciples would have understood the elements involved. As He often did, Jesus took what was familiar and used it to introduce something new.

To fully understand what's happening, we need to return to the original Passover event in Egypt.

2. The Passover Seder is structured around the four cups of wine. Each cup is named after one of the four promises that God made to Israel while they were in Egypt.

Highlight the five "I will" statements in the passage below and then use them to complete the first column of the chart. (The last two "I will" statements are combined in the meaning of the fourth cup.)

EXODUS 6:6-7

⁶Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. ⁷I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.

I WILL ...	THE FOUR CUPS
	First Cup: The cup of blessing/sanctification
	Second Cup: The cup of wrath
	Third Cup: The cup of redemption
	Fourth Cup: The cup of the kingdom

3. Using your Bible, read the passages below and answer the questions in the chart:

PASSAGE	WHOSE BLOOD WAS THE OLD COVENANT BASED ON?
Exodus 24:7-8	
Leviticus 17:11	
PASSAGE	WHOSE BLOOD WAS THE NEW COVENANT BASED ON?
Matthew 26:27-28	
Luke 22:20	

4. Using a dictionary, write the definition of “redemption” (or “redeem”). Then list some of its synonyms.
5. Using the previous chart, which cup do you believe Jesus was drinking from in **Matthew 26:27-28**? Why?
6. According to Paul in **1 Corinthians 11:23-26**, what did Jesus instruct believers to do as we observe Communion (or the Lord’s Supper)?
7. How might knowing this affect your appreciation of the Lord’s Supper the next time you observe it?

The lamb for the people had been staked out at 9:00 a.m. At the same time that the high priest was tying off the frisky four-footed beast, Jesus was nailed to the cross on the other side of the wall before the eyes of the watching world. Later in the afternoon, at the traditional time for the slaughter of the “lamb for the people,” the high priest cut its throat concluding the peace offering with the standard liturgical proclamation, “It is finished.” But, at the very same time, on the other side of the wall, Jesus, the priest presiding over His own sacrifice, also cried out, “It is finished!” and breathed his last. Jesus did not merely keep the Feast of the Passover. He took it over.

JOHN R. SITTEMA^e

Day Five - Faithful Obedience

Review this week's memory verse.

Passover was a feast to remind the Israelites that God had rescued them from the bondage of slavery, the death of their firstborn sons, and their sin of worshipping idols—it was a celebration of God's work of salvation. However, God didn't bring the Israelites out of Egypt for salvation only. Their salvation was for the purpose of sanctification.

1. Look up the word “sanctify” in a dictionary and write the definition along with any synonyms that are applicable.

2. Using your Bible, read each verse and complete the chart.

VERSE	WHAT IS THE PURPOSE OF SANCTIFICATION?
Exodus 19:5	
Leviticus 11:45	

For the seven days following Passover, the people were to eat only unleavened bread which represented holiness. God had brought them out of the bondage of slavery in Egypt and would now instruct them on how to live and fellowship with their Holy God in a new land.

Before Jesus drank the cup during the Last Supper, He broke the unleavened bread with His disciples.

LUKE 22:19

And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me”

3. What should our remembrance of Jesus include? Read each passage and complete the chart.

PASSAGE	WHAT ARE WE TO REMEMBER?
Ephesians 2:1-3	
1 Peter 2:24	
Hebrews 10:8-10	
John 17:3-5 (Jesus speaking)	
John 17:9 (Jesus speaking)	

4. If you have placed your faith in Jesus, to whom do you belong?

What words describe how you feel as you reflect on this truth?

5. As it was for the Israelites, once we have been rescued from our old life of sin, we are also called to live in a manner that will bring honor and glory to our Deliverer. How should we now live according to these passages?

PASSAGE	HOW SHOULD WE LIVE NOW?
Romans 6:12-13	
1 Corinthians 6:11	
Ephesians 4:1-2	

The Feast of Unleavened Bread reminds us of what God wants us to do once we’ve been saved, and that is to live a sanctified life, becoming more and more freed from sin.

PHILIP RYKEN^f

In what ways did you see God’s protection, provision, and promise in the Feasts of Passover and Unleavened Bread?

PROTECTION	PROVISION	PROMISE

How will this knowledge about God affect your relationship with Him as you walk through the next week?

WEEK THREE

Feasts of Firstfruits and Weeks

Memory Verse

*I will remember the deeds of the LORD;
yes, I will remember your wonders of old.*

***I will ponder all your work,
and meditate on your mighty deeds.***

Psalms 77:11-12

Day One - Review

Write out this week's memory verse:

1. Look over your notes from Week Two's teaching and lesson. What are one or two of your main takeaways?
2. How did Passover and the Feast of Unleavened Bread act as a type of what was necessary for the wrath of God to be satisfied?
3. There is usually a brief time for introspection before receiving the Lord's Supper. How does God's instruction to remove leaven from the household help you understand how you should prepare to receive communion?

4. In the events commemorated in the Feasts of the Passover and Unleavened Bread, God showed Himself to be faithful. Think about a specific example of God's faithfulness in your life and write a short description of it here.

Complete the table in Appendix 1 about the Feast of Passover and the Feast of Unleavened Bread.

At the cross of Christ, the picture of devastation and death and the picture of a doorpost and deliverance merged into one, a singular picture of grace and mercy.

NANCY GUTHRIE⁹



Day Two - Feast of Firstfruits: An Offering of Trust

Write out this week's memory verse:

The Feast of Firstfruits is closely related to the Feasts of Passover and Unleavened Bread. While those feasts commemorated God's deliverance, the Feast of Firstfruits celebrated God's provision for His people.

1. Read the passage below.

- Circle each instance of "firstfruits," "sheaf," and "offering."
- After reading the passage, complete the chart.

LEVITICUS 23:9-14

⁹And the LORD spoke to Moses, saying, ¹⁰"Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, ¹¹and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. ¹²And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. ¹³And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. ¹⁴And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

FEAST
Firstfruits <i>Reishit</i> (ri-sheet)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

2. Why might the giving of their firstfruits be so meaningful to the Israelites?

3. According to **verse 11**, what was the purpose of waving the sheaf before the Lord?

In what areas of your life are you trying to earn God's favor and acceptance?

4. In **verse 14**, God instructs the people to bring their firstfruit offering to Him before they eat from their harvest. Why do you think God had them wait?

5. Do you think God still expects us to have big faith in giving Him our firstfruits? Even when the economy is bad, prices are high, and we're navigating unexpected circumstances? Why or why not?

6. Remembering God's past faithfulness can strengthen our present faith. What events from the Israelites' past might they have drawn on to motivate their giving of firstfruits?

What events from your life have helped strengthen your faith in the Lord?

7. Giving to God’s work no longer requires trips to the temple or live sacrifices. In fact, it has become increasingly convenient. How might online donations or automatic electronic giving be helpful or harmful to being a firstfruits giver?

8. Based on the condition of the human heart, what grain or animal offering might the Israelites have given to the Lord if He hadn’t required their best? Read the passages below and record your answers in the table.

PASSAGE	DESCRIPTION OF SACRIFICE
Deuteronomy 15:21	
Malachi 1:8-9	

In what areas of your life are you tempted to give God your second best?

*Bringing in the sheaves, Bringing in the sheaves,
We shall come rejoicing, bringing in the sheaves.*

KNOWLES SHAW^h

Day Three - Feast of Firstfruits: Jesus, God's Firstfruit

Write out this week's memory verse:

Take a moment to refer to the chart from Week Two, Day Four describing the events of Holy Week.

In the year of Jesus' crucifixion, Passover (the 14th of Nissan) fell on a Thursday evening to Friday evening. Because the Feast of Unleavened Bread was celebrated the next day, in this particular year it was observed on a Saturday, or Sabbath. According to **Leviticus 23:11**, the Feast of Firstfruits was to occur on the day after this Sabbath, a Sunday.

Remember, Jesus was crucified on Friday or Passover, and His body rested in the tomb on the Sabbath during the Feast of Unleavened Bread.

1. Knowing this sequence, what Holy Week event takes place on the Sunday of the Feast of Firstfruits?

2. What important detail(s) do these verses tell us and confirm about Jesus' resurrection?

VERSE	DETAIL(S)
Matthew 28:1	
Mark 16:1-2	
Luke 24:1	
John 20:1	

4. Read the following passage.

- Circle “firstfruits,” “resurrection,” and “alive” in red.
- Circle “dead,” “die,” and “death” in black.

1 CORINTHIANS 15:20-26

²⁰But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹For as by a man came death, by a man has come also the resurrection of the dead. ²²For as in Adam all die, so also in Christ shall all be made alive. ²³But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death.

What do you think the statement “Christ is the firstfruits of those who have fallen asleep” means?

5. What are we promised in **verses 22-24**?

The New Testament writers speak as if Christ's achievement in rising from the dead was the first event of its kind in the whole history of the universe. He is the “first fruits,” the “pioneer of life.” He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because He has done so. This is the beginning of the New Creation: a new chapter in cosmic history has opened.

C. S. LEWIS^h

6. What else do you learn about firstfruits from the following verses?

VERSE	OBSERVATIONS
Deuteronomy 26:10	
Proverbs 3:9	
Romans 8:23	
James 1:18	

7. In place of the Feast of Firstfruits, Christians celebrate Easter. This is the day we remember that Jesus defeated death and lives forever, giving us the promise of eternal life with Him. How do you spend Easter remembering this special promise?

8. How does knowing that God offered up His Firstfruit, His only Son Jesus, as an atonement for your sin impact your relationship with Him? Spend a few minutes in prayer and write out your thoughts.

Day Four - Feast of Weeks: Celebrating God's Provision

Write out this week's memory verse:

The Feast of Firstfruits signaled the beginning of the long spring harvest. More than a month later, a fourth feast would follow. Author Alicia Akins writes, "The Feast of Weeks was a time to celebrate God's providence and provision. It was an annual reminder that God causes all things to grow. A process begun, sustained, and completed by God Himself. While the Feast of Firstfruits celebrated the beginning of the harvest, The Feast of Weeks signified its conclusion. God was sovereign over everything in between."¹

1. Read the passage below.

- Circle the word "offering" and underline each element of the offerings described.
- After reading the entire passage, complete the chart.

LEVITICUS 23:15-22

¹⁵“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. ¹⁶You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. ¹⁷You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. ¹⁸And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. ¹⁹And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. ²⁰And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. ²¹And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

²²“And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God.”



FEAST
Weeks or Pentecost <i>Shavuot</i> (shuh-voo-ohht)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

2. How many weeks/days passed between the Feast of Firstfruits and the Feast of Weeks? See **verses 15-16**.

3. According to **verse 17**, what was used to make the two loaves that was not used in the other spring feasts?

As we learned previously, what does this ingredient often symbolize in the Bible?

What would the two loaves with this ingredient possibly symbolize?

3. Re-read **verse 22**, making note of the word “gleanings.” Using a dictionary, write down the definition of the word “glean” or “gleanings.”

4. Why do you think the Lord commanded His people to not “reap the field right up to its edge, nor shall you gather the gleanings” (**verse 22**)? Why is this important?

5. In traditional Jewish communities, the book of **Ruth** is often read during the Festival of Weeks. Read **Ruth 2** in your Bible and explain why you think that is.

How often is the word “glean” (or some form of it) mentioned in this chapter?

How did God’s command in **Leviticus** provide for Ruth, a widow and an immigrant?

6. What “edges of your field” or extra gleanings in your life could you share? What would that look like for you?

Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.

JESUS - LUKE 6:38

¹ Akins, Alicia J. *Invitations to Abundance*. Eugene, Oregon: Harvest House Publishers, 1 Mar. 2022

Day Five - Feast of Weeks: The Gift of the Holy Spirit

Review this week's memory verse.

1. Look back at question 2 in yesterday's lesson. How many days did the Israelites have to wait between the Feast of Firstfruits and Feast of Weeks?

Using the Internet, search for the Greek translation of this number. (Hint: Type "[your answer] days in Greek" into the search box.)

2. Using your Bible, read **Acts 1:3-8** and answer the following questions:

How long was Jesus on earth after His resurrection?

Where were the disciples told to wait?

What was the promise Jesus made to His apostles?

3. Now read **Acts 2:1-4**, and answer the following questions:

What was this day called and what feast would they have been in Jerusalem to celebrate?

What important event happened on this day?

In your own words, describe what happened to the followers of Jesus.

4. Read **Acts 2:5-41**. How many souls believed in Jesus Christ that day?

What is this day commonly considered to symbolize the beginning of?

5. The Holy Spirit is an amazing, multifaceted gift that every believer receives when he or she accepts salvation by believing in Jesus Christ. Read the following passages and state what job or work the Holy Spirit does in the life of the believer.

PASSAGE	JOB/WORK OF THE HOLY SPIRIT
John 14:26	
John 16:7-8	
Romans 8:10-11	
Romans 8:26-27	
1 Corinthians 2:10-11	
1 Corinthians 3:16	
Ephesians 1:13	

6. When we are living by the power of the Holy Spirit, we begin looking more and more like our Savior. These characteristics are described as the fruit of the Spirit, His work in us. Circle each of these characteristics listed in the following passage:

GALATIANS 5:22-24

²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Choose two of these characteristics and describe how you believe they are evident in your life.

List two of these characteristics that you wish were more evident in your life.

Spend a few moments in prayer, talking to God, and asking for the power of the Holy Spirit to transform you.

Bethlehem was God with us, Calvary was God for us and Pentecost is God in us.

ROBERT BAER^J

In what ways did you see God’s protection, provision, and promise in the Feasts of Firstfruits and Weeks?

PROTECTION	PROVISION	PROMISE

How will this knowledge about God affect your relationship with Him as you walk through the next week?

WEEK THREE TEACHING NOTES

WEEK FOUR

Feast of Trumpets and the Day of Atonement

Memory Verse

*I will remember the deeds of the LORD;
yes, I will remember your wonders of old.*

*I will ponder all your work,
and meditate on your mighty deeds.*

***Your way, O God, is holy.
What god is great like our God?***

Psalm 77:11-13

Day One - Review

Write out this week's memory verse:

1. Look over your notes from Week Three's teaching and lesson. What are one or two of your main takeaways?

2. List some of the most meaningful things the Lord has provided in your life.

How does His provision motivate you to give Him your best?

3. How can we glean from God's Word or from other believers?

4. What evidence of the Holy Spirit can others see in your life?

Complete the table in Appendix 1 about the Feast of Firstfruits and the Feast of Weeks.

You just live different when you know there's more on the way. That's what the Holy Spirit says to our hearts, what He says to our time, what He says to our resources, what He says to all we possess: "There's more on the way." Since what we have in the Holy Spirit is far surer and more certain than what the ancient Israelites had in their fields, our anticipation of a bountiful harvest should far exceed theirs. So, we overwinter here on earth, where, for long stretches, growth seems elusive and conditions frigid, as we look forward to that great future day of reaping.

ALICIA J. AKINS^k

Day Two - Feast of Trumpets: Reminder and Summons

Write out this week's memory verse:

This week we will study the two feasts that are considered the High Holy Days of the Jewish calendar. With the blowing of the shofar, the children of Israel are called to a sacred assembly. The Feast of Trumpets is also known as Rosh Hashanah, meaning "head of the year." It signals the beginning of the days of repentance leading up to the Day of Atonement, or Yom Kippur, the most solemn of days.

Often called the Sabbath of Sabbaths, through Rosh Hashanah God granted the people a day of much needed rest before the judgment of Yom Kippur. In the days between these two holy days, Jews are encouraged to make amends and ask forgiveness for sins committed during the past year.

1. Read the following passages.

- Circle the word "trumpet."
- Underline the word "rest" and any instructions about work.
- After reading the passages, complete the chart.

LEVITICUS 23:23-25

²³And the LORD spoke to Moses, saying, ²⁴"Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. ²⁵You shall not do any ordinary work, and you shall present a food offering to the LORD."

NUMBERS 29:1-6

¹“On the first day of the seventh month you shall have a holy convocation. You shall not do any ordinary work. It is a day for you to blow the trumpets, ²and you shall offer a burnt offering, for a pleasing aroma to the LORD: one bull from the herd, one ram, seven male lambs a year old without blemish; ³also their grain offering of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the ram⁴and one tenth for each of the seven lambs; ⁵with one male goat for a sin offering, to make atonement for you; ⁶besides the burnt offering of the new moon, and its grain offering, and the regular burnt offering and its grain offering, and their drink offering, according to the rule for them, for a pleasing aroma, a food offering to the LORD.

FEAST
Trumpets or New Year <i>Rosh HaShanah</i> (raash huh-shaa-nuh)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

The trumpets referred to in these passages are called shofars. They are made solely from the horns of rams or antelopes, but never from oxen or calves.¹ The blowing of the ram's horn and its significance can be found in the story of Abraham and Isaac.

2. Read **Genesis 22:1-19**. How did God provide a way of escape for Abraham (see **verses 10-13**)?

The Jewish people made much of Abraham's faith because of his willingness to sacrifice his only son, Isaac. What other example of a father's willingness to sacrifice his only son does this bring to mind?

3. The blowing of the ram's horn and its significance is also seen in **Joshua 6:1-16, 20**. Read the passage below.

- Underline the word "horn" or "horns" (translated as "trumpets" in other translations).
- Circle the word "continually."
- Draw an arrow to the word "seven."

JOSHUA 6:1-16, 20

¹Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.

²And the LORD said to Joshua, “Behold, I have delivered Jericho into your hand, along with its king and its mighty men of valor. ³March around the city with all the men of war, circling the city one time. Do this for six days. ⁴Have seven priests carry seven rams’ horns in front of the ark. Then on the seventh day, march around the city seven times, while the priests blow the horns. ⁵And when there is a long blast of the ram’s horn and you hear its sound, have all the people give a mighty shout. Then the wall of the city will collapse and all your people will charge straight into the city.”

⁶So Joshua son of Nun summoned the priests and said, “Take up the ark of the covenant and have seven priests carry seven rams’ horns in front of the ark of the LORD.”

⁷And he told the people, “Advance and march around the city, with the armed troops going ahead of the ark of the LORD.”

⁸After Joshua had spoken to the people, seven priests carrying seven rams’ horns before the LORD advanced and blew the horns, and the ark of the covenant of the LORD followed them. ⁹While the horns continued to sound, the armed troops marched ahead of the priests who blew the horns, and the rear guard followed the ark.

¹⁰But Joshua had commanded the people: “Do not give a battle cry or let your voice be heard; do not let one word come out of your mouth until the day I tell you to shout. Then you are to shout!” ¹¹So he had the ark of the LORD carried around the city, circling it once. And the people returned to the camp and spent the night there.

¹²Joshua got up early the next morning, and the priests took the ark of the LORD. ¹³And the seven priests carrying seven rams’ horns kept marching ahead of the ark of the LORD and blowing the horns. The armed troops went in front of them and the rear guard followed the

ark of the LORD, while the horns kept sounding. ¹⁴So on the second day they marched around the city once and returned to the camp. They did this for six days.

¹⁵Then on the seventh day, they got up at dawn and marched around the city seven times in the same manner. That was the only day they circled the city seven times. ¹⁶After the seventh time around, the priests blew the horns, and Joshua commanded the people, "Shout! For the LORD has given you the city!"

²⁰So when the rams' horns sounded, the people shouted. When they heard the blast of the horn, the people gave a great shout, and the wall collapsed. Then all the people charged straight into the city and captured it.

What adjectives come to mind as you read about God's battle plan?

In the culture of Israel, the trumpet not only symbolized God's provision but also His power in war.

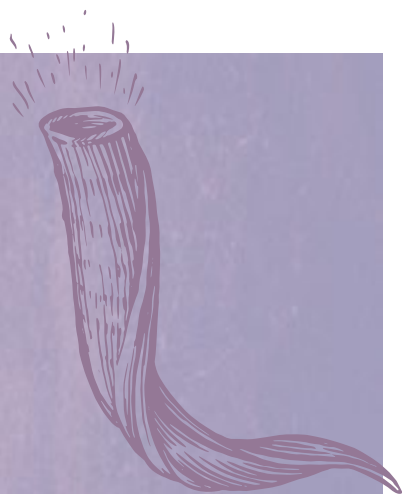
4. Choose five of the following passages to read. Note the reason that trumpets (shofars or those made of metal) are blown in each one.

PASSAGE	REASON
Exodus 19:13	
Numbers 10:2-10	
Jeremiah 4:5	
Ezekiel 33:1-9	
2 Samuel 6:15	
1 Kings 1:34	
Psalms 98:6	
Isaiah 27:13	
Matthew 24:31	
1 Thessalonians 4:16-17	
1 Corinthians 15:52	
Revelation 11:15-18	

Based on your reading of Scripture, what do you think the Festival of Trumpets foreshadows?

*Who is this King of glory?
The LORD strong and mighty,
the LORD mighty in battle!
Lift up your heads, O gates!
And lift them up, O ancient doors,
that the King of glory may come in!
Who is this King of glory?
The LORD of hosts—
he is the King of glory!*

KING DAVID, PSALM 24:8-10



¹ John R. Sittema. 2010. *Meeting Jesus at the Feast: Israel's Festivals and the Gospel*. Grandville, Michigan: Reformed Fellowship, Inc.

Day Three - Day of Atonement: Deep Cleanse

Write out this week's memory verse:

After ten days of introspection and confession, God calls His people to their reckoning, the Day of Atonement.

1. Read the following passage.

- Underline the word “afflicted” in blue and the word “atonement” in red.
- After reading the passage, complete the chart.

LEVITICUS 23:26-32

²⁶And the LORD spoke to Moses, saying, ²⁷“Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. ²⁸And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. ²⁹For whoever is not afflicted on that very day shall be cut off from his people. ³⁰And whoever does any work on that very day, that person I will destroy from among his people. ³¹You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. ³²It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

FEAST
Day of Atonement <i>Yom Kippur</i> (yaam kuhpoor)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

What do you think it means to “afflict yourselves”?

The Day of Atonement was the holiest of all days in God’s sacred calendar. Its Hebrew name, Yom Kippur, has the root meaning “to cover.”¹ Although the passage above deals with food offerings, other passages describe the animal sacrifices required for this solemn day. God was covering the sins of His people with the blood of these sacrifices. The animals sacrificed were a substitute for the worshipper, bearing their sin and receiving the penalty of death.

We studied sin when we looked at the Feast of Unleavened Bread and learned that there is no such thing as a “little” leaven in a loaf of bread.

2. Review your notes from Week Two and share any other takeaways you have about the power of sin.

3. The offerings and the commitment to stop work were meant to demonstrate what was in the Israelites' hearts. How did the Israelites deny or afflict themselves?

What was the penalty for disobedience?

Do you believe there is a benefit to “afflicting” yourself? What would it look like in your life?

4. The goal of affliction is humility. Read the following passages and write down your observations about humility.

PASSAGE	OBSERVATIONS
James 4:8-10	
1 Peter 5:6-10	

The ten days between Rosh Hashanah and Yom Kippur are sometimes called the “Ten Awesome Days.” During this time, old enemies absolved their differences, and the people gave to the poor and confessed sin in the synagogue.

5. Before you end your study today, spend some time reflecting. Ask God to reveal any wrongs to others that you should make right and any areas of sin that you should confess to Him.

*Dark is the stain that we cannot hide
What can avail to wash it away?
Look, there is flowing a crimson tide
Whiter than snow you may be today*

*Grace, grace, God’s grace
Grace that will pardon and cleanse within
Grace, grace, God’s grace
Grace that is greater than all our sin*

JULIA H. JOHNSTON¹



¹ Buksbazen, Victor. *The Gospel in the Feasts of Israel*. Bellmawr, New Jersey, The Friends of Israel Gospel Ministry, 1 Jan. 1954.

Day Four - Day of Atonement: The Price of Sin

Write out this week's memory verse:

1. In **Leviticus 16** we find more details about the Day of Atonement. Immersing yourself in these details will give you a sense of the weightiness of Yom Kippur.

Read the passage.

- Underline the word “blood” in red.
- Circle the word “atonement” in blue.

LEVITICUS 16

¹The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died, ²and the LORD said to Moses, “Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. ³But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. ⁴He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. ⁵And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

⁶“Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. ⁷Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. ⁸And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for Azazel. ⁹And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, ¹⁰but the goat on which the lot fell for Azazel shall be presented alive

before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

¹¹“Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. ¹²And he shall take a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil ¹³and put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die. ¹⁴And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

¹⁵“Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. ¹⁶Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. ¹⁷No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. ¹⁸Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. ¹⁹And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.

²⁰“And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. ²¹And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the

goat and send it away into the wilderness by the hand of a man who is in readiness. ²²The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.

²³“Then Aaron shall come into the tent of meeting and shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there. ²⁴And he shall bathe his body in water in a holy place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. ²⁵And the fat of the sin offering he shall burn on the altar. ²⁶And he who lets the goat go to Azazel shall wash his clothes and bathe his body in water, and afterward he may come into the camp. ²⁷And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. Their skin and their flesh and their dung shall be burned up with fire. ²⁸And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

²⁹“And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. ³⁰For on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD from all your sins. ³¹It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. ³²And the priest who is anointed and consecrated as priest in his father’s place shall make atonement, wearing the holy linen garments. ³³He shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. ³⁴And this shall be a statute forever for you, that atonement may be made for the people of Israel once in the year because of all their sins.” And Aaron did as the LORD commanded Moses.

2. In the chart below, record the type of sacrifices and your observations about their purpose as described in **Leviticus 16**.

ANIMALS SACRIFICED	OBSERVATIONS
Sin Offerings verse 3 verse 5 verses 6, 11 verses 7-10 verse 14 verse 15 verses 18-19	
Rituals for cleansing verse 4 verses 23-24 verses 25-28	
Scapegoat ritual verses 20-22	
Sabbath ritual verse 29 verse 31	

3. How do these rituals help the Israelites understand:

- The need to have a right relationship with God?
- The consequences for failing to atone for their sin?

4. **Verses 7-10** tell us that the high priest was to sacrifice two goats. One would be used as a scapegoat (thus giving us today's meaning of the term). Describe how each of the two goats was sacrificed.

5. Let's turn to the New Testament. **Hebrews 9** begins with a description of the tabernacle. Read **verses 1-7** and draw a sketch of the tabernacle in the space below.

6. How were the priest's duties on the Day of Atonement different than his regular duties?

7. Read **Hebrews 9:8-22**. Why do you think God chose animal sacrifice to reconcile sinful man to His sinless Self?

8. Turn to **Hebrews 10:1-18**. Using this passage, fill in the blanks:

The law (including God's instruction for the observance of The Day of Atonement) was a _____ (verse 1) of things to come.

The animal sacrifices were a _____ (verse 3) of sins. The observance of Yom Kippur sacrifices served as a covering for sin, but it is _____ (verse 4) for the blood of animals to take away

sins. Obeying the will of the Father, Christ came as a single _____ (verse 12), once and for all. His single offering

_____ (verse 14) those who believe and are being made holy. Where there is _____ (verse 18) there is no longer any offering for sin.

9. Look back at question 4 in today's study. What aspect of Christ's atonement is illustrated in each goat?

*What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.*

*Nothing can for sin atone:
Nothing but the blood of Jesus
Naught of good that I have done:
Nothing but the blood of Jesus.*

*O precious is the flow
That makes me white as snow;
No other fount I know;
Nothing but the blood of Jesus.*

ROBERT LOWRY^m



Day Five - Day of Atonement: Access to God

Review this week's memory verse.

As we saw in yesterday's study, the Day of Atonement has ultimately been fully satisfied by the sacrifice of Jesus. There is no more need for an annual killing of animals and the sprinkling of blood. However, Jesus also fulfills another crucial element of this observance.

1. Review **Leviticus 16** printed in yesterday's lesson. Summarize the duties of the high priest on the Day of Atonement.
2. Using your Bible, read **Matthew 27:45-51**. What is the significance of the event that occurred in the temple at the time of Jesus' death?
3. Read **Hebrews 4:14-16**. What is Jesus called? Describe what His role means to you.
4. In the Old Testament, God's dwelling with man in the tabernacle, and later in the temple, was made possible by means of animal sacrifices that covered the people's sin. However, after Christ's sacrifice:

Where is God's temple? See **1 Corinthians 3:16**.

Where does God now dwell? See **Ephesians 2:22**.

How will we experience God’s presence in the future? See **Revelation 21:1-4**.

For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

PAUL, 1 THESSALONIANS 4:16-17

In what ways did you see God’s protection, provision, and promise in the Feast of Trumpets and the Day of Atonement?

PROTECTION	PROVISION	PROMISE

How will this knowledge about God affect your relationship with Him as you walk through the next week?

WEEK FOUR TEACHING NOTES

WEEK FIVE

Feast of Booths

Memory Verse

*I will remember the deeds of the LORD;
yes, I will remember your wonders of old.*

*I will ponder all your work,
and meditate on your mighty deeds.*

*Your way, O God, is holy.
What god is great like our God?*

Psalm 77:11-13

Day One - Review

Review **Psalm 77:11-13**.

1. Look over your notes from Week Four's teaching and lesson. What are one or two of your main takeaways?

2. Why did the tabernacle itself need to be atoned for?

What is taking place when the high priest sprinkles blood from the sin offering in the holiest place?

3. Consider your own sins and imagine spending a week begging for forgiveness from your neighbors, attempting to recall all the sins you committed on any given day, week, month, or year. What would that look like? How does that make you feel?

4. Describe how Christ's death on the cross replaces the Day of Atonement.

5. Consider **Leviticus 16:34**. Write a prayer thanking the Lord for sending Jesus to die for our sins once and for all.

Complete the table in Appendix 1 about the Feast of Trumpets and the Day of Atonement.

Yom Kippur pointed to the work of Christ. It granted the closest access to God, forgave the widest range of sin, and provided a vivid picture of substitution. It also emphasized the absolute purity and gravity of the holiness of God. The minute detail in the day's ritual and the exclusivity of access reinforced this idea. But simultaneously, its annual nature hinted it was of limited effect. It had a purpose for its time and did what only it could do at that time. Yom Kippur raised issues Christ alone solved.

ALICIA J. AKINSⁿ

Day Two - Feast of Booths: A Time for Rejoicing

Review Psalm 77:11-13.

The Feast of Booths, also known as Feast of Tabernacles or Sukkot is a harvest festival. It contrasts sharply with the solemn ceremony of Yom Kippur just five days earlier. Its seven-day span is filled with joyous celebrations, and it concludes with a reverent assembly on the eighth day.

1. Read the passages.

- Underline the word “rest.”
- Circle the words “celebrate,” “rejoice,” and “joyful.”
- After reading the passages, complete the chart.

LEVITICUS 23:33-44

³³And the LORD spoke to Moses, saying, ³⁴“Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. ³⁵On the first day shall be a holy convocation; you shall not do any ordinary work.

³⁶For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

³⁷“These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, ³⁸besides the LORD’s Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.

³⁹“On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. ⁴⁰And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. ⁴¹You shall celebrate it as a feast to the

LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. ⁴²You shall dwell in booths for seven days. All native Israelites shall dwell in booths, ⁴³that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.”

⁴⁴Thus Moses declared to the people of Israel the appointed feasts of the LORD.

DEUTERONOMY 16:13-17

¹³“You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. ¹⁴You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. ¹⁵For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

¹⁶”Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.

¹⁷Every man shall give as he is able, according to the blessing of the LORD your God that he has given you.”

FEAST
Booths or Tabernacles <i>Sukkot</i> (Soo-koht)
TIMING
WHAT IS GIVEN TO THE LORD?
WHAT IS REQUIRED OF THE PARTICIPANT?
SPECIAL INSTRUCTIONS

2. According to the passages above, what does the Feast of Booths celebrate, and what distinguishes it from the other feasts?

3. Although it is a week of celebration, much preparation goes into the observance of the Feast of Booths. What is your perspective toward the work that comes with the holidays you celebrate?

4. What is Jesus’ perspective towards work? Read the verses and write down your observations.

PASSAGE	OBSERVATIONS
John 5:17	
John 9:4	

5. What helps you to remain joyful as you serve others during the holidays?

This festival commemorated God’s provision during all the hardships of the Jews’ 40-year wilderness wandering. No matter what we go through, no matter what wilderness experience we may have to endure, Jesus will provide our every need. In the new covenant age we don’t observe the Festival of Booths. We don’t construct booths and live in them one week every year, but we do gather each week to give thanks and praise to Jesus who provides our salvation and meets our every need.

ALLAN MOSELEY°

Day Three - Feast of Booths: The Cost of Celebration

Review **Psalm 77:11-13**.

Although the Feast of Booths was a time of great celebration, the festivities came with a cost.

1. Using your Bible, read **Numbers 29:12-39**. As you read, keep a tally of the number of various animals required for the national sacrificial offerings.

ANIMAL	TALLY
Bulls	
Rams	
Male Lambs	
Goats	

What is your response to the number of animals sacrificed?

2. What do you think was God’s purpose in the amount of bloodshed?

As covering for sin, how does the sacrificial system give you pause to consider the seriousness of your sin?

3. Read **1 John 2:2** and **1 John 4:10**, making note of the word “propitiation.” Use a dictionary and write out the definition of “propitiation.”

If you have access to other versions of the Bible, read these verses in several of them. What other words are used in place of propitiation?

Who is the propitiation for our sins?

4. Read **Romans 3:23-25** and rewrite it in your own words.

5. The Psalms of Ascent (**Psalms 120-135**) are traditionally sung during the Feast of Booths. Choose one of these Psalms and use it as a basis for writing your own hymn of praise.

The whole work of God in redemption is to undo the tragic effects of our foul revolt, and to bring us back again into right and eternal relationship with Himself. This requires that our sins be disposed of satisfactorily, that a full reconciliation be affected, and the way opened for us to return again into conscious communion with God.

A.W. TOZER^P

Day Four - Feast of Booths: The Wells of Salvation

Review **Psalm 77:11-13**.

The Feast of Booths was a very visual and active celebration. For instance, each day the priests would carry a golden pitcher filled with water from the Pool of Siloam to the altar in the temple. As they circled the altar with the water, they quoted **Isaiah 12:3** chanting, “With joy you will draw water from the wells of salvation.”

1. Read the following verses and record your observations about what this ritual may foreshadow.

PASSAGE	OBSERVATIONS
Ezekiel 39:29	
Joel 2:28-29	
Zechariah 12:10	
Zechariah 13:1	

2. On the last and greatest day of the Feast, no water is carried from Siloam or poured on the altar. Read what Jesus did on this day while celebrating the Feast in Jerusalem in **John 7:37-39**. Describe Jesus’ actions.

3. Jesus stated that “torrents” or “streams” of living water would flow from those who came to Him. To what or whom is He referring?

4. What word does **verse 38** (ESV) begin with?

What are you thirsty for? What has quenched your spiritual thirst recently?

5. How has the Holy Spirit been active in your life recently? Do others experience an overflow of the Spirit from you?

6. Do you find yourself “dry and thirsty”? Read **Revelation 21:6** and **Revelation 22:17** for inspiration and write a prayer of response.

*Holy Spirit You are welcome here
Come flood this place
And fill the atmosphere
Your glory God
Is what our hearts long for
To be overcome
By Your presence, Lord.*

BRYAN AND KATIE TORWALT⁹



Day Five - Feast of Booths: Light in the Darkness

Review **Psalm 77:11-13**.

Alongside the symbolism of water, The Feast of Booths was also a celebration of light. Massive candlesticks were placed in the Court of the Women at the temple in Jerusalem. The lights were to remind the people of God's guidance through the wilderness as a cloud by day and a pillar of fire by night. The light from these huge torches was said to give light to all the courtyards of Jerusalem.¹

1. Jesus, once again, uses this feast to make a statement about Himself. Read **John 8:12**. What did Jesus claim to be?

2. Read the following verses and write down your observations about what or whom the light refers to.

PASSAGE	WHAT/WHOM LIGHT REFERS TO
2 Samuel 22:29	
Psalm 18:28	
Isaiah 9:2	
Isaiah 42:6-7	
John 1:4-7	
John 12:46	
1 Timothy 6:15b-16	
Revelation 21:23-24	

Which of these passages is your favorite? Why?

3. Read **Matthew 5:14-16** and **Ephesians 5:8-10**. If you have been enlightened by Christ, what is your responsibility?

4. Write down the names of at least two people you care for who don't know the Lord. How might you share what you know with them?

5. How has being in God's Word through this study given you light? How has it caused you to celebrate?

In what ways did you see God’s protection, provision, and promise in the Feast of Booths?

PROTECTION	PROVISION	PROMISE

How will this knowledge about God affect your relationship with Him as you walk through the next week?

Jesus is the ultimate tabernacle or dwelling place of God in human flesh (John 1:14; Colossians 2:9). God dwells in our midst through Jesus, who gives us His Spirit in our hearts (Matthew 18:20). Jesus will fulfill the Feast of Tabernacles at His second coming. There will be a literal rest for the earth and all of its inhabitants. Until then, we can know rest in our souls.

DR. RICHARD BOOKER

Complete the table in Appendix 1 about the Feast of Booths and read over the meaning and application of each of the feasts of God's sacred calendar.

How has studying the feasts affected your relationship with God?

How will this knowledge help you to *remember Him* in your daily life?

*I will remember the deeds of the LORD;
yes, I will remember your wonders of old.
I will ponder all your work,
and meditate on your mighty deeds.
Your way, O God, is holy.
What god is great like our God?*

PSALM 77:11-13

¹ Nadler, Sam. *Messiah in the Feasts of Israel*. Charlotte, North Carolina: Word of Messiah Ministries, 2010

MEET OUR WRITING TEAM

Merrietta Goodyear is one of the teachers for the Flourish Wednesday morning Bible study and is a mentor in the Titus 2 Ministry. She and her husband, Chuck, are kept young as they share life with their seven children and twenty grandchildren. Besides having a love for studying God's Word, Merrietta enjoys quilting, photography, solving puzzles, and cooking.

Jenny Pothoven and her husband, Scott, have been members at College Park for nine years. She has been involved in Bible Study Fellowship and has ministered in Women's Bible Study here at College Park for the past five years. Jennifer is a registered nurse in the pre-op and recovery room at Peyton Manning Children's Hospital. She enjoys reading, traveling to new places, and spending time with family and friends.

Kimberly Miller and her husband, Orlando, have been members of College Park for eleven years. Nearing the empty nest phase of life, they have two daughters—a senior in college and a junior in high school. Kimberly is a former women's Sunday School teacher and attended Bible Study Fellowship for six years. She's a former traveling corporate trainer and loves meeting new people. Kimberly currently serves on staff at College Park as Director of Groups & Classes.

Ann Blaser is a retired teaching leader for Bible Study Fellowship. She has also ministered for twenty years at the European Leadership Forum training women leaders to study and teach the Bible. She is wife to Bill, has two adult children, and three wonderful grandchildren. Ann enjoys swimming laps, kayaking, traveling with Bill, and reading good books on the beach.

Karen Pourcho (editor) and her husband, Bob, are the proud parents of five and grandparents of six. After serving and teaching for many years in Community Bible Study, Karen became the Director of Women's Ministries at College Park in 2015. Besides loving Bible study, Karen enjoys playing the piano, baking, gardening, needlepoint, spending time with her grandchildren, and traveling with her best friend, Bob.

APPENDIX 1: FEASTS OF LEVITICUS 23

FEAST	MEANING OR REASON FOR OBSERVANCE	FULFILLMENT IN JESUS	APPLICATION
Sabbath <i>Shabbat</i> (shuh-baat)			
Passover <i>Pesach</i> (pay-saak)			
*Unleavened Bread <i>Hag HaMatzot</i> (haag ha-mat-zoht)			
Firstfruits <i>Reishit</i> (ri-sheet)			

*Feasts that men were required to celebrate at the temple in Jerusalem.

FEAST	MEANING OR REASON FOR OBSERVANCE	FULFILLMENT IN JESUS	APPLICATION
*Weeks or Pentecost <i>Shavuot</i> (shuh-voo-oht)			
Trumpets or New Year <i>Rosh HaShanah</i> (raash huh-shaa- nuh)			
Day of Atonement <i>Yom Kippur</i> (yaam kuh-poor)			
*Booths or Tabernacles <i>Sukkot</i> (Soo-koht)			

APPENDIX 2: SHOULD CHRISTIANS CELEBRATE THE FEASTS?

As we have seen in our study, the feasts were a beautiful and accurate foreshadowing of the saving work of Jesus Christ. But now that Jesus has fulfilled the law (**Matthew 5:17**), are we under obligation to observe the feasts of **Leviticus 23**? Paul answers this question by writing,

*Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ (**Colossians 2:16-17**).*

Each of the feasts that we studied not only reminded God's people of Him but also served as a teaching aid meant to foreshadow what was going to come. When Christ came, the feasts were emptied of their meaning because the substance was realized in Christ. Let's take a quick look at His fulfillment of each one:

Sabbath – Jesus proclaimed Himself to be Lord of the Sabbath (**Matthew 12:8**, **Mark 2:28**, **Luke 6:5**). As Lord, He can do with the Sabbath as He pleases. The Sabbath was originally given as a day of rest from our physical labors, but Christ came to provide rest from our endeavors to achieve salvation by our own efforts or works. In doing so, He became the fulfillment of our “Sabbath rest.” Because of His gift of salvation, we can rest, no longer needing to work to attain God's favor.

This does not mean that a day of rest from work and focused, intentional worship of God should not be observed in the life of the believer, but it is done so in the context of our freedom in Christ.

Modern Christians typically rest and worship on Sunday rather than Saturday. Ever wonder why? In the early church, Christians began gathering on the first day of the week, Sunday, to commemorate and celebrate Jesus' resurrection. Instead of Sabbath, this day was (and is still) called The Lord's Day. The apostle John gives early evidence of this in **Revelation 1:10** when he writes, “I was in the Spirit on the Lord's day . . .”

Feast of Passover – Jesus transformed and gave new meaning to this feast on the night prior to His crucifixion. Originally intended to commemorate God's deliverance of His people from bondage in Egypt, Jesus demonstrated how He

Himself was the deliverance. He is the sacrificial Lamb who saves those who apply His blood to the doorway of their hearts. He is their cup of redemption.

We continue the celebration of Passover in a modified form each time we take Communion as He instructed - in remembrance of Him.

Feast of Unleavened Bread – This feast is also reflected in Communion as one of its two main elements. Before receiving the unleavened bread and the cup, we are to examine our hearts for unconfessed sin, asking for His forgiveness. In addition, Paul also spiritualizes this feast when he speaks of the “unleavened bread of sincerity and truth.”

Feast of Firstfruits – As the people were required to give their firstfruit to God representing His sovereignty over their harvest, God gave His Firstfruit, His Son Jesus, to die for our sin. His resurrection on the very day of the Feast of Firstfruits acknowledged God’s sovereignty over death and the coming harvest of His church. In **1 Corinthians 15:20**, Paul explains that Christ was the Firstfruit of all “who have fallen asleep.” He was the first to be resurrected, the guarantee of resurrection for all those who believe in Him.

We worship each week on The Lord’s Day, the day of His resurrection, to commemorate this. As Christians, we also celebrate Resurrection Day (Easter) each year.

Feast of Weeks or Pentecost – New meaning was given to this feast beginning with the events recorded in **Acts 2**. In the past, this feast celebrated gratitude for God’s provision of the harvest. However, at the Pentecost that followed Jesus’ death, resurrection, and ascension, He poured out the gift of His Holy Spirit to His followers.

In the power of this Spirit, Peter preached of a new harvest, one that would be produced by the power of the Holy Spirit. Three thousand people believed, and the Church was born.

Feast of Trumpets – This feast signaled the end of harvest and the beginning of a new year. It was an invitation to a time of self-reflection and repentance as the day of Atonement drew near. Jesus spoke of another, future trumpet that would announce a new era (**Matthew 24:31**). And, at the sound of a trumpet, Jesus will return! He will be joined by present followers and the resurrection of followers who have passed (**1 Corinthians 15:52; 1 Thessalonians 4:16**). We

do not celebrate this festival today because we are waiting for a trumpet that has not yet sounded.

Day of Atonement – This great day of sacrifice and judgment was made mute by the once-and-for-all atoning sacrifice of Jesus Christ, our eternal High Priest (**Hebrews 7:27**). Jesus not only paid the penalty of sin through His death, but He was also the scapegoat who bore our sins.

Feast of Booths – Closely following the Day of Atonement, this feast represented a restored relationship with God. It reminded the people of God's presence as they wandered in the wilderness, traveling with tents for shelter and depending on His cloud and pillar of fire to guide them. It was in the wilderness that God provided water from a rock to quench their thirst. Jesus used this feast to proclaim that His Spirit would satisfy their thirst and that He was the Light of the world; no one need walk in darkness again (**John 7-8**).

So, the question remains. Is it wrong to celebrate the feasts? Yes, if they are being observed as a duty that neglects their fulfillment in Jesus Christ.

Can they be an enriching practice for believers, serving as reminders of what Jesus has done for us? Also yes, as long as they are observed without compulsion or obligation.

Dr. Richard Booker states, "Now that the Person has come, there is no need to seek God through religious rituals. In fact, God never gave the pictures as objects of affection. Their purpose was to point the people to the Person... This does not mean, however, that the pictures are no longer valuable to us. They still are important in helping us to understand how to know God and walk with Him through a personal relationship with Jesus. Simply put, we can know the person better by studying the pictures."¹

Furthermore, let's recall the original purposes of the feasts: to teach God's people about Himself and to cause them to *remember Him* in the regular rhythm of their days. Because of Jesus' saving work on the cross, believers have been given a powerful resource. On the same evening that Jesus transformed the meaning of the Passover, He promised the gift of the Holy Spirit to believers, saying, "... the Helper, the Holy Spirit, whom the Father will send in my name, he will *teach* you all things and *bring to your remembrance* all that I have said to you" (**John 14:26**).

The believer's relationship with God is no longer dependent on ritual and sacrifice. As the Holy Spirit teaches us, we can know Him through His Scripture, obeying His words to "Remember Me."

¹ Booker, Richard Dr. 2009. *Celebrating Jesus in the Biblical Feasts*. Shippensburg, Pennsylvania: Destiny Image Publishers.

For another helpful resource see Smethurst, Matt. "Why Don't Christians Keep the Jewish Law?" The Gospel Coalition, 10 Mar. 2010, www.thegospelcoalition.org/article/why-dont-christians-keep-jewish-law/.

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