

# Biblical Feast Day Scriptures

by Norman Edwards

March 12, 2010

PASSOVER	UNLEAVENED BREAD	FIRST FRUITS	PENTECOST	TRUMPHS	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 Q: Questionable reference, S: Supporting evidence	
								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 <b>festivals</b> [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
Q								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 below for link to Feast Days.)
	Q							Gen 15 (all)	Melchizedek told Abraham that his descendants would be strangers in a country not their own, and come back in the forth generation (v 13-16). The Israelites came out on he same day of the year that the 430 years began (Ex 12:41). If the 430 years start here, this must be the First Day of Unleavened Bread.
I	I	I	I	I	I	I	I	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>chag</i> , used for biblical Feasts in Leviticus 23 and many other verses.
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.
	C							Ex 13:4-10	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..
							Q	Ex 22:29-30	Offspring of people and animals kept with parents for 7 days, dedicated to God on the eighth day.
	C		I			C		Ex 23:14-17	Festivals three times during the year (Tabernacles called "ingathering").
					C			Ex 30:10	Once a year Aaron must make an atonement.
C	C		C			C		Ex 34:18-25	All three Feast seasons mentioned (Tabernacles called "ingathering"). Verse 24 says "neither will any man covet your land when you go up to appear before the LORD your God." Pentecost is the beginning of the <b>wheat</b> harvest.
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.
							Q	Lev 9:1-4	After Seven days of cleansing the high priest, God appears to him.
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.
							Q	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)
							Q	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.
							Q	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.
							Q	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>mo-ed</i> ) of the Eternal. (This is helpful to people who keep the Sabbath, but do not think they can keep Feasts.)
C	C	C	C	C	C	C	C	Lev 23:4	<b>All Feast Days</b> are "holy convocations" (KJV) or "sacred assemblies" (NIV) which the people are commanded to <b>proclaim</b> . There is no command about how to calculate the calendar nor a punishment for calculating it incorrectly.
C								Lev 23:5	Passover to be kept on the 14 <sup>th</sup> of the first month, "between the evenings" (Heb. <i>ben-ha-arbayim</i> ).

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								<b>Bible Verses</b>	<b>Importance of Verses</b>
	C							Lev 23:6-9	Holy convocations with no customary work on the First and Last Days of Unleavened Bread, the 15 <sup>th</sup> through the 21 <sup>st</sup> 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” or “Loud Sounds”, a holy convocation.
					C			Lev 23:26-32	The 10 <sup>th</sup> 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 <sup>th</sup> to the 21 <sup>st</sup> 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 <sup>th</sup> 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
					D			Lev 25:8-55	Jubilee year to begin when trumpet is blown on the Day of Atonement. Land goes back to people, slaves are freed? (How is this different than the freeing of slaves in the year of release?)
							Q	Num 6:10	A Nazarite is clean after seven days when accidentally defiled.
C								Num 9:2-14	Command to celebrate Passover—second month Passover if necessary, same rules for a foreigner as Israelite.
I	I	I	I	I	I	I	I	Num 10:9-10	Blow trumpets at war and on the Feast days.
C	C	C	C	C	C	C	C	Num 28:1-31; 29:1-40	Animal offerings given daily, on the Sabbath, new moons & <b>all Feast Days</b> . 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	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.
					Q			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.
					Q	C		Deut 31:9-13	Law to be read at the Feast of Tabernacles, “year of release” mentioned.
	Q						Q	Jdgs 14:10-12	Bridegrooms typically made a Feast for seven days (does this relate??).
			Q					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).
Q								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).

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								<b>Bible Verses</b>	<b>Importance of Verses</b>
		<b>I</b>						Ruth 1:22	Ruth came to Bethlehem at the beginning of the barley harvest—which was the Feast of the Firstfruits. (Christ, born in Bethlehem, was the firstfruit 1Cor 15:20).
			<b>I</b>					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 mention winnowing barley and paying in barley, but nothing about any harvested wheat. Ruth is redeemed on or very near Pentecost in that year.
				<b>Q</b>				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.
				<b>I</b>				1Sam 12:17	Israel repents of asking for a King when the “wheat harvest” was “today”.
							<b>Q</b>	1Sam 17:12-14	David was the eighth son of Jesse—a completely new kind of person who became king.
				<b>D</b>		<b>D</b>		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 [ <i>yerach</i> —month] of Ethanim, which <i>is</i> the seventh month [ <i>chodesh</i> —new moon]. If this literally reads “seventh new moon” this is probably the “Feast of Trumpets”. Only other places where Bibleworks finds this exact form are Ezra 3:1 and Nehemiah 7:73 where a specific date seems to be referenced.
					<b>I</b>	<b>D</b>	<b>D</b>	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 <sup>th</sup> 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 <sup>nd</sup> of the month. Some people did not leave until the 23 <sup>rd</sup> (See 2Chr 7:8-10). Notice also that the day of atonement appears to be eclipsed by the first 7-day feast.
	<b>I</b>		<b>I</b>			<b>I</b>		1Kngs 9:25	Solomon offered sacrifices three times per year—probably the Feast times.
						<b>N</b>		1Kngs 12:32-33	Jeroboam invents false Feast in the eight month.
				<b>Q</b>		<b>D</b>		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. Bibleworks finds no other place where the exact form of these two words appears.
					<b>I</b>	<b>D</b>	<b>D</b>	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! <b>That is its name!</b> The people do not go home until the 23 <sup>rd</sup> . Apparently the dedication Feast eclipsed Atonement.
	<b>D</b>		<b>D</b>			<b>D</b>		2Chr 8:12-16	Solomon made provisions for offerings at the Sabbaths, New Moons and three annual Feasts.
<b>D</b>	<b>D</b>	<b>Q</b>						2Chr 30	Hezekiah’s Passover and Feast of Unleavened Bread observed for 14 days (v 23).
<b>D</b>	<b>D</b>	<b>Q</b>						2Chr 35	Josiah’s Passover and Feast of Unleavened Bread.
				<b>D</b>		<b>D</b>		Ezra 3	Sacrifices began on the Feast of Trumpets (3:1) with only an altar during time of Zerubbabel. Second temple dedicated during Tabernacles.
<b>D</b>	<b>D</b>							Ezra 6:19-22	Passover & Feast of Unleavened Bread.
					<b>I</b>			Neh 7:73	People in their towns “when the seventh month ( <i>chodesh</i> —new moon) came”.
				<b>C</b>				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.
						<b>D</b>	<b>D</b>	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 <sup>nd</sup> ) then fasted on the 24 <sup>th</sup> , reading the law and confessing their sin.

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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 <sup>th</sup> 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 <sup>rd</sup> day of the third month, so it is hard to know. The final deliverance was not accomplished until the 13 <sup>th</sup> day of the twelfth month, possibly a type of the final judgment at the end time.		
		I			Q		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 <sup>th</sup> 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).		
N	N	N	N	N	N	N	N	Lam 2:6	Sabbaths and Feasts forgotten when God is unhappy with people.		
								Q Isa 65:17	New heavens and new earth.		
								Q Isa 66:22-24	New heavens and new earth—Sabbath and new moons still kept, no eighth day Sabbath here.		
								I Ezk 40:1	Ezekiel has vision of the temple on the 10 <sup>th</sup> 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).		
								Q Ezk 43:26-27	Priests cleans altar for 7 days, they are accepted on the 8 <sup>th</sup> day.		
C	C	C	C	C	C	C	C	Ezk 44:24	Future priests commanded to keep Feasts (most modern trans.) Hebrew <i>mo-ed</i> .		
								Q Ezk 44:26-27	Priests cleansed after 7 days if defiled.		
C	C							Ezk 45:17-25	Provision of sacrifices on the Feast days. Passover called a “feast of seven days”.		
I	I	I	I	I	I	I	I	Ezk 46:11	Grain offerings at Feasts.		
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.		
								Hag 2:1-9	Message given on Tishri 21 about a temple greater than 1 <sup>st</sup> or 2 <sup>nd</sup> coming. Talks about shaking heaven and earth and dry land.		
							N	Zech 8:16-23	When people follow God, the fasts of the 4 <sup>th</sup> , 5 <sup>th</sup> , 7 <sup>th</sup> and 10 <sup>th</sup> month will be cheerful feasts. These are probably fasts for the breaching of Jerusalem’s walls (17 <sup>th</sup> of Tammuz), the burning of the temple (9 <sup>th</sup> of Ab), the Fast of Gedaliah (3 <sup>rd</sup> of Tishri) and Nebuchadnezzar’s siege of Jerusalem (10 <sup>th</sup> of Tebeth). 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.		
<b>New Testament References</b>											
							S	Matt 6:16-18	Christ gives instructions on how to fast.		
							I	Matt 9:14-15 (Mark 2:18-20, Luke 5:33-35)	Jesus said his disciples <b>would fast</b> 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.		

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					<b>I</b>			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.
					<b>S</b>			Matt 17:19-21 (Mark 9:28-29)	Some demons require prayer and fasting to cast out.
<b>D</b>	<b>D</b>							Matt 26	(Mentions Passover, UB.)
<b>D</b>	<b>D</b>							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.
							<b>I</b>	Luke 1:59	<b>1<sup>st</sup> of 3</b> “eighth day” references in New Testament. John the Baptist circumcised—does not have a name till the eighth day. Zechariah can then talk.
					<b>S</b>			Luke 2:36-38	Anna, the prophetess (who saw the baby Jesus in her old age), fasted frequently.
<b>D</b>	<b>D</b>							Luke 2:39-42	It was customary for Jesus and his parents to go to the Passover each year.
								<b>Q</b> Luke 9:28	Jesus explains that life is living for Him; on the 8th day, the transfiguration.
							<b>I</b>	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.
<b>D</b>	<b>D</b>							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.
<b>D</b>	<b>D</b>							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).
						<b>D</b>		John 6:39-40, 44, 54	The <b>first 4</b> of 7 references to the “last day” in John 6, 7, 11 & 12, apparently the last day of the Feast of Tabernacles symbolizing the resurrection.
						<b>D</b>		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.
						<b>D</b>	<b>Q</b>	John 7:37	<b>5<sup>th</sup></b> “last day” reference, called “Great Day of the Feast”. The 7 <sup>th</sup> 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. John has 7 references to the “last day”.
						<b>D</b>		John 11:24	<b>6<sup>th</sup></b> “last day” reference, probably the last day of the Feast of Tabernacles symbolizing the resurrection.
<b>D</b>	<b>D</b>							John 11:55	Jewish leaders planned to seize Jesus at Passover
<b>D</b>	<b>D</b>							John 12:12	Crowd gathered for Feast. This may have been the 10 <sup>th</sup> , lamb selection day.
						<b>D</b>		John 12:48	<b>7<sup>th</sup></b> “last day” reference, probably the last day of the Feast of Tabernacles symbolizing the resurrection.
<b>D</b>	<b>D</b>							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.
	<b>D</b>							John 19:31	For that Sabbath was an “high day”—after Passover, must be first of unleavened bread.
	<b>Q</b>							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.

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							<b>I</b>	Acts 7:8	<b>2<sup>nd</sup> of 3</b> "eighth day" references in New Testament. Isaac circumcised.
					<b>S</b>			Acts 10:30	Cornelius fasted and prayed and was the first of the Gentile converts.
<b>D</b>	<b>D</b>							Acts 12:1-4	Herod killed James, and planned to kill more disciples after Passover (says "Easter" in KJV, but virtually no other.)
					<b>S</b>			Acts 13:2-3	Saul (Paul) and Barnabas were set apart after prayer and fasting.
					<b>S</b>			Acts 14:23	Elders were appointed after prayer and fasting.
<b>I</b>	<b>I</b>	<b>I</b>	<b>I</b>	<b>I</b>	<b>I</b>	<b>I</b>	<b>I</b>	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.
	<b>I</b>						<b>Q</b>	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.—Feast is probably a Passover, some say Tabernacles. Some manuscripts do not have this part of the verse—much more likely it was left out than added.
	<b>D</b>							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.
			<b>D</b>					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.
					<b>D</b>			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 Luke's Gentile readers were expected to understand what it meant. Today, most non-Jews who do not keep this day would not know what "the fast" means (try it out on some average Protestant Christians). My conclusion is that during Luke's time, the Gentile believers must have been fasting regularly for Luke to be sure that they would all know what he means.
		<b>D</b>						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.
							<b>I</b>	Phil 3:5	<b>3<sup>rd</sup> of 3</b> "eighth day" references in New Testament. Paul's circumcision.
<b>D</b>	<b>C</b>							1Cor5:6-8	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
					<b>S</b>			1Cor 7:5	Paul speaks of devoting oneself for a time of fasting and prayer.
<b>I</b>	<b>I</b>							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).

P A S S O V E R	U N L E A V E N B R E A D	F I R S T F R U I T S	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	E I G H T D A Y	<b>Codes used for Feast Days:</b> <b>C:</b> Command to keep day, <b>D:</b> Direct Reference to the Day, <b>I:</b> Indirect reference to Day <b>N:</b> Not a reference to Feast Day <b>Q:</b> Questionable reference, <b>S:</b> Supporting evidence	
								<b>Bible Verses</b>	<b>Importance of Verses</b>
								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.
								N	1Cor 11:17-34 Many writers claim that this is a reference to the Passover, but the word never appears here. Verses 17, 18, 20, 33, 34 all mention "when you come together" or some similar phrase. Verse 23 uses the term "on the night he was betrayed", it would have been much simpler to say Passover if that were the case. This appears to be the continued Jewish practice of frequently partaking of bread and wine.
			D						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.
					Q Q				1Cor 15:52 Resurrection at the last trumpet? Is this the trumpet of the Feast of Trumpets or the Day of Atonement?
			D						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.
					Q				1Thes 4:16 "For the Lord himself will come down from heaven, with a <b>loud command</b> , with the voice of the archangel and with the <b>trumpet call</b> 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	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).
							Q		2Pet 2:5 Noah listed as the "eighth person": 1 of 8 on the ark, or 8 <sup>th</sup> in some sequence?
I	I	I	I	I	I	I	I		Jude 1:12 Reference to "love feasts" kept by believers are probably the biblical feast days.
					Q Q				Rev 8:2; 10:7 Is the "seventh trumpet" the same as the resurrection in 1Cor 15:52? If so, who is it that must prophecy again and measure the temple, etc? Is it possible that this is a Feast of Trumpets messages and 1Cor 15:52 is for Atonement?
						Q Q			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 "eight day".
						I I			Rev 21:1-27 Christ's kingdom, new heavens & earth—"the tabernacle of God is with men" (v. 3). An angel that had 7 last plagues introduces them (v 9)—an "eighth thing" representing the Eighth Day?

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: <sup>19</sup> 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."** <sup>20</sup> The word of the LORD came to Haggai a second time on the **twenty-fourth day of the month:** <sup>21</sup> "Tell Zerubbabel governor of Judah that I will shake the heavens and the earth. <sup>22</sup> 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. <sup>23</sup> **"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, <sup>21</sup> to have them celebrate annually the fourteenth and fifteenth days of the month of Adar <sup>22</sup> 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. <sup>23</sup> So the Jews agreed to continue the celebration they had begun, doing what Mordecai had written to them. <sup>24</sup> 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. <sup>25</sup> 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.

<sup>26</sup> (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, <sup>27</sup> 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. <sup>28</sup> 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.

<sup>29</sup> So Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote with full authority to confirm this second letter concerning Purim. <sup>30</sup> And Mordecai sent letters to all the Jews in the 127 provinces of the kingdom of Xerxes-- words of goodwill and assurance—<sup>31</sup> 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.<sup>32</sup> 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 9<sup>th</sup> 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***

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

Deut 15:1-18  
Deut 31:10  
Jer 34:13-22

#### ***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  
Lev 27:17-18; 22-24  
Ezekiel 45 shows that in the future land will again be divided by lot, the basis for the beginning of a new Jubilee year.  
Ezekiel 46:16-18 shows that the Jubilee years will be implemented when God rules the earth.

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