

The Biblical Holy Days

~ An Overview ~



by Matthew A. German

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AUTHOR'S NOTES

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Unless otherwise indicated, bolded or underlined text in reference materials & quotes was added for emphasis by the author.

Our heavenly Father has a personal, revealed Name – Yahweh.

Though occurring 6,823 times in the original Hebrew manuscripts of the Old Testament, it has been replaced in most English versions of the Bible by a generic title – “the LORD”. Similarly, the promised Messiah of Israel has a Hebrew Name – Yahshua – which literally means “Salvation of Yah” or “Yah is Salvation”. In order to be as faithful as possible to the original Scriptures, the proper Hebrew Names & titles of Yahweh and Yahshua have been restored where applicable.

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Introduction

Mankind has celebrated many days that were considered special or significant throughout its long history. Sometimes these days were in commemoration of especially profound or meaningful events; in other cases, they were days that had a particular religious or spiritual significance. Oftentimes different cultures tied these celebrations to the seasons and the harvest cycle.

Not coincidentally, the Bible records that Yahweh, the Creator of the heavens and the earth, designated certain days each year as special and unique. Since He never does anything by accident and everything He does has a purpose, there must be a reason He set apart those annual holy days. They were meant to teach His people something.

As we will see, these special “appointed times” are actually a sign between Yahweh and His people. We’ll also see that they paint His entire plan for mankind, from start to finish, in exquisite detail.

Let’s find out what the Bible has to say about these days. As we explore this subject in depth, bear in mind that “every Scripture inspired by Yahweh is profitable for teaching, for reproof, for correction, and for instruction which is in righteousness, that the man of Yahweh may be complete, thoroughly equipped for every good work” (2 Tim. 3:16-17). Also remember that we are instructed: “prove all things, hold fast that which is good” (1 Thess. 5:21).

A Sign and a Shadow

Yahweh gave Moses a specific instruction to convey to His people in the book of Exodus: “Speak also to the children of Israel, saying, ‘Most assuredly you shall keep my Sabbaths: for it is a sign between me

and you throughout your generations; that you may know that I am Yahweh who sanctifies you” (Exod. 31:13).

Notice two significant points: first, Yahweh’s Sabbaths [plural] were to be a sign between Him and the children of Israel; second, the purpose of these Sabbaths was so they would know that it is He, Yahweh, Who sanctifies them. In other words, these special days were intended as annual reminders of Yahweh’s sanctification of His people.

In addition, the apostle Paul highlighted the prophetic significance of these days in his letter to the congregation at Colossus when he referred to them as “a shadow of things to come” (Col. 2:16-17). We’ll examine this and other New Testament scriptures in detail a little later. In the meantime, let’s take a look at the original instructions regarding these days.

The Feasts of Yahweh

“And Yahweh spoke to Moses, saying, Speak to the children of Israel, and tell them, The set feasts of Yahweh, which you shall proclaim to be holy convocations, even these are My set feasts. Six days shall work be done: but on the seventh day is a Sabbath of solemn rest, a holy convocation; you shall do no manner of work: it is a Sabbath to Yahweh in all your dwellings. These are the set feasts of Yahweh, even holy convocations, which you shall proclaim in their appointed season.” (Leviticus 23:1-4).

Notice that these days, including the weekly Sabbath, are called “the set feasts of Yahweh” or “My set feasts” several times in just these first few verses. This is contrary to what many have been taught – that they are “Jewish festivals” or “feasts of the Jews”. Clearly, these feast days were given to all of Israel, not just the descendants of Judah (the Jews).

The Hebrew word translated here as “set feasts” is *moedim* (pronounced moe-eh-DEEM) which literally means “set or appointed times”. In other words, they are appointments with Yahweh. They are also called “holy convocations”. The Hebrew word *miqrá* (mik-RAH) here means “something called out, a public gathering or rehearsal.”

Two additional terms contained in these verses are worthy of our consideration. The first word is *shabbát* – Sabbath – a day of rest. It derives from another Hebrew word, *shabáth*, which means “to cease,

desist, rest; to cause to cease, put an end to”. The second word is *khag* (pronounced with an initial guttural “h” sound), which means a festival, feast, festival gathering, pilgrim feast, or round-dance.

Apart from the weekly Sabbath¹, seven specific festivals are identified in Leviticus 23. The spring feasts, associated with the “former rain”, occurred in the months of April-June on the modern Western calendar and included: Passover, the Days of Unleavened Bread, and Shavuot (also know as Pentecost). The fall feast days, associated with the “latter rain” and usually falling in the months of September and October, included: the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles, and the Last Great Day.

What was Yahweh’s purpose in commanding the observance of these festivals? Was it simply to give the ancient Israelites something to do to occupy their time? No. Yahweh never does anything capriciously. The giving of these festivals had a greater purpose than just another set of commandments for Israel to try to keep. Each holy day had a unique significance in His overall plan of salvation for mankind. Each one relates very specifically to the promised Messiah of Israel.

The Former Rain: Spring Feasts

(Usually in the months of April-June)

Passover

The world in which we live is full of sin and evil. This is really nothing new; in fact, it goes all the way back to the Garden of Eden. When Adam and Eve disobeyed Yahweh, they set in motion a continuous pattern of sin that continues to this day.

Yahweh is holy and will not tolerate sin, nor will He allow sinful people into His Kingdom. Since “all have sinned and fallen short of the glory of Yahweh” (Rom. 3:23) and “the wages of sin is death” (Rom. 6:23), every human being is under the death penalty.

¹ The weekly Sabbath is a study in itself and won’t be discussed in detail here. Please request our free booklet on the subject entitled “A Day to Remember”.

In order to bring about reconciliation between Himself and mankind, there needed to be some method of “justification”. Yahweh did this through the sacrifice of His Son, Yahshua, granting forgiveness of sin and imputing Messiah’s righteousness to the repentant sinner, thereby bringing that person back into right relationship with Him. This is what Passover – the first of Yahweh’s festivals – pictures.

Passover came in the springtime just two weeks after the start of the Biblical year. While the ancient Israelites were still in captivity in Egypt, Yahweh gave them specific instructions regarding Passover: On the 10th day of the first month, each family was to choose for themselves a year-old unblemished male lamb. On the 14th day at twilight they were to sacrifice the lamb, putting its blood on the doorposts of their houses (Exod. 12:3-7). By doing so they ensured that the death angel would “pass over” their homes, preserving the firstborn, while all of Egypt’s firstborn died (Exod. 12:26-29).

The sacrifice of this lamb and the placing of its blood on the doorposts and lintels of their homes represented the ultimate sacrifice of Yahshua. The blameless lamb represented the only Man who ever lived a perfect, sinless life. Yahshua the Messiah was the Lamb of Yahweh who gave His life and shed His blood, paying the penalty for our sins so that we may be saved. He is identified as “the Lamb of Yahweh, who takes away the sins of the world” (John 1:29) and “the Lamb slain from the foundation of the world” (Rev. 13:8). Paul declared that “Messiah, our Passover, has been sacrificed for us” (1 Cor. 5:7). This was also pictured prophetically by the prophet Isaiah:

“He was oppressed, and He was afflicted; yet He opened not His mouth. He was brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.” (Isa. 53:7).

The original instructions to Israel for Passover observance included the commandment to eat bitter herbs and unleavened bread, reminders of the bitterness of their bondage in Egypt. They were also instructed to teach their children about what Yahweh had done in delivering them (Exod. 12:26-27).

Yahshua observed Passover on the night before He died. But in doing so He gave His disciples new symbols in place of the traditional sacrificial lamb. Since He WAS the ultimate sacrifice – the true Paschal

Lamb – He gave them the symbols of unleavened bread and wine, which represent His body and blood given for our forgiveness:

“As they were eating, Yahshua took bread, and blessed it, and broke it. He gave to the disciples, and said, ‘Take, eat; this is My body.’ And He took the cup, and gave thanks, and gave to them, saying, ‘Drink of it, all of you, for this is My blood of the new covenant, which is poured out for many for the remission of sins.’” (Matt. 26:26-28).

These symbols were instituted as an annual reminder to believers of the Savior’s sacrifice of His body and the shedding of His blood in suffering and dying for the sins of all mankind. What a powerful reminder!

Thus begins Yahweh’s awesome plan of salvation, starting with repentance and the forgiveness of sin through Yahshua’s sacrifice. However, Yahweh has much more in store for His people, as the remaining feast days show.

Days of Unleavened Bread

Immediately after Passover was the feast of Unleavened Bread:

“On the fifteenth day of the same month is the feast of unleavened bread to Yahweh: seven days you shall eat unleavened bread. In the first day you shall have a holy convocation: you shall do no regular work. But you shall offer an offering made by fire to Yahweh seven days: in the seventh day is a holy convocation: you shall do no regular work.” (Lev. 23:6-8)

The ancient Israelites were to eat unleavened bread during these seven days, and they were also instructed to removal all leaven from their houses and property during this time (Exod. 12:19, 13:7). Leaven is yeast, which causes dough to ferment.

The first and seventh days of this festival were identified as holy convocations (gatherings) and Sabbaths, days on which they were to refrain from regular or servile work.

What is the significance of these days? Leaven represents sin in our

lives. Yahweh connected the feast of Unleavened Bread with the strict avoidance of idolatrous, heathen practices and those who perform them (Exod. 34:12-18). He did this because He knew that humans are easily influenced by those around them.

The apostle Paul made a similar correlation in his first epistle to the Corinthians:

“...Don't you know that a little leaven leavens the whole lump? Purge out the old leaven, that you may be a new lump, even as you are unleavened. For indeed Messiah, our Passover, has been sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (1 Cor. 5:6-8)

The festival of Unleavened Bread commemorates the deliverance of Israel from slavery and their hasty departure from Egypt. They crossed the Red Sea (symbolic of baptism) and left the land of Egypt behind, but they still had to contend with Egypt in their own hearts.

The removal of all leaven from their homes symbolizes the removal of all sin from the life of the believer. Cleansed by the blood of Yahshua through His Passover sacrifice and baptized into Him, believers have “crossed over” from death to life but still must contend with the human, sinful nature. We must pursue an “unleavened” lifestyle, striving to live free from sin in our walk. Paul addressed this:

“What shall we say then? Shall we continue in sin, that grace may abound? May it never be! We who died to sin, how could we live in it any longer? Or don't you know that all we who were baptized into Messiah Yahshua were baptized into His death? We were buried therefore with him through baptism to death, that just as Messiah was raised from the dead through the glory of the Father, so we also might walk in newness of life.” (Rom 6:1-4)

Yahshua said that He was the “bread of life” and “the bread (manna) that came down from heaven” (John 6:35, 41). As believers we're called to partake of Yahshua and His Word – not just once a year, during the Days of Unleavened Bread, but on a daily basis.

Today, as in days past, Yahweh's people symbolically rid their houses of leaven for seven days, while at the same time partaking daily

of unleavened bread. On the first and last days, special, holy gatherings are held and regular work avoided.

Day of First Fruits (Yom HaBikkurim)

Yahweh gave the Israelites a special instruction during the Days of Unleavened Bread:

“... when you have come into the land which I give to you, and shall reap its the harvest, then you shall bring the sheaf of the first fruits of your harvest to the priest: and he shall wave the sheaf before Yahweh, to be accepted for you. On the day after the Sabbath the priest shall wave it.” (Lev. 23:10-11)

This sheaf of the first fruits of the barley harvest was waved by the priest before Yahweh as an act of faith by the Israelites. They were taking the very first part of their harvest and offering it to Yahweh, recognizing Him as their Provider and, in effect, thanking Him in advance for a greater harvest yet to come. This was performed on the day after the weekly Sabbath (the first day of the week) during the days of Unleavened Bread.

How does this tie in with our Messiah, Yahshua?

Following His death on Passover, Yahshua was buried and spent three days and three nights in the grave. Early on the first day of the week, Mary Magdalene came to the tomb to attend to His body, only to find the stone rolled away and His body gone. Simon Peter and John came, saw that He was gone, and departed to their homes. Mary Magdalene, however, stayed behind at the tomb, and Yahshua appeared to her (John 20:1-16).

“Yahshua said to her, ‘Touch me not, for I have not yet ascended to My Father; but go to My brothers, and tell them, I am ascending to my Father and your Father, to my Elohim¹ and your Elohim.’ Mary Magdalene came and told the disciples that she had seen the Master, and that He had said these things to her. When therefore it was evening, on that day, the first day of the

¹ Elohim = pronounced eh-low-HEEM. The Hebrew word for ‘God’.

week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Yahshua came and stood in the midst, and said to them, 'Peace be to you.' When He had said this, He showed them His hands and His side. The disciples therefore were glad when they saw the Master." (John 20:17-20)

One can well imagine the unspeakable joy the disciples must have felt when they finally realized that Yahshua had been resurrected and was really standing in their midst. How they must have embraced Him! Thomas, who wasn't there when first Yahshua appeared to them, didn't believe that it was really Him. Yahshua told him to touch His hands and His side (v24-28).

Lost in the excitement of the moment is something very profound: earlier in the day Yahshua had forbade Mary Magdalene to touch Him – specifically because He had not yet ascended to the Father. Now others were likely embracing Him and He was actively encouraging Thomas to touch Him. The only conclusion we can draw from this is that, in the intervening hours between when Mary found Him and He appeared to the rest of His disciples in that room, He must have ascended to the Father!

Why was this important? This was important because Yahshua had to fulfill, to the letter, the law of Moses. Ascending to heaven after His resurrection, He presented Himself to Yahweh, Who formally accepted His sacrifice on our behalf. He was the ultimate fulfillment of the wave sheaf offering! In fact, Scripture refers to Yahshua as the "first fruits": "But now Messiah has been raised from the dead. He became the first fruits of those who are asleep" (1 Cor. 15:20). What a wonderful picture!

From this day, the day after the weekly Sabbath during the Days of Unleavened Bread, the Israelites were instructed to count fifty days. This leads us to the next holy day, Pentecost or the "feast of first fruits".

Pentecost (Shavuot) / Feast of First Fruits

Yahweh established His holy days around the two major annual harvests in Israel: an early, smaller one occurring in the late springtime and a larger one in the fall. These two harvest seasons picture two spiritual harvests. Pentecost is the first of these.

"You shall count from the day after the Sabbath, from the day

that you brought the sheaf of the wave offering; seven Sabbaths shall be completed: even to the day after the seventh Sabbath you shall number fifty days; and you shall offer a new meal offering to Yahweh. You shall bring out of your habitations two wave-loaves of two tenth parts of an ephah: they shall be of fine flour, they shall be baked with leaven, for first fruits to Yahweh... And you shall make proclamation on the same day: there shall be a holy convocation to you; you shall do no regular work. This is a statute forever in all your dwellings throughout your generations.” (Lev. 23:15-17, 21)

The Israelites were to count fifty days from the day of the wave sheaf offering and then observe this holy day. Pentecost literally means “count fifty” in Greek. It is also referred to as *Shavuot* or the “feast of weeks” (Exod. 34:22). It was observed as a Sabbath and holy convocation and featured the bringing of a special offering of first fruits to Yahweh.

Traditionally, Pentecost was celebrated as a memorial of the giving of the Law at Mt. Sinai. Prophetically, it also represented Israel as a witness of Yahweh. More than that, however, Pentecost also pictured the outpouring of the Holy Spirit on believers and the writing of Yahweh’s law on their hearts.

During Yahshua’s earthly ministry, He told His disciples that the Holy Spirit was with them but that it would be in them (John 14:17). After His resurrection He breathed on them and said, “Receive the Holy Spirit” (John 20:22). Yet just days later and moments prior to His ascension to heaven, He met with His disciples and gave them an interesting command:

“And being assembled together with them, He charged them not to depart from Jerusalem, but to await the promise of the Father, which, He said, you heard from Me: for John indeed baptized with water; but you shall be baptized in the Holy Spirit after not many days. They therefore, when they had come together, asked Him, saying, Rabbi, do You at this time restore the kingdom to Israel? And He said to them, It is not for you to know the times or the seasons, which the Father has set within His own authority. But you shall receive power, when the Holy Spirit has come upon you: and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and to the farthest part of the earth. And when He had said these things, as they were

looking, He was taken up; and a cloud received Him out of their sight.” (Acts 1:4-9)

Notice that Yahshua commanded them to remain in Jerusalem and await the promise of the outpouring of the Holy Spirit. Though they had received the Holy Spirit when He had breathed on them, He was telling them there was something more – the baptism of the Holy Spirit. And though He had given them a commission to “go into all the world and preach the gospel to all of creation” (Mark 16:15), they didn’t immediately go out and do that. Instead, they first obediently returned to Jerusalem and spent their time in corporate prayer (Acts 1:12-14), anticipating this promised spiritual outpouring, whose purpose was to empower them as witnesses of Yahshua and His Kingdom (Acts 1:5, 8).

This occurred on the day of Pentecost, exactly fifty days after Messiah first ascended to heaven to be accepted by the Father on the day of the wave sheaf offering:

“And when the day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues dividing apart, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them utterance.” (Acts 2:1-4).

Pentecost, also called the Feast of Firstfruits, represents the first part of Yahweh’s appointed spiritual harvest. Paul wrote that “we have the first fruits of the Spirit” (Rom. 8:23). James declared that “...He brought us forth by the word of truth, that we should be a kind of first fruits of His creatures” (James 1:18).

Recall that on Pentecost the Israelites were commanded to offer two loaves “baked with leaven”. These loaves are considered representative of several things: the Old and New Testaments; the two houses¹ of Israel; the two tablets of the Ten Commandments; Israel and the nations, etc. For believers today the loaves “baked with leaven” symbolize that

¹ The two houses of Israel are Judah and Ephraim. During the time of the Kings, the nation of Israel split into 2 kingdoms. They are prophesied to be reunited in the end-times. See Ezekiel 37:15-28.

we are in the world but not of the world (John 17:15-16).

We can understand the prophetic significance of the spring feast days in the light of history. We can see Yahshua's fulfillment in Passover, the Days of Unleavened Bread, and Pentecost. But what about the fall festivals? What is their significance?

The Latter Rain: Fall Feasts

(Usually in the months of September-October)

Feast of Trumpets (Yom Teruah)

The first of the fall festivals is the feast of Trumpets, occurring on the first day of the seventh month of the Biblical calendar.

“Yahweh spoke to Moses, saying, ‘Speak to the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of blowing of trumpets, a holy convocation. You shall do no regular work; and you shall offer an offering made by fire to Yahweh.’ ” (Lev 23:23-25)

In Hebrew this holy day is *Yom Teruah*, literally the “Day of Blowing (of Trumpets)”. Trumpets were used for several purposes in Biblical times: to sound an alarm or warning of impending danger; as an “officers’ call”; to call a general assembly of Yahweh’s people; and as a festive sound (Num. 10:2-10). The *shofar* or ram’s horn, with its distinctive sound, had a very specific role:

“Cry aloud, don't spare, lift up your voice like a trumpet (**shofar**), and declare to My people their transgression, and to the house of Jacob their sins.” (Isa. 58:1. See also Jer. 4:5, 6:1; Eze. 33:3)

“Blow the trumpet (**shofar**) in Zion, and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble, For the Day of Yahweh comes, for it is close at hand.” (Joel 2:1)

The Feast of Trumpets pictures the going forth of the dire warning of the end times, that the Day of Yahweh and His judgment are at hand!

This is a warning for all the earth, an admonition to prepare **SPIRITUALLY** for the tumultuous times ahead – the Great Tribulation, which culminates in the seventh seal of Revelation and the seven trumpets (Rev. 8-9; 11:15-19).

The number seven in the Bible is Yahweh's special number, signifying completion and perfection. The seventh month marks the final phase of Yahweh's plan for mankind. It begins with the Feast of Trumpets, which also signifies nothing less than the return of the Messiah at the end of the Great Tribulation!

"But immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from heaven, and the powers of the heavens will be shaken; and then shall the sign of the Son of Man appear in heaven. Then all the tribes of the earth shall mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And He will send out His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other." (Matt. 24:29-31)

This great trumpet heralds the return of Messiah and the gathering together of His elect, both the living and the dead:

"But we do not wish you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope. For if we believe that Yahshua died and rose again, even so those who have fallen asleep in Yahshua will Elohim bring with Him. For this we tell you by the word of Yahweh, that we who are alive, who are left to the coming of Yahshua, will in no way precede those who have fallen asleep. For Yahshua Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of Yahweh. And the dead in Messiah will rise first, then we who are alive, who are left, will be caught up together with them in the clouds, to meet Yahshua in the air. So we will ever be with Yahshua." (1 Thess. 4:13-17)

So the Feast of Trumpets also signifies the First Resurrection. It also represents the Day of Yahweh and His judgment, as well as the putting on of immortality.

"Behold, I tell you a mystery. We all shall not sleep, but we shall

all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” (1 Cor. 15:51-53)

The book of Revelations speaks of this as the time when “the mystery of Elohim (God) is finished” (Rev. 10:7). This great mystery is that we can and will become immortal and incorruptible spirit beings at Messiah’s return! Scripture says that Yahshua alone currently possesses immortality (1 Tim. 6:16).

Obviously, this day has yet to see its prophetic fulfillment. Nor have the remaining holy days been fulfilled.

Day of Atonement (Yom Kippur)

“And Yahweh spoke to Moses, saying, ‘On the tenth day of this seventh month is the day of atonement: it shall be a holy convocation to you, and you shall afflict your souls; and you shall offer an offering made by fire to Yahweh. You shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Yahweh your Elohim.’” (Lev 23:26-28)

The Day of Atonement (Yom Kippur) occurs on the tenth day of the seventh month of the Biblical calendar. The Jews have traditionally referred to the ten-day time period from Trumpets and Atonement as the “Days of Awe”. It is a time of individual and national repentance and serious introspection. Uniquely among all of the Biblical holy days, the ancient Israelites were commanded on Yom Kippur to “afflict (their) beings” and treat it as a strict Sabbath.

The Hebrew word *kippur* comes from another word, *kaphár*, to cover, specifically with bitumen or pitch, a thick, naturally-occurring tar substance. Yom Kippur literally means the “Day of Covering”. It signifies the covering of our sins by the blood of the Lamb. We can see this in the Old Testament type of the mercy seat that rested on the Ark of the Covenant. Like “atonement”, the Hebrew word for “mercy seat” derives from the same root, *kaphár*, to cover.

The tablets of the law were in the Ark, covered by the lid or mercy

seat (Hebr. 9:4). When the high priest made a sin offering for himself, he sprinkled blood before and on top of the mercy seat (Lev. 16:6, 14). This symbolized a blood covering for his sins.

Significantly, the high priest was not allowed to enter the Holy of Holies whenever he wanted, but only once a year, on the Day of Atonement (Lev. 16:2).

Passover was a very personal observance. The Day of Atonement, on the other hand, was a national day of atonement for the sins of all of Israel. This can be clearly seen in the very specific instructions that Yahweh gave to Moses and Aaron regarding this day:

Aaron, as High Priest, was to select two male goats for a sin offering and set them before the tent of meeting. Then he was to cast lots for them, one lot for Yahweh and one for *azazel* (typically translated “scapegoat” but literally meaning the “goat of departure”). He was to offer the first goat for a sin offering and then perform an elaborate cleansing ritual to make atonement for himself and all the people, as well as the holy place, the tent of meeting, and the altar (Lev. 16:5-20).

Following this, Aaron was to present the second goat, the *azazel* goat. He was to lay both of his hands on its head and confess all of the sins and transgressions of all Israel over it, thereby putting them all upon its head. Finally he was to send away the *azazel* goat by the hand of a “fit man” (or “man of readiness”) into the wilderness, where it would be released, never to return (Lev. 16:21-22).

This typifies the “carrying away” of our sins – not just as individuals but as nations. It also pictures the removal and binding of Satan for 1,000 years:

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished...” (Rev 20:1-3)

Traditionally, the Jewish people have viewed Yom Kippur as the day that people’s names are inscribed in Book of Life. It is representative of the day when all of the world will be made “at one” with Yahweh through Yahshua. ‘Atonement’ is actually defined as

reconciliation between God and humanity. ‘Atone’ comes from AT + ONE.

Feast of Tabernacles (Sukkot)

We have seen the unfolding of Yahweh’s awesome plan in the Biblical holy days. The process of salvation, first revealed in the spring festivals, culminates in the Feast of Trumpets, as Messiah returns to the earth in power and glory to crush Satan’s rebellion. Saints will be resurrected and will put on immortality. Satan will be banished and bound for a thousand years, unable to deceive the nations or influence mankind with his evil. But there is still more to Yahweh’s plan, and this is pictured by the Feast of Tabernacles.

“And Yahweh spoke to Moses, saying, ‘Speak to the children of Israel, and say, On the fifteenth day of this seventh month is the feast of tabernacles for seven days to Yahweh. On the first day shall be a holy convocation: you shall do no regular work. Seven days you shall offer an offering made by fire to Yahweh. On the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to Yahweh. It is a solemn assembly; you shall do no regular work... And on the first day you shall take you the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before Yahweh your Elohim seven days. And you shall keep it as a feast to Yahweh seven days in the year: it is a statute for ever throughout your generations; you shall keep it in the seventh month. You shall dwell in tabernacles seven days; all that are native-born in Israel shall dwell in tabernacles; that your generations may know that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am Yahweh your Elohim.’” (Lev 23:33-36, 40-43).

During this 7-day festival, the Israelites were to abide in tabernacles or temporary dwellings, commemorating their 40 years of wandering in the wilderness prior to entering into the Promised Land. It was also known as the “feast of ingathering” at the end of the latter harvest (Exod. 23:16, 34:22) and was a time of rejoicing and thanksgiving for Yahweh’s provision.

This festival has a tremendous, multi-layered significance, as revealed in the New Testament. First, it memorializes the birth of Yahshua Messiah, who put on human flesh and dwelt in our midst as Emmanuel – “God with Us”. Scholars believe that He was actually born during this feast, not in wintertime. Scripture tells us that “the Word became flesh and tabernacled among us” (John 1:14).

Second, the Feast of Tabernacles also celebrates the fact that, as believers, Yahshua indwells each of us individually as well as the Body of Messiah in general. He is currently “tabernacling” among us!

Prophetically, it also pictures the coming Millennial Reign, when Satan is bound and the people of Yahweh live and reign with Messiah on this earth for a thousand years.

“And I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Yahshua, and for the word of Yahweh, and such as did not worship the beast nor his image, and did not receive the mark on their forehead and on their hand. They lived, and reigned with Messiah for a thousand years. The rest of the dead did not live until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of Yahweh and of the Messiah, and shall reign with him one thousand years.” (Rev 20:4-6)

During this time period, the entire earth will be at rest. Yahweh’s perfect law and government will be reinstated. There will be no sin or evil. Nations will be at peace. There will be no sickness or disease. All of the earth will be “full of the knowledge of Yahweh” (Isa. 11:9). The saints who have persevered and overcome will rule with Messiah (Rev. 2:26, 3:21)

And at that time all nations will come to worship Yahweh as King.

“And it shall come to pass that everyone who is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Yahweh of Hosts, and to keep the feast of tabernacles. And it shall be, that whoever of all the families of the earth does not go up to Jerusalem to worship the King, Yahweh of Hosts, on them there will be no rain. If the family of Egypt does not go up, and does not come, neither shall it rain on

them. This shall be the plague with which Yahweh will strike the nations that do not go up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles.” (Zech. 14:16-19)

The Last Great Day

The Last Great Day is the final holy day on Yahweh’s calendar, occurring on the day immediately following the last day of the Feast of Tabernacles.

“Seven days you shall offer an offering made by fire to Yahweh. On the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to Yahweh. It is a solemn assembly; you shall do no regular work.” (Lev 23:36)

This day is known among the Jews as *Hoshana Raba*, which literally means “Save us, Great One”. It represents the culmination of all things in Yahweh’s plan for mankind.

As noted, the Feast of Tabernacles pictures the Millennial Reign of Messiah and his saints on this earth. The nations will have lived in peace, prosperity, and happiness for one thousand years. They will have learned Yahweh’s ways. Yet at the end of this period, Yahweh will release Satan for a brief time and allow him one final opportunity to deceive mankind.

“And after the thousand years, Satan shall be released from his prison, and he shall come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. They went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city.” (Rev. 20:7-9a).

It is hard for us to fathom – that mankind could possibly be deceived by Satan **AGAIN** after living on this earth with Yahshua and learning Yahweh’s ways during a thousand-year period. Yet Satan is able to deceive vast multitudes and get them to wage war against the people of Yahweh and surround His city. Their efforts will be in vain:

“... And fire came down out of heaven from Yahweh, and devoured them. The devil who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are also. They shall be tormented day and night forever and ever. And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. I saw the dead, the great and the small, standing before the throne, and the books were opened. Another book was opened, which is the Book of Life. The dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead who were in it. Death and Hades (the grave) gave up the dead who were in them. They were judged, each one according to his works. Death and Hades (the grave) were thrown into the lake of fire. This is the second death, the lake of fire. If anyone was not found written in the Book of Life, he was cast into the lake of fire.” (Rev 20:9b-15)

So prophetically this day pictures the culmination of Yahweh’s magnificent plan. The devil is cast for all eternity into the lake of fire. Death and the grave are no more. The dead are judged according to their works during the Great White Throne Judgment of Yahweh. Those not found written in the Book of Life are cast into the lake of fire. Then come the new heavens and the new earth (Isa. 65:17-25).

“But the day of Yahweh will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are in it shall be burned up. Therefore since all these things are thus to be destroyed, what manner of persons ought you to be in holy living and godliness, looking for and earnestly desiring the coming of the day of Yahweh, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, in which dwells righteousness.” (2 Pet. 3:10-13).

These new heavens and new earth will be a clean, pure world – a world so perfect that it will be fit for Yahweh the Father Himself:

“And I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. I

saw the holy city, New Jerusalem, coming down out of heaven from Yahweh, made ready like a bride adorned for her husband. I heard a loud voice out of heaven saying, "Behold, Yahweh's tabernacle is with men, and He will dwell with them, and they shall be His people, and Yahweh Himself shall be with them as their Elohim. He shall wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away." (Rev 21:1-4)

What an amazing way to enter eternity!

Messiah & the Early Believers

Yahshua, the promised Messiah of Israel, observed the Biblical holy days. We know this because, first of all, we know He lived a sinless life; had He not observed these days, He would have been transgressing His Father's specific commandment. We know that He didn't do that. In fact, He himself stated emphatically, "Think not that I am come to destroy the law or the prophets. I did not come to destroy but to fulfill." (Matt. 5:17-18). The meaning of "fulfill" in this passage is "to fill to the full, to overflowing."

Second, the Gospels contain many references to Him observing these days. For example, in John 7 we find Him observing the Feast of Tabernacles and the Last Great Day (see John 7:2, 14, 37-38). There are also numerous references to Him observing Passover, particularly right before His own sacrifice.

But what about His disciples and the 1st century Body of believers who came afterwards? Let's look at their example from Scripture.

Perhaps the most obvious – yet most overlooked – example of Yahshua's disciples keeping one of the Biblical feast days AFTER His resurrection and ascension can be found in Acts 2. We already looked at this day in our overview of Pentecost. On that day, nearly two thousand years ago, Yahshua's disciples were all in one accord in one place when they received the baptism of the Holy Spirit (Acts 2:1-4).

Have you ever considered that, had these disciples not been obedient

to Yahshua's command and remained in Jerusalem for Pentecost, this tremendous outpouring of the Holy Spirit would never have occurred?

The account goes on to state that "there were at that time dwelling at Jerusalem Jews, devout men, from every nation under heaven" (Acts 2:5). Why were these multitudes – Jews and devout men from every nation – in Jerusalem at that time? The obvious answer is that they were there to celebrate the Feast of Pentecost! The original commandment to Israel was for all males to appear before Yahweh "three times in the year" (Deut. 16:16), and one of these "appointed times" was Pentecost.

These verses show categorically that Yahshua's disciples continued to observe at least one of the Biblical feast days AFTER His death, burial, resurrection, and ascension. The reality is that they continued to observe the other ones, as well, even many years later.

In Acts 20 we find the following:

"And we sailed away from Philippi after the days of Unleavened Bread, and came to those at Troas in five days, and we stayed there seven days." (Acts 20:6).

"... Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for, he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost." (Acts 20:16).

So here we find Paul and others observing both the Days of Unleavened Bread and Pentecost. Some might say that this mention of the Days of Unleavened Bread doesn't indicate that they were actually still observing it, only that the feast was used as a time reference. However, the latter reference certainly indicates that Paul desired to be in Jerusalem for Pentecost. For what purpose? Why would he be so eager to get there, if he was no longer observing the day? Was it simply to evangelize the expected crowds of Jewish pilgrims thronging to the feast? Surely there were other disciples still in Jerusalem who could do that.

Even more telling are Paul's instructions to the assembly of believers in Corinth:

"Your glorying (boasting) is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, even as you are

unleavened. For our Passover also has been sacrificed, even the Messiah: therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (1 Cor. 5:6-8).

Clearly, Paul was instructing this body of believers – most of whom were Gentile converts – to keep (observe) the Passover and feast of Unleavened Bread. It’s equally apparent that they must already have received some level of instruction about these holy days, otherwise Paul’s references to them would have been pointless and meaningless. The average Gentile would have had no understanding about these days.

Note that this epistle was written many years after Messiah’s death, resurrection, and ascension. This was also **AFTER** the Jerusalem Council of Acts 15, which we’ll discuss later.

The writer of the book of Acts also mentions “the Fast” (Acts 27:9), which most scholars agree refers to the Day of Atonement.

Should We Keep the Feast Days?

We have seen the awesome significance of all of these feast days in Yahweh’s plan of salvation for mankind. Despite this, however, some might still question their validity for us today.

As we have seen, Scripture makes clear that these feast days were not and are not the “feasts of the Jews” but the feasts of Yahweh that were given to ALL of Israel (see Lev. 23:1-2,4). Passover is referred to as “Yahweh’s Passover”, not the Passover of the Jews (Ex. 12:11). In fact, strangers who joined themselves to the nation of Israel were to partake of Passover, as well (see Num. 9:14, Ex. 12:43-49). They were also enjoined to observe the Day of Atonement (Lev. 16:29-30) and to celebrate the Feast of Tabernacles (Deut. 16:13-15).

This is perfectly in line with Yahweh’s instruction that there was to be one law for the stranger and the native-born Israelite (see Ex. 12:48-49, Lev. 16:19, 19:34, 24:22, and Num. 9:14, 15:15-16).

The children of Israel were to keep Yahweh’s Sabbaths (Exod. 31:13). It was to be a perpetual sign between Him and them, and its purpose was so that they would know that it was He – Yahweh – Who sanctifies them. That is still their significance today to followers of the

Messiah.

Recall that one of the meanings of the Hebrew word *miqrá* (convocation) is ‘rehearsal’. These feast days – particularly the fall festivals, which have yet to be fulfilled – are rehearsals. They are rehearsals of things yet to take place on this earth.

Rather than asking “should we keep the feast days”, the better question would be “why wouldn’t we keep the feast days?”

Addressing Some “Troubling” Texts

We’ve seen concrete evidence that the New Testament body of believers continued to observe the annual festivals of Yahweh long after Yahshua’s resurrection and ascension. Paul instructed others, including former Gentiles, to keep these days. Yet many people can read some of Paul’s other writings, misunderstand what he wrote, and become confused on this subject. How do we address some of these “troubling” texts?

First, we must recognize that all Scripture is given by inspiration of Yahweh (2 Tim. 3:16). If we believe that the New Testament is truly Scripture, then we must believe that it was inspired by Yahweh and therefore is profitable for reproof, for teaching, for correction, and for instruction in righteousness.

Second, we need to acknowledge, as the apostle Peter did, that Paul wrote some things that are hard to understand (2 Pet. 3:16). Peter went on to say that people who are unlearned will take these “hard” things that Paul wrote and twist them to their own destruction. We certainly don’t want to fall into that category! So, we must balance what Paul said in his epistles – or what he *appears* to have said – with what the rest of the Bible says. Scripture cannot contradict Scripture; if there appears to be a contradiction, then the problem is in our understanding. That is why it’s crucial that we “study to show ourselves approved” (2 Tim. 2:15).

Finally, we must recognize that Gentile converts are grafted INTO Israel (Rom. 11:13-27). This reality stands in stark contrast to “replacement theology”, which contends that “the church” has somehow replaced Israel in Yahweh’s plan.

With these things firmly in mind, let’s examine a few of Paul’s

writings that seem to indicate that the Yahweh's feast days hold no significance to the New Testament believer:

“And you, being dead in your sins and the uncircumcision of your flesh, He has made alive together with Him, having forgiven us all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and has taken it out of the way, nailing it to the cross. Having despoiled the principalities and the powers, He made a show of them publicly, triumphing over them in it. Therefore let no man judge you in food or in drink, or in respect of a feast, or of the new moon, or of the sabbaths. For these are a shadow of things to come, but the body (is) of Messiah... If then you died with Messiah from the elements of the world, why, as though living in the world, do you subject yourself to ordinances: touch not, taste not, handle not; which things are all to perish in the using, according to the commands and doctrines of men? These things indeed have a reputation of wisdom in self-imposed worship and humility, and severity to the body, but are not of any value against the indulgence of the flesh.” (Col 2:13-17, 20-23).

Is Paul downplaying the significance of Yahweh's holy days? Not in the least. In fact, he instructs the Colossians not to let any man judge them in the observance of a holy day, stating that the feasts and Sabbath days “**ARE** a shadow of things to come” (v16-17), not that they WERE a shadow of things to come but are no longer important. From the context it is clear that Paul is referring to **man-made** ordinances (v20-22) – the commands and doctrines of men – not the commandments of the Almighty!

Another passage that has given people trouble is this:

“One man esteems one day above another. Another esteems every day alike. Let each man be fully assured in his own mind. He who observes the day, observes it to Yahweh; and he who does not observe the day, to Yahweh he does not observe it. He who eats, eats to Yahweh, for he gives Elohim thanks. He who doesn't eat, to Yahweh he doesn't eat, and gives Elohim thanks.” (Rom 14:5-6)

Again, it is critical to understand the context of what Paul is addressing. The focus of this passage is on **JUDGING OTHERS** and

actually deals specifically with certain fast days and the vegetarian lifestyle (see v2-3). Even today the Jewish people have certain traditional fast days that are not identified as such in the Bible – the fasts of the Fourth, Fifth, Seventh, and Tenth months.

Finally there is Paul’s letter to the Galatians. Addressing the body of believers at Galatia, Paul reminds them that they at one time did not know Yahweh, the one true God:

“But then, indeed, not knowing Yahweh, you were in bondage to those that by nature are not gods. But now, knowing Yahweh, or rather being known by Yahweh, how do you turn again to the weak and beggarly elements to which you again desire to be in bondage anew? You observe days and months and seasons and years. I fear for you, lest somehow I have labored among you in vain. Brothers, I beseech you, be as I am; for I am as you. You have not injured me at all.” (Gal 4:8-12).

Some people will argue that Paul was chastising the Galatians for their observance of the “Jewish” feast days. Notice the context, however. He states that these Gentile converts were returning to the “weak and beggarly elements” – they were reverting back to their prior observances from before they came to know Yahweh! They were observing their days and months and seasons and years. They could not have been returning to the Biblical feast days because they HAD NEVER OBSERVED THEM as Gentiles!

Paul also challenged them with this: “O foolish Galatians, who bewitched you not to obey the truth, to whom before your eyes Yahshua Messiah was written among you crucified?” (Gal. 3:1). Clearly, he was addressing their tendency to revert back to the pagan practices of their former lives, when they ought to be walking in and obeying the truth.

What about the famous Jerusalem Council recorded in Acts 15? Some people will point to the fact that the keeping of the feast days wasn’t mentioned at this council. That’s true. However, a great many other things weren’t mentioned at the council, either. The purpose of the council was not to address every point of doctrine. On the contrary, it’s clear from the context that the central issue that James and the other elders were addressing was the necessity of Gentiles to be physically circumcised in order to be saved (Acts 15:1-2). But notice James’ conclusion:

“Therefore my judgment is that we don’t trouble those from

among the Gentiles who turn to Yahweh, but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. For Moses from generations of old has in every city those who preach him, being read in the synagogues every Sabbath.” (Acts 15:19-21)

Is James saying that these 4 things he identifies are all that Gentiles must do? No, he is simply identifying the “minimum” things that they must abstain from in order to be admitted into the congregation. Notice his assumption – that they would be in the synagogue every Sabbath to hear Moses (the Torah or first five books of the Bible) being read. They would hear about the 10 Commandments. They would hear about the Biblical holy days.

The Future

We have seen from Scripture that the New Testament body of believers continued to observe the feasts of Yahweh for many years after Yahshua’s death, burial, resurrection, and ascension.

We also know from Scripture that we WILL be keeping the Sabbaths in the Kingdom. Speaking of a time yet future, the prophet Isaiah recorded the following:

“For as the new heavens and the new earth, which I will make, shall remain before Me, says Yahweh, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, says Yahweh.” (Isa 66:22-23)

Since the new heavens and the new earth have obviously not yet come, we know that this passage has a future prophetic fulfillment – yet it says that all flesh will come to worship before Yahweh from one Sabbath to another. His people will be observing Sabbaths after the new heavens and new earth!

Similarly, as we saw earlier in the book of Zechariah:

“And it shall come to pass, that everyone who is left of all the nations which came up against Jerusalem shall go up from year

to year to worship the King, Yahweh of Hosts, and to keep the Feast of Tabernacles." (Zech. 14:16).

This prophetic passage speaks of a time yet future (see v3-9), after Messiah's triumphant return to this earth. It clearly states that all the families of the earth will be going up from year to year to worship Yahweh and to keep the Feast of Tabernacles. In fact, those who refuse to go up will be cursed!

Conclusion

The Biblical holy days paint Yahweh's entire plan of salvation from start to finish. Far from just being "Jewish" festivals, they are for all who enter into covenant with Yahweh. Yahshua the Messiah did not institute a whole new set of "Christian" holy days; rather, He observed these Biblical holy days, and we are told to be imitators of Him (1 Cor. 11:1-2). His disciples also observed these days, and the apostle Paul even instructed converted Gentile believers to continue to observe these days. Prophecies recorded in the Old Testament indicate that we will be observing these same holy days during the Millennial Reign of Messiah. They are, in fact, a sign between Yahweh and His people (Exod. 31:13). Yahshua Himself said that true believers must worship the Father in Spirit and in Truth (John 4:23-24).

These are the Biblical holy days – Yahweh's festivals. They are special appointed times for worship and fellowship. Although this booklet provides an overview of these days, nothing can take the place of actually observing them. That is where their richness and meaning are truly revealed. May you be blessed as you continue to explore their significance.

"Behold, I come quickly. My reward is with me, to repay to each man according to his work. I am the Aleph and the Tav, the First and the Last, the Beginning and the End. Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter in by the gates into the city. Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. I,

Yahshua, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David; the Bright and Morning Star. And the Spirit and the bride say, 'Come!' He who hears, let him say, 'Come!' He who is thirsty, let him come. He who desires, let him take the water of life freely." (Rev 22:12-17).

YAHWEH'S FESTIVALS AND HOLY DAYS

	OLD TESTAMENT REFERENCE	DESCRIPTION
PASSOVER	Leviticus 23:5	A memorial of Yahweh's deliverance of His people from bondage in Egypt and the redemption of their firstborn.
FEAST OF UNLEAVENED BREAD	Leviticus 23:6-8	A remembrance of Israel's hasty departure from Egypt, and Yahweh's deliverance of His people.
FEAST OF WEEKS (PENTECOST / SHAVUOT)	Leviticus 23:15-22	A joyous celebration of thanksgiving at the end of the spring harvest. Remembrance of the giving of the law at Mt. Sinai.
FEAST OF TRUMPETS	Leviticus 23:23-25	Trumpets were used to communicate important messages: e.g., sounding an alarm or calling the people to repentance.
DAY OF ATONEMENT (YOM KIPPUER)	Leviticus 23:26-32	A day to seek atonement and forgiveness of sins.
FEAST OF TABERNACLES (SUKKOT)	Leviticus 23:33-43	Israel remembers Yahweh's goodness in bringing His people into the Promised Land.
LAST GREAT DAY	Leviticus 23:36	Falling on the "eighth day" from the start of Tabernacles, it signified a time of new beginnings

**These seven annual festivals depict the steps in
Yahweh's plan of salvation for mankind.**

NEW TESTAMENT REFERENCE	SIGNIFICANCE
Luke 22:14-20 John 13:1-5, 14-15 1 Corinthians 5:7	A memorial of the sacrifice of Yahshua the Messiah, "our Passover", which made possible the forgiveness of our sins.
Romans 6:4 1 Corinthians 5:8	Pictures Yahweh's people – all those who have put their faith in Yahshua – remaining spiritually unleavened as they "walk in newness of life."
Acts 2:1-4 Romans 8:23	Depicts believers as the firstfruits of salvation, their baptism in the Holy Spirit, and the writing of Yahweh's law on their hearts.
Matthew 24:30-31 1 Thessalonians 4:16-17 Revelation 11:15	Celebrates the second coming of the Messiah to intervene in world affairs, resurrect the first fruits, and establish the Kingdom of Yahweh on the earth.
Revelation 20:1-3	Portrays the reconciliation of man to Yahweh, and the work of Yahshua Messiah as our High Priest. Also portrays the binding and removal of Satan for 1,000 years.
Revelation 20:4, 6	Represents the 1,000-year reign of Messiah and the resurrected saints on the earth.
Matthew 12:41-42 Revelation 20:5, 11-12	Symbolic of a time when the entire world will be subject to the Law of Yahweh. Also pictures the final and eternal punishment of Satan.

NOTES

Additional Publications

In the Name of the Father – An in-depth study on the Hebrew names of the Father and Son and why they are vitally important to the believer in Messiah.

A Day to Remember (The Sabbath) – Our heavenly Father has gifted us with a weekly reminder not only of Creation but also our redemption through the blood of the Lamb. Are we delighting in it?

Baptism: The Doorway to a New Life – What is baptism? What does it represent? Is it just a religious ritual, or is there more to it? Is it even relevant in today's modern world?

Rediscovering the Fear of Yahweh – Discover one of the key “missing links” in the life of the modern *ekklesia* – a true, biblical understanding of the fear of Yahweh. As this booklet reveals, it impacts virtually every area of our life and walk.

Foundations of Faith – Believer's Handbook – A great study tool covering a wide variety of topics, including the Hebrew Names, belief and salvation, the lifestyle of the believer, spiritual gifts, the fruit of the Spirit, and many other subjects.

I Will Build My House – Everything that our heavenly Father does is according to a pattern. When Yahshua said that He would build His *ekklesia*, His assembly, He had a specific pattern in mind. What is that pattern? Have we lost it?

The Biblical Holy Days

~ An Overview ~

Our heavenly Father instituted a series of holy days that He gave to the ancient Israelites as special observances. When Messiah came to this earth, did He “do away” with them? Have all of these Biblical holy days been fulfilled prophetically?

This booklet will provide an overview of each holy day and demonstrate that our Savior, His apostles, and the early Body of believers observed them. It will also give proof of their validity for today as well as useful insight into their observance.

The Messiah had good reason to observe the Biblical holy days – they picture in exquisite detail our heavenly Father’s plan of salvation! We should keep them every year not only in obedience to His Word but because we will gain greater understanding of His wonderful plan for mankind.

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