

Feasts and Holy Days

Relationships and Significance

Chart followed by narrative with Bible references

3 FEASTS of YAHWEH		DATE	AGRICULTURAL	MESSIANIC	OFFERINGS
7 HOLY DAYS					(Partial listing)
		SPRING	Latter Rains		
	Preparation Day	Nisan 14		Crucifixion & Burial	Passover Lamb prepared / offered
1 FEAST of UNLEAVENED BREADS - 7 days					
1 FIRST DAY	Nisan 15	Last day "Bread from heaven"	Slave-girl redeemed for Bride	Passover eaten w/ Unleavened Breads	
Waving Day	Nisan 16	First of grain harvest		Lamb waved with Omer mixture	
Countdown to Betrothal	50 days of Omer	Grain crops maturing	Bride's time of maturing		
	Nisan 17		Resurrection	Elevation Offering: Sabbath - 2 Lambs	
2 SEVENTH DAY (Day of Faith)	Nisan 21		Bride delivered from enemy		
	Iyyar 27	Noah's flood dried	Ascension		
2 FEAST of WEEKS (PENTECOST)					
3 DAY of FIRSTFRUITS	Sivan 6	Begin wheat harvest	Bride betrothed to Messiah	Peace Offering: 2 Lambs waved w/ 2 Omer Loaves	
		FALL	Former Rains		
4 DAY of TRUMPETING	Tishrei 1			Return of Messiah for Bride	
5 DAY of the ATONEMENTS	Tishrei 10			Purification of Bride	2 Goats for 2 Atonements
3 FEAST of TABERNACLES - 7 days					
6 FIRST DAY	Tishrei 15			Begin downfall of nations	Begin Ram offerings for Nations
	7 days Feast	Final harvest of tree fruit & nuts	Harvest of World, Wedding Feast		70 Bulls for 70 Nations
7 EIGHTH DAY ASSEMBLY	Tishrei 22			Final Abode	1 Bullock for Kingdom of Messiah

A discussion of commonly confusing Scriptures may be found at [COMMENTARY LY-55](#).

3 FEASTS of YAHWEH (*Hag Yahweh*)

God said, "Three times a year you shall keep a feast to me" (Exodus 23:14). Such a Feast is referred to as a "Feast of Yahweh" (*Hag Yahweh* - Leviticus 23:39); this term is translated as "Lord's Supper" in many English versions of the Gospels and Epistles.

7 HOLY DAYS

There are seven annual Holy Days associated with the three Feasts (Leviticus 23:7, 8, 21, 24-25, 27-32, 35, 36). They are observed like Sabbaths (which are also Holy Days). A Holy Day is a day dedicated to the worship of Yahweh, and therefore mundane work is to be set aside. A Holy Day requires a public worship assembly (*mikra kodesh*). A Holy Day must be "distinguished" (Ezekiel 20:20, 44:24) from the other days; that is, its beginning and ending are to be marked out, so that the time between is consciously set aside for worship: this is traditionally done with candle-lighting - *Erev Yom Tov* and *Havdallah*.

BIBLICAL MONTHS and YEARS

For explanation and determinations of months and years, see [ROSH HODESH](#) .

For a program for celebrating Rosh Hodesh, see end of [SABBATH SIDDUR](#) .

SPRING

Feast of Unleavened Breads (*Hag haMatzot* - Exodus 23:15)

This is a seven-day long Feast that must include lamb (in Temple times, on the first night), unleavened breads (*matzot*), and bitter herbs (Exodus 12:8). There is so much food set aside for this Feast, that a family should invite the poor to share in it. It lasts from the beginning of Nisan 15 until the end of Nisan 21 (Leviticus 23:6).

Nisan 14: On this "day prior", between noon and sunset, the Passover (lamb) must be offered - slain and roasted. "You shall prepare it (the Passover) at its appointed time" (Numbers 9:2). Translations of this verse are often misleading, using terms such as "Keep the Passover" or "Observe the Passover", misunderstood as eating a feast: in Biblical usage, the Passover is a lamb, not a day or a feast. Starting at noon on this day, no leaven may be present: while the Feast does not start until sundown, leaven cannot be present at slaying time. See Exodus 12:6 and John 19:14, 31, 42. **Yeshua was presented as Messiah Prophet, Priest, and King during His examination at the Temple grounds in the previous four days. He went through all of the preparation rites for the Paschal Lamb, and was found to be without blemish. Now, this was the day of His crucifixion. See [PASSION WEEK HARMONY](#) .**

The First Day (*Yom haReshit* - Leviticus 23:7)

Nisan 15: When the Passover lamb is fully prepared, at sunset, the Feast of Unleavened Breads begins on this new day . The Passover (lamb) must be eaten by midnight, but the Feast continues for seven days. This is "the feast of our freedom" - the celebration of a slave-girl being redeemed from Egypt, which represents sin. At this Feast, we take four cups, anciently called "the Blood of the Covenant", representing the four parts of the Covenant: sanctification, deliverance, redemption, and glorification. We also break matzah (unleavened bread, which is pierced and striped), representing the death of Yeshua's body - without sin (leaven), being pierced, and scourged. See [PASSOVER SEDER HAGGADAH](#) .

Nisan 16 - Waving Day: As soon as it was dark, the beginning of the new day, Priests would go to a field and reap an *ephah* (about a bushel) of the best new barley. In the morning, it would be processed into an *omer* of fine flour, mixed with olive oil, and waved with a lamb before Yahweh, then burned upon the Altar. This is the first of fifty days of Counting the Omer. See [OMER](#) for details. (Torah never uses the term *bikkur* (firstfruit) in reference to this day; it is not called "Feast of Firstfruits.") **After the slave-girl celebrates the Holy Day of her redemption, she starts counting down the days to her betrothal to Messiah.**

Nisan 17 - Resurrection Sabbath: The third day after the Passover was slain (the third day of the seven-day Feast of Unleavened Breads) is the day Yeshua came out of the tomb - in defeat of Satan's armies, in fulfillment of Jonah's prophecy of three days and three nights in the heart of the earth, and in fulfillment

of His own words of God raising His lamb from a pit on the Sabbath Day. When two women came to the tomb before sunrise, angels rolled away the stone to show that He was already gone (Matthew 28:1). On the Sabbath Day, which memorializes (among other things) the Resurrection, an elevation offering is made - two lambs.

Day of Faith - Seventh Day (*Yom haShbi'i* - Leviticus 23:8)

Nisan 21: This is the day that Israel was brought through the Sea on dry ground, then saw the Egyptian army drowned in it. (Messianic description being rewritten.) See [SEVENTH DAY](#).

Iyyar 27: The forty-second day of Counting the Omer, the date that Noah's flood waters were dried from the earth (Genesis 8:14). The water of life ascended from the earth. This being forty days after His resurrection (Acts 1:3), Yeshua ascended into the heavens, after saying, "I go to prepare a place for you" (John 14:2-3). After redeeming the slave-girl, He must go to His Father's house to prepare a dwellingplace for their future married life. John later foretells of this prepared city that will come down from the heavens adorning the bride for her husband (Revelation 21:2).

Feast of Weeks (*Hag Shavuot* - Exodus 34:22)

This is a one-day Feast that is also called:

Day of the Firstfruits (*Yom haBikkurim* - Numbers 28:26)

Sivan 6: The fiftieth day of Counting the Omer (Pentecost means fiftieth day). On this day a peace offering is made by the prospective bride: two lambs are waved on this day, with two large loaves of leavened bread, each made from an *omer* of fine wheat flour. See Exodus 34:22, Leviticus 23:15-17, Numbers 28:26.

Pentecost is about Messiah giving a betrothal contract to His future bride.

Over thirty-three-hundred years ago, on Pentecost, the Torah was given with two stone tablets as a betrothal contract in the tongue of angels (Hebrew) and the tongues of men (languages of the 70 nations). In a similar manner, almost two-thousand years ago, on Pentecost, the Gospel was given in the tongue of angels and the tongues of men, displaying an "earnest contract" with the bride (Acts 2:1-11, Ephesians 1:14).

At this feast, we take the bride's Betrothal Cup, saying, "All that the Lord our God says, we will obey, and we will learn" (Deuteronomy 5:27). We will literally and perfectly and whole-heartedly fulfill this when we are glorified and dwelling with Messiah. See [PENTECOST MACHZOR](#).

FALL

Day of Trumpeting (*Yom Teruah* - Leviticus 23:24)

Tishrei 1: This day is also known as *Rosh haShannah* (Head of the Year for Sabbatical and Jubilee years). This is the day that "no man knows the day or the hour". It is observed as a forty-nine hour Sabbath during which we are to stay awake and watch! On this day the *Shofar* (Ram's Horn Trumpet) is blown many times, with a shout preceding each trump. The command for this day is to "Hear the *Shofar*." (*Yom Teruah* is pronounced Yome Te-ROO-ah.) See Leviticus 23:24, 1 Thessalonians 4:16, 1 Corinthians 15:52; explanation of Hebrew texts in Mishnah: Rosh HaShannah. On this day, a ram's-horn trumpet, called a *shofar*, is blown several times with specific sounds (see I Corinthians 14:8). Each trump of the *shofar* has a specific meaning indicated by a preceding shout. The Last Trump of the *shofar* is preceded by the shout of "*Tekiah Gedolah*," which translates as the Great Return.

The Day of Trumpeting is about Messiah returning for His bride. This feast is an annual rehearsal for that day when the archangel will shout "*Tekiah Gedolah*", and the Last Trump will be heard (I Thessalonians 4:16). Then the righteous dead will be raised immortal (I Corinthians 15:52-54), and Yeshua will return for His coronation as King of the Whole Earth.

The ten days from the Day of Trumpeting to the Day of the Atonements are called *Yamim Noraim*,

translated the Days of Awe. We shall kneel in awe before Messiah Yeshua.

Day of the Atonements (*Yom haKippurim* - Leviticus 23:27)

Tishrei 10: This is the only Biblically mandated fast day. (The singular word *Kippur*/Atonement never occurs in Scripture. Yom HaKippurim is pronounced Yome Haw-kee-poo-REEM.) On this day two goats are the main symbols, representing the two atonements. See Leviticus 16:7-34, 23:27-32.

The Day of the Atonements is about Messiah presenting to Himself a spotless bride (Ephesians 5:21).

Two goats represent Messiah. Two kinds of atonement are required (Leviticus 16:8-22).

The first goat is the goat for Yahweh, commonly called an elevation offering (it is burned on an altar and the aroma ascends). It represents Yeshua's righteousness being imputed to us, ascending to God as our aroma of righteousness (Romans 4:24). The second goat is the goat for Azazel, commonly called the scapegoat. The sins of the people are symbolically placed upon it, and it is led into the wilderness. It represents Yeshua taking our sins upon Himself, and taking them away from us. See [ATONEMENTS MACHZOR](#).

Feast of Tabernacles (*Hag haSukkot* - Leviticus 23:34)

This is a seven-day long Feast that features tree fruit and nuts.

The First Day (*Yom haReshit* - Leviticus 23:35)

Tishrei 15: Tishrei 15-21 is the seven-day Feast of Tabernacles or Booths. It is observed by dwelling in a *sukkah*, a temporary structure made of tree-branches, for the seven days, and feasting primarily on tree fruits and nuts. The first day is a *Yom Tov* – observed as a Sabbath. (*Hag Sukkot* is pronounced Hawg sue-KOAT, and may be transliterated/spelled various ways including Hag Succoth.) See Leviticus 23:39-43, Numbers 29:12-34, Deuteronomy 16:13-17; explanation of Hebrew texts in Mishnah: Sukkot. During the seven days, seventy bullocks are offered - 13,12,11,10,9,8,7 - representing the downfall of the seventy nations.

The Feast of Tabernacles is Messiah's seven-day wedding feast. It is called the Time of our Joy.

By this feast, all of the crops of fruit have been brought in. This culminating agricultural feast represents the culmination of the marriage. The earth has been reaped, and all of the fruit (God's people) has been brought in. The Covenant is fulfilled, and Emmanuel (God with us) is pictured as dwelling in His tabernacle (this earth) with His spotless bride.

The Eighth Day Assembly (*Shimini Atzeret* - Leviticus 23:36)

Tishrei 22: it follows the seven days of *Sukkot*. It is a *Yom Tov*, observed as a Sabbath. It is also the ancient *Simcha Torah*, meaning Rejoicing in the Torah, though modern Jews celebrate this one day later. See Numbers 29:35 - 30:1. A special offering on this day is one bullock.

The Eighth Day Assembly represents Messiah dwelling with us on the eternal, renewed earth. All seventy nations, represented by the seventy bullocks offered on Sukkot, have become one - the Kingdom of Messiah, represented by the single bullock offered this day.