

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 (*1 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 L-rd 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 to Passover. The season of Passover (*Pesach*) is not considered totally over until *Shavuot* (*Pentecost*) is completed.

<http://www.hebrews.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.

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*). G-d gave these special days on His calendar to teach us about the future tribulation period on earth (*Chevlai shel Mashiach*) . . .

Yom Kippur (the Day of Atonement) is observed on the tenth day of the seventh month (Leviticus [*Vayikra*] 23:26-32) . . . *Yom Kippur* 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).

<http://www.hebrews.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

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

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

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

¹⁴ 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, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ 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. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ 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 אֹתוֹת וּמוֹעֵד, the reference is to the sacred seasons as fixed by moon's appearance; and so also עֲשָׂה יָרֵחַ לְמַעַן יִשָּׂא עֵשֶׂת יָרֵחַ לְמַעַן יִשָּׂא עֵשֶׂת יָרֵחַ *he made the moon for sacred seasons* 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 2nd 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.**”³ 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.

...⁷ “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 ...

...¹³ 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.

¹⁴ “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 ...

...¹⁷ 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.”

St

Word Study by Ryan Roberts of Key 2 Changes