

Biblical Feast Days & Festivals

The God of all graces and mercies appointed annual feasts and festivals to be honored by the Children of Israel in the ceremonial teachings and laws penned on parchment by Moses, all given for the purpose of being a tutor, to draw the minds of men to the workings of the promised Messiah until faith take hold (Galatians 3:24, 25). The symbols, shadows, and types represented in the feast days honored by the Nation of Israel all pointed to an aspect of Christ's work in the great ***Plan of Redemption***, the purpose of which is to restore the image of God in humankind and to eradicate sin from the universe. The enemy of souls and author of all confusion has beclouded with mystery the intent and meaning of these once sacred ceremonies, all pointing to Christ. Men swayed by unlearned teachers often cast off the educational benefits offered through these types, and go as far as to claim obsolete the eternal Law of God, written by the finger of God in stone. The table below is to help clarify the workings of the Holy Spirit through the seven ceremonial holydays celebrated by the Nation of Israel to enlighten men to the once hidden mysteries and purposes of the One and Only God!

<i>Feast or Festival</i>	<i>Occurrence</i>	<i>Details</i>	<i>Prophetic Fulfillment</i>	<i>Scriptures</i>
Passover - (aka: Feast of Unleavened Bread) (Pesach)	14 th day of the 1 st month [Nisan]	Independence Day celebration, commemorating the deliverance of Israel by God from the bondage of sin (Egypt) and the destroyer through Christ, the Passover Lamb. God promised that when "He saw the blood... the Lord will pass over the door and not allow the destroyer to come into your houses to strike you". Passover pointed back to God's deliverance for Israel but was also a type of the sacrifice to be made by Jesus Christ. Celebrated by eating unleavened bread for 7 days and ending on the Passover day when a lamb without blemish was slain	Jesus' Crucifixion – Spring of 31AD. John proclaimed "Behold the Lamb of God that takes away the sins of the world." Jesus' sinless life qualified Him to be the atonement for men's sins and to become the Second Adam for all who believe in His name. In place of the Passover celebration, the communion service is given in honor of the death of Christ for our sins. The unleavened bread and unfermented wine are symbols of Christ's broken sin-free body and His blood, shed for mankind. Preceding the communion service, Jesus left an example of humility for all to follow, in the ordinance of foot washing. This service was to cause	Ex 12:23; Lev 23:4; Daniel 9:24-27; John 1:29; John 6:47-59; John 13:1-30; John 19; 1 Corinthians 11:23-26

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		and eaten. The entire roasted lamb was to be eaten and none of its bones broken.	men to examine their own lives and look to the works of their atoning Savior through a spirit of humility towards God and one another.	
*Feast of Unleavened Bread (Hag HaMatzah)	15 th day of the 1 st month	Commemorated the Exodus from Egypt in haste where unleavened bread was eaten 7-days. Leaven, being a symbol for sin, was not to be present in the camp.	Christ lying in the grave; the sinless Lamb of God that takes away the sins of the world rested from His labors of redemption on the seventh-day Sabbath, even in death.	Ex 23:14, 15; Lev 23:6-8; Deuteronomy 5:12-15; 1 Corinthians 5:7, 8
Feast of First Fruits (Yom Bikkurim)	16 th day of the 1 st month	The feast celebrated the first fruit of the harvest, once the Children of Israel arrived into the Promised Land. A sheaf offering of barley, the first of the cultivated harvest (very similar to a tithe) was waived before the Lord, acknowledging, all belongs to Him and in promise of the bountiful harvest the people anticipated by faith from the Lord. No crops could be harvested until the First Fruits were offered to the Lord. The holy day marked a mandatory convocation for all males in the Nation of Israel.	Christ's resurrection – Jesus led captivity captive and gave gifts to men. With Christ at His resurrection, a special group (wave sheaf) was also resurrected to be presented to God the Father at Jesus' dedication as High Priest, 50-days later. Jesus, the First Fruit of the resurrection, presented to the Father a first fruit of the dead redeemed as a promise of the great multitude that He will "even so" bring to His Kingdom. Similarly, the 144,000 stand as First Fruits of the redeemed, namely those who will not see death at Christ's 2 nd Coming.	Ex 23:16; Lev 23:9-14; Psa 68:18; Matt 27:52, 53; John 12:17; 1 Thess 4:14-17; Heb 1:6; Revelation 1:5, 14:4
*Feast of Weeks or Feast of Harvest [Pentecost] (Shavuot)	17th day of the 1st month to the 5 th day of the 3 rd month	The Law of God was spoken to the Children of Israel from Mt. Sinai, 49-days after the Exodus, and were given to Moses on tablets, 50-days after the Exodus (counting	50-days after the Feast of First Fruits the Holy Spirit descended upon the disciples at Pentecost (meaning 50 days). The outpouring of the Holy Spirit at Pentecost celebrated the	Lev 23:15-22; Acts 2, 3; Habakkuk 2:1-3; Joel 2:28-32; Zechariah 10:1; Isaiah 55:1-13; Luke

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		from the 15th of the 1st month). Two loaves of bread containing leaven [a symbol of sin that was thoroughly baked out] is waved before the Lord. The two loaves typify the two tablets given to Moses written by the hand of God as well as the two prophetic tablets God commissioned to be written for the end-time people (1843 and 1850 tables) to reveal His last day truths and draw men's hearts back to the true God. The wave loaves were an expression of gratitude for the grain prepared as food.	inauguration of Jesus' heavenly Priesthood, a Jubilee in heaven. The two wave loaves with leaven is symbolic of those who once had sin in their lives (leaven) but have it thoroughly "baked-out" or purged by the Holy Spirit's refining fire. The end-time fulfillment of this feast day is the tarrying (waiting) for the manifestation of the Spirit of God (power) in order to spread the gospel to the world before Christ's Second Coming in the giving of the Latter Rain, first in measure and then without measure. Those who receive the Latter Rain will be lifted up by the Lord as an ensign to the rest of the world.	24:44-49
Feast of Trumpets (Yom Teruah or Rosh Hashannah)	1 st day of the 7 th month	A sabbath rest where trumpets were blown. The ceremony was given in preparation for the Day of Atonement. Trumpets were used to call convocation of the people to prepare to meet with God; trumpets were also used to give warning of impending danger before a coming event. This time commenced a period of reconciling wrongs with one's neighbors and confessing of sins to God, afflicting one's soul.	The Midnight Cry Message – "the Bridegroom cometh go ye out to meet Him" – Prefiguring the announcement that Christ was soon to come in the Millerite history. The Loud Cry Message – A restatement of the Midnight Cry Message but at the end of time, encapsulated in the 3 rd and 4 th Angels' messages of Revelation 14 and 18. The Loud Cry adds additional warnings of the false system of worship that is to be avoided in order to remain faithful to the true	Lev 23:23-25; Num 29:1-6; Dan 7:13, 14; 8:14; Matt 20:6, 7; 25:6; Rev 14:9-13; 18:1-5

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			God, Creator of heaven, earth and all that is within them.	
Day of Atonement (Yom Kippur)	10 th day of the 7 th month	Annual atonement was made for the Holy Place, the tabernacle of congregation, the altar, the priest and the congregation. This was a holy convocation where all were required to afflict their souls with fasting, petitions and prayers or be cut-off. Every 49yrs on the Day of Atonement, a trumpet was sounded inaugurating the year of Jubilee, taking place the 50 th year	Commencing October 22, 1844 when Jesus left the Holy Place and entered the Most Holy Place in heaven to begin an <i>Investigative Judgment</i> . A solemn time for members of the human race where their life records are reviewed and their sins are either blotted out of the book of Records by the blood of Jesus Christ, or the record of sin remains for the impenitent, for future payment. Malachi describes the event as Christ going to his temple, a reference to the church of God of which Jesus is the Chief Cornerstone, in order to purify [cleanse and purge] the sons of Levi, Christ's royal priesthood, of their sins.	Lev 16; 23:26-32; Num 29:7-11; Lev 25:9; Daniel 7:9, 10, 13, 14; Mal 3:1-7; 1 Peter 2:3-10
*Feast of Tabernacles or Festival of Lights or Feast of Ingathering (Sukkot)	15 th day of the 7 th month	Held for 7 consecutive days where the people were to commemorate being brought out of Egypt (a symbol for sin) by the mighty hand of God: being sustained in tabernacles in the wilderness for 40 years and being led by God's marvelous light (a cloud by day and pillar of fire by night) to the Promised Land. The people were to dwell in booths made from tree	John proclaimed that Jesus was the Light of the World that could not be (comprehended) overcome/diminished/extinguished a reference to the eternal lights in the sanctuary that were to burn continually before the Lord (Lev 24:1-4). God's end-time people are to reflect the radiant glory of God, having been purified, made white and tried (Dan 12:3, 10; Rev 21:23; Rom 3:23). They	Lev 23:34-36; Exodus 13:21, 22; Num 29:12-40; John 8:12; 2 Cor 4:6; Matthew 25:1-10; Hebrews 11:8-10; Ex 23:16; 34:22; Matt 13:30, 40-42, 47-50; Rev 14:14-20

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		branches during the celebration in honor of the Exodus. This year-end (harvest time) feast commemorated the bountiful harvest God had provided and had been gathered in. This was a jubilant celebration after being approved of God and at peace with God and man following the Day of Atonement.	must keep their lamps trimmed and burning with the oil of the Holy Spirit so that God may lift them up as an ensign to the world; they are to let their light shine so that others may see their good works and be gathered in, glorifying the Father in heaven. The end time people must also be as pilgrims in this world, as if living in temporary mobile housing until they enter into their eternal rest in heaven. Finally, the festival is in anticipation of Christ's Second Coming. Jesus will gather His faithful to make-up His Kingdom while the wicked will be gathered to be burned.	

*Indicting a mandatory annual feast where each male over the age of 20 was to present himself at the tabernacle of the Lord, not without an offering.

Jewish Calendar

(30days/month; 12 months/year; 360 days/year)

	Month Name English Equivalent	Current Month Equivalent
1	Nisan (or Abib)	March/April
2	Iyar	April/May
3	Sivan	May/June
4	Tammuz	June/July
5	Av	July/August
6	Elul	August/September

7	Tishri	September/October
8	Cheschvan	October/November
9	Kislev	November/December
10	Tevet	December /January
11	Shevet	January/February
12	Adar	February/March

Scriptural Study:

Below is a list of Bible verses often misunderstood, misapplied, or misinterpreted by well meaning Christians that all speak of the nature and significance of the feast days, festivals, and mysteries of God, cloaked in types and shadows foretelling things to come within God's **Plan of Redemption**.

Galatians 4:9, 10 – *“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.”*

Response: The people in the church of Galatia were bombarded by the dogmas of Jewish converts to Christianity who felt the need to uphold semblances of their former Jewish faith. In so doing, the Jewish converts attempted to persuade members of the church in Galatia to keep all of the ceremonial festivals, feast days, as well as the practice of circumcision as a sign of their conversion (Galatians 3:1-11; 5:1-4; Philippians 3:2, 3). Paul sternly rebukes those who made such arguments and the Galatians for having left the simple faith in Christ as the only means of salvation for a pagan based salvation by works. Paul admonishes the Galatians that the festivals and feasts had their purposes while practiced by the Jews, but have their true realization and fulfillment in Jesus Christ.

Colossians 2:14 – *“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”* [see also **Ephesians 2:15**; **Colossians 2:20-23**; **Hebrews 9:1, 9, 10**]

Response: The bible makes it clear that the handwriting of ordinances that was [a witness] against those who would not fulfill them are none other than the ordinances written by the hand of Moses (2 Chronicles 33:8) in the Laws given to Moses by God (Deuteronomy 31:19, 21, 26-30). God pronounces a curse upon any who would not heed His ordinances, all of which can be grouped into one of three categories:

1. Ordinances pertaining to health and hygiene (i.e. proper burial of waste matter; things made for consumption and things not made for consumption)
2. Ordinances on social conduct (i.e. a man is not to wed or lie with his daughter; restitution for lost property; etc.)
3. Ordinances relating to the priestly ministry in the temple (Ezekiel 44:5) and sabbath [lower case “s”] holy days with their types and symbols, all of which pointed to Jesus Christ. The daily sacrifice of lambs without blemish were all symbols and types of Christ; the offerings, sacrifices and holy-day festivals all prefigured Christ’s work on earth or in the heavenly sanctuary.

It is the last set of ordinances (law of commandments [contained] in ordinances – Ephesians 2:15) that were explicitly nailed to the cross in that Jesus through His life and death fulfilled the symbolism, becoming the antitype for which all the types pointed. To suggest the other ordinances mentioned are no longer relevant or binding would be without merit. Further, to suggest that the above verse implies the abolishment of the eternal Law of God, written in stone with God’s own finger, would be equally incorrect.

Colossians 2:16, 17 – *“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ.”*

Response: Not to be confused with the weekly seventh-day Sabbath [capital “S”], feast days and festivals were also referred to as sabbath days [lower case “s”]. Paul makes plain that the sabbaths being referenced, namely, feast days and festivals, were “a shadow of things to come” which from our table above can be clearly seen. In no way is Paul casting away the relevance of the weekly Sabbath, a memorial of both the completed Creation and Redemption of mankind, which by Divine writ was codified on tables of stone.

Romans 14:4-6 – *“Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully*

persuaded in his own mind. He that regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”

Response: Paul, writing to the church in Rome that was originally founded by Jewish converts to Christianity but grew in ranks from both Jewish and Gentile converts, was a very diverse church in culture and religious origin. Paul, in speaking to the Jewish converts particularly is calling for Christian tolerance and consideration when relating to the Gentile converts. Paul does not disparage the culture, nor feast days and festivals once practiced by the Jews, but rather gave emphasis to the need for Christ-likeness in patience and tolerance among the brethren. Not wanting to directly caste-down the feast days and festivals as mere “shadows of things to come” to those Jews who held dear to such practices, but also recognizing that these rituals have their fulfillment in Jesus Christ, Paul reasons to allow those who are convicted of such practices to continue doing so, while others who do not share such convictions to feel free from guilt or shame for not having done. In no way has Paul deemed “arbitrary” the seventh-day Sabbath that was honored by Jesus Christ Himself and is to continue to be honored by the redeemed throughout time (Isaiah 66:22-24).