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The Holy Days are Progressive—They

Illustrate God's Redemptive Plan

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by: Bill Watson

Direct Comments to:

bwatsoncgim@gmail.com

It is believed that the *Holy Days are progressive* in their design and tell the unfolding story of **HOW** God is accomplishing the “restitution of all things” unto Himself through Jesus Christ our Lord, Savior, and Creator ([Col. 1:9-17](#)). Clearly, the *Spring Holy Days* are antitypes, shadows of realities that have *already happened*. They reflect the spiritual results of the actual events having occurred throughout the course of our present human history.

The current results, shadowed by Passover, Days of Unleavened Bread, and Pentecost, concern the establishment of the “**process**” by which God the Father instituted the “Propitiation” for *substitutionary expiation*. John wrote, “That whosoever believes in Him should not perish, but have eternal Life (*substitutionary*). For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish (*punitive*), but have everlasting life” ([John 3:15-16](#)). Jesus Continues and distinctly says, “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world” ([John 12:47](#)). Undoubtedly, Jesus was admittedly well aware of His *role* as the *Propitiation for SUBSTITUTIONARY EXPIATION*. The Apostle John openly taught this ([1 John 2:1-2](#)).

However, the Fall Holy Days remain to be seen! They are *shadows of realities to come*. They reflect *actual events yet to occur* (*They are prophetic*) as God proceeds to display His plan. But, in the broad sense and scope of the typology, *judgment is central to these events*, pictured by these four remaining Holy Days. They illustrate a time when God will shake the world with His wrath, punishing mankind and vindicating His Holy hegemony. “For thus says the Lord of hosts; Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, says the Lord of hosts” ([Haggai 2:6-7](#)). The writer of Hebrews warns

us, “See that you refuse not Him that speaks” ([Heb. 12:25-29](#)). He is *returning as a refiners fire* and like fuller’s soap—He will execute the winepress of God Almighty ([Rev. 14:18-20](#); [19:16-21](#))!

Both groups of Holy Days comprehensively cover the events that are *foundational to the agenda* God has engineered and is *in progress of conducting*. They plainly outline the method God is using to redeem mankind from sin and **ERASE** it from the presences of Him and those He has redeemed. Undeniably, the Fall Holy days *demonstrate the “punitive” actions* God has deemed necessary to execute against *unrepentant* sinners and ultimately Satan himself, who also remains unrepentant ([Rev. 9:20-21](#); [11:18-19](#); [16:17-21](#); [20:7-10](#)).

It is plainly understood the Spring Holy Days represent God’s method of “*substitutionary*” *expiation*, while the Fall Holy Days represent “*punitive*” *expiation*, resulting in the punishment of the unrepentant sinners, including Satan and his demons. Central to the Spring Holy Days is the shedding of blood. Christ’s shed blood “covers” our sins and as our propitiation assumes the blame (substitutionary) on our behalf, collecting it “**ALL**” **on Him**, but freeing us from the death penalty. In other words, *He satisfied the death penalty for us!* He died so we may live ([Rom. 6](#)). This is an encapsulated definition of “*Substitutionary expiation*.”

On the other hand, it is clearly understood the Fall Holy Days **represent prophetic events yet to occur**. These Holy Days represent the *judgment and vindication* of our Father and Lord, Jesus Christ. It *illustrates their “justice”* and that ultimately, without accepting the covering (*propitiation*) of sin offered by Christ’s sacrifice (shed blood); we are **destined to atone for our own sins**. We will be punished!

Therefore, whether we accept Jesus Christ or not, **someone will atone for our personal sins**. The Bible teaches us *we have a choice* and the day is now, for those who have accepted the calling. Choose life, *by accepting Christ’s sacrifice* for purification and cleansing. The “result” is *eternal life as an immortal*. Otherwise, we must pay (atone) for our own personal transgressions with our own lives and perish ([Rom. 6:23](#)). This is the encapsulated definition of “*punitive expiation*.”

The “*typology*” of the *Day of Atonement* is contextually “*laser beam focused*” on **making the distinction** of these two functions of “expiation.” And ultimately, because Satan and his minions are at the “foundation” of mankind’s sin ([Gen. 3:1-15](#)), he too is included; receiving his own suitable and justified punishment for all eternity ([Rev. 20:10](#)). Vengeance is God’s—He will be

vindicated, and death and sin will exist no more—“O death where is your sting? O grave where is your victory” ([1 Cor. 15:55](#))?