

## Understanding the Feasts An Overview of the Festivals

### Feasts of the Lord

*The Lord spoke to Moses, saying, "Speak to the people of Israel and say to them, These are the appointed feasts (an appointment) of the Lord that you shall proclaim (picture is of someone grabbing someone by the shirt collar and shaking them awake) as holy convocations (rehearsals); they are my appointed feasts."*

### Leviticus 23:1-2

Understanding the Feasts	page 1
Why Study the Feasts?	page 2
What is the Meaning of the Word Feast in the Bible?	page 2
The Appointed Place	page 3
Three Times a Year They Were to Assemble	page 3
The Biblical Calendar	page 3
An Overview of the Festivals	page 4
Overview of the Spring Festivals	page 4
Spring Feast Dates	page 5
Fall Festival Overview	page 5
Fall Feast Dates	page 6
Additional Insights from the Beginning of all prophecy.	page 7

### Understanding the Feasts

The festivals of the Lord found in Leviticus (*Vayikra*) 23 were given to us by God so His people could understand the coming of the Messiah (*Mashiach*) and the role that the Messiah (*Mashiach*) would play in redeeming and restoring both man and the earth back to God following the fall of man in the Garden of Eden (*Gan Eden*). Although most non-Jewish Bible believers have heard of the feasts, the deep meaning and the importance of these feasts are almost universally not understood.

The apostle Paul (*Rav Sha'ul*) wrote to the Gentile believers in Colossae that the feasts of the Lord, the new moon, and the Sabbath (*shabbat*) days were *a shadow of things to come* to teach us about the Messiah (*Mashiach*) (Colossians 2:16-17). Yeshua (the Hebrew name for Jesus, which means "salvation") was the substance or fulfillment of the greater plan that God revealed and foreshadowed in these seven important festivals. To all the readers who are familiar with the festivals, you will be fascinated to discover that the first four feasts or festivals, which are Passover (*Pesach*), Unleavened Bread (*Hag HaMatzah*), First Fruits (*Bikkurim*), and Pentecost (*Shavuot*), primarily teach about the significant events in the first coming of the Messiah (*Mashiach*) and why these events were an important part of God's redemption of man. In addition, you will discover that the last three feasts, which are the Feast of Trumpets (*Yom Teruah*; also known as *Rosh HaShanah*), the Day of Atonement (*Yom Kippur*), and the Feast of Booths or Tabernacles (*Sukkot*), give fascinating insight concerning important events that surround the second coming of the Messiah (*Mashiach*).

The festivals are **God's feasts** and **His** appointed times that **we** are to observe (Leviticus [*Vayikra*] 23:1-2,4). God gave the festivals to teach about the death, burial, and resurrection of the Messiah (*Mashiach*); the empowering of the believers by the Holy Spirit (*Ruach HaKodesh*); the resurrection of the dead; the coronation of the Messiah; the wedding of the Messiah; the tribulation (*Chevlai shel Mashiach*); the second coming of the Messiah; the millennium (the Messianic age or the *Athid Lavo*); and much, much more.

To understand *Shemini Atzeret* and *Simchat Torah*, we must review a few things. First, the seven days of Passover (*Pesach*) are followed by a 49-day period of counting the omer, which climaxes with the fiftieth day of Pentecost (*Shavuot*). Thus, the liberation of Passover (*Pesach*) is linked with the revelation and giving of the Torah at Mount Sinai, known as *Shavuot* (Pentecost). If we look at the festival cycle, *Shemini Atzeret* is analogous to *Shavuot*,

which is understood to be the conclusion or *atzeret* to Passover (*Pesach*). Just like *Shavuot*, a one-day festival, is the conclusion to *Pesach*, a seven-day festival, so *Shemini Atzeret*, a one-day festival, is the conclusion to *Sukkot*, a seven-day festival.

*"He (Satan) will speak against the Most High and oppress his saints and try to change the set times (calendar) and the laws (feasts). The saints will be handed over to him for a time, times and half a time."*

**Daniel 7:25**

### **Why Study the Feasts?**

Many non-Jewish Bible believers wonder why they should study and observe the feasts. I believe there are two good reasons. First, although all Bible believers love G-d with all their heart and seek to serve Him daily, most Bible believers do not have an in-depth understanding of the Bible and do not understand the deep depth of the personal relationship that G-d desires us to have with Him. Most Bible believers understand their personal relationship with G-d the same way I viewed my personal relationship with G-d for many, many years: Attend the local congregation of your choice faithfully and regularly, and be a good, moral, honest, and decent person in living your daily life. Because that was all I knew, that was what I accepted. However, G-d began to teach me and show me the deeper things concerning my personal relationship with Him, and a spiritual understanding of the festivals was a big key to unlocking this mystery. If you are a Bible believer and you desire to understand G-d in a greater way than you do today, the festivals will reveal to you the deeper things concerning your personal relationship with Him.

Secondly, the festivals are **G-d's feasts** and **His** appointed times that **we** are to observe (Leviticus [*Vayikra*] 23:1-2,4). G-d gave the festivals to teach about the death, burial, and resurrection of the Messiah (*Mashiach*); the empowering of the believers by the Holy Spirit (*Ruach HaKodesh*); the resurrection of the dead; the coronation of the Messiah; the wedding of the Messiah; the tribulation (*Chevlai shel Mashiach*); the second coming of the Messiah; the millennium (the Messianic age or the *Athid Lavo*); and much, much more.

The Bible provides several powerful reasons for studying and understanding the seven festivals of the Messiah:

1. The feasts are in the Bible, and **all** the Bible is inspired by G-d (2 *Timothy* 3:16-17).
2. The feasts are a shadow of things to come that teach us about the Messiah (*Colossians* 2:16-17; *Hebrews* 10:1).
3. The feasts are prophetic types and examples foreshadowing significant events in G-d's plan of redemption (1 *Corinthians* 10:1-6,11).
4. G-d gave the feasts so we could learn and understand G-d's plan of redemption for the world and our personal relationship to Him (*Romans* 15:4).
5. The feasts, as part of the Torah (which means "instruction"), are as a schoolmaster or tutor that leads us to the Messiah (*Galatians* 3:24).
6. The feasts will point to the Messiah and G-d's plan for the world through the Messiah (Psalm [*Tehillim*] 40:6-8; *Hebrews* 10:7).
7. *Yeshua* (Jesus) came to fulfill all that was written in the Old Testament (*Tanach*), which consists of three parts: the Torah, the prophets (*Nevi'im*), and the writings (*Ketuvim* - personified by the Psalms) concerning Him (Luke 24:26-27,44-45; John [*Yochanan*] 5:46-47).
8. The feasts set forth the pattern of heavenly things on earth (*Hebrews* 8:1-2,5; 9:8-9,23; Exodus [*Shemot*] 25:8-9,40; 26:30; Numbers [*Bamidbar*] 8:4; Ezekiel [*Yechezkel*] 43:1-6,10-12).
9. G-d gives the natural to explain the spiritual (1 *Corinthians* 15:46-47).
10. By studying the natural, we can understand the spiritual (1 *Corinthians* 2:9-13; 2 *Corinthians* 4:18).

### **What is the Meaning of the Word Feast in the Bible?**

Two important Hebrew words appear in Leviticus (*Vayikra*) chapter 23, and each word is translated as feast in English. In verse 2, the word for feast is the Hebrew word *mo'ed*, as it is written, "Speak unto the children of Israel, and say unto them, concerning the feasts [*mo'ed*] of the Lord...." The word *mo'ed* means "an appointment, a fixed time or season, a cycle or year, an assembly, an appointed time, a set time or exact time."<sup>2</sup> By understanding the Hebrew meaning of the English word feast, we can see that G-d is telling us that He is ordaining a "set time or exact time or an appointed time" when He has an appointment with humanity to fulfill certain events in the redemption. In fact, *Yeshua* (Jesus) came to earth at the exact time ordained by G-d (*Galatians* 4:2,4), and G-d has an exact time or set appointment when, in the future, He will judge the world (*Acts* 17:31).

In verse 6 is another Hebrew word translated as feast, as it is written, "And on the fifteenth day of the same month is the feast [*chag*] of unleavened bread...." The Hebrew word *chag*, which means a "festival,"<sup>3</sup> is derived from the Hebrew root word *chagag*, which means "to move in a circle, to march in a sacred procession, to celebrate, dance, to hold a solemn feast or holiday." By this we can see that G-d gave the festivals as cycles to be observed yearly so that, by doing them, we can understand G-d's redemptive plan for the world; the role that the Messiah (*Yeshua*) would play in that redemption; and our personal relationship to G-d concerning how we grow from a baby Bible believer to a mature Bible believer. Although G-d gave us the festivals to observe, G-d never gave the festivals so we would obtain

salvation from Him by observing them because salvation only comes by faith (*emunah*); however, G-d did give the festivals for the purpose of teaching and instructing His people concerning His plan of redemption and our personal relationship to Him.

### The Appointed Place

The feasts are not only G-d's appointed times, but also were to be observed at G-d's appointed place. G-d said that He would choose a place and that it would be a set place where His redemptive plan would be accomplished. Passover (*Pesach*), the Feast of Weeks or Pentecost (*Shavuot*), and the Feast of Tabernacles (*Sukkot*) were to be observed at an appointed place (Deuteronomy [*Devarim*] 16:2,6,9-11, 13-16). This place was Jerusalem (*Yerushalayim*) (2 Kings [*Melachim*] 21:4). From this we can see that Jerusalem (*Yerushalayim*) was appointed by G-d to be the place where important events surrounding the redemptive plan of G-d would be accomplished. *Yeshua* (Jesus) died, was buried, and resurrected in Jerusalem. The empowering of the believers by the Holy Spirit (*Ruach HaKodesh*) took place in Jerusalem. Messiah (*Yeshua*) will return and set His foot on the Mount of Olives in Jerusalem (*Zechariah 14:4*) and Jerusalem will be the center of world attention and controversy before the coming of the Messiah (*Zechariah 12:2-3; 14:2-4*).

### Three Times a Year They Were to Assemble

Although there are a total of seven feasts (the divine number for perfection or completeness in the Bible), G-d divided the seven festivals into three major festival seasons. The feasts of Passover (*Pesach*), Unleavened Bread (*Hag HaMatzah*), and First Fruits (*Bikkurim*) are in the Hebrew month of Nisan, which is the first month of G-d's religious calendar in the spring of the year. (We'll examine this calendar a little later.) The Feast of Weeks (*Shavuot*), or Pentecost, is observed in the third month, which is the Hebrew month of Sivan. The Feast of Trumpets (*Yom Teruah*), Atonement (*Yom Kippur*), and Tabernacles (*Sukkot*) are observed in the seventh month of Tishrei, which is in the fall of the year (Exodus [*Shemot*] 23:14-17; 34:22-23; Deuteronomy [*Devarim*] 16:16-17). Three is the number of complete and perfect testimony and witness (Deuteronomy [*Devarim*] 17:6; 19:15; Matthew [*Mattityahu*] 18:19-20; Luke 24:44-45; 2 Corinthians 13:1; 1 Timothy 5:19; 1 John [*Yochanan*] 5:8). So the feasts are a witness to G-d's divine plan and the role of Messiah (*Yeshua*) fulfilling that plan. This is the message being communicated to Bible believers concerning the three major festival periods in the year.

Traditionally, non-Jewish Bible believers understand the festivals to be exclusively Jewish feasts. However, Leviticus (*Vayikra*) 23:1-2,4 tells us very clearly that these are **festivals of the L-rd**. In reality, G-d in His divine wisdom instructed us that these festivals are for both Jew and non-Jew, and are to be celebrated jointly with each other (Deuteronomy [*Devarim*] 16:10-11, 14-16). In Deuteronomy (*Devarim*) 16:11, 14, the word translated in English as stranger is the Hebrew word *ger*, which means the non-Jew (Bible-believing Gentile) who has joined himself to the Jewish people. Therefore, the L-rd is the Host of the festivals and all Bible believers are His invited guests.

### The Biblical Calendar

In order to fully understand and appreciate the feasts being appointed times given by G-d, it is important to understand the biblical calendar that G-d gave us. There are two primary calendars in the Bible. The first is called the civil calendar and is used from Genesis (*Bereishit*) 1:1 to Exodus (*Shemot*) 12. The first month in the civil calendar is Tishrei. *Rosh HaShanah* (the Jewish New Year), the first day in the civil calendar, is the beginning of the new year. The second calendar in the Bible is the religious calendar. The religious calendar is used from Exodus (*Shemot*) 12 to Revelation 22. G-d established the religious calendar in Exodus (*Shemot*) 12:2, as it is written, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." The month that G-d was referring to was the month of Aviv (*Exodus 13:4*), which is now called the month of Nisan. Prior to G-d's establishing the month of Nisan as the first month in the religious calendar, it was the seventh month in the civil calendar. G-d gave the religious calendar so we could understand that these feasts, which He gave and which are His appointed times and foreshadow important events in the redemption, would happen on the days He ordained on the religious calendar. These important days on the religious calendar are the same days that He gave as festivals in Leviticus (*Vayikra*) 23.

Another understanding for G-d giving a civil calendar and a religious calendar is that everyone who accepts the Messiah (*Yeshua*) into his heart by faith (*emunah*) experiences two birthdays. Just like Tishrei 1 is the first day on the civil calendar and Nisan 1 is the first day on the religious calendar, everyone who accepts the Messiah (*Yeshua*) into his life has a physical (civil) birthday when he was born into the world and a spiritual (religious) birthday the day he accepts the Messiah into his life. The following chart illustrates both types of calendars, showing the names of the months in the biblical calendar.

#### Civil Calendar

1. **Tishrei** (September/October)
2. **Cheshvan** (October/November)
3. **Kislev** (November/December)
4. **Tevet** (December/January)
5. **Shevat** (January/February)

#### Religious Calendar

1. **Nisan (Aviv)** (March/April)
2. **Iyar** (April/May)
3. **Sivan** (May/June)
4. **Tammuz** (June/July)
5. **Av** (July/August)

### The Biblical Calendar (continued)

6. <b>Adar</b> (February/March)	6. <b>Elul</b> (August/September)
7. <b>Nisan (Aviv)</b> (March/April)	7. <b>Tishrei</b> (September/October)
8. <b>Iyar</b> (April/May)	8. <b>Cheshvan</b> (October/November)
9. <b>Sivan</b> (May/June)	9. <b>Kislev</b> (November/December)
10. <b>Tammuz</b> (June/July)	10. <b>Tevet</b> (December/January)
11. <b>Av</b> (July/August)	11. <b>Shevat</b> (January/February)
12. <b>Elul</b> (August/September)	12. <b>Adar</b> (February/March)

### An Overview of the Festivals

The festivals are blueprints through which G-d revealed His overall plan of redemption for both man and the earth following the fall of man in the Garden of Eden (*Gan Eden*) as well as the role that the Messiah (*Yeshua*) would play in that redemption. The festivals are divided into two major portions, depending upon whether they occur in the spring or the fall. The spring festivals teach about the first coming of the Messiah *Yeshua* (Jesus) and the fall festivals teach about the second coming of the Messiah *Yeshua*. In Hosea (*Hoshea*) 6:3 it is written, "...His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." The "latter and former rain" in this passage is commonly interpreted and understood to be the coming of the Holy Spirit (*Ruach HaKodesh*). This is indeed a valid interpretation and application; however, the former and latter rain also refers to the first and second coming of the Messiah (*Yeshua*).

G-d set up the festivals in an agricultural context. G-d gave the natural for us to understand the spiritual (*I Corinthians 15:46-47*). During the course of the year, the rains come in Israel at two primary times--the spring and the fall. If we cross-reference Hosea (*Hoshea*) 6:3 with Joel (*Yoel*) 2:23, we see that the former rain is the Hebrew word *moreh* which means "teacher," and the word *moderately* in Joel 2:23, is the Hebrew word *tzedakah*, which means "righteousness." The teacher of righteousness was a term for the Messiah. *Yeshua* (Jesus) was the teacher of righteousness sent by G-d as can be seen in John (*Yochanan*) 3:2. *Yeshua* was sent by G-d to the earth to faithfully teach us righteousness, just as G-d faithfully sends us the rain (Isaiah [*Yeshayahu*] 55:10-11). The harvest (believers in the Messiah) is the product that the rain (the Messiah) produces.

In *Leviticus 23:2* it is written, ".....the feasts of the Lord, which ye shall proclaim to be holy convocations...." The Hebrew term translated as convocation in *Leviticus (Vayikra) 23:2,4* is *miqra*, which means "a rehearsal." From this we can see that G-d gave the festivals to be yearly "rehearsals" of the future events in the redemption. Because G-d gave the "rehearsals" to teach us about the major events in the redemption, if we want to understand the major events in the redemption, then we need to understand what G-d was teaching us by these rehearsals. The purpose of this book is to show how the "rehearsals" teach us about the real events in the redemption and the role of the Messiah (*Yeshua*) in these events.

In *Deuteronomy (Devarim) 16:16*, G-d instructed the people to come to Jerusalem (*Yerushalayim*) three times a year to observe the feasts. As they came, they observed ceremonies given by G-d that were performed in both the temple (*Beit HaMikdash*) and the home. These ceremonies were twofold in nature. They looked forward and they looked backward. Many of these ceremonies and the specific instructions concerning what was done during these feasts and how they were done can be found in the Mishnah, the oral teaching of Judaism, in the section called *Mo'ed*. The Mishnah is divided into six orders. Each order is divided into tractates, or different sections of each order. The order called *Mo'ed* speaks of the festivals. *Mo'ed*, which we saw earlier means "an appointed time," has two meanings. First, in *Deuteronomy (Devarim) 16:16*, the Jewish people have an appointment to be at a specific place (Jerusalem) at a specific time (the time of the three major pilgrimage festivals). Secondly, G-d has an appointment to perform certain events in the redemption at this time. There are four important aspects to remember when dealing with each of the seven great festivals of the L-rd:

1. All of the festivals are, at the same time, both historical and prophetic.
2. All of the festivals teach about the Messiah (*Yeshua*), or Jesus.
3. All of the festivals are agricultural in context.
4. All of the festivals teach about your personal relationship with G-d and how you are to walk (*halacha*) with

Him as you grow in the knowledge of Him, from being a baby believer to a mature believer.

It is important to remember that as an entire unit, the festivals teach and reveal the complete plan of G-d; however, each festival centers on a particular theme in the plan of G-d.

### Overview of the Spring Festivals

The four spring festivals are Passover (*Pesach*), Unleavened Bread (*Hag HaMatzah*), First Fruits (*Bikkurim*), and the Feast of Weeks (*Shavuot*), or Pentecost.

1. Passover (*Pesach*) occurs in the first month of the religious calendar (Aviv, also called Nisan), on the fourteenth day, Leviticus (*Vayikra*) 23:5.
2. Unleavened Bread (*Hag HaMatzah*) immediately follows the first day of Passover (*Pesach*). It is observed in the first month (Aviv/Nisan) from the fifteenth day to the twenty-first day (Leviticus [*Vayikra*] 23:6-8).
3. The Feast of First Fruits of the barley harvest (*Bikkurim*) is observed during the week of Unleavened Bread (*Hag HaMatzah*). Anciently, on this day, sheaves of barley were waved before the Lord in a prescribed ceremony. Today, this festival is not observed in traditional Judaism.
4. The Feast of Weeks (*Shavuot*) is also known as Pentecost. Beginning on the Feast of First Fruits (*Bikkurim*), we begin to count 50 days. This is called the counting of the omer. On the fiftieth day following the Feast of First Fruits (*Bikkurim*) is the Feast of Weeks (*Shavuot*) or Pentecost (Leviticus [*Vayikra*] 23:15-21). (Note: Pentecost is a Greek word that literally means "fiftieth.")

These four spring festivals are joined together as an interrelated unit. The Feast of Weeks (*Shavuot*) is considered the conclusion or atzeret (*assembly*) to Passover. The season of Passover (*Pesach*) is not considered totally over until Shavuot (*Pentecost*) is completed.

Therefore, from the Exodus story, we can see that the Lamb was slain on the fourteenth of Nisan, the day of Passover (*Pesach*). On the fifteenth of Nisan, the day of Unleavened Bread (*Hag HaMatzah*), the people left Egypt; on the seventeenth of Nisan the children of Israel crossed the Red Sea; and 50 days later on the Feast of Weeks (*Shavuot*), or Pentecost, G-d gave the Torah (instruction) on Mount Sinai . . . (It is through the fulfillment of these four spring feasts that we) see how *Yeshua* (Jesus) died on Passover (*Pesach*) (Nisan 14), was in the sepulcher on the day of Unleavened Bread (*Hag HaMatzah*) (Nisan 15), and was resurrected on the day of First Fruits (*Bikkurim*) (Nisan 17), and the Holy Spirit empowered the believers 50 days following *Yeshua's* (Jesus) resurrection on the day of Pentecost (*Shavuot*).

<http://www.hebrewroots.org/chap12.html#CHAP12>

### Spring Feast Dates

#### **Pesach/Feast of Passover (aka Feast of Unleavened Bread)**

*(Begins at sundown and Ends at sundown)*

**2020**

April 8, Wednesday - April 16, Thursday

**2021**

March 27, Saturday - April 4, Sunday

**2022**

April 15 Friday - April 23, Saturday

**2023**

April 5, Wednesday – April 13, Thursday

#### **Feast of First-Fruits**

*(Begins at sundown and Ends at sundown)*

**2020**

April 11, Saturday - April 12, Sunday

**2021**

April 3, Saturday - April 4, Sunday

**2022**

April 16, Saturday – April 17, Sunday

**2023**

April 8, Saturday - April 9, Sunday

#### **Shavuot/Feast of Weeks (Pentecost)**

*(Begins at sundown and Ends at sundown)*

**2020**

May 28, Thursday - May 30, Saturday

**2021**

May 16, Sunday - May 17, Tuesday

**2022**

June 4, Saturday - June 6, Monday

**2023**

May 25, Thursday - May 27, Saturday

### Fall Festival Overview

The fall festival season begins with a 40-day period called, in Hebrew, *Teshuvah*, which means "to repent or return." This 40-day period begins in the sixth month of the religious calendar, the month of Elul, and concludes on the tenth day of the seventh month, which is *Yom Kippur*, the day of Atonement. Each morning in the synagogue following the morning prayers, a shofar is blown (except on sabbaths and the day preceding *Rosh HaShanah*, the Feast of Trumpets). **Psalm (Tehillim) 27** is read every day. *Rosh HaShanah* is the thirtieth day into this 40-day period of *Teshuvah* or repentance. The biblical name for *Rosh HaShanah* is *Yom Teruah*, which means "the day of the awakening blast." Non-Jews call this the Feast of Trumpets. It is observed on the seventh month (Tishrei) and the first day of the month (Leviticus [*Vayikra*] 23:23-24). G-d gave us this day to teach us about the resurrection of the dead, the coronation of the Messiah, the wedding of the Messiah, and much more. This day is both the Jewish New Year and the beginning of a period of soul-searching known as the High Holy Days, culminating on *Yom Kippur*. Therefore, the last 10 days of the 40-day period of *Teshuvah*, beginning on Elul 1, is also called the High Holy Days.

**Teshuvah** – “to repent or return”; also, known as the time when “The King is in the Field” - *These 40 days are a time of meeting with the King of Kings - a time to be happy. Which also corresponds to the prophesied Messianic Virgin Birth (Isaiah 7:14), and the prophesied Messianic Return (Zechariah 14:1-4, 9).*

**Psalm (Tehillim) 27:**

**Psalm 27**

*The Lord Is My Light and My Salvation  
Of David.*

The Lord is my light and my salvation;  
whom shall I fear?

The Lord is the stronghold of my life;  
of whom shall I be afraid?

<sup>2</sup> When evildoers assail me  
to eat up my flesh,  
my adversaries and foes,  
it is they who stumble and fall.

<sup>3</sup> Though an army encamp against me,  
my heart shall not fear;  
though war arise against me,  
yet I will be confident.

<sup>4</sup> One thing have I asked of the Lord,  
that will I seek after:

that I may dwell in the house of the Lord  
all the days of my life,  
to gaze upon the beauty of the Lord  
and to inquire in his temple.

<sup>5</sup> **For he will hide me in his shelter  
in the day of trouble;**

**he will conceal me under the cover of his  
tent;**

**he will lift me high upon a rock.**

<sup>6</sup> And now my head shall be lifted up  
above my enemies all around me,  
and I will offer in his tent

sacrifices with shouts of joy;

I will sing and make melody to the Lord.

<sup>7</sup> Hear, O Lord, when I cry aloud;

be gracious to me and answer me!

<sup>8</sup> You have said, “Seek my face.”

My heart says to you,

“Your face, Lord, do I seek.”

<sup>9</sup> Hide not your face from me.

Turn not your servant away in anger,

O you who have been my help.

Cast me not off; forsake me not,

O God of my salvation!

<sup>10</sup> For my father and my mother have forsaken me,

but the Lord will take me in.

<sup>11</sup> **Teach me your way, O Lord,**

and lead me on a level path

because of my enemies.

<sup>12</sup> Give me not up to the will of my adversaries;

for false witnesses have risen against me,  
and they breathe out violence.

<sup>13</sup> **I believe that I shall look upon the goodness of the Lord  
in the land of the living!**

<sup>14</sup> Wait for the Lord;

be strong, and let your heart take courage;

wait for the Lord!

The first and second days of the 10 High Holy Days (Tishrei 1-10) are **collectively known as one day** (*Nehemiah 7:73; 8:1-2,13*). The seven-day period from Tishrei 3 through Tishrei 9 is called the Days of Awe or the Awesome Days (*Yamim Nora'im*) . . . (and) *Yom Kippur* (the Day of Atonement) is observed on the tenth day of the seventh month (Leviticus [*Vayikra*] 23:26-32) . . . (both fall feasts) teaches us about the literal second coming of the Messiah *Yeshua* when He will set His foot down on the Mount of Olives (*Zechariah 14:4*).

**collectively known as one day** - “<sup>2</sup> So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, **on the first day of the seventh month** . . . <sup>13</sup> **On the second day** the heads of fathers' houses of all the people, with the priests and the Levites, came together to Ezra the scribe in order to study the words of the Law.” *Nehemiah 7:73; 8:1-2,13*.

<http://www.hebrewroots.org/chap12.html#CHAP12>

## Fall Feast Dates

### Rosh Hashanah/Feast of Trumpets

*(Begins at sundown and Ends at sundown)*

**2020**

September 18, Friday - September 20, Sunday

**2021**

September 6, Monday - September 8, Wednesday

**2022**

September 25, Sunday - September 27, Tuesday

**2023**

September 15, Friday – September 17, Sunday

### Sukkot/Feast of Tabernacles

*(Begins at sundown and Ends at sundown)*

**2020**

October 2, Friday - October 10, Saturday

**2021**

September 20, Monday - September 27, Monday

**2022**

October 9, Sunday - October 16, Sunday

**2023**

September 29, Friday - October 6, Friday

### Yom Kippur/Feast of Atonement

*(Begins at sundown and Ends at sundown)*

**2020**

September 27, Sunday - September 28, Monday

**2021**

September 15, Wednesday - September 16, Thursday

**2022**

October 4, Tuesday - October 5, Wednesday

**2023**

September 24, Sunday - October 25, Monday

### Simchat Atzeret/Eighth Day

*(Begins at sundown and Ends at sundown)*

**2020**

October 9, Friday - October 10, Saturday

**2021**

September 27, Monday - September 28, Tuesday

**2022**

October 16, Sunday - September 17, Monday

**2023**

October 6, Friday - October 7, Saturday

## Additional Insights from the Beginning of all prophecy:

*“looking unto Jesus, the author and finisher of our faith”*  
**Hebrews 12:2**

*“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.”*  
**1 Corinthians 2:7-8**

### Genesis 1:14

<sup>14</sup> And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, <sup>15</sup> and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. <sup>16</sup> And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup> And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup> And there was evening and there was morning, the fourth day.

**Signs:** 226. oth: a sign, a witness, a pledge (*signs, tokens* of changes of weather & times Genesis 1:14 . . .).

**Seasons:** 4150. moed: appointed time, place, or meeting (translations used: appointed feasts, appointed times, fixed festivals, set time, times appointed.)

**Note:** It is most probable that in Genesis 1:14 (P), where חָהָר "" מַ, the reference is to the sacred seasons as fixed by moon's appearance; and so also לַמָּוֹד יָרָח לַמָּוֹד עָשָׂה יְרַח לַמָּוֹד Psalm 104:19,

*“He made the moon to mark the seasons (the appointed times – Genesis 1:14);  
the sun knows its time for setting.”*  
**Psalm 104:19**

### Strong’s Exhaustive Concordance

Or moled {mo-ade’}; or (feminine) mowedah (2 Chronicles 8:13) {mo-aw-daw’}; from ya’ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as convened for a definite purpose); also a signal (as appointed beforehand).

**Note:** It is here in Genesis 1:14, that we learn that God put the “Redemption of Mankind” in the signs and seasons (sun, moon, stars, and seasons), “The Appointed Times”, of his creation, Day 4, a number symbolizing “Rest & Refreshment”, before He had even created man, and even before man had even fallen, and needed God’s Redemption. God had a perfect plan and purpose He created from the beginning of time for the Redemption and Salvation of all things (Matthew 5:8, Ephesians 1:10). This also speaks of God being the Author and Finisher (Hebrews 12:2, John 1:1-4), the Beginning and the End (Revelation 22:13), and the focus and goal of our faith (Hebrews 12:2).

*“You hypocrites! You know how to interpret the appearance of earth and sky,  
but why do you not know how to interpret the present time?”*  
**Luke 12:56**

### Leviticus 23:1-2 Feasts of the Lord

**The Lord spoke to Moses**, saying, “Speak to the people of Israel and say to them, These are the appointed feasts (an appointment) of the Lord that you shall proclaim (picture is of someone grabbing someone by the shirt collar and shaking them awake) as holy convocations (rehearsals); they are my appointed feasts.”

### The Goal

#### Hidden Treasures of Wisdom and Knowledge

“My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.” Colossians 2:2-3

### Shadows

#### Freedom from Human Rules

“Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths which are a shadow of what is to come but the Body of the Messiah.” Colossians 2:16-17 (KJV)

Here, he is telling us that the Appointed Times (Feast Days) and the Sabbath are a shadow of things to come. A shadow is of the same image as what it is portraying. So, doesn’t this imply these will be observed in the future kingdom? And note the text says that these commands ARE a shadow of things to come, not “were a shadow” or “used to be a shadow” of things to come. He then says, ‘let no man judge you’ (in these things: new moon; Sabbath; feasts) ‘but the Body of Messiah.’ The word “is” has been added to the original text and did not appear in the Greek.

The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:

“But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do**

you **not judge**, to **pick out** by separating, to be of **opinion**, to **judge** those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!" **1 Corinthians 5:11-13**

**"not judge"** - (*krinō* (2919): to **distinguish** (to approve what is correct and reject what is wrong - discern).

**"to pick out"**: choose.

**"opinion"**: decide.

**"to judge"**: "bringing to trial" - expressing severe disapproval of (someone or something), typically in a formal statement).

*Let's Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ's 2<sup>nd</sup> Coming:*

### **1. I Will Provide the Way Out and All the Way Into the Promise Land**

**Exodus 11:2** - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry."

### **2. Know the Times**

**Exodus 12:1-17** - The Lord said to Moses and Aaron in the land of Egypt, "**This month shall be for you the beginning of months. It shall be the first month of the year for you.**"<sup>3</sup> Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

. . .<sup>7</sup> "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it . . .

. . .<sup>13</sup> The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

<sup>14</sup> "This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

. . .<sup>17</sup> And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever."

*Word Study by Ryan Roberts of Key 2 Changes*