

The Appointed Times of YHVH: A Complete Study of God's Plan of Redemption

By Rick Matthews

1. Passover and the Days of Unleavened Bread

Passover (Pesach) marks the beginning of YHVH's plan of salvation. It commemorates the deliverance of Israel from Egypt and points forward to the sacrifice of the Messiah.

Leviticus 23:5

"In the fourteenth day of the first month at even is the LORD's Passover."

The Days of Unleavened Bread, immediately following Passover, represent putting sin out of our lives.

Leviticus 23:6

"And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread."

The symbolism emphasizes repentance, deliverance from sin, and preparation for covenant with YHVH.

Jeremiah 31:31–33

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers... But this is the covenant that I will make... I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people."

Opposing Viewpoints and Clarification

Some believe that Passover is strictly a memorial of the Exodus and not directly tied to New Covenant fulfillment. However, 1 Corinthians 5:7 declares, "For indeed Christ, our Passover, was sacrificed for us."

Additionally, some separate Passover from the Days of Unleavened Bread as entirely unrelated observances. Yet scripture consistently connects the two as part of one redemptive season—moving from sacrifice to sanctification.

Another view suggests that Christ changed the Passover during His Last Supper with the disciples, creating a new ordinance. However, the timing and wording in the gospel accounts indicate otherwise. Christ's meal occurred the night before the commanded Passover, as He knew He would be dead before the official time (Luke 22:15–16). He said, "I will not eat it again until it finds fulfillment in the kingdom of God." This statement shows that He did not alter the Passover itself but was pointing forward to its greater prophetic fulfillment through His sacrifice.

Conclusion:

Passover and Unleavened Bread represent the beginning of YHWH's plan: deliverance through sacrifice and transformation through repentance and obedience.. However, 1 Corinthians 5:7 declares, "For indeed Christ, our Passover, was sacrificed for us."

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2. The Wave Sheaf Offering

During the Days of Unleavened Bread, the firstfruits of the barley harvest were waved before YHWH.

Leviticus 23:10–11

"When ye be come into the land which I give unto you... then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you."

This ceremony symbolizes the acceptance of the first of the harvest—foreshadowing the resurrection of Christ as the "firstfruits of them that slept."

1 Corinthians 15:20, 23

"But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep... Each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming."

Biblical Requirements and Historical Support

- The sheaf had to be the first ripe barley. No grain (parched or fresh) could be eaten until it was offered (Leviticus 23:14).
- Josephus (*Antiquities* 3.10.5) and Philo (*Special Laws* 2.162) confirm that harvesting could not begin until this offering.

Karaite Alignment

This supports the Karaite method of determining the biblical new year based on the Aviv barley, ensuring the wave sheaf was truly the “first” of the harvest.

Opposing Viewpoints and Clarification

Some suggest the barley harvest represents the resurrection of the firstfruits. However, scripture only applies the “firstfruits” title to Christ in this offering. The broader harvest of firstfruits is tied to the wheat harvest at Pentecost (Exodus 34:22).

Barley was the first crop to ripen and symbolized Christ alone as the wave sheaf—the first to be accepted. In contrast, wheat is consistently portrayed in scripture as the more valued grain, used to represent the faithful people of YHVH.

Jeremiah 5:24 – speaks of YHVH reserving “weeks of the appointed harvest” and blessing the wheat harvest.

Joel 2:24 – promises abundance of wheat in restoration.

Matthew 3:12 – “He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”

Matthew 13:30 – “Let both grow together until the harvest... gather the wheat into my barn.”

Unlike barley, wheat is repeatedly used in both Old and New Testaments to describe the righteous being gathered. These images affirm that the wheat harvest at Pentecost best represents the resurrection of the firstfruits—those sanctified through the Spirit and prepared for YHVH's Kingdom.

“Gather the wheat into my barn.”

Jeremiah 5:24 and **Joel 2:24** mention the wheat as the precious harvest, reinforcing its role as the symbolic firstfruits resurrection—not barley.

Conclusion:

The Wave Sheaf Offering is uniquely fulfilled in Christ alone as the first to rise from the dead. It sanctifies the coming harvest—the firstfruits who will be gathered later.

3. Pentecost (Shavuot) and the Firstfruits Resurrection

Pentecost occurs fifty days after the Wave Sheaf Offering and celebrates the wheat harvest.

Leviticus 23:15–17

"And you shall count for yourselves... seven Sabbaths shall be completed... then you shall bring from your dwellings two wave loaves... of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD."

This feast commemorates the giving of the Law at Sinai and the giving of the Spirit in Acts 2. It also foreshadows the resurrection of the firstfruits—those who are Christ's at His coming.

Two Loaves Symbolism

- Represent the called-out ones from both Judah and the nations (Jew and Gentile).
- Baked with leaven to reflect that the saints were once sinners, now redeemed and sanctified.
- Symbolize those prepared through repentance and obedience (Unleavened Bread) to be filled with the Spirit and covenant.

Acts 2:1–4

"When the Day of Pentecost had fully come... they were all filled with the Holy Spirit."

James 1:18

"Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures."

Revelation 14:4

"These were redeemed from among men, being firstfruits to God and to the Lamb."

Opposing Viewpoints and Clarification

Some believe the first resurrection of the saints occurs during Unleavened Bread or Trumpets. However, no scriptural evidence links Unleavened Bread to a resurrection. Trumpets signals judgment, not harvest. Pentecost, aligned with the wheat harvest, is explicitly tied to firstfruits.

Conclusion:

Pentecost reveals the birth of the Spirit-filled assembly and the resurrection of the firstfruits. It fulfills both the giving of the Law and the giving of the Spirit—ratifying the New Covenant and foreshadowing the resurrection of the saints.

4. The Day of Trumpets (Yom Teruah)

The Day of Trumpets, or Yom Teruah, is a holy convocation marked by the blowing of trumpets—a day of shouting or blasting.

Leviticus 23:24

"Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation.'"

Unlike the harvest feasts (Passover, Pentecost, and Tabernacles), Trumpets is not a feast involving agricultural gathering, but a solemn warning—a call to awaken and prepare for judgment.

Symbolic Meaning

- Serves as a prophetic warning of coming judgment.
- May mark the beginning of the final events before the return of Messiah.
- Associated with the “Day of the Lord” and the sounding of alarms.

Joel 2:1

"Blow the trumpet in Zion, and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; for the day of the LORD is coming, for it is at hand."

Opposing Viewpoints and Clarification

Some interpret Trumpets as the time of the first resurrection due to **1 Corinthians 15:52**, which says, “at the last trumpet... the dead will be raised.” However, this “last trumpet” is more accurately tied to the **seventh trumpet in Revelation (Revelation 11:15)**, which signals the completion of YHWH’s mystery and the reign of Messiah—not to the Day of Trumpets in the seventh month.

The trumpet blasts in Revelation are part of **sequential end-time judgments** (Revelation 8–11), not harvest feasts. This final trumpet is closely tied to judgment, spiritual warfare, and the return of Messiah—but it is not identified with the Day of Trumpets in Leviticus 23.

Furthermore, the **Day of Trumpets** is not associated with any harvest or resurrection imagery in Scripture. Unlike **Pentecost**, which aligns with the wheat harvest and firstfruits, Trumpets marks the **start of judgment**, not its conclusion.

Further, Trumpets begins the seventh month—used in the civil calendar—but the biblical calendar begins in Aviv. Trumpets does not align with the scriptural themes of agricultural firstfruits., “at the last trumpet... the dead will be raised.” However, Revelation connects trumpet blasts with end-time judgments, not with harvest or firstfruit resurrection.

Further, Trumpets begins the seventh month—used in the civil calendar—but the biblical calendar begins in Aviv. Trumpets does not align with the scriptural themes of agricultural firstfruits.

Conclusion:

The Day of Trumpets serves as a prophetic call to repentance and alertness. It is not a harvest feast but a solemn warning of impending judgment and the coming Day of YHVH.

5. The Day of Atonement (Yom Kippur)

Yom Kippur is the most solemn of YHVH’s appointed times—a day of affliction, repentance, and reconciliation.

Leviticus 23:27–28

"Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls... For any person who is not afflicted... shall be cut off."

It pictures the High Priest entering the Holy of Holies to make atonement for the nation. The ultimate fulfillment is found in Christ, our High Priest, who intercedes for His people.

Key Elements

- The Azazel (scapegoat) ceremony represents the removal of sin.
- A day of fasting, humility, and seeking reconciliation with YHVH.
- Symbolizes national cleansing and covering.

Hebrews 9:7, 11–12

“But into the second part the high priest went alone once a year... But Christ came as High Priest... with His own blood He entered the Most Holy Place once for all.”

Opposing Viewpoints and Clarification

Some argue that Yom Kippur only represents a “covering” of sin, not true atonement. The Hebrew term *kaphar* (כָּפַר), often translated as “covering,” can also mean reconciliation, atonement, or to purge. While it is true that the base meaning is “to cover,” the broader biblical context indicates that this covering was not superficial—it was the divinely appointed method for reconciliation between YHVH and His people. Thus, although the Hebrew term conveys the idea of covering, it more accurately identifies with the act of full atonement and restoration when applied to Yom Kippur.

Others challenge the association of the Azazel goat with Satan. Yet **Revelation 20:1–3** shows a strong parallel—Satan is bound and sent away for a thousand years, just as the goat was led away into the wilderness.. However, the Hebrew root *kaphar* (כָּפַר) includes the concepts of both covering and reconciliation.

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Conclusion:

Atonement signifies the national cleansing and reconciliation of Israel and foreshadows the final binding of Satan and purification of the earth before YHVH dwells with His people.

6. The Feast of Tabernacles (Sukkot)

The Feast of Tabernacles, or Sukkot, is a seven-day festival commemorating the Israelites’ wilderness journey and looking forward to the Millennial reign.

Leviticus 23:34, 42–43

"On the fifteenth day of the seventh month shall be the Feast of Tabernacles for seven days to the LORD... You shall dwell in booths for seven days... that your generations may know that I made the children of Israel dwell in booths."

Symbolic Meaning

- Represents the time when YHVH will dwell (tabernacle) with His people.
- Symbolizes the Millennial Kingdom—Messiah’s 1000-year reign with the resurrected firstfruits.

- The resurrected saints—the firstfruits—will reign with Christ over the nations during this period, fulfilling their role as kings and priests (Revelation 20:4–6).

Zechariah 14:16–19

"And it shall come to pass that everyone who is left of all the nations... shall go up... to keep the Feast of Tabernacles."

Opposing Viewpoints and Clarification

Some view Tabernacles only as a memorial of the desert journey. However, the prophetic vision clearly ties it to the future reign of Messiah, where nations will be required to observe it.

Conclusion:

Tabernacles foreshadows the restoration of all nations under Messiah's rule and the time when YHVH will physically dwell with mankind during the Millennial Kingdom.

7. The Eighth Day (Shemini Atzeret) and Final Redemption

The Eighth Day, also called Shemini Atzeret, follows the seven days of Tabernacles and is observed as a distinct holy convocation.

Leviticus 23:36, 39

"On the eighth day you shall have a holy convocation... It is a solemn assembly."

John 7:37–39

"On the last day, that great day of the feast, Jesus stood and cried out... 'If anyone thirsts, let him come to Me and drink.'"

Symbolic Meaning

- Marks a new beginning beyond the Millennium.
- All those who never knew YHVH's truth are given His Spirit (Joel 2:28).
- Satan is released for a short time (Revelation 20:7–8), testing the newly Spirit-filled people.
- Those who overcome will be part of the final resurrection and receive eternal life.

Opposing Viewpoints and Clarification

Some believe the Eighth Day is merely the last day of Tabernacles. However, both scripture and historical observance distinguish it as a separate appointed time (**Leviticus 23:36**).

Conclusion:

The Eighth Day represents the final phase of redemption—when YHVVH’s Spirit is poured out on all flesh, and those who overcome Satan’s influence will enter eternal life. It marks the final ingathering of souls and the beginning of eternity.

Final Conclusion: The Appointed Times Reveal YHVVH’s Complete Plan

The appointed times of YHVVH are not merely historical observances or ritual customs. They form a prophetic framework revealing the fullness of YHVVH’s plan for the redemption of mankind—from personal deliverance through the Passover Lamb, to national covenant, to the resurrection of the firstfruits, and ultimately, to the restoration and judgment of all humanity.

Each *moed* (appointed time) marks a phase in that plan:

- **Passover and Unleavened Bread** point to repentance and personal salvation through the Messiah.
- **The Wave Sheaf Offering and Pentecost** declare the resurrection and sanctification of the firstfruits.
- **Trumpets** sounds a warning of judgment.
- **Atonement** calls for national reconciliation and the role of the High Priest.
- **Tabernacles** portrays the Millennial reign—YHVVH dwelling with His people.
- **The Eighth Day** looks forward to the time when all who never knew the truth are given the Spirit, tested, and—if faithful—welcomed into eternal life.

Together, these holy convocations declare YHVVH’s mercy, justice, and purpose for all creation. They reveal not only what has happened and what is coming—but also how we must prepare, respond, and endure. For the plan of redemption is not yet complete, and each appointed time invites us to walk faithfully in anticipation of the day when YHVVH will dwell with mankind forever.