

Biblical Feast Day Scriptures

by Norman Scott Edwards, September 20, 2015

This article contains all of the Bible references to the annual Biblical Feast Days, both obvious references and uncertain references. Its primary purpose is that of a reference tool for those studying the Biblical Feast Days. (The author will gladly add any verses that he has missed if you send them to nedwards@cbtm.info).

Explanation of the symbolism and meaning of these days is included—even multiple different explanations. In the most general sense, the Feasts are harvest festivals. The harvest, the collecting of fruit borne over time, is massively used throughout the Scripture as a symbol of the harvest of mankind—people brought to salvation in the Kingdom of God (Prov 11:30; Is 55:10-13; Hos 10:12; Matt 4:18-20; 9:35-38; 13:3-23; 13:24-43; 21:33-45; Mark 4:2-9; 12:1-12; Luke 8:5-8; 10:1-2; 13:1-9; 20:9-19; John 4:35-38; 12:23-26; 15:4-5; 8, 16; Rom 1:13; 6:22; 7:4; 16:5; 1Cor 3:6-9; 16:15; James 5:7-9; Rev 14:4). The Feasts have many specific meanings, but this paper is not exhaustive or even conclusive in these areas; it serves as an encouragement to the reader to study and pray for the understanding that our Father wants to give him.

The main Biblical Feasts covered by this paper are found in Leviticus 23. If the reader is not familiar with that chapter, he should read it right away. “Speak to the children of Israel, and say to them: “The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts”” (Lev 23:2). The weekly Sabbath is the first Feast mentioned, and indeed this writer believes it still is a Feast of the Eternal, but it is not the subject of this article. The rest of the Feasts in Leviticus 23 are named in the following table, along with their alternate names:

Name Used In This Paper	Biblical Calendar Date	Other Names Used for this Feast	Meaning of the Other Names
Passover	1 st month, 14 th day	Pehsakh (Hebrew)	To skip over or to pass over (This paper includes the few Bible references to the day of Passover lamb selection, the 10 th day of the first month (Ex 12:3) under this column, below.)
Unleavened Bread	1 st month, 15 th – 21 st days	Mats-tsaw (Hebrew)	This word means without yeast. It does not actually contain a word for bread, but it is implied, just like the “matzo” from today, which comes from it.
		Feast of Unleavened	This using an adjective for a known is an effort to more accurately translate the Hebrew. “Feast of Unleavened Things” might be better grammar.
		Days of Unleavened Bread	This is the expression used in Acts 12:3; 20:6. The Old Testament uses “Feast of Unleavened Bread”
		Passover (loosely)	“...Feast of Unleavened Bread...which is called Passover” (Luke 22:1).
Wavesheaf	“the day after the Sabbath”	Ha'Omer (Hebrew)	“The Omer” An omer is a unit of dry measure approximately equal to a U.S. liquid gallon. This was the amount of new barley waved on this day
		Wave Omer	“Omer” is a better translation than “sheaf”, as a “sheaf” is stalks of grain that have only been cut and tied, but an homer measures grain separated out.
		Firstfruits	The Bible uses this name (Lev 23:10) as it is the barley harvest firstfruits.
Pentecost	Fifty days or seven weeks from Wavesheaf	Shavuot (Hebrew)	“Weeks”, referring to the seven weeks used to count to this Feast.
		Feast of Weeks	This is the main name used in the Old Testament.
		Firstfruits	This name is used at times in the Bible (Lev 23:17; Num 28:26) as the firstfruits of the wheat harvest were offered on this day.
Trumpets	7 th month, 1 st day	Yom Teruah (Hebrew)	The Day of Blaring—an alarm, signal, shout, trumpet blast.
		Rosh Hashana (Hebrew)	“Head of the Year” This is the popular Jewish name for the beginning of the civil new year, but it is not used in the Bible.
		Feast of Alarm, Blaring or Remembrance	“Alarm” or “Blaring” are translations that convey the meaning of the day—a warning of events to come. “Remembrance” or “reminder” is in Lev 23:24.
Atonement	7 th month 10 th day	Yom Kippur (Hebrew)	Day of Atonement Jews recognize this day as atonement between Israel and the Eternal, but do not recognize Christ’s role in this process.
		The Fast	This name is used in Acts 27:9. People are taught to “afflict their soul” (Lev 23:27) or fast (not eat) on this day.
Tabernacles	7 th month, 15 th – 21 st days	Sukkot (Hebrew)	Tabernacles or booths—emergency shelters, usually man made.
		Feast of Booths	“Booth” is simply a synonym for “tabernacle”. Refers to temporary structures Israel used when traveling from Egypt and our temporary bodies on earth.
		Feast of Ingathering	This shows the harvest theme of this Feast—used in Ex 23:16, 34:22.
Eighth Day	7 th month, 22 nd day	Shemini Atzeret (Heb.)	Assembly on the eighth day. The Bible calls it the “eighth day”.
		Last Great Day	This is taken from John 7:37, but that verse is probably referring to the last day of the seven-day Feast of Tabernacles.

Table of All Annual Biblical Feast Day Scriptures

PASSOVER	UNLEAVENED BREAD	WAVE SHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
I	I	I	I	I	I	I	I		Gen 1:14 God said, "Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals [Hebrew <i>mow'ed</i>], days and years", NJB. The Hebrew <i>mow'ed</i> is used for the Sabbath and other Feast days in Leviticus 23
U									Gen 14:17-24 Melchizedek brings bread and wine to Abraham, Jewish tradition says that this was on Passover and it seems to be an event that occurs immediately before the events of chapter 15 (see Gen 15 for relationship link to Feast Days).
		I							Gen 15 (all) Melchizedek told Abraham that his descendants would be strangers in a country not their own, and come back in the fourth generation (v 13-16). The Israelites came out on the same day (the 15 th of 1 st month—Deut 33:3) of the year that the 430 years began (Ex 12:41). The almost certainly 430 years start here, as there are 30 years of peace followed by 400 years of affliction prophesied in Gen 15:13. Gal 3:16-17 also shows this space of 430 years.
							U		Gen 17:12 Command to Abraham to circumcise male children on the eighth day. Since Isaac was born on a festival [Hebrew <i>mow'ed</i>] (see Genesis entries below), and since Isaac is a type of Christ who seems to be born at the Feast of Tabernacles (John 1:14), then Isaac would have been circumcised on the Eighth Day festival.
							U		Gen 17:21 Gen 18:14 Gen 21:2 Three references to Sarah having a son at a "set time" or festival [Hebrew <i>mow'ed</i>]. The expression "this set time next year" implies that the message was given on a certain day of one year, but the son was to be born on the same day the next year. A full year is more than the gestational time of a baby. It seems the birth of Isaac was prophesied for some specific Festival day. As Isaac is a type of Christ who was sacrificed (Gen 22), he was likely born on the Feast of Tabernacles (John 1:14).
U	U	U	U	U	U	U	U		Ex 5:1; 10:9 God told Moses to ask Pharaoh to let them go into the wilderness to observe a Feast to the Eternal. The Hebrew for "Feast" is <i>chagag</i> (verb) in chapter 5 and <i>chag</i> (noun) in chapter 10. They are both used for the Feasts in Leviticus 23 and many other verses.
U									Ex 9:4-5 An appointed time (Hebrew <i>mow'ed</i>) was set to make a difference between the Egyptians, whose cattle died, and the Israelites. This is similar to the Passover, when the Egyptians' first born died, but the Israelites were spared. It is not clear how much time elapsed between Exodus 9:4 and 12:1-3. If this was a period of months, it is possible that this even occurred as a precursor to Purim (Esther 9:20) or maybe even one of the fall Feast days of Leviticus 23.
C	C								Ex 12 Passover and Days of Unleavened bread described and commanded to keep. The came out "at the end of the 430 years, to the very day" (v 41, NIV). The Hebrew <i>'e-tsem</i> ("self-same" in KJV) seems to mean the same day of the year. Ex 12:3 notes the selection of the Passover Lamb on the 10 th day of the first month—not called a Feast day, but a significant day on the Biblical calendar.
	C								Ex 13:4-10 The Days of Unleavened Bread, an "appointed time" to be kept in the month of Abib, which means "green ears"—referring to the ears of barley.
I	I								Ex 16:1 This would have been the time of the "second Passover" (Num 9:10-11) if anyone were keeping it.
							U		Ex 22:29-30 Offspring of people and animals kept with parents for 7 days, dedicated to God on the eighth day.
C		C				C			Ex 23:14-17 Festivals three times during the year (Tabernacles called "ingathering").

P A S S O V E R	U N L E A V E N B R E A D	W A V E S H E A F	P E N T E C O S T	T R U M P E T S	A T O N E M E N T	T A B E R N A C L E S	E I G H T D A Y	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference		
								Bible Verses	Importance of Verses	
I	I	I	I	I	I	I	I		Ex 27:21 Ex 28:43 Ex 29:4-44 Ex 30:16-36 Ex 31:7 Ex 33:7	The expression “Tabernacle of Meeting” is used to describe the tent of worship. The Hebrew <i>mow’ed</i> (see Gen 1:14; Lev 23) is used here and “Festival Tabernacle” would be a good translation. There were assemblies and sacrifices at the tabernacle on every Feast Day. “Tabernacle of Meeting” appears in Exodus 29 verses 4, 10, 11, 30, 32, 42 & 44. Exodus 30 verses are 16, 18, 20, 26 & 36.
					C				Ex 30:10	Once a year Aaron must make atonement.
C	C		C			C			Ex 34:18-25	All three Feast seasons mentioned (Tabernacles called “ingathering”). Verse 24 offers protection during the Feasts: “neither will any man covet your land when you go up to appear before the LORD your God.” Pentecost is the beginning of the wheat harvest.
I	I	I	I	I	I	I	I		Ex 35:21 Ex 38:8, 30 Ex 39:32, 40 Ex 40: 2-35 Lev 1:1, 3, 5	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21. “Tabernacle of Meeting” appears in Exodus 40: 2, 6, 7, 12, 22, 24, 26, 29, 30, 32, 34 and 35.
S	S	S	S	S	S	S	S		Lev 2:4-5; 6:14-17	Instructions for how to make grain offerings, as done at the temple on each of the Feast days according to Num 28 & 29.
I	I	I	I	I	I	I	I		Lev 3: 2-13 Lev 4:4-18 Lev 6:16-30 Lev 8:3-35	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21. “Tabernacle of Meeting” appears in Leviticus 3:2, 8, 13; 4:3, 5, 7, 14, 16, 18; 6:16, 26, 30; 8:3, 4, 31, 33, 35.
							U		Lev 9:1-4	After Seven days of cleansing the high priest, God appears to him.
I	I	I	I	I	I	I	I		Lev 9:5, 23 Lev 10:7, 9 Lev 12:6	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
S	S	S	S	S	S	S	S		Lev 12:1-8	Animal sacrifices are required for every child born. If it is now possible for believers to have children without animal sacrifices, it is also possible for them to keep the Feast Days without animal sacrifices.
							U		Lev 12:3	Male babies to be circumcised on the eight day. Apparently, they were named on that day (Luke 1:59), symbolic of the name given at Messiah’s return (Rev 2:17; 3:12; 14:1; 22:4)
I	I	I	I	I	I	I	I		Lev 12:6 Lev 14:11,23 Lev 15:14,29	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
							U		Lev 14:10-11, 23	The person cleansed of leprosy is allowed back in the camp on the eight day—after seven days of being out.
							U		Lev 15:14,29	Men and women cleansed from their “discharges” on the eighth day.
					C				Lev 16:1-34	Goats on the Day of Atonement.
I	I	I	I	I	I	I	I		Lev 16:7-33 Lev 17:4-9 Lev 19:21	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21. “Tabernacle of Meeting” appears in Leviticus 16:7, 16, 17, 20, 23, 33; 17:4, 5, 6, 9; 19:21.
							U		Lev 22:27	A young animal cannot be used as an offering until the eighth day.
S	S	S	S	S	S	S	S		Lev 23:1-3	The Sabbath is a Feast, an appointed time (Heb. <i>mow’ed</i>) of the Eternal. (This is helpful to people who keep the Sabbath, but do not think they can keep Feasts.)

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								Bible Verses	Importance of Verses
C	C	C	C	C	C	C	C	Lev 23:4	All Feast Days are “holy convocations” (KJV) or “sacred assemblies” (NIV) which the people are commanded to proclaim . These days are all given as a certain numbered day of a certain numbered month. The Bible contains no command about how to calculate the calendar, nor does it contain a punishment for calculating the calendar incorrectly. Some Bible teachers attempt to make calendar calculations a “life versus death” issue, when they are not.
C								Lev 23:5	Passover to be kept on the 14 th of the first month, “between the evenings” (Heb. <i>ben-ha-arbayim</i>).
	C							Lev 23:6-9	Holy convocations with no customary work on the First and Last Days of Unleavened Bread, the 15 th through the 21 st of the first month.
		C						Lev 23:10-14	The Feast of the First Fruits, or Wave Sheaf to be kept on the day after the Sabbath. Some say Sabbath is first of U.B., others weekly Sabbath in U.B., others first Sabbath when barley is ready. New grain was not to be eaten before this day. The scripture does not say this is the “barley” harvest, but that is the grain that is ripe at that time and the month name is “Abib” which means “green ears”.
			C					Lev 23:15-22	Count seven Sabbaths from the Feast of the First Fruits, or 50 days to the day after that seventh Sabbath which is the Feast of Weeks or Pentecost. Two wave loaves, baked with leaven, were offered.
				C				Lev 23:23-25	The first day of the seventh month is the “Feast of Trumpets”, more accurately the “Feast of Blaring”, “Alarm” or “Loud Sounds”, a holy convocation. The NAS says “a reminder by blowing of trumpets”. It is to “wake us up”, to remind us of the events that we know are to come.
					C			Lev 23:26-32	The 10 th day of the seventh month is the Day of Atonement. People are to afflict their souls (widely understood to fast—Isa 58:5). No work is to be done at all. This Sabbath is celebrated from “evening unto evening”.
						C		Lev 23:33-36	The Feast of Tabernacles was to be kept from the 15 th to the 21 st day of the seventh month with a holy convocation on the first day.
							C	Lev 23:36	A holy convocation to be held on the eighth day of the Feast.
C	C	C	C	C	C	C	C	Lev 23:37-38	The above were the Eternal’s Feasts which were to be proclaimed, kept in addition to vows, gifts and freewill offerings.
							C	Lev 23:39-43	The 15 th day of the seventh month is a Sabbath rest beginning the seven day Feast. Rejoice with branches—four kinds of trees mentioned—and dwell in tabernacles as Israel did when they came out of Egypt.
							C	Lev 23:39	There is a Sabbath-rest on the Eighth Day
D	D	D	D	D	D	D	D	Lev 23:44	Feasts of the Eternal were declared to the children of Israel
I	I	I	I	I	I	I	I	Lev 24:3	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
							D	Lev 25:8-55	Jubilee year to begin when trumpet is blown on the Day of Atonement (v. 9). Land goes back to people, slaves are freed? (How is this different than the freeing of slaves in the year of release?)
I	I	I	I	I	I	I	I	Num 1:1 Num 2:2, 17 Num 3:7-38 Num 4:3-47 Num 6:10-18	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21. “Tabernacle of Meeting” appears in Numbers 3:7, 8, 25, 38; 4:3, 4, 15, 23, 25, 28, 30, 31, 33, 35, 37, 39, 41, 43, 47; 6:10, 13, 18.
							U	Num 6:10	A Nazarite is clean after seven days when accidentally defiled.

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								Bible Verses	Importance of Verses
I	I	I	I	I	I	I	I	Num 7:5, 89 Num 8:9-26 Num 9:2-13	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21. “Tabernacle of Meeting” appears in Numbers 8:9, 15, 19, 22, 24, 26; 9:2, 3, 7, 13.
C								Num 9:2-14	Command to celebrate Passover—second month Passover if necessary, same rules for a foreigner as Israelite.
C	C	C	C	C	C	C	C	Num 10:1-10	Blow silver trumpets (Heb. <i>chatsotserah</i>) at war and on the Feast days and beginnings of months.
I	I	I	I	I	I	I	I	Num 10:3 Num 11:16 Num 12:4 Num 14:10	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
C	C	C	C	C	C	C	C	Num 15:1-16	All sacrifices, including those on Feast days (v 3) were to be accompanying by bread (apparently unleavened—made with flour and oil) and wine offerings. Non-Israelites were allowed to do these if they followed the same rules. (These verses show that Christ did not introduce “new” symbols of bread and wine—they were present all along, but explained by him in Matt 26:26-28.)
		U						Num 15:17-21	A cake of the first of one’s ground meal was to be offered to the Eternal as a “heave offering”. This is a different Hebrew word than the “wave” offering in Leviticus 23:15.
D	D	D	D	D	D	D	D	Num 16:1-2	The leaders who rose up against Moses were “prominent at the solemn feasts, men of repute” (NJB).
I	I	I	I	I	I	I	I	Num 16:18 - Num 17:4 Num 18:4-31 Num 19:4 Num 20:6 Num 25:6 Num 27:2	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21. “Tabernacle of Meeting” appears in Numbers 16: 18, 19, 42, 43, 50; 18:4, 6, 21, 22, 23, 31.
C	C	C	C	C	C	C	C	Num 28:1-31; 29:1-40	Animal offerings given daily, on the Sabbath, new moons & all Feast Days . Seventy bulls were offered during Tabernacles, but only 1 bull was offered on the Eighth Day—it was a symbol of unity.
I	I	I	I	I	I	I	I	Num 31:54	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
	D							Num 33:3	Israel departed Rameses on the fifteenth day of the first month, the Feast of Unleavened Bread.
I	I		I	I	I	I	I	Deut 12:5-28	Command to take tithes offerings to “the place the LORD your God will choose” and rejoice there—probably refers to all Feasts. Verse 21 indicates that the Feasts may be observed at home if “the place” is too far away.
					U			Deut 15:1-18	Let servants go in the “year of release”—every seven years. (Does not mention atonement/tabernacles, but this is the day of restoration in the Jubilee (Lev 25).
C	C		C			C		Deut 16:1-17	Three Feast seasons explained.
					U	C		Deut 31:9-13	Law to be read at the Feast of Tabernacles, “year of release” mentioned.
I	I	I	I	I	I	I	I	Deut 31:14	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
I								Josh 4	Israel crossed the Jordan river and camped (v 19) on the 10 th day of the first month, the day of the Passover lamb selection (Ex 12:3). They set up 12 stones and God exalted Joshua (same name as Jesus) in the sight of the people (v 14).
D								Josh 5:10	The Passover was kept on the plains of Jericho before the attack.

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								Bible Verses	Importance of Verses
D	I	U						Josh 5:11	Israel ate unleavened bread after the Passover, which would be the Days of Unleavened Bread. There are disagreements, both in manuscripts and interpretation as to whether they were eating new or old grain and as to exactly which days of the week the Feasts fell on that year.
	U							Josh 6:2-5	Israel marched around Jericho seven days and the walls fell down on the seventh day. While the Bible does not say that this military victory corresponded to the Days of Unleavened Bread, the Passover was observed in the previous chapter. Jewish tradition says this was the Feast. The victory on the last day appears to be victory over sin, symbolized by leaven. Would God have Israel march around the city on a holy day? If they marched seven consecutive days, at least one was a Sabbath!
U	U	U	U	U	U	U	U	Josh 8:14	The men of the city of Ai gathered to fight Israel at an appointed time (Heb. <i>mow'ed</i>). This could be a Feast of the Eternal, a Feast of their false gods or simply time that the Eternal had appointed for their defeat.
I	I	I	I	I	I	I	I	Josh 18:1 Josh 19:51	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
	U						U	Jdgs 14:10-12	Bridegrooms typically made a Feast for seven days. Do the Biblical seven-day Feasts relate to Christ being a bridegroom (Matt 25:1-13; Mark 2:19-20; John 3:29) and His bride the Church? (Rev 21:2, 9; 2Cor 11:2; Eph 5:31-32.)
U	U	U	U	U	U	U	U	Jdgs 20:38	An appointed time or sign (Heb. <i>mow'ed</i>) when the people of Israel should stop their retreat and attack the tribe of Benjamin. This could be a biblical Feast or simply a time appointed for Benjamin’s defeat, either divinely or by man. If this is a biblical Feast, it is most likely Pentecost, as Judges 20:47 shows there were at least four months between this event and the likely Feast of Tabernacles in Judges 21:19-21, below.
U	U	U	U	U	U	U	U	Jdgs 21:19-21	After near-extirmination of their tribe, men of the tribe of Benjamin who did not have wives were encouraged to “catch a wife” of the women who went out to dance in the vineyards at “the Feast of the Lord in Shiloh”. This is probably the Feast of Tabernacles as they were in the vineyards (the grapes were harvested up till the fall Feasts) and they were dancing (a practice most common at the Feast of Tabernacles). Also, the “four months” of Judges 20:47 would fit if Judges 20:38, above, is a reference to Pentecost.
			U					Ruth	The book of Ruth, by Jewish tradition, is read every Pentecost. Ruth symbolizes both the “Church in the Wilderness”, which began when the law was given at Sinai and the New Testament Church, which began on Pentecost (Acts 2:1).
U								Ruth 1:17	Ruth was willing to die for her mother, symbolizing Christ’s Passover sacrifice. This conversation could have occurred on Passover, as the Feast of the Firstfruits was just a few days later (Ruth 1:22).
		I						Ruth 1:22	Ruth came to Bethlehem at the beginning of the barley harvest—which was the Wavesheaf. (Christ, born in Bethlehem, was the firstfruit 1Cor 15:20).
			I					Ruth 2:23	Ruth gleaned grain “until the end of barley harvest and wheat harvest”. It is clearly the end of the barley harvest, but some translations, like the NLT, indicate it was the beginning of the wheat harvest. This is likely as Ruth 3:2, 15, 17 mentions winnowing barley and paying in barley, but nothing about any harvested wheat. Ruth is redeemed on or very near Pentecost in that year.
I	I	I	I	I	I	I	I	1Sam 2:22	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
			U					1Sam 6:13-15	When Israel was reaping their “wheat harvest” (Pentecost begins the wheat harvest—Ex 34:22) the ark returned and they made many sacrifices.

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								Bible Verses	Importance of Verses
U	U	U	U					1Sam 9:12-24	Samuel, the priest, has a sacrifice to perform at the “high place”. He met Saul whom he was to anoint as king. He gave him some of the sacrifice, saying: “Eat; for it is set before you at the appointed time [Heb <i>mow’ed</i>], so that you might eat with the guests” (v 24). This may well have been a Festival sacrifice. It is the day of Pentecost in 1Sam 12:17, but Samuel told Saul to wait seven days between these events (9:25) but he apparently did not wait for them until 1Sam 13:8. This might be a Spring Feast day or Pentecost.
			I					1Sam 12:17	Israel repents of asking for a King when the “wheat harvest” was “today”—the time of Pentecost.
			U					1Sam 13:8, 11	Saul waited seven days, “the time [Heb. <i>Mow’ed</i>] set by Samuel”. This is probably a time set by Samuel, not a Feast day, as Pentecost appears to be already past, but there is no Feast day anywhere close to seven days past it.
							U	1Sam 17:12-14	David was the eighth son of Jesse—a completely new kind of person who became king.
					U			1Sam 20:5-6, 18, 35	Jonathan says “tomorrow is the New Moon” in verse 5 and 18, which could be a reference to the Feast Trumpets, as David mentions a “yearly sacrifice” (v 6) in Bethlehem for his family. However, it appears that the Feast was kept for 2 days (v 27), for which there is no biblical command, but it is a Jewish custom today. Verse 35 mentions an appointed time (<i>mow’ed</i>) of David, which was the day he told Jonathan he would meet him, though it might also mean the second day of this Feast.
U	U	U	U	U	U	U	U	2Sam 20:4-5	David gave Amasa 3 days to assemble the men of Judah, but Amasa missed David’s appointed time” (Heb <i>mow’ed</i>). The numbering took 9 months and 20 days (v 8). If it began at Pentecost, it would have finished at the beginning of the next year, depending on calendar fluctuations. But any start time is possible.
		I	I					2Sam 21:1-9	Seven descendants of Saul were killed for their father’s sins “in the beginning of the barley harvest” (v 9), which is done on the Wavesheaf day.
U	U	U	U	U	U	U	U	2Sam 24:13-15	David was given a choice of three punishments because he numbered Israel. He chose 3 days plague at the hand of God, which ended at the “time appointed” [Heb <i>mow’ed</i>]. This could be a Feast day
					D	D		1Kngs 8:2	Solomon’s great dedication of the Temple and prayer. “Therefore all the men of Israel assembled with King Solomon at the feast in the month [Heb. <i>yerach</i> —month] of Ethanim, which <i>is</i> the seventh month [Heb. <i>chodesh</i> —new moon]. This literally reads “seventh new moon” this is probably the “Feast of Trumpets”. The only other places where this exact Hebrew form occurs are Ezra 3:1 and Nehemiah 7:73, where a specific date seems to be referenced.
I	I	I	I	I	I	I	I	1Kngs 8:4	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
						I	D D	1Kngs 8:65-66	Feast kept for 14 days—seven for the temple dedication plus seven for tabernacles, then Solomon sent the people away on the 8 th day—probably after the assembly. Note it is still called the Eighth Day even though it was literally the fifteenth day that they were there and the 22 nd of the month. Some people did not leave until the 23 rd (See 2Chr 7:8-10). Notice also that the day of atonement appears to be eclipsed by the first 7-day feast.
		I	I				I	1Kngs 9:25	Solomon offered sacrifices three times per year—probably the Feast times.
						N		1Kngs 12:32-33	Jeroboam invents false feasts beginning on the fifteenth day of the eighth month.

PASSOVER	UNLEAVENED BREAD	WAVESHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
U	U	U	U	U	U	U	U	2Kngs 4:16-17	A woman was told that she would have a son “at the appointed time” (Heb. <i>mow’ed</i>) next year. This may be simply the normal time of human gestation set by the Creator, or it could be a festival day.
				U	U			2Kngs 11:4, 5, 7, 14	Silver trumpets were to be blown at Feasts and for war (Num 10:9-10). This was either a weekly Sabbath, annual Sabbath or both—certainly more people would have been present at an annual Feast, and both the Feast of Trumpets (1 st of the seventh month) and Day of Atonement (Lev 25:9) were beginnings of years (v 4).
I	I	I	I	I	I	I	I	1Chr 6:32 1Chr 9:21	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
I	I	I	I	I	I	I	I	1Chr 23:27-32	The Levites numbered from age 20 were to help the priests and to praise God morning and evening at the Sabbaths, New Moons and Feasts (<i>mow’ed</i>).
I	I	I	I	I	I	I	I	2Chr 1:3, 6, 13	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
D	D	D	D	D	D	D	D	2Chr 2:3-4	Solomon built the temple for daily offerings, the Sabbaths, the new moons and the Feast Days.
				U			D	2Chr 5-7	Solomon’s great dedication of the Temple and prayer at the Feast in the seventh month. 2Chr 5:3 says (NAU/NAB) “All the men of Israel assembled themselves to the king at the feast, that is <i>in</i> the seventh month [<i>chodesh</i>].” Note that word “in” is in italics. To me, the Hebrew seems to say, “at the feast, that seventh new moon” which would be the Feast of Trumpets. Hebrew bible search programs find no other place where the exact form of these two words appears.
I	I	I	I	I	I	I	I	2 Chr 5:5	Reference to “Tabernacle of Meeting” or Festival Tabernacle. See explanation on Ex 27:21.
					I	D	D	2Chr 7:8-10	Dedication of the temple for 7 days. Two feasts of 7 days, but they still call the assembly at the end, the Eight Day! That is its name! The people do not go home until the 23 rd . Apparently the dedication Feast eclipsed Atonement.
	D		D				D	2Chr 8:12-16	Solomon made provisions for offerings at the Sabbaths, New Moons and three annual Feasts.
D	D	U						2Chr 30	Hezekiah’s Passover and Feast of Unleavened Bread observed for 14 days (v 22-23).
I	I	I	I	I	I	I	I	2 Chr 31:2-3	King Hezekiah provided for the priests and Levites for the dialing offerings, Sabbaths, New Moons and Feast Days (<i>mow’ed</i>).
D	D	U						2Chr 35	Josiah’s Passover and Feast of Unleavened Bread.
				D		D		Ezra 3	Sacrifices began on the Feast of Trumpets (3:1) with only an altar during time of Zerubbabel. Second temple dedicated during Tabernacles.
D	D							Ezra 6:19-22	Passover & Feast of Unleavened Bread.
				I				Neh 7:73	People in their towns “when the seventh month (<i>chodesh</i> —new moon) came”.
				C				Neh 8:1-12	Book of the Law found on Feast of Trumpets, read from daybreak until noon. The people stood to listen and wept, but they were commanded to rejoice, feast and send portions to those who did not have anything.
						D	D	Neh 8:13-9:3	People keep the Feast of Tabernacles, building Tabernacles from branches. They read the book of the law each day. They kept the Eighth Day (22 nd) then fasted on the 24 th , reading the law and confessing their sin.
I	I	I	I	I	I	I	I	Neh 10:28-31	The people who had knowledge and understanding made a covenant with God to walk in his ways, to cancel debts at the end of seven years and to not buy or sell on the Sabbath or any “holy day” (v 31—only place this expression is used).
I	I	I	I	I	I	I	I	Neh 10:32-33	The people decided to collect a 1/3 shekel annual tax for the regular temple offerings, Sabbaths, New Moons and Feasts.

								Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
PASSOVER	UNLEAVENED BREAD	WAVE SHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Bible Verses	Importance of Verses
I	I	I						Esth 3:12-13; 4:16; 5:1,8; 7:2; 8:7-9	The royal secretaries are summoned to write a law against the Jews on the 13 th day of the first month, the day before Passover. The account does not say how many days it took for Esther and Mordecai to find out and for Esther to decide to approach the king. Esther asked everyone to fast for three days. It is quite possible that all of this took place during Passover and the Days of Unleavened Bread, possibly with deliverance coming on the Feast of Firstfruits. However, the story indicates no big breaks in time, but by Esth 8:7-9, it is the 23 rd day of the third month, so it is hard to know. The final deliverance was not accomplished until the 13 th day of the twelfth month, possibly a type of the final judgment at the end time.
				I	I	I	I	Job 30:23	“For I know that You will bring me to death, And to the house appointed (Heb. <i>mow’ed</i>) for all living. Job understood death and resurrection (Job 14:14-15); this “house appointed for all living” seems to be the resurrection, which occurs at an appointed time, symbolized by the latter Feast days.
I	I	I	I	I	I	I	I	Psalms 42:4	The persecuted psalmist longing looks back on the time when he could keep the feasts at the house of God.
I	I	I	I	I	I	I	I	Psalms 74:4, 8	Enemies of God have destroyed the meeting places for the Feasts. The Hebrew <i>mow’ed</i> is translated “congregations” in the NKJV, “meeting places” elsewhere.
				I	I	I	I	Psalms 75:1-10	The entire Psalm is about when God judges the earth, which is
		I			U		I	Psalms 81:3	“Blow in the month a trumpet, In the new moon, at the day of our festival” — YLT. Most translations say the trumpet should be blown on the “new moon” and the “full moon” (usually the 15 th of a lunar month), which would best fit the Feasts of Trumpets and Tabernacles. However, the psalm is about coming out of Egypt, which was done on the first day of unleavened bread (Ex 12).
D								Psalms 102:13	This Psalm is a description of the suffering of Christ. In most translations this verse says “the set time has come”, “set time” being translated from <i>mow’ed</i> ; the word used for Feasts, and would be understood that way by Hebrew readers.
								Psalms 104:19	“He appointed the moon for seasons [Heb <i>mow’ed</i>]; The sun knows its going down.” The moon marks the start of the months for the Feast days.
							U	Psalms 118:25-26	“Save now, I pray, Oh LORD.” The Jewish rabbis read these verses on the last day of the Feast of Tabernacles, which they call <i>Hoshannah Rabbah</i> (“many hosannas”), the first word of which is a contraction of <i>hoshiah na</i> , which means “save now”—taken from this verse. These verses were probably read at the Jewish water pouring ceremony (John 7). The Jews were correctly asking to be saved on that day—symbolizing the first resurrection. But they need the power of Christ for that.
I	I	I	I	I	I	I	I	Lam 2:6	The Temple, Sabbaths and Feasts forgotten when people abandon God.

PASSOVER	UNLEAVENBREAD	WAVESHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
I	I	I	I	I	D	I	I	Isa 1:11-18	God is opposed to the sacrifices on the Feast Days when the people are doing evil, but think they are being saved by sacrifices. Isa 1:18 says: "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool". Historically, the Jews applied this to the Day of Atonement, and would tie a red strap to the goat that bore the sins of Israel into wilderness (Lev 16:21-22). The Talmud says that each year the strap would miraculously turn white, but according to Tractate Yoma 39b: "Our Rabbis taught: During the last forty years before the destruction of the Temple the lot did not come up in the right hand; nor did the crimson-coloured strap become white..." The second temple was destroyed in 70 A.D., so this miracle stopped in 30 A.D., exactly or very close to the year of Jesus' death. Christ was a Sacrifice that ended the need for the other sacrifices (Heb 9:24-28).
I	I	I	I	I	I	I	I	Isa 14:13-14	When the King of Tyre (symbolically Satan) wanted to exalt himself above God, he said he would sit on the mount of the "congregation", "meeting place" or "assembly" in various translations, <i>mow'ed</i> in the Hebrew.
I	I	I	I	I	I	I	I	Isa 33:20	Jerusalem will be a safe city for Feasts in the future.
				I	I			Isa 61:1-2	Proclamation of liberty to captives and the acceptable year of the Lord proclaimed on Trumpets and carried out on Atonement (Lev 25:9).
							U	Isa 65:17	New heavens and new earth: some see these symbolized by the Eighth Day.
					I			Isa 58:1-14	There is no direct reference to the Day of Atonement, but the parallel with the 7 year and 49 year cycles (Year of Release and Jubilee Year) in Leviticus 25, which are implemented on the Day of Atonement, is amazing: 1) Verse 1 mentions the <i>shofar</i> , a ram's horn trumpet, which was blown on the Day of Atonement on the Jubilee year (Lev 25:9) to let the captives go free and give lands back to families. 2) While most translations say "lift up your voice like a trumpet", the prefix in Hebrew manuscripts vary, some saying "lift up your voice, the trumpet", others saying "with" or "from the trumpet". The latter two indicate that both a trumpet and a voice were to be heard, which occurs in Leviticus 25. 3) Verses 3 and 5 each mention both "fasting" and "afflicting one's soul". Leviticus 23:27, 29 mention "afflicting one's soul" on the Day of Atonement, but not fasting. It is here where we see that the two go together. 4) Verses 6-7 mention letting the oppressed go free and helping the poor who are cast out, the message of the Jubilee year, returning land to the original family and letting slaves go free (Lev 25:10, 13, 39-41) 5) Verses 6-11 show God will heal and bless those who help the poor as He says, as does Leviticus 25:21 and the other chapter about the Year of Release (Deut 15:4, 6, 10, 14, 18). 6) Verse 12 is about rebuilding waste places and laying foundations for many generations. By giving land back to the poor every 49 years, they are able to make it all flourish. But when wealthy people own most of the land and the poor masses are in cities, nations get weaker both from lack of internal production and from class struggles. 7) Verse 13 is a warning not to turn away from the Sabbath. The Day of Atonement is specifically called a Sabbath (Lev 23:32) and that is the verse where we receive the definition of a Sabbath as "from evening to evening".
							U	Isa 66:22-24	New heavens and new earth—Sabbath and new moons still kept, no eighth day Sabbath here.
		I	U					Jer 2:3	"Israel was holiness to the Lord, the firstfruits of His increase...." In the New Testament, "those who are or faith are sons of Abraham" (Gal 3:7); indeed the faithful are His firstfruits, who will rain with him at his return (see also Gal 3:29; Rom 2:28; 9:6-8).

Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference									
PASSOVER	UNLEAVENBREAD	WAVESHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY		
								Bible Verses	Importance of Verses
N	N	N	N	N	N	N	N	Jer 8:7	“Even the stork in the heavens knows her appointed times [Heb <i>mow’ed</i>]....” Birds have appointed times for migrations, nesting, births etc., just like God has times for Feasts.
					I			Jer 34:8-22	Zedekiah once agreed to “proclaim liberty” to the slaves as is commanded on the Day of Atonement (Lev 25:9-10; 39-40), but after God did not immediately solve all their problems, the people took their slaves back—and they were destroyed.
U	U	U	U	U	U	U	U	Jer 46:13-18	God prophecies that Nebuchadnezzar of Babylon will attack Egypt at “the appointed time” (Heb. <i>mow’ed</i>). This may be a special time appointed like a Feast or it may be a Feast Day. Centuries before, Egypt was largely destroyed—all the first born died—on Passover.
I	I	I	I	I	I	I	I	Lam 1:4	Judah is desolate because of captivity, nobody goes to the Feasts.
U	U	U	U	U	U	U	U	Lam 1:15	God “...proclaimed a time [Heb. <i>mow’ed</i>] against me...” This was a time of Judah’s defeat—either a feast day or a specific time.
I	I	I	I	I	I	I	I	Lam 2:6	Enemies have caused violence to be done to the tabernacle and the Sabbaths and Feasts are no longer kept
I	I	I	I	I	I	I	I	Lam 2:7	The noise of Judah’s enemies taking over the house of the Lord is as noisy as a Feast day.
I	I	I	I	I	I	I	I	Lam 2:22	Terrors flood upon the nation like people flooding to a Feast day.
	D							Ezk 32:17-32	The 12 th year, the 15 th day—the “first month” would be assumed, but the Septuagint actually says that. Message to leave Egypt and all the other sinful nations that are involved with her.
I	I	I	I	I	I	I	I	Ezk 36:38	The number of people coming to Jerusalem will be like the flocks of sheep that come on a Feast day.
				I	I	I	I	Ezk 37:1-14	Physical resurrection of the dead—bones, sinews and flesh coming on dead bodies, then receiving the breath of life. Various understandings of the fall Feasts place resurrections on various days.
I					U			Ezk 40:1	Ezekiel has his final 8-chapter vision of the Kingdom of God on the 10 th day at the beginning of the year—probably the Passover lamb selection day—a symbol that God will choose Jerusalem for sacrifices again. (NIV Study Bible says this is spring, Ezekiel is consistent—if not, it would be the day of Atonement).
							U	Ezk 43:26-27	Priests cleans altar for 7 days, they are accepted on the 8 th day.
C	C	C	C	C	C	C	C	Ezk 44:24	Future priests commanded to keep Feasts (most modern trans.) Hebrew <i>mow’ed</i> .
							U	Ezk 44:26-27	Priests cleansed after 7 days if defiled.
C	C							Ezk 45:17-24	Provision of sacrifices on the Feast days. Passover called a “feast of seven days”.
						C		Ezk 45:25	Feast of seven days beginning the 15 th day of the seventh month.
I	I	I	I	I	I	I	I	Ezk 46:9	Traffic flow at future Feasts: people will leave by the gate opposite the one they enter. Those going in the north gate will exit the south gate and vice versa.
I	I	I	I	I	I	I	I	Ezk 46:11	Grain offerings at Feasts.
							I	Dan 7:9-28	The “Ancient of Days” seated on the throne with millions ministering to him and judging hundreds of millions of people.
				U	U	U	U	Dan 8:19; 11:27, 29, 35	Daniel is being shown what will happen at the “appoint time (Heb <i>mow’ed</i>) of the end”. This refers to the “time of the end” found many places in scripture, but it may also refer to one of the latter Feast days that will be fulfilled in the end.

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								Bible Verses	Importance of Verses
U	U	U	U	U	U	U	U	Dan 12:7	This is the famous prophetic verse that has been interpreted numerous ways: "...that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished." The Hebrew "time" is <i>mow'ed</i> (singular) and "times" is <i>mow'edim</i> plural. The word "half" is not followed by any word for "time" in the Hebrew, but assumed to be "half a time". A reasonable translation might be "Feast, Feasts and half a Feast". What does this mean? Daniel never new, but the next two verses explain that the righteous and the wise will understand in the time of the end.
				U	U	U	U	Hos 2:9	To punish his backsliding people, God will take away new wine "in its season" (Heb. <i>mow'ed</i>). New wine was typically ready during fall Feast days.
I	I	I	I	I	I	I	I	Hos 2:11	"I will also cause all her mirth to cease, Her feast days, Her New Moons, Her Sabbaths—All her appointed feasts (Heb. <i>mow'ed</i>).
I	I	I	I	I	I	I	I	Hos 9:5	Passing reference to the Feast of the Lord.
							D	Hos 12:8-9	People made to dwell in tents (tabernacles), like the days of the appointed Feasts.
N	N	N	N	N	N	N	N	Amos 5:21-27	"I hate, I despise your feast days". God rejected their worship because they were being unjust to each other. " Your feast days" is a great contrast to the biblical feast days called "My Feasts" (Lev 23:2).
C	C	C	C	C	C	C	C	Nah 1:15	"Behold, on the mountains The feet of him who brings good tidings, Who proclaims peace! O Judah, keep your appointed feasts , Perform your vows..."
				U	U	U	U	Hab 2:3	"[For the vision is yet for an appointed time; But at the end it will speak, and it will not lie." Either a time God has set or a fulfillment on a Feast Day as other biblical events have been fulfilled.
I	I	I	I	I	I	I	I	Zeph 3:18	Translations vary greatly on this verse. NLT has: "I will gather you who mourn for the appointed festivals; you will be disgraced no more."
U	U	U	U	U	U	U	U	Hag 1	The name "Haggai" means "festive" or "My Feast", derived from the Hebrew "Chag" used for the Feast Days. The first chapter of Haggai is about rebuilding the temple, the original site for God's Feasts.
							D	Hag 2:1-9	Message given on Tishri 21, last day of the Feast of Tabernacles, about a temple greater than 1 st or 2 nd coming. Talks about shaking heaven and earth and dry land.
					N			Zech 8:16-23	When people follow God, the fasts of the 4 th , 5 th , 7 th and 10 th month will be cheerful feasts. These are probably fasts for the breaching of Jerusalem's walls (17 th of Tammuz), the burning of the temple (9 th of Ab), the Fast of Gediliah (3 rd of Tishri) and Nebuchadnezzar's siege of Jerusalem (10 th of Tebbeth). This is not about the Day of Atonement.
						C		Zech 14:3-4,16-21	When Christ returns, he will fight with the nations. He will send no rain to all of the nations that refuse to come to the Feast of Tabernacles in Jerusalem.
NEW TESTAMENT REFERENCES									
					S			Matt 6:16-18	Christ gives instructions on how to fast.
					S			Matt 9:14-15 (Mark 2:18-20, Luke 5:33-35)	Jesus said his disciples would fast after he left. While He probably did not mean that they would adopt the twice-a-week fast of some Pharisees (Luke 18:11-12), special purpose fasts (Acts 10:30: 13:2-3; 14:23) and regular fasting on the Day of Atonement certainly came to pass (Acts 27:9).
		I						Matt 13:24-30	The parable of the wheat and tares mixed together—good and bad, just as the two Pentecost loaves had leavening in them. Pentecost is the wheat harvest.

P A S S O V E R	U N L E A V E N B R E A D	W A V E S H E A F	P E N T E C O S T	T R U M P E T S	A T O N E M E N T	T A B E R N A C L E S	E I G H T D A Y	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
					I			Matt 17:4 (Mark 9:5-6; Luke 9:33)	Upon seeing the vision of the Transfiguration, Peter wanted to make three tabernacles for Christ, Moses and Elijah. Mark and Luke say Peter did not know why he said that. Since the Feast of Tabernacles represents the fall harvest, the Millennial rule of Christ, Peter was probably inspired to think of Tabernacles.
					S			Matt 17:19-21 (Mark 9:28-29)	Some demons require prayer and fasting to cast out.
I								Matt 21:1-17 (Mark 11:1-11; Luke 19:29-44; John 12:12-19)	Jesus road into Jerusalem amid great shouts of praise from the crowds. Even though the leaders try to stop the praise, Christ tells them that the stones would cry out if the people do not. He cleaned the money changers out of the temple and performed great miracles in the temple. The comparison of the selection of the Passover lamb (Ex 12:3) and the exaltation of Joshua (Josh 4:14, 19) is hard to escape. The Scriptures does not clearly state this is the 10 th day of the first month, but it is obviously only a few days until the Passover on the 14 th of that month.
D	D							Matt 26	(Mentions Passover and the Feast of Unleavened Bread.)
D	D							Mark 14:1	After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put Him to death.
							I	Luke 1:59	1 st of 3 “eighth day” references in New Testament. John the Baptist circumcised—does not have a name till the eighth day. Zechariah can then talk.
					S			Luke 2:36-38	Anna, the prophetess (who saw the baby Jesus in her old age), fasted frequently.
D	D							Luke 2:39-42	It was customary for Jesus and his parents to go to the Passover each year.
				I	I			Luke 4:16-22	Christ cites Isaiah 61:1-2. The whole chapter is about him, but verses 3-11 are about his second coming, so he stopped. Here he proclaimed “liberty” and “the acceptable year of the Lord” to set the captives free, a Feast of Trumpets message marking the Day of Atonement on which liberty is granted..
							U	Luke 9:28	Jesus explains that life is living for Him; on the 8th day, the transfiguration.
							I	John 1:14	“And the Word became flesh, and did tabernacle among us” (YLT). Jesus was probably born at the Feast of Tabernacles based upon the six-month conception spacing of Jesus and John the Baptist and the time when Zacharias, John’s father, was serving in the priestly course of Abijah.
I								John 1:29, 36	Christ pictured as a lamb, a sacrifice for the world’s sin.
D	D							John 2:23	Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.
I	I	I	I	I	I	I	I	John 4:20-24	Jerusalem used to be the place of worship, but Christ said the day was coming when people would no longer worship there, but everywhere in spirit and in truth. In the New Testament and today the Feasts are kept outside of Jerusalem.
D	D							John 4:45	“So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast” (NKJV).
						D		John 6:39-40, 44, 54	The first 4 of 7 references to the “last day” in John 6, 7, 11 & 12, apparently the last day of the Feast of Tabernacles (John 7:1) symbolizing the resurrection. Verses 39 and 44 clearly state that only the people whom God draws can come at this time—to be raised on that “last day”—of the Feast of Tabernacles. The rest must wait for their judgment on the Eight Day.
						D		John 7:1-52	Jesus keeping the Feast of Tabernacles and discourse there. Attempt to take Him and put him to death fails in the “latter harvest”, he is put to death in the spring.

PASSOVER	UNLEAVENED BREAD	WAVESHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
							D U	John 7:37	5 th “last day” reference, called “Great Day of the Feast”. The 7 th day of the Feast of Tabernacles by Jewish tradition included a water pouring ceremony to which Jesus apparently refers. There is no reason to assume that this was the “eighth day” festival, though some do. The scripture says it is the “last day”—must be the last of 7, not the eighth.
							I	John 8:2-11 & possibly more	John 7:37 is the last day of the Feast of tabernacles, John 7:53-8:2 is the next morning. The message of the “woman caught in adultery” story, is forgiveness and “go and sin no more”—themes of the Eighth Day.
							U	John 8:12-9:41	Do all of these stories also occur on the Eight Day? Just as the blind man was born blind to later show the glory of God, so those raised from the dead on the Eight Day will have been blind, but they will be for the glory of God.
							D	John 11:24	6 th “last day” reference, probably the last day of the Feast of Tabernacles symbolizing the resurrection.
D	D							John 11:55	Jewish leaders planned to seize Jesus at Passover
D	D							John 12:12	Crowd gathered for Feast. This may have been the 10 th , lamb selection day.
							D	John 12:48	7 th “last day” reference, probably the last day of the Feast of Tabernacles symbolizing the resurrection.
D	D							John 13:29	Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor.
D								John 18:24-28	Caiaphas, the high priest, and others bring Jesus back to Pilate, but do not enter the Praetorium lest they defile themselves and cannot eat the Passover. (Because of this verse, some teachers conclude that Jesus disciples only prepared the Passover, but the “last supper” was not the Passover—that Christ died at the time when the lambs were to be slaughtered. Others conclude that the lambs should have been slaughtered the night before and that Christ ate the Passover with his disciples then—and that the Jews were doing it at the wrong time.)
	D							John 19:31	For that Sabbath was a “high day”—after Passover, must be the First Day of Unleavened Bread.
		I						John 20:27	Christ ascends to the Father during Unleavened Bread—symbolized by the wavesheaf that was waved to the Father during Unleavened Bread.
		U						John 20:26-31	KJV and similar translations say "after 8 days" in v 26, but the NIV, NRSV, NAB and other modern translations say "a week later". "Within 8 days" appears to be a possible translation. Passover and the Feast of U.B. are an eight day period. If John was referring to this, then this lesson of "doubting Thomas" is a "Last Day of U.B. lesson", showing victory over sin—Thomas was finally convinced.
			D					Acts 2:1-8	The disciples were all gathered in one place on Pentecost and the Holy Spirit came upon them in great power. They were all observing the Feasts after Christ died! How could Christ have taught them to stop keeping the Feast Days, and then used that very time to pour out his Spirit?
							I	Acts 7:8	2 nd of 3 “eighth day” references in New Testament. Isaac circumcised.
							S	Acts 10:30	Cornelius fasted and prayed and was the first of the Gentile converts.
D	D							Acts 12:1-4	Herod killed James, and planned to kill more disciples after Passover (KJV says “Easter”, but the Greek is “Passover”).
							S	Acts 13:2-3	Saul (Paul) and Barnabas were set apart after prayer and fasting.
							S	Acts 14:23	Elders were appointed after prayer and fasting.

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PASSOVER	UNLEAVENBREAD	WAVESHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY		
								Bible Verses	Importance of Verses
I	I	I	I	I	I	I	I	Acts 15:7-21	God put his spirit on Gentiles just like Jews, even though they did not know or do all of the law of Moses, but the apostles in Jerusalem said that was not necessary for salvation, but that they should follow some of the law and learn more: "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath" (v19-21). Believers would have learned the Holy Days here.
	I						U	Acts 18:21	"but took leave of them, saying, 'I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.' And he sailed from Ephesus." This Feast is probably a Passover, though some say Tabernacles. Some manuscripts do not have this part of the verse—much more likely it was left out than added.
	D							Acts 20:6	"But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days."
			D					Acts 20:16	"For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost."
					D			Acts 27:9	"Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them." The Day of Atonement was referred to as "the Fast" and sailing became dangerous in that area about that time in the fall. Today, most non-Jews who do not keep this day would not know what "the fast" means. (Try it out on some Christian friends.) Most of Luke's readers must have been fasting regularly on the Day of Atonement; otherwise Luke would have used another expression to describe the fall season.
					D			Rom 3:25	"God presented him [Christ] as a sacrifice of atonement ..." (NIV). The Greek <i>hilasterion</i> is the exact same word as used in the Septuagint for the "mercy seat" (KJV) or "place of atonement" (NIV) where the blood was sprinkled on the Day of Atonement (Lev 16:13-15). It is from the same Greek root used for Day of Atonement and would clearly mean that day to Paul's Greek-speaking readers who also read the Greek Old Testament—the Septuagint.
		I	I					Rom 8:23	Believers have the "firstfruits of the spirit". This is a different analogy comparing the amount of the Holy Spirit given now to firstfruits, with a greater harvest later.
		I	I					Rom 11:16	If the firstfruits are holy, so is the rest of the crop. Symbolizing that Christ was holy, so therefore the rest of mankind can be made holy—see context.
							I	Phil 3:5	3rd of 3 "eighth day" references in New Testament. Paul's circumcision.
D	C							1Cor 5:6-8	Your glorying is not good. Do you not know that a little leaven leavens the whole lump? ⁷ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. ⁸ Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth
					S			1Cor 7:5	Paul speaks of devoting oneself for a time of fasting and prayer.
I	I							1Cor 10:1-14	Israel was baptized in the Red Sea almost certainly during the Days of Unleavened bread—probably the Last Day, which symbolizes victory over sin elsewhere. Christ was their rock, just like He is ours. This early Unleavened Bread harvest is small; most of Israel died in the wilderness for their sin, only Joshua and Caleb clearly had the Holy Spirit (Num 14:24; 27:18).

PASSOVER	UNLEAVENED BREAD	WAVE SHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
N								1Cor 10:16-27	The cup of blessing and the bread are the communion of the body of Christ, when we "partake at the Lord's table". Some see this as the Passover, but "Passover" is not mentioned here and the rest of the passage is about godly/demonic sacrifices and eating at someone else's house—all much more frequent events than an annual Feast Day. This appears to be the continued Jewish practice of frequently partaking of bread and wine. See also 1Cor 11:17-34.
I								1Cor 11:17-34	M The word "Passover" does not occur at all in this chapter, but verse 23 uses the term "on the night He was betrayed". Nevertheless, most teachers agree "the night he was betrayed" was the beginning of the fourteenth day of the first month. Had they already sacrificed a lamb and were they eating the Passover meal? Or was this an evening supper before the Passover sacrifice the next day (John 18:28, Matt 27:46-50). Verses 17, 18, 20, 33, 34 all mention "when you come together" or some similar phrase. The emphasis appears not to be on the Passover, but on the ongoing Christian practice of frequently partaking of symbolic bread and wine, similar to the Jewish practice of the time—which continues to this day—but with the added understanding that these symbols represent the body and blood of Messiah.
N								1Cor 11:25-26	Verses 25 and 26 use the expression "as often as" (Greek <i>hosakis</i>) for the frequency of eating bread and wine. We can see what this word means by looking in Rev 11:6 where the two witnesses "strike the earth with all plagues, as often as they desire". The historian, Josephus, used it in his Greek writings: "for as often as he [Moses] let down his hands, so often were his own people worsted" (Antiquities 3:53); "and how often Titus, out of his desire to preserve the city and the temple, invited the seditious to come to terms of accommodation" (Wars 1:27); " whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me" (Autobiography 1:160). All of these instances appear to be more frequently than once a year, and under the control of the person initiating the action.
		I						1Cor 15:20-23	Christ is the firstfruits. He is the very first of the barley harvest and the first to be raised from the dead. In Adam all die, in Christ, all are made alive.
				U	I			1Cor 15:52	Resurrection at the last trumpet. Some teach this is the Feast of trumpets. Others: the Feast of Trumpets announces the event with occurs at the "last trumpet" on the Day of Atonement?
								1Cor 16:7-9	I do not want to see you now and make only a passing visit; I hope to spend some time with you, if the Lord permits. ⁸ But I will stay on at Ephesus until Pentecost, ⁹ because a great door for effective work has opened to me, and there are many who oppose me.
								2Cor 5:1,4	Our human bodies are referred to as our "tabernacle" (KJV), the same Greek word <i>skenos</i> used for "Feast of Tabernacles" in John 7:2, symbolizing them as our limited, temporary reality before our eternal life with God.
				U	I			2Cor 5:10	All Christians appearing before Christ's judgment seat—Trumpets, Atonement.
I	I							Gal 3:16-17	This promise was made on the Passover and First day of unleavened bread, the 14 th & 15 th of the first month. See notes on Gen 15, above.

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P A S S O V E R	U N L E A V E N B R E A D	W A V E S H E A F	P E N T E C O S T	T R U M P E T S	A T O N E M E N T	T A B E R N A C L E S	E I G H T H D A Y	Bible Verses	Importance of Verses
								D	D
				U				1Thes 4:16	"For the Lord himself will come down from heaven, with a loud command , with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first." The "loud command" and the "trumpet call" certainly sound like the Feast of trumpets.
						I		Heb 8:1-6	Moses was a minister of the Tabernacle in the wilderness made by human hands according to God's plan, but Christ, our High Priest, is a minister of the true tabernacle of God.
						I		Heb 9:2, 3, 6, 8, 11, 21	This entire chapter compares the temporary tabernacle built by Moses which had to be purified by animal blood with the blood of Christ which was shed for our sins for all eternity. A further lesson of the Feast of Tabernacles: earthly things are temporary and spiritual things are eternal.
					D			Heb 9:5	The "Atonement Cover" (NIV) mentioned in the temple. See Rom 3:25, above.
					D			Heb 9:7, 11	The Old Testament High Priest went into the Holy Place one a year (on the Day of Atonement—Lev 16), but Christ has replaced him as High Priest.
I	I	I	I	I	I	I	I	Heb 9:9-10	Sacrifices and related ordinances were imposed only until the "time of reformation"
I	I	I	I	I	I	I	I	Heb 9:12-28	Christ replaced all of the sacrifices with his single offering. This explains why the Feast days are observed today, for celebrating God's plan, without sacrifices!
I	I	I	I	I	I	I	I	Heb 10:1-26	Another discourse showing how the "blood of bulls and goats" could not take away sins (v 4) ending in the need to continue to assemble together. The Greek word for assembling in verse 25 is <i>episunagoge</i> , a form of the word "synagogue", a place where Hebrew peoples of that time would have observed Sabbaths and Feasts. The sacrifices on these days ended, but the need to assemble to encourage each other to avoid sin (v 24, 26) continues!
						I		Heb 13:10-16	Animal sacrifices were burnt outside the camp, Christ suffered there, and we bear his reproach there. But that is all temporary, like our human body tabernacle. We replace animal sacrifices with the sacrifices of praise and doing good to others.
	U	I						James 1:18	Believers are "a kind of firstfruits of his creatures". Pentecost (firstfruits) represents the church age.
I	I							1Pet 1:17-23	Christ was our "lamb without blemish" (Passover), and we, His followers, are to purify ourselves from sin (Days of Unleavened Bread).
						I		2Pet 1:13-14	Peter refers to his body as a tabernacle (KJV) and says that he soon must "put off this my tabernacle", meaning he will die. This
						U		2Pet 2:5	Noah listed as the "eighth person": 1 of 8 on the ark, or 8 th in some sequence?
	I					I	I	2Pet 3:8	"...with the Lord one day <i>is</i> as a thousand years, and a thousand years as one day". The seven days of Feasts represent 7000 year plan of God.
I	I	I	I	I	I	I	I	Jude 1:12	References to "love feasts" kept by believers are probably the biblical Feast days.
I								Rev 5:6, 12	Christ is the worthy lamb that was slain. He is our Passover lamb (1Cor 5:7).
						I		Rev 7:9-10	A multitude from all nations rejoicing with palm branches praising God and "the Lamb". These are feast of tabernacles symbols of a triumphant, ruling Christ.

PASSOVER	UNLEAVENED BREAD	WAVESHEAF	PENTECOST	TRUMPETS	ATONEMENT	TABERNACLES	EIGHTH DAY	Codes used for Feast Days: C: Command to keep day, D: Direct Reference to the Day, I: Indirect reference to Day N: Not a reference to Feast Day, S: Supporting evidence, U: Uncertain reference	
								Bible Verses	Importance of Verses
				I	U			Rev 8:2, 7, 8, 10, 12, 13 Rev 9:1, 13 Rev 10:7 Rev 11:15	The seven trumpets and associated plagues. Trumpets are blown on every new moon (Num 10:10; Psalm 81:3). Of these new moon trumpets, the Feast of Trumpets is the “seventh trumpet”—the seventh month. This appears to be the time when Christ’s return is finalized and the warning is given message. 1Cor 15:52 is a “last trumpet”, after the seventh, for Atonement. Rev 10:7 indicates the angel was about to sound—that the messages had been announced to God’s servants, but 11:15 is the actual sounding, announcing “The kingdoms of this world have become the kingdoms of our Lord and of His Christ.”
							U	Rev 13:6	The “beast” blasphemes “God, His name, His tabernacle and those who dwell in heaven”. Revelation has references to both the temple and the tabernacle. Is the tabernacle a reference to Christ or His church on earth?
I								Rev 13:8	Christ, the lamb “slain from the foundation of the world”.
I		I	U					Rev 14:1-14	The 144,000 are firstfruits to “God and the Lamb, Christ being the Passover lamb (1Cor 5:7). This may represent those in the church or who have overcome and in the first resurrection.
							U	Rev 15:5	“The temple of the tabernacle of the testimony in heaven was opened.” The seven last plagues follow. The temple is in heaven, but does the tabernacle represent the earthly body of Christ or His church?
							U U	Rev 20:1-15	The “great white throne judgment”. The last day of the Feast of Tabernacles seems to represent this judgment, though some believe it is the “eighth day”.
I							I I	Rev 21:1-27	Christ referred to as “the Lamb” (Passover lamb, 1Cor 5:7). Christ’s kingdom, new heavens & earth—“the tabernacle of God is with men and he will dwell [verb form of ‘tabernacle’] with them” (v. 3). This appears to be the end of the Feast of Tabernacles, symbolizing mankind dwelling in physical bodies apart from God. An angel that had 7 last plagues introduces them (v 9)—an “eighth thing” representing the Eighth Day?
I							I	Rev 22:1-21	The eternal city ruled from the throne of God and the Lamb (Christ the Passover lamb, 1Cor 5:7). This is obviously the chronological end of the Revelation, pictured by the Eighth Day, the last festival of the year. Christ declares in verse 13 that he is the Alpha and Omega, the beginning and the end; it is fitting that this last chapter references the first and last Feast Day.

Things to investigate further:

1. Are the 10 or so references to the “Tree of Life” part of the symbolism of the branches of the Feast of Tabernacles?
2. Do we have all the references to trumpets?
3. Do we have all the references to *succah* or tabernacles?
4. Do Trumpets and the Eighth Day need to be taught as Solemn Assemblies, and not as Feasts?
5. Should we add a section on *mow’ed*, *chag* and *chagag* and the various Greek words? Do we need to do more to explain the difference between the “appointed times” and “feasts”? While some sources say *chag* and *chagag* are just noun and verb of the same thing, Unleavened Bread usually has the expression to “keep the feast” (*asah*), where Tabernacles uses *chagag*, which seems to imply a wilder celebration and dancing.

Symbolism of the Feasts in the Believer's Life

The 10th day of the First Month, thought not a Feast day, is an integral part of the Passover and has important symbolism. It was the selection date for the Passover lamb (Ex 12:3), later fulfilled with the exaltation of Joshua before Israel began to take the Promised Land (Joshua 4:14, 19). In the first century, either on or very close to this date, Christ made his triumphal entry into Jerusalem (Matt 21:1-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19). We as individuals must make our own personal decision to choose the Lamb of God for ourselves before we can begin His plan of salvation for our lives.

Passover symbolizes the sacrifice of Jesus Christ, the lamb without spot or blemish (Ex 12:5; 1Pet 1:17-23). "...For indeed Christ, our Passover, was sacrificed for us" (1Cor 5:7). This teaching is accepted by nearly all Christianity, even though most observe "Good Friday" rather than Passover each year. Each one of us must choose Christ, just like each individual had to be involved in killing and eating of his own lamb in the Old Testament. We must realize that he suffered and died for our sins personally. We are saved through faith in Christ (Eph 2:8).

Unleavened Bread teaches us to put out leaven—evil—and take the good of Christ. "Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1Cor 5:8). This is a more sober Feast, putting out the leaven (evil) that seems desirable and taking in the unleavened bread that seems undesirable. The final day of the Feast (commemorated by the defeat of Pharaoh's army at the Red Sea and Israel at the battle of Jericho) symbolizes victory over sin—that we will someday be completely free of it.

Wavesheaf Day pictures the resurrection of Christ. His death pays for our sin, but his life is what actually saves us (Rom 5:10).

Pentecost by Jewish tradition and some biblical studies is the day that the law was given on Mt. Sinai. Even though this law was good, it was insufficient to make a sinful people righteous. Many years later, the Holy Spirit was poured out on Pentecost (Acts 2). This was the beginning of the church. The two leavened loaves of the Pentecost offering represent the two thousand years of the New Testament church. (Some say the two represent the Old Testament Congregation in the Wilderness and the New Testament Church.) Both had truth and revelation from God, but both also had sin—symbolized by leaven. Every believer needs the pouring out of the Holy Spirit in their lives.

The Feast of Trumpets is the first of four fall Feast days in rapid succession—the **first** day of the seventh month. The Hebrew *teruah* means alarm, warning or any loud sound. Lev 23:24 also terms it a "memorial" or "reminder"—the Hebrew *zikrown* is used for taking note of future events. Some teach that Christ will return on this day, but the Bible teaches He will return at "the last trumpet" (1Cor 15:52). There are trumpets blown on all of the Feast days, but this is the first of the Feast season. Historically, each new month was proclaimed when the new moon was first observed. While that event is predictable within a day or two, the exact day is not always known until it occurs. However, once the day of trumpets is known, then the other fall Feast days occur at predictable times. In a Jubilee year, people would know the exact Day of Atonement—the day they receive their inheritance back. Christ said of His return: "But of that day and hour no one knows, not even the angels of heaven, but My Father only" (Matt 24:36). It seems that the Feast of Trumpets represents the Day when the Father proclaims the final schedule of the return of Christ.

The Jewish understanding is that the preceding month, the twelfth month Elul, is a time of introspection and repentance. God pronounces a judgment on the Feast of Trumpets, and if repentance does not occur by the Day of Atonement, the judgment is sealed on that day. This represents the warnings that God sends to believers, such as the letters to the Churches in Revelation 2 & 3, for them to repent and change before their judgment comes.

Atonement pictures reconciliation (at-one-ment) between the Eternal and His people. The two goats of Exodus 16 symbolize the sacrifice of Christ for the penalty for our sin, as well as Christ's active work of taking our sins away. Only two goats were sacrificed for the whole nation—representing the salvation of mankind as a whole. Some people teach that Christ will return on this day. Others teach that some of the judgments of nations and people in Revelation and the prophets will be carried out on this day. For the individual believer, this certainly represents hearing God's warnings to confess, repent and obtain forgiveness for ongoing sin (1Jo 1:8-9).

Tabernacles represents God's protection of believers (Lev 23:41-43) throughout the ages, but also the temporariness of our human bodies—that real life comes after we "put off our tabernacle" (2Pet 1:13-15, KJV). This is a joyful feast representing the enjoyment of the good that God has made (Deut 14:23-26), as opposed to the more ascetic Days of Unleavened Bread. Some take the approach that the entire Feast of Tabernacles pictures the millennium (Rev 20:2-7), but this writer favors it picturing God's protection on believers for 7000 years (from "righteous Abel" to the end), with the last day of the Feast (the Great Day—John 7:37) representing the millennium. There are 70 bulls sacrificed during the Feast of

Tabernacles (Num 29:12-32). Ancient Jewish teaching is that these represent the 70 nations outlined in Genesis 10—thus representing the whole world.

The Eighth Day is always a time to begin using something that has been cleansed or purified for seven days—such as the cleansing of a priest or unclean person—and the naming of a child at circumcision. The eighth day is not the entire event, but a new beginning of a very long event. It seems to represent the time after the first 7000 years of mankind when many believers will be cleansed and serving as priests, and when much of sinning mankind that was formerly unclean will be clean. Revelation 2:17 and 3:12 also speak of believers receiving a new name. The Great White Throne Judgment (Rev 20) and the New Heavens and the New Earth (Isa 65:17; Isa 66:22; 2Pet 3:13; Rev 21 & 22) may fit into this time.

Symbolism of the Feasts in God's Harvest—the Resurrections

Passover represents the death of Christ; without Him there would be no resurrections.

John 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

1Cor 15:21 For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

Wavesheaf (Firstfruits) Day commemorates the very first resurrection to eternal life by Christ. (The other people who were previously raised from the dead in the Old and New Testaments eventually died again.)

1Cor 15:20 But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

Unleavened Bread, which includes the Wavesheaf, is the barley harvest. This is the Harvest of Christ and those who overcome—who sacrifice their lives for God. They are described in Hebrew 11, Rev 2 & 3, Luke 12:42-44, and other places—both Old and New Testaments. When barley is harvested, it largely needs to be winnowed—given wind to blow the chaff away. The Hebrew and Greek words for “wind” are the same as “spirit”. The Holy Spirit now cleanses believers in preparation for their eternal life. There is an assembly on the seventh day of this Feast (Lev 23:8) which represents this harvest rising during the 7th day or seventh thousand years. These believers who overcome will reign with Christ during the millennium, the seven thousand years.

Pentecost is wheat harvest. Wheat needs to be beaten with a stick in order to be harvested. Luke 12:47-48 mentions believers who did not do what they were supposed to do. They do not appear to reign with Christ right away at his return, but receive stripes (correction)—many if they knew what to do and didn't do it and few if they didn't know what to do. Since this is not a seven day feast, we do not have a final assembly day to know when they will be raised from the dead. They may well be raised at various times, depending upon how long their correction takes, both in the 7th thousand years (millennium) and the eighth thousand years.

The Feast of Tabernacles is a seven day Feast representing all of the nations. There is no assembly on the seventh day as the general population of the world is not raised then. Luke 12:45-46 explains that believers who begin to smite their fellow servants or eat and drink and be drunk will be treated like unbelievers. They will not be raised up in the first resurrection. The assembly on the first day of Tabernacles (as well as unleavened bread) represents Adam and Eve, the parents of all people, who lived during the first thousand years and were told that they could eat of the tree of life and live forever. (Gen 3:22). However, God said: “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” (Gen 2:17). Indeed, they died during that first thousand years.

The Eighth Day represents the resurrection of all the rest of mankind (Rev 20; Ezk 37). They are raised in the Eighth thousand year period. The fall part of the year is the grape harvest. Grapes have to be crushed in order to be made into juice or wine. The symbol of God harvesting is used several times in the Bible associated with the end (Isa 63:2-8; Rev 14:15-20; 19:15)

May the Eternal continue to give us understanding of His plan through His Feasts.

Other Biblical Feasts

There are other Feast and Fast days not specifically commanded to be observed in the scriptures, but carried on by Jewish tradition and found in the scriptures. A brief summary and the related scriptures follow:

Hanukah or Feast of Dedication

John 10:22 Then came the Feast of Dedication (“Hanukkah”—New Living Translation) at Jerusalem. It was winter, and Jesus was in the temple area walking in Solomon’s Colonnade. At this time Christ shows that he is the son of God and that the Jewish leaders were not “his sheep”.

This Feast Day commemorates the Jewish victory over Antiochus Epiphanies, when the Jews successfully rebelled against his attempt to destroy their religious practices. A lot of tradition about the “festival of lights” and exchanging presents was added later. They unsuccessfully tried to kill Jesus. Christ was the very firstfruits of the Church, he referred to His body as the “temple” (John 2:19-21) and later the Church as the temple (1Cor 3:16; 2Cor 6:16) and he was dedicating **His** body to follow God, not to follow the leaders of the day. Their inability to kill Jesus represents the evil leaders throughout history who were unsuccessful at destroying the Church through the ages.

This Feast is held for eight days, beginning the on the day of the victory, Kislev 25, which is the ninth month in the Hebrew calendar. It almost always in December on the Gregorian calendar, hence the tradition that “Christians celebrate Christmas and Jews celebrate Hanukah.” This blessing of the physical nation of Israel at this time appears to be prophesied in the book of Haggai:

Hag 2:18 ‘From this day on, from this **twenty-fourth day of the ninth month**, give careful thought to the day when the foundation of the LORD’s temple was laid. Give careful thought: ¹⁹ Is there yet any seed left in the barn? Until now, the vine and the fig tree, the pomegranate and the olive tree have not borne fruit. **“From this day on I will bless you.”** ²⁰ The word of the LORD came to Haggai a second time on the **twenty-fourth day of the month**: ²¹ “Tell Zerubbabel governor of Judah that I will shake the heavens and the earth. ²² I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother. ²³ **“On that day,**’ declares the LORD Almighty, ‘I will take you, my servant Zerubbabel son of Shealtiel,’ declares the LORD, ‘and I will make you like my signet ring, for I have chosen you,’ declares the LORD Almighty.”

Purim:

Esther 9:20 Mordecai recorded these events, and he sent letters to all the Jews throughout the provinces of King Xerxes, near and far, ²¹ to have them celebrate annually the fourteenth and fifteenth days of the month of Adar²² as the time when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a day of celebration. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor. ²³ So the Jews agreed to continue the celebration they had begun, doing what Mordecai had written to them. ²⁴ For Haman son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast the pur (that is, the lot) for their ruin and destruction. ²⁵ But when the plot came to the king’s attention, he issued written orders that the evil scheme Haman had devised against the Jews should come back onto his own head, and that he and his sons should be hanged on the gallows.

²⁶ (Therefore these days were called Purim, from the word *pur*.) Because of everything written in this letter and because of what they had seen and what had happened to them, ²⁷ the Jews took it upon themselves to establish the custom that they and their descendants and all who join them should without fail observe these two days every year, in the way prescribed and at the time appointed. ²⁸ These days should be remembered and observed in every generation by every family, and in every province and in every city. And these days of Purim should never cease to be celebrated by the Jews, nor should the memory of them die out among their descendants.

²⁹ So Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote with full authority to confirm this second letter concerning Purim. ³⁰ And Mordecai sent letters to all the Jews in the 127 provinces of the kingdom of Xerxes— words of goodwill and assurance—³¹ to establish these days of Purim at their designated times, as Mordecai the Jew and Queen Esther had decreed for them, and as they had established for themselves and their descendants in regard to their times of fasting and lamentation. ³² Esther’s decree confirmed these regulations about Purim, and it was written down in the records.

Ninth of Ab

Jewish history indicates that the Temple was destroyed on this date—twice. Jews typically read lamentations on this day. Ab is the fifth month of the year beginning the spring in Biblical Calendar. The “fast of the fifth”, below, probably refers to the 9th of Ab.

Zech 8:19: “Thus says the LORD of hosts: ‘The fast of the fourth month, The fast of the fifth, The fast of the seventh, And the fast of the tenth, Shall be joy and gladness and cheerful feasts For the house of Judah. Therefore love truth and peace.’”

Other Appointed Times of God Occurring on a Less than Annual Basis

The Year of Release or Sabbatical Year

This is not an annual Feast Day, but a very important appointed time of the Eternal that occurs every seven years. Debts are released, slaves are free to go and the land is allowed to rest. It is found in:

Ex 23:10-11	Land Sabbath
Lev 25:1-7; 20-22	Land Sabbath, enough food produced in the 6 th year to last to the 9 th year
Deut 15:1-18	Release of all debts
Deut 31:10-13	The Law is to be read at the year of release during the Feast of Tabernacles
Jer 34:13-22	Destruction upon Jerusalem for at first letting their slaves go, then taking them back

The Jubilee Year

This Jubilee Year or Year of Liberty is not an annual Feast Day, but a very important appointed time of the Eternal that occurs every forty-nine years. The inheritance of each family is to be returned to the family. This prevents a few powerful families from controlling most of the wealth, leaving the rest of the people without the resources to earn their own living—producing the economic problems that we have seen throughout history. It is found in:

Leviticus 25	Most of this chapter is about the Jubilee year.
Leviticus 27:16-24	Rules for valuing and dedicating land based on the time to the Jubilee year. God expected this to be part of the nation's economy!
Isaiah 61:1-2	Proclaiming liberty to the captive, as stated in Leviticus 25:10
Ezekiel 45	In the future land will again be divided by lot, the basis for the beginning of a new Jubilee year.
Ezekiel 46:16-18	The Jubilee years will be implemented when God rules the earth.
Luke 4:16-22	Christ reads and fulfills Isaiah 61:1-2 in a synagogue in Nazareth

The author would appreciate your additions or corrections to this paper.

Norman Scott Edwards, Church Bible Teaching Ministry, PO Box 204, Port Austin, Michigan, USA 48467
989-738-7700; nedwards@CBTM.info