



When Yahuah delivered the nation of Israel from captivity in Egypt, He commanded the nation to participate in special worship during the harvest seasons of the year, there are three harvest seasons in the land of Israel. Each of these seasons is accompanied by special festivals Yahuah instituted that outline His plan for "harvesting" human beings for salvation Exodus 23:14-16; Deuteronomy 16:1-17.

Yahuah's annual festivals or feasts and the Kodesh Days of rest and worship are listed in Leviticus 23. In progression, each builds on preceding ones making the sum greater than the individual parts. Understand what these feasts portray and you will understand Yahuah's master plan of salvation.

The three harvest seasons of the year show the major framework of the periods in which Yahuah intends to save mankind. Through the observance of these feasts, Yahuah's people focus on and are reminded throughout the year of the work of Yahusha the Messiah.

It is through the Kingdom of Yahuah and the divine calling to a new way of life that we see the building up of Yahusha's body as the family of Yahuah. Through Yahusha as our focal point, we begin to understand the special meaning behind the annual feasts.

Sadly, most who profess to be believers today do not observe Yahuah's festivals, typically calling them "Jewish" feasts and claiming they are obsolete. Yet Yahuah said they are His feasts and He commands that they still be observed, even in the New Testament.

Yahuah defined these celebrations as His festivals, or "the feasts of Yahuah" Leviticus 23:2-4.

Because people do not observe these festivals as Yahuah commands, they do not understand their meaning. Obeying Yahuah's commands would give them better understanding. The fear of Yahuah is the beginning of wisdom; all who follow his precepts have good understanding. His praise endures forever. Psalm 111:10.

The message of the Messiah and Yahuah's plan of salvation are enriched by understanding that the physical harvests of food crops are types of the spiritual harvests of humans through Yahuah's gift of salvation by Yahusha Matthew 9:37-38; John 4:35; 15:1-8; Colossians 2:16-17.

Yahuah's system of annual feasts is a group of interacting and interdependent elements forming a complex whole. For example, the human body is made up of a number of systems, each a group of functionally related organs. Likewise, the salvation of humankind is accomplished through a systematic plan entailing steps portrayed in seven annual festivals.

With the early spring barley season comes the Passover and the week long Feast of Unleavened Bread. With the later spring wheat season comes the Feast of Harvest or First fruits, also known as the Day of Pentecost and with the late summer and fall in gathering season come four festivals, the Feast of Trumpets, the Day of Atonement, the seven-day Feast of Tabernacles, and the Eighth Day, now referred to as the Last Great Day.

The seven annual Kodesh Days are annual Sabbaths; they are holy occasions and commanded assemblies of Yahuah's people. These days are Kodesh because they are set apart

by Yahuah. He commands His people to assemble for worship and to learn about Him and His plan. His command goes further than worship only; it includes fellowship and rejoicing together Leviticus 23:1-4; Deuteronomy 14:23-26; Nehemiah 8:1-12.

The Kodesh Days in the New Testament

The New Testament record shows the observance of these days by Yahusha, his disciples and the New Testament believers. From Yahusha's earliest childhood years, He observed the Kodesh Days with His parents. "His parents went to Jerusalem every year at the Feast of the Passover," Luke 2:41.

The following verses describe Yahusha, at age 12, engaging the theologians of His day in a spirited discussion during this festival season Luke 2:42-48. Clearly, He astonished these religious leaders with His understanding and insight. John writes of Yahusha continuing to observe the annual Kodesh Days as an adult during His ministry John 2:23; John 4:45.

Yahusha observed these festivals, and we as His followers are told to walk as He walked John 7:8-14; 1 John 2:6. The New Testament believers began on an annual festival, the Day of Pentecost. Acts 2:1-4.

The apostles and disciples of the early assembly continued to observe these festivals long after Yahusha's death and resurrection Acts 18:21; 20:16; 27:9; 1 Corinthians 5:8. Paul upholds their observance and presents them as continuing "shadows" or outlines of the great events in Yahuah's plan of salvation that are yet to be fulfilled Colossians 2:16-17. He also instructed the congregation in Corinth, "Let us keep the feasts" 1 Corinthians 5:8.

In one of the most instructive examples, Yahusha risked His personal safety to attend two of the festivals, the annual Feast of Tabernacles and the Last Great Day John 7:1-2, 7-10,14. "On the last day, that great day of the feast, Yahusha stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Ruach, [which] those believing in Him would receive; for the Ruach ha Kodesh was not yet given, because Yahusha was not yet glorified" John 7:37-39.

Paul told his followers to "imitate me, just as I also imitate Yahusha," and "keep the

traditions as I delivered them to you." 1 Corinthians 11:1-2. A few verses later he explained: "For I received from Yahusha that which I also delivered to you: that the Messiah Yahusha on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me'" 1 Corinthians 23-24.

Scriptural record of Paul's ministry repeatedly depicts the Kodesh Days as important observances, milestones in his life. He told the Ephesians that "I must by all means keep this coming feast in Jerusalem" Acts 18:21. Acts 20:16 and 1 Corinthians 16:8

We find Paul arranging his travel schedule to accommodate the Feast of Pentecost. In Acts 27:9 Luke, Paul's companion in his travels, referred to the time of year as after "the Fast," a reference to the Day of Atonement. Paul, unable to arrive at Jerusalem for the Passover, "remained at Philippi to celebrate it and the week-long Feast of Unleavened Bread.

Paul and all the apostles taught a consistent message of the believer's obligation to follow the example of Yahusha in all matters. The apostle John, who wrote near the close of the first century, summed up this message: "He who says he abides in Him ought himself also to walk just as He walked" 1 John 2:6.

Jewish believers continued to uphold the Kodesh Days, as did gentile believers 16 So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths Colossians 2:16.

This scripture Shows Gentile believers Kept the Kodesh Days" and from all these references we can conclude only that the practice of the early believers was to continue the observance of these Yahuah given festivals, the first of which is the Passover.

Theses seven annual festivals are seven Kodesh Days, which are annual Sabbaths. These Kodesh Days are the first and last days of Unleavened Bread, the Feast of Pentecost, the Feast of Trumpets, the Day of Atonement, the first day of the Feast of Tabernacles and

the Last Great Day. Although the Passover is a festival, it is not an annual Sabbath. The plan of salvation as revealed in the Kodesh Scriptures is pictured in the meaning of these seven annual festivals. The annual cycle of the celebration of the festivals and Kodesh Days reminds Yahusha's disciples that He is working out His plan of extending salvation from sin and death and offering the gift of eternal life in the family of Yahuah to all humanity, past, present and future.

Yahuah commands us to observe annual festivals

"These are Yahuah's appointed feasts, the sacred assemblies you are to proclaim at their appointed times ..." Leviticus 23:4. Other versions of the Bible, such as the King James and New King James, use the phrase "holy convocations," but the meaning is the same.

These are annual occasions on which we should gather with other believers. Just as with the weekly Sabbath, Yahuah commands special worship services on each of the Kodesh Days.

Yahuah revealed to the early believers the principle of meeting with others of like mind on the Sabbaths and Kodesh Days: "Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching" Hebrews 10:23-25. What better time to encourage and exhort each other than on the days that depict Yahuah's great plan of salvation!

When we assemble at the times of these annual festivals, we allow ourselves a wonderful opportunity to learn more about Yahuah's plan of salvation. Nehemiah 8 records a striking instance of Yahuah's people gathering to observe the Feast of Trumpets Nehemiah 8:2.

During their religious service, the leaders "helped the people to understand the Law ... So they read distinctly from the book, in the Law of Yahuah; and helped them to understand the reading" Nehemiah 7-8. The early believers continued to keep these yearly feast days according to these same principles, but with much greater spiritual understanding Acts 2; 1 Corinthians 5:6-8.

In Nehemiah's day, because the people had neglected Yahuah's festivals, they needed

encouragement. "And Nehemiah, who was the governor, Ezra the priest and scribe and the Levites who taught the people said to all the people, 'this day is Kodesh to Yahuah your Alahym; do not mourn nor weep.' For all the people wept, when they heard the words of the Law.

Then he said to them, 'Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for this day is Kodesh to our Alahym (God). Do not sorrow, for the joy of Yahuah is your strength'" Nehemiah 8:9-10. Then, after they were taught Yahuah's law, "all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them" Nehemiah 8:12.

These special days are meant to be enjoyed by the whole family, everyone who attends! Especially at the Feast of Tabernacles, sufficient time is available for proper family activities and recreation as well as rejoicing over the knowledge Yahuah reveals.

To properly rejoice on Yahuah's days of celebration, we are not to do our customary work Leviticus 23:3, 7-8, 21, 25, 35-36.

Notice that, even though preparing food for the Kodesh Days does entail work, Yahuah says that this kind of effort is entirely appropriate. However, on the Day of Atonement we are to forgo all regular work including, of course, food preparation Leviticus 23, 28, 30-31.

Living by faith

Responding to Yahuah's instruction is a matter of faith. "For we walk by faith, not by sight" 2 Corinthians 5:7. It is, therefore, important for us to start keeping the Kodesh Days when we learn about them. Even though we may not understand everything at first, we will learn a great deal more as we actually begin observing them.

The feast days of Yahuah are a time of happiness, not just because of their meaning for us, but because of the wonderful hope they promise for all mankind. Observing the Kodesh Days reminds us of Yahuah's great love for humanity. Worshiping Yahuah in this way is a joy and pleasure. These festivals truly are Yahuah's gifts to His people.

How to Observe Yahuah's Kodesh Days

Some of these festivals have designated methods of observance that set them apart from the others. Only the Passover involves partaking of bread and wine as symbols of

Yahusha's death. The Days of Unleavened Bread are the only feast days during which Yahuah tells us to remove leaven from our homes. The Day of Atonement also stands alone as the one Kodesh Day observed by fasting. All these festival should include the believer bringing their best offering in the right attitude; Yahuah said to not come empty handed, but bring your best offering to present as a Kodesh offering unto him in reverence and thanksgiving. Proper observance of these days includes acknowledging their distinctions, which are designed to teach us spiritual lessons.

There are principles applicable to observing all of Yahuah's Kodesh Days. First, we must remember that these days are Kodesh to Yahuah. They are "the feasts of Yahuah, which you shall proclaim to be Kodesh occasions," says Yahuah Leviticus 23:2.

Yahuah is the only one who can make anything Kodesh. Yahuah places these days on a plane higher than all human devised celebrations. Men and women can dedicate time to Yahuah for a special purpose, but Yahuah alone can set time aside as Kodesh. Genesis 2:3; Exodus 20:8, 11.

When we exercise proper respect and appreciation for these special annual occasions, we also honor Yahuah Himself by acknowledging His authority over our lives. Understanding this principle is important to worshiping Yahuah properly.

Our Creator desires that people willingly and in faith follow all of His instructions Isaiah 66:2. A cooperative, humble attitude stands in contrast to the frame of mind of those who want only to do as little as possible to get by. What matters is whether we really believe and love Yahuah. The apostle John illustrated the attitude Yahuah desires when he wrote: "For this is the love of Yahuah, that we keep His commandments. And His commandments are not burdensome" 1 John 5:3.

Scripture lists seven festivals to be celebrated each year Leviticus 23, and the New Testament shows many examples of Yahusha, His apostles and the early believers celebrating them. The first, the Passover, is a memorial of the sacrifice of Yahusha for our sins.

This is also when we renew our agreement to come under the blood of Yahusha, the perfect Passover Lamb for the forgiveness of our sins. We approach this period of the

year with deep spiritual self observation. We commemorate the Passover on the 14th day of the first month of the year with a service based on the instructions of 1

Corinthians 11:23-28 and the Gospel accounts of the New Testament Passover that Yahusha instituted.

The Kodesh Festivals

In the Torah (the first five books of Moses), there were seven Kodesh festivals instituted by Yahuah.

The Feast of Passover (Pesach) - celebrated the night when the angel passed over the Hebrew households in Egypt.

The Feast of Unleavened Bread - commemorated the first 7 days of the Exodus when the Hebrews left Egypt in such a hurry that they did not have time to add yeast to their dough.

The Feast of Weeks - also called the Pentecost (Shavuot). It marked the end of the harvest and offering of first fruits.

The Feast of Trumpets (Yom Teruah) - the blowing of a ram's horn, or shofar, to call the people to prepare for the Day of Atonement (Yom Kippur). Later this day became the Jewish New Year (Rosh Hashanah).

The Day of Atonement (Yom Kippur) - the most solemn day of the year. On this day, the High Priest sacrificed sin offerings to atone all the sins of the people and entered the Most Kodesh Place to offer incense.

The Feast of Tabernacles (Sukkot) - celebrated the completion of the great fall harvest and remembered the Hebrews in the Exodus living in tents for 40 years.

The Feast of the Last Great Day (Shmini Atzeret) - marked the conclusion of the festival year.

NOTE: All holidays begin at sundown on the evening before the date given.

Feast of Lots. Purim: 1 day.

Feast of Unleavened Bread. Passover: 7 days;

Hebrew Pentecost; or Feast of Weeks, or of Harvest, or of First Fruits. Shavuot: 1 day

Day of Atonement. Yom Kippur: 1 day

Feast of Tabernacles, or of the Ingathering. Sukkot: 7 days

Assembly of the Eighth Day. Shemini Atzeret: 1 day

Festival of Lights. Hanukkah: 8 days.

1. Passover Commanded in Tankh (Old Testament):

Leviticus 23:5

Observed by Yahusha, the apostles and the believers in the New Testament:

Matthew 26:2, 17-19

Mark 14:12-16

Luke 2:41-42; 22:1, 7-20

John 2:13, 23; 6:4; 13:1-30

1 Corinthians 11:23-29

Yahuah revealed the Passover festival to the ancient Israelites during the process of freeing them from captivity in Egypt. In it the Israelites brushed their doorposts with the blood of a sacrificial lamb Exodus 12:7. This sacrifice was symbolic of the later shedding of the blood of Yahusha as the "Lamb of Yahuah" and "our Passover" to take away sin and its penalty John 1:29; 1 Corinthians 5:7.

The Passover teaches us that Yahusha was sinless and as the true Lamb of Yahuah, gave His life so that the sins of humanity could be forgiven and the death penalty removed 1 Corinthians 5:7; 1 Peter 1:18-20; Romans 3:25. Passover, although not observed as a Kodesh Day, is the first festival of the year.

The Passover is the first feast in the cycle. It represents the crucial first step in Yahuah's plan to save mankind, without which the other steps would not be possible.

Without the fulfillment of the Passover feast, there would be no salvation. Remission or forgiveness of sins comes through Yahusha' shed blood when one repents Matthew 26:28; Ephesians 1:7; Hebrews 9:22; Acts 2:38. Through acceptance of His blood in faith we are justified or made right with Yahuah the Father Romans 5:9.

Yet salvation itself is accomplished through Yahusha's resurrected life: "For if when we were enemies we were reconciled to Yahuah through the death of His Son, much more, having been reconciled, we shall be saved by His life" Romans 5:10. Nevertheless, the reconciliation that comes through accepting Yahusha' Passover sacrifice clearly provides a foundation for salvation.

In observing this festival today, we do not sacrifice a lamb but partake of the unleavened bread and wine of Passover as symbolic of Yahusha's sacrificed body and blood as He instructed Matthew 26:26-28; 1 Corinthians 11:23-25.

This solemn service begins with a brief explanation of its purpose, followed by foot washing (based on Yahusha's example and instructions in John 13). Then the minister gives an explanation of the symbols of the Passover, unleavened bread and wine, which represent the body and blood of our Savior. Each baptized member of the assembly eats a small piece of the unleavened bread and drinks a small glass of the wine Mark 14:22-24. Passover is the only festival that does not also include a Kodesh Day (annual Sabbath), followed by the call to bring an offering (Yahuah said to not come empty handed but bring your best offering to present as a Kodesh offering unto him).

The Passover Exodus 12; Leviticus 23:5 begins on the evening of the fourteenth day of Nisan (our March-April), the first month in the Jewish calendar and lasts for 7 days. The first and last days of the festival are days on which no work was permitted. It is the first of the three major Jewish festivals (the other two are Pentecost and the Feast of Tabernacles). All adult males were required to travel to the sanctuary to take part. It combined two celebrations that were originally separated: Passover and the Feast of Unleavened Bread Leviticus 23:6-8).

The two were closely linked. Passover celebrated the night when the angel passed over the Hebrew households in Egypt; the Feast of Unleavened Bread commemorated the fact that the Hebrews left Egypt in such a hurry that they did not have time to add leaven (i.e. yeast) to

their dough. Eventually the Jewish people merged the two celebrations into one.

Yahusha - The Final Passover Lamb

Yahusha is the final Passover Lamb 1 Corinthians 5:7-8. He entered Jerusalem on the 10th of Nisan, the same day when the Passover Lamb was brought into home. The night

Yahusha was examined by Pilate and was found no fault, thus fulfilling the requirements of the Passover Lamb being a "male without defect." The day of the Passover celebration, Yahusha was Hung on the Tree. John 19:14.

Yahusha said, "It is finished" and died. This was the time when the Passover Lamb was to be slaughtered. Further, when the lamb was roasted and eaten, none of its bones were to be broken. This was prophesied for the Messiah, whose bones were not to be broken Psalms 34:20.

It was customary for the soldiers to break the leg bones of the person hung on the tree after a few hours in order to hasten their death. The only way a person could breathe when hanging on a tree was to push up with his legs. By breaking the legs, the person could no longer push up to breathe and death soon followed. However they did not break Yahusha' bones since He was already dead.

Second Passover (Pesach Sheni)

The 14th day of Iyar was the Second Passover. This day served as a "second chance" for those who were unable to attend the Passover one month earlier because of being unclean or being away on a journey.

The circumstances that led to the Second Passover was recorded in Numbers 9:1-14.

There were some men who were unclean through contact with a dead body and were not allowed to participate in the Passover. They came to Moses and Aaron and voiced their concern that when the Passover sacrifice was offered, they were ritually impure and therefore unable to participate in this sacred obligation. It was then Yahuah instituted the Second Passover so that they could present their offering one month later.

The significance of the Second Passover reminds us of Yahuah's grace. He always gives us a second chance when we sinned (became unclean) or departed away from Him (away on a journey) so that we can always come back to Him and rectify our wrong doings in the past.

The next festival shows how we should live following the acceptance of the sacrificial death of our Passover, Yahusha.

2. Feast of Unleavened Bread

Commanded in Tankh (Old Testament):

Leviticus 23:6-8

Observed by Yahusha, the apostles and the believers in the New Testament:

Matthew 26:17

Mark 14:12

Luke 2:41-42, 22:1, 7

Acts 20:6

1 Corinthians 5:6-8

The Feast of Unleavened Bread teaches us that we have been called to reject lawlessness and repent of sin. We are to live by every word of Yahuah and according to the teachings of Yahusha. 1 Corinthians 5:8; Matthew 4:4.

During this festival, leaven symbolizes sin and, as such, is removed from our homes for the seven days of the festival 1 Corinthians 5:7-8; Exodus 12:19.

By eating unleavened bread we picture living a life of sincerity and truth, free from sin. The Feast of Unleavened Bread is vitally important to a believer's salvation; it shows us what Yahuah expects of us beyond accepting Yahusha's shed blood for forgiveness.

Leaven is an agent, such as yeast, that causes bread dough to expand and rise during baking. Yahuah commanded that for the seven days of the Feast of Unleavened Bread, leaven is to be removed from our homes and not eaten and we are to instead eat unleavened bread during this period Leviticus 23:6.

In the New Testament, the apostle Paul applied the symbol of leaven to sin

1 Corinthians 5:6-7. Conversely, he explained that unleavened bread represents sincerity and truth righteousness and holiness 1 Corinthians 5:8.

Yahuah set aside seven full days, the number seven representing completion and perfection in Scripture, for His followers to remember that He is Kodesh, and that we should become Kodesh as He is 1 Peter 1:16, striving to put sin out of our lives. Yet we can only do this with the guidance and help of Yahusha.

The ancient Israelites departed from Egypt during the Days of Unleavened Bread, following a pillar of cloud and fire. The One the Israelites knew as Yahuah was in that cloud Exodus 13:21. And this divine Being who accompanied them later came to the earth as Yahusha. 1 Corinthians 10:4.

It is also important to note that when the Israelites later came to the Promised Land, they were to present a special grain offering on the first day of the week during the Feast of Unleavened Bread a sheaf of the first fruits of the barley harvest, which was waved before Yahuah for His acceptance Leviticus 23:9-14.

This represented Yahusha as the initial first fruits of salvation 1 Corinthians 15:23 who was accepted in heaven this day after being resurrected during the festival.

Our ultimate example of living the unleavened life is Yahusha, and we must follow Him in faith to salvation and eternal life. Yet this is actually possible only through what is pictured in the next festival.

The Feast of Unleavened Bread is symbolic of the believers responsibility to strive to live a sin-free life. We prepare for the Feast of Unleavened Bread by removing leaven and leavened products (bread or other baked items that are made with yeast, baking powder, baking soda or potassium bicarbonate) from our homes Exodus 12:18-19. We also do not eat bread products made with leaven during the seven days of the Unleavened Bread festival in keeping with Yahuah's instructions.

This festival begins and ends with an annual Kodesh Day on which church services are held similar to the kind of services we hold our weekly Sabbath. However, on each of

the annual Kodesh Days, the messages focus on various aspects of the meaning of the day we are observing.

The meetings begin with congregational singing, followed by a prayer; a message is delivered, followed by the call to bring an offering (Yahuah said to not come empty handed but bring your best offering to present as a Kodesh offering unto him) in accordance with Deuteronomy 16:16-17. More congregational singing may follow, or a choir or musicians may present special music.

All of the messages provide guidance, encouragement and education to the membership, as well as help us worship Yahuah. The service ends with a final congregational hymn and a closing prayer.

Then on the 15th, the Feast of Unleavened Bread began Leviticus 23:6-8. For the next 7 days until the 21st, the people ate unleavened bread. The first and seventh days of the festival were days on which there was no work and the people came to a Kodesh gathering Leviticus 23:7, Numbers 28:18, 25.

The Feast of Weeks in English or Pentecost (Πεντηκοστή) in Ancient Greek. The Hebrew name means: Weeks, because it was traditional to count the weeks between Passover and Shavuot. What's it about? Shavuot celebrates the giving of the Torah at Mt. Sinai. It was a pilgrimage Kadosh day when the Temple was standing in Yerusalem, when farmers brought the first fruits of their four-year-old trees. It's a one day holiday in the land of Israel, though Orthodox and Conservative Hebrews in the Diaspora keep it for (2) two days. Pronounce it: Shah-voo-oat. Some Jews also say Shah-voo-iss.

3. Feast of Pentecost – Shavuot, the Feast of First fruits

Commanded in Tankh (Old Testament):

Leviticus 23:15-22

Observed by Yahusha, the apostles and the believers in the New Testament:

Acts 2:1-21; 20:16

1 Corinthians 16:8

The Feast of Pentecost or first fruits, teaches us that Yahusha came to build His

body of believers. This festival pictures the coming of the Ruach ha Kodesh and the establishment of the Chosen. They have been empowered with the Ruach ha Kodesh, which creates in each one a new heart and nature to live by the commandments of Yahuah Exodus 23:16; Acts 2:1-4, 37-39; 5:32; James 1:18.

Pentecost is the New Testament term for the Old Testament Feast of Weeks (Shavuot), which was also called the Feast of Harvest or Feast of First fruits. The word Pentecost means "fiftieth," as the Israelites were to count 50 days starting with the day of the wave-sheaf offering during the Feast of Unleavened Bread, so that the last day of the count would be the day after seven complete weeks, when a new grain offering was to be brought Leviticus 23:15-16.

This offering was also to be a first fruits offering waved before Yahuah, taken from the wheat harvest and baked into two loaves of bread Leviticus 23:17, 20; Exodus 34:22). Symbolized here are the faithful believers whom Yahuah calls the first fruits of all His harvests James 1:18. These have "the first fruits of the Spirit." Romans 8:23

According to Acts 2, it was on the Day of Pentecost following Yahusha's death and resurrection that His followers received Yahuah's Ruach ha Kodesh with a miraculous display of divine power. Thousands more were then converted on this day, also receiving the Ruach upon repentance and baptism.

Modern professing believers acknowledge the fulfilled promise of the gift of Yahuah's Ruach to humankind on this occasion. However, many effectively deny the power of it, not understanding that one must obey Yahuah to receive the gift of the Ruach ha Kodesh Acts 5:32. And receiving the Spirit in turn enables further and sustained obedience Romans 5:5; 1 John 5:3.

This is part of the great meaning of Pentecost; along with the fact that Yahuah's people of this age are counted as the first fruits of salvation, in anticipation of other fruits to follow in the age to come.

Pentecost is the last of the spring festivals, the last of those that portray events relating to the time of Yahusha's first coming and the present age. The feasts that follow in the autumn in the land of Israel look ahead to His second coming.

After the people of Israel entered the Promised Land, the second day was observed as "the Feast of First fruits". On this day, a priest waved a sheaf of barley to consecrate the coming harvest Leviticus 23:10-12.

It was similar to the first fruits celebration of the Feast of Weeks, except that it was in celebration of the barley harvest, while the Feast of Weeks was for the wheat harvest.

Yahusha - The First fruit

The Feast of First fruits falls on "the day after the Sabbath" Leviticus 23:11, or Nisan 16, which was the very same day when Yahusha was resurrected. Thus Yahusha has fulfilled being the first fruit of resurrection 1 Corinthians 15:20.

- Pentecost (reminding us of the giving of the Ruach ha Kodesh and the founding of the Body of Yahusha) All Kodesh Days are high day annual Sabbaths, so believers do not perform their regular work on them, resting in the same way that they do on every weekly Sabbath.

4. Feast of Trumpets

Commanded in Tankh (Old Testament):

Leviticus 23:23-25

Observed by Yahusha, the apostles and the believers in the New Testament:

Matthew 24:30-31

1 Thessalonians 4:16-17

Revelation 11:15

The Feast of Trumpets teaches us that Yahusha will visibly return to the earth at the end of this age. At that time He will resurrect the chosen who are no longer living and instantly change those chosen who are still alive to immortal spirit beings Matthew 24:31; 1 Corinthians 15:52-53; 1 Thessalonians 4:13-17.

This festival commemorates the blowing of the trumpets that will precede His return. Seven angels with seven trumpets are described in Revelation 8-10. Yahusha will return with the blowing of the seventh trumpet Revelation 11:15.

Although the Feast of Trumpets is not mentioned by name in the New Testament, the theme of the day the sounding of trumpets announcing Yahusha's return is mentioned by several New Testament authors as noted in the references.

As mentioned earlier, the great in gathering harvest in Israel came in late summer and early fall. It was celebrated with the Feast of In gathering or Tabernacles Exodus 23:16; Deuteronomy 16:16, but the festival period actually commenced with the Feast of Trumpets two weeks earlier.

On this day there was a "memorial of blowing of trumpets" Leviticus 23:24. This represents the time of the coming of the Messiah to take over the rule of the world, as Yahusha will do when He returns Revelation 19:11-21; 12:10; compare Zechariah 14; Isaiah 11:1-10.

Yahusha's second coming will be heralded by supernatural trumpet blasts. During a period known as "the day of Yahuah" and "the great day of His wrath" Revelation 6:17, Yahuah will bring judgment on the rebellious nations of the earth. Revelation 8-9 presents the cataclysmic circumstances that will follow the blowing of six successive trumpets.

Revelation 11:15 then describes the blowing of the seventh trumpet, when this world's governments are transferred over to the rule of the returning Yahusha. It is also the time of the rewarding of Yahuah's chosen, His faithful servants of this age Revelation 11:18.

They will, at this last trumpet, be resurrected from the dead 1 Corinthians 15:52; 1 Thessalonians 4:16 at last receiving ultimate salvation from death through transformation into immortal spirit beings.

The seventh trumpet also heralds further judgment on those who remain defiant, who persist in destroying the earth and its inhabitants Revelation 11:18.

Yahusha, through the meaning of the Feast of Trumpets, directs His attention to saving His people as well as the rest of humankind Revelation 19:11-21, breaking the power of the world's leaders and humbling the nations to the point that they will accept His intervention and rule.

But the major obstacle to mankind learning Yahuah's ways will still have to be removed, and that is pictured in the next occasion Yahuah instructs us to observe.

* The Feast of Trumpets (picturing the return of Yahusha). All Kodesh Days are high day annual Sabbaths, so believers do not perform their regular work on them, resting in the same way that they do on every weekly Sabbath.

The blowing of the trumpets was understood to be a call to repent and prepare oneself to stand trial before Yahuah who would execute His judgment ten days later on the Day of Atonement.

The Feast of Trumpets begins the 10 Days of Awe, the 10 days between the Feast of Trumpets and The Day of Atonement (Yom Kippur). During these 10 days, an extensive self-examination of the believer's heart is taken. It is a season to make sure you are right with Yahuah and right with your fellowman. It is a time of repentance and renewal, an opportunity for a spiritual awakening as you allow Yahuah to cleanse your heart. It is time to take the responsibility to reconcile with those with whom you are estranged. It is time to make sure you are right with Yahuah and right with your fellowman before His coming judgment on Yom Kippur. Take this time of repentance, revival and restoration seriously, for Yahuah's plan for mankind involves not only man's redemption (the Spring Feasts), but also his total restoration to Yahuah. Yield yourself totally to Him.

5. The Day of Atonement

Commanded in Tankh (Old Testament):

Leviticus 23:26-32

Observed by Yahusha, the apostles and the believers in the New Testament: Acts 27:9

Observed on the 10th day of the 7th month is referred to as the Sabbath of Sabbaths. It is a day to “deny yourself” – a phrase that is associated with fasting.

The Day of Atonement teaches us that Yahusha gave His life to atone for the sins of all mankind. It also points to the time when ha Satan will be bound for 1,000 years
Leviticus 16:29-30, 20-22; Revelation 20:1-3.

This Kodesh Day pictures our High Priest, Yahusha, making atonement for our sins, which allows us to be reconciled to Yahuah and enter into the "holiest of all" Hebrews 9:8-14; 10:19-20. By fasting on this day, we draw closer to Yahuah and picture the reconciliation of mankind to Yahuah. Yahusha is essential in this process as our High Priest Hebrews 4:14-15; 5:4-5, 10 and as our eternal sacrifice for sin Hebrews 9:26-28.

This appointed time is a solemn day of drawing near to Him through fasting Leviticus 23:26-32.

There are two main texts that deal with this day in the Torah.

Leviticus 16
Leviticus 23:26-32

Leviticus 16 describes the ceremonial events of this day as they were performed in Ancient Israel. The word Atonement is a translation of a Hebrew word that comes from a root composed of the letters (Kaph, Peh, Resh) kaphar, it occurs 14 times in this chapter alone. The basic meaning of this word is “to cover”. So this is literally a day of covering. What is it that is being covered on this day? The covering associated with Day of Atonement refers to the sins of the people. Interestingly, every aspect of the day is performed by either Aaron or a priest – an appointed man; that is, except for verses 29-31. There we read that the people are to “deny themselves and do no work”.

The phrase mention above “to deny yourself” occurs 5 times in Leviticus 16:29, 31 and Leviticus 23:27, 29, 32. The Hebrew word Ina (aleph, nun, heh) means to oppress or to afflict, is associated with the idea of affliction. 4. The verb means, “to be bowed down, afflicted” according to Brown Driver Briggs Hebrew Lexicon. It came to be associated with “afflicting one’s self”, i.e. by fasting (see for example Ezra 8:21-23). Examples are found in Ezra 8:21-23 and Psalm 35:11-14

Fasting has long been one method that Yahuah fearing people have used in their attempts to express sorrow, grief or humility towards Yahuah. This fasting was often accompanied by the

wearing of sackcloth, the tearing of garments, or covering themselves in ashes.

In the book of Jonah – a book read in synagogues during this season, we read of the actions of the people of Nineveh. When they heard the message of impending doom brought to them by Jonah, the king of Nineveh *“rose from his throne, removed his robe, covered himself in sackcloth, and sat in ashes.”* (Jonah 3:6)

He then put forth a proclamation requiring everyone (including the animals!) to do the same. Everyone was to “Cry mightily” and to turn from the evil ways and from violence. The purpose of this “fast” was to appeal to Yahuah in hopes that he would relent from the decreed calamity. Yahuah obliged.

Many people have done similarly, refraining from food and drink and have afflicted themselves on the Day of Atonement. It is interesting to note that Jonah 3:10 says that when Yahuah saw what they did, *“how they turned from their evil ways, Yahuah changed his mind about the calamity that he said he would bring upon them and he did not do it”*.

Yahuah certainly saw all of the outward signs of “affliction” that the people put upon themselves. He saw the sackcloth and ashes and heard their wailing, but we should carefully note that what he “saw” that led to his “Change of Mind” was that they “turned from the evil ways”. This is the true definition of repentance. It really involves a “turning”. This is what Yahuah looks for.

Too often “religious people” put on the show of religious life without ever truly turning to Yahuah. Isaiah quotes Yahuah as saying, *“This people draws close to me with their mouth but their heart is far from me...”* (Isaiah 29:13). What Yahuah is looking for is a humble and contrite person who trembles at His word (Isaiah 66:2).

So why does Yahuah forgive? The answer is found in the same story in Jonah. Jonah says that Yahuah is *“a gracious Alahym and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing.”* (Jonah 4:2)

The very nature of Yahuah is that he does not desire to punish, but rather that people repent Ezekiel 33:10-20.

“Return to me with all your heart, with fasting, with weeping, and with mourning; rend your

heart and not your garments. Return to Yahuah, your Alahym for He is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing.” Joel 2:12-14

Yahuah forgives when we repent, because this is His nature!

Fasting and self denial are an important part of this process of repentance, but the outward acts must not be the center of focus. A changing of our hearts as scripture states: *“first cleanse the inside of the cup so that the outside may become clean”* (Matthew 23:26).

Isaiah 57:14 – 58:14. A careful reading of this passage indicates that a true fast involves a focus on the needs of others as well as a denial of self. When we learn to place the needs of others above our own needs, we will begin to walk in the ways of righteousness.

On this day, the Israelites were to bring two identical goats, one was sacrificed to represent Yahusha, the high priest was to take its blood into the Most Kodesh Place of the Tabernacle (the only time he went in during the year) and he was to confess the people's sins over a live goat, which was then driven off into the wilderness and let go as an atonement for the sins of the nation. Given the phrase saeer l’azazel (often translated as the “scapegoat”) Leviticus 16

The sacrifice of the first goat, representing Yahusha, along with the high priest taking its blood into the Most Kodesh Place signified the sacrifice of Yahusha and His intercessory work as High Priest. This was to bring atonement, a word meaning "at-one-ment" with Yahuah. Yet further atonement was required through the driving away of the second goat. What does this symbolize?

If the world knew that vast numbers of demons, powerful evil spirits led by the rebellious archangel now known as ha Satan the devil truly existed, that they hold sway over the earth and that their vowed purpose is to debase and destroy humankind, people might turn to Yahuah to save them.

The reason they don't is obvious when you understand it. Ha Satan, as the god of this age 2 Corinthians 4:4, has blinded them from this fact. He has deceived the whole world, palming himself off as an angel of light, which he once was. He is now our adversary, who walks the earth like a roaring and devouring lion Revelation 12:9; 2 Corinthians 11:14; 1 Peter 5:8.

Humanity has willingly turned from Yahuah and has come under ha Satan's dominion. Yahusha said, "Their eyes they have closed" Matthew 13:15. Although ha Satan is ultimately

responsible and accountable for mankind's blindness, we still have a responsibility in this great deception. We can repent and change.

The Day of Atonement is the appointed time for celebrating the removal of ha Satan and the demons from the world scene Revelation 20:1-3; Isaiah 14:16-17. With ha Satan's expulsion, human beings can truly experience "at-one-ment" with Yahuah, as Yahuah intends John 17:20-21. Indeed, Yahuah will remove all forces that have set themselves to destroy His plan, which is to expand His family through the salvation of billions of human beings.

The Day of Atonement is also a reminder of Yahusha's atoning sacrifice. Following Yahusha's return, His sacrifice will begin to be applied to the world at large, as all are led to accept it in repentance, being no longer under the influence of ha Satan.

For the first time in the history of mankind, we will fully experience peace on earth, with Yahuah's will for people no longer being resisted by ha Satan.

* The Day of Atonement has a unique aspect to it, in that Yahuah instructs us to "fast" or to go without food and drink. "Afflicted in soul" Leviticus 23:29 meaning to humble oneself through fasting.

Fasting on this day is for Yahuah's people who have prepared themselves spiritually to observe this day. Young children and the elderly often do very well in handling this day if prepared for it, but even a partial fast for them is indeed "afflicting their soul." Atonement brings to mind the fleeting nature of life and our dependence upon food and water. Only in Yahusha can we find immortality.

Atonement is known in Hebrew as "Yom Kippur," a day of covering. It meant the sins of the people were covered until the next year. The return of the High Priest from the Kodesh of Kodesh's was met with joy and happiness (Lev. 16:17), just as we seek the return of Yahusha ha Mashiah with joy as He returns for His own and to reestablish this world to His laws and order.

6. The Feast of Tabernacles

Commanded in Tankh (Old Testament):

Leviticus 23:33-43

Observed by Yahusha, the apostles and the believers in the New Testament:

John 7:1-2, 8, 10, 14

Five days after Day of Atonement (Yom Kippur) is the Feast of Tabernacles which paints a picture of the finished redemptive process that started with the return of Yahusha ha Mashiach, as portrayed in the Feast of Trumpets, and the banishment of ha Satan, portrayed by the Day of Atonement. This final fall feast will be completely fulfilled as Yahuah tabernacles (dwells) with man, as He rules and reigns on this earth Revelation 21:9-27.

Acts 18:21

The Feast of Tabernacles teaches us that when Yahusha returns, a new society will be established with Yahusha as King of Kings and Adonai of Adonai's. Yahusha, assisted by the resurrected chosen, will set up His government on the earth for 1,000 years Revelation 19:11-16; 20:4; Leviticus 23:39-43; Matthew 17:1-4; Hebrews 11:8-9. Rule under His laws will spread from Jerusalem throughout the world to usher in an unprecedented period of peace and prosperity Isaiah 2:2-4; Daniel 2:35, 44; 7:13-14.

Finally, what Yahuah had promised through the ages, to bring peace on earth Luke 2:14, Isaiah 9:6-7 foretold both the first and second comings of the Messiah in stating: "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder . . . Of the increase of His government and peace there will be no end" Isaiah 9:6-7.

As pictured in the Feast of Trumpets, Yahusha will take over the rule of this world Revelation 11:15. Ha Satan will be deposed and incarcerated, as shown in the Day of Atonement Revelation 20:1-3. Then Yahusha and His resurrected and transformed chosen will reign on the earth over all nations for 1,000 years, a millennium Revelation 5:10; 20:4, 6.

During this 1,000 year messianic reign over physical nations of the earth, Yahusha will live with humankind. This is celebrated in the seven-day Feast of Tabernacles or Booths, referring to tents or temporary dwellings Leviticus 23:33-43.

For the duration of this festival, Yahuah's people live in temporary dwellings, recalling in part the time when Yahuah "made the children of Israel dwell in booths" following the Exodus Leviticus 23:43. In fact, Yahuah Himself also dwelt in a tabernacle in journeying

with the Israelite's through the desert.

Yet this Feast also looks forward to the wonderful, though temporary, conditions of the millennial age, which anticipates a permanent new heaven and new earth to follow Revelation 21-22.

As previously noted, this festival was also called the Feast of In gathering Exodus 23:16, celebrating the great harvest of late summer and fall in the Promised Land.

This harvest depicted the ultimate spiritual harvest of humanity to come, the later fruits following the first fruits of this age.

The future harvest begins with those who live through the terrible events at the end of this age and into the millennial period. It then continues with their progeny throughout the 1,000 years, generation after generation.

Under the righteous rule of Yahuah, humanity will live in unprecedented peace and unparalleled health and prosperity Zechariah 14:8-11; Isaiah 2:1-4; 11; 35; Micah 4:1-8; Amos 9:13-15. Ezekiel 36:35 says the environment will be like the Garden of Eden: "So they will say, 'this land that was desolate has become like the Garden of Eden and the wasted, desolate, and ruined cities are now fortified and inhabited.'"

At that time, Yahuah will extend His New Covenant relationship to all mankind, beginning with Israel:

"For this is the covenant that I will make with the house of Israel after those days, says Yahuah: I will put My laws in their mind and write them on their hearts; and I will be their Alahym (God), and they shall be My people. None of them shall teach his neighbor and none his brother, saying, 'Know Yahuah,' for all shall know Me, from the least of them to the greatest of them" Hebrews 8:10-11.

These conditions will continue into the period pictured in the next festival, which comes at the end of the Feast of Tabernacles, though distinct and separate from it.

Most of the Kodesh Days are observed in local congregations, with the exception of the Feast of Tabernacles Church members and their families gather in centralized locations for that entire eight-day festival season. We observe this main festival season

of the year with daily services, including those days that are not annual or weekly Sabbaths. This festival is also a time of great spiritual and physical enjoyment and includes programs for families, seniors, teens and young adults.

7. Last Great Day, the Eighth Day

Commanded in Tankh (Old Testament):

Leviticus 23:36

Observed by Yahusha, the apostles and the believers in the New Testament:

John 7:37-38

The Last Great Day, or eighth day, teaches us that Yahusha will complete His harvest of humans by raising from the dead and extending salvation to all human beings who have died in the past and have never been given a full opportunity for salvation Ezekiel 37:1-14; Romans 11:25-27; Luke 11:31-32; Revelation 20:11-13.

On the day following the seven-day Feast of Tabernacles the eighth day the Israelites were to observe a final Kodesh Day in the annual cycle Yahuah gave Leviticus 23:36, 39.

Though a separate festival, the Eighth Day is connected to the Feast of Tabernacles or In gathering because it further celebrates the future spiritual harvest of mankind, portraying events that will immediately follow the millennial reign of Yahusha and His resurrected and transformed believers.

The 1,000-year period of peace and prosperity for the entire global human family serves as a stepping stone to a vast increase in the late harvest of human lives. Revelation 20:5 says that "the rest of the dead" will live again when the 1,000 years are finished. This includes all people who lived but were not converted to Yahuah's way from Adam to Yahusha's second coming which could number in the scores of billions.

They will be raised to physical life and at last given the opportunity for salvation during a period of judgment Ezekiel 37:1-14; Matthew 11:20-24; 12:41-42; 1 Peter 2:12;

Revelation 20:11-12. This is sometimes called the Great White Throne Judgment, as Revelation 20:11-12 describes the risen dead standing before such a throne.

The White Throne Judgment is not an instant sentencing but a period of evaluation and corrective measures spanning the new lifetime of those resurrected paralleling the lifetime judgment of Yahuah's chosen today, whom He wants to save, not lose 1 Peter 4:17; 1 Corinthians 11:31-32.

Sadly, not everyone will choose salvation. Those who ultimately refuse to repent will be destroyed in a lake of fire Revelation 20:14-15; 21:8. But the vast majority of mankind will be saved transformed into immortal spirit like those in the first resurrection.

Indeed, the whole creation will be transformed. The great beauty, peace and prosperity on earth during Yahusha's millennial reign will continue through the White Throne Judgment period. And after this, the present earth and sky will give way to, as mentioned earlier, a new heaven and new earth at which time Yahuah the Father as well as Yahusha will dwell with glorified humanity forever Revelation 21-22.

The Last Great Day; Believers and their families gather in centralized locations for that entire eight-day festival season. We observe this main festival season of the year with daily gatherings, including those days that are not annual or weekly Sabbaths.

This festival is also a time of great spiritual and physical enjoyment and includes programs for families, seniors, teens and young adults.

Conclusion

Yahuah's festivals help us to solve the prophetic puzzle of how mankind is to be saved, bringing Yahuah's plan into focus.

From the harvest of Yahusha as the initial first fruits, to the harvest of the rest of the first fruits of this age and finally to the ultimate harvest of the remainder of mankind in the age to come, Yahuah's plan entails everyone, yet in a specific order.

And we are reminded of this plan each year through Yahuah's seven annual festivals, which come in accordance with the three major harvest seasons in the land of Israel.

What a great blessing and privilege it is to understand that Yahuah will ultimately offer salvation to everyone and that we have the opportunity to live according to His calling today!

Yahuah has told us to observe these days forever and keep them Kodesh/Set Apart unto him, so to truly serve Yahuah we should observe all the days he calls Kodesh, including the true Sabbath! Praise Yahuah for His redemptive and restorative pictures painted by these feasts. HalleluYAH