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Each One! Bless One!

You Make a Difference!

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Emmanuel's Blessings to you! I thought I was going to bring you part three of "The Coming Messiah," not so. This is part two of the Christian Church Calendar.

The Christian Church Calendar, Part Two.

Introduction to Biblical Holy Days - 1, from BibleStudy.org

What is a Holy Day? What is a Feast Day? Is there a difference? What does the Bible say relative to the observance of these days? Is the Christian to be diligent in observing ALL the days God has ordained? Is one Feast Day above another in importance?

Colossians 2:16-17 states, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Jesus Christ will do the judging. We shall all one day appear before the judgment seat, to be examined against the Book -- the Bible, all of it. Don't worry about what men say. Follow what God says.

A Sabbath and New Moon are different from a Holy Day. As we shall see, they all are divine appointments, special times to God, appointed by Him for us to observe.

MOED, Appointed Times, Feasts

Leviticus 23 summarizes all the major feasts of the Lord. To distinguish between the different characteristics of the various types of days, the Hebrew words help us to understand how God looks at His special times. The word for "feasts of the LORD," and "My feasts," in verse 2, and verses 4, 37, 44 is the Hebrew moed, Strong's #4150, which means "appointed season or set time, solemn feast, congregation, set feast."

So we see from Leviticus 23 that the weekly Sabbath, Passover, the Seven-Day Feast of Unleavened Bread, Feast of Firstfruits (Pentecost), Day of Trumpets, Day of Atonement, the Seven Days of the Feast of Tabernacles, and the Last Great Day are all moed, divine appointments. **Numbers 10:10** also indicates that the beginnings of months, or New Moons, are moed, "solemn days."

These appointed times are not chosen or set by man, but by the Eternal God. He says that they are His feasts (moed), **Leviticus 23:2**. Some individuals have a habit of missing their appointments. Let us not be so careless with the Almighty! He expects us to keep our appointments with Him.

Mikra Kodesh, Holy Days, Sabbaths

Certain of these moed are special in that they are ALSO holy convocations (mikra kodesh, meaning "a called out, public meeting, that is hallowed, pure, sacred, dedicated"). On such "holy days" no work may be done. The literal Hebrew is graphic in telling us exactly what is forbidden: "all occupational servitude, NO!" The weekly Sabbath, 15th and 21st days of the first month, (Unleavened Bread Holy Days) Pentecost, Trumpets, Atonement, and the 15th and 22nd days of the seventh month (first day of Tabernacles and Last Great Day) are such holy day convocations -- mikra kodesh, sacred meetings.

They are all sabbaths in the sense of being days of rest. The apostle John noted that Nisan 15 (first day of Unleavened Bread) was a special sabbath: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away," **John 19:31**.

So we have moed, a general term for the feasts of the Eternal, and mikra kodesh, holy day convocations, or sabbaths. Yet there is a third term we need to understand. For without this, we would only partially observe God's days, and God wants us to keep the whole law, not just a few points! See **James 2:8-10**.

Hag, Festivals, Feast Days

Leviticus 23:6, "And on the fifteenth day of the same [first] month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread." The Hebrew word for "feast" is not moed, but hag meaning "festival, solemn feast day, sacrifice." It comes from the word hagag, meaning "to move in a circle,

march in sacred procession, observe or celebrate, dance, keep a feast." The hag of unleavened bread lasts seven days.

Likewise in **Leviticus 23:34**, "The fifteenth day of this seventh month shall be the feast [hag] of tabernacles for seven days unto the LORD."

Elsewhere we find that Pentecost is also a hag day, the "feast of weeks," **Deuteronomy 16:10**, and **Exodus 34:22**. In **Ezekiel 45:21**, we are told that "Passover" or the Feast of Unleavened Bread, is "a feast of seven days." Likewise Passover day is a hag: "neither shall the sacrifice of the feast [hag] of the passover be left unto the morning," **Exodus 34:25**.

It is significant that in all the Scriptural uses of hag, there is not one specific use of the term hag referring to an individual holy day such as the Sabbath, Day of Trumpets, or Day of Atonement. In fact, hag days, or Feast Days, have a different meaning than Holy Days (moed). There are precious few of God's people who have carefully considered the distinction.

Passover Day (Nisan 14), Nisan 16-20 (the days between the first and last holy days of unleavened bread), as well as the last six days of the Feast of Tabernacles (Tishri 16-21) are hag days, Feast Days. They are not Holy Days or mikra kodesh. Nisan 15 and 21, Pentecost, and Tishri 1, 10, 15 and 22 are Holy Days as well as Feast Days. Of course ALL these days are moed, God's appointed festival times.

Why, one might ask, is there a distinction? What is the difference? Is it important? These intervening days of Unleavened Bread and Tabernacles are not without an important meaning for us. NO, they are not Sabbaths, nor Holy Days upon which no work is permitted. Neither are they days that we should do our own pleasure like an ordinary day. They are not routine days, but hag days, "feast days of God."

Unleavened Bread is to be eaten on each of the intervening Days of the Feast (hag) of Unleavened Bread, **Leviticus 23:6**. One must dwell in booths seven days during the Feast (hag) of Tabernacles, verse 42.

Three Pilgrimage Feasts -- Hag Times -- A Year

There are three times [same word as "feet," meaning pilgrimages] a year we are to keep a feast -- hagag -- unto God in a year, **Exodus 23:14**. Since they are times of leaving home and making a pilgrimage to the place God dwells, these three hag(feast) times cannot mean that we go about our normal activities.

Jews refer to the intervening days of Passover and Tabernacles as hol ha-moed, or half holy days, both weekdays and holy days. By implication, the day between Pentecost and the preceding Sabbath would also be a moed katan, or lesser holy day.

McClintock and Strong's Bible Cyclopaedia, article "Passover," says that in Temple times, the people "indulged in public amusements, as dances, songs, games, etc., to fill up the time in harmony with the joyful and solemn character of the festival. The work allowed to be done during the middle days of the festival was restricted to irrigating dry land, digging watercourses, repairing conduits, reservoirs, roads, marketplaces, baths, whitewashing tombs, etc. Dealers in fruit, garments, or in utensils were allowed to sell privately what was required for immediate use. Whatever the emergencies of the public service required, or was necessary for the festival, or any occupation the omission of which might cause loss or injury, was permitted. Hence no new graves were allowed to be dug, nor wives espoused, nor houses, slaves, or cattle purchased, except for the use of the festival . . . as in all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside."

Thus, the feasts -- hag days -- are not to be times of mourning, but of gladness, **Ecclesiastes 3:4, Nehemiah 8:2, 9-10.**

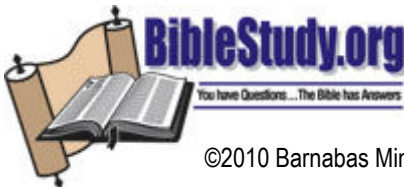
Many understand that the Feast of Tabernacles is to be an annual occasion of leaving one's home and going to God's place for a full eight days. Yet most do not realize that Passover and Unleavened Bread, and Pentecost are likewise pilgrimage feasts in the same way as Tabernacles. Perhaps more would understand, if they knew the difference in meaning between Holy Days and Feast Days.

One is not keeping the Feast (hag) of Unleavened Bread by only resting the first and last Holy Days, in the meantime returning to one's normal work. Read **Deuteronomy 16:1-8.**

(TO BE CONTINUED)

INTRODUCTION TO BIBLICAL HOLY DAYS

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