

**Help! I'm New to Torah, and I Don't Know What to Do!**

**Lesson 2: The Feasts and Festivals of the LORD—Background and Feast of Unleavened Bread**

**What's the common theme?** Ball/bat/glove→baseball; wings/beak/feathers→bird; ark/flood/"2 by 2"→Noah; Passover/Yom Kippur/Sukkot→Feasts and Festivals of the LORD

Due to blasphemous teaching over the past 2,000 years, many believers have no understanding of the building blocks of Scripture. When you take the Scriptures out of their original context, you have to make up doctrine to fill in the gaps.

For example, there is no scriptural basis for the Sabbath being changed to Sunday. However, here are examples of commentaries which make claims based on "Early Church Fathers" and doctrine rather than the Scriptures:

*Matthew Henry's Concise Commentary on Revelation 1:10:* "The day and time when he had this vision was the Lord's day, the Christian sabbath, the first day of the week, observed in remembrance of the resurrection of Christ."

*Pulpit's Commentary on Revelation 1:10:* "The expression occurs here only in the New Testament, and beyond all reasonable doubt it means 'on Sunday'" Starting with Ignatius (a disciple of John)—"No longer observing sabbaths, but fashioning their lives after the Lord's day" (*Ignatius to the Magnesians*).

In Hebrew, there is not phrase "The Lord's Day". It's *Yom Adonai*, or "The Day of the LORD", which refers to the time when God's full wrath will be poured out on His enemies and establishes the Kingdom here on Earth.

*Ellicott's Commentary for English Readers on Revelation 1:10:* "There is no ground whatever for the futurist interpretation that this expression refers to the "Day of the Lord," as in 2 Thessalonians 2:2." That's true if you only read the Greek and take the Scripture out of its Jewish and Hebrew context.

**What else have we lost through 2,000 years of bad teaching? We have lost our understanding of the first and second comings of the LORD through what are referred to in the Bible as the "Feasts and Festivals of the LORD".**

**1. What does the term "Feasts and Festivals of the LORD" mean?**

<b>Leviticus 23:1-2</b>	<ul style="list-style-type: none"> <li>• "Feast" is <i>chag</i>; this word is <i>mo'ed H4150</i> (pl. <i>mo'edim</i>)—appointed time of the LORD; appears 223 times in OT. It's from the word <i>ya'ad H3259</i>, which means "to appoint". "Appointed time" refers to a date when God will personally interact with mankind. In other words, it's a very important event!</li> <li>• "Convocation" is <i>mikra H4744</i>—A holy rehearsal; it's a gathering together to rehearse the very important event. <i>Mikra</i> is used 23 times in the OT, 11 times in just Leviticus 23. It's from the word <i>qara H7121</i>, which means to call, proclaim, or read. The word is always used in conjunction with the feasts and festivals.</li> </ul>
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**a. How *Mo'ed* is used in Scripture**

<b>Genesis 1:14</b>	The word <i>mo'ed</i> is translated "season". <i>Zeman</i> is the word for season, not <i>mo'ed</i> . "Let there be" should be "There will be and "Let them be" should be "They will be".
<b>Genesis 17:21</b>	The word <i>mo'ed</i> is translated "set time". According to the Mishnah (oral traditions) in Rosh Hashanah 11a v.2, Isaac was born as Passover.
<b>Exodus 27:21; Psalm 74:8</b>	The tabernacle in the wilderness was called the "tent of meeting", or <i>ohel mo'ed</i> ; also translated as "meeting places"
<b>Exodus 34:18</b>	The word <i>mo'ed</i> is translated "appointed time".
<b>Numbers 10:10; 2 Chronicles 2:4</b>	The word <i>mo'ed</i> is translated "appointed feasts" or "set feasts".
<b>Lamentations 1:15</b>	The word <i>mo'ed</i> is translated "assembly".
<b>Daniel 12:7</b>	The words <i>mo'ed</i> and <i>mo'edim</i> are translated "time" and "times". Used idiomatically for "3 ½ years", this lets us know that the prophecy will occur when the LORD says it will.

**b. How *Mikra* is used in Scripture**

<b>Numbers 10:2</b>	The word <i>mikra</i> is translated "calling".
<b>Nehemiah 8:8</b>	The word <i>mikra</i> is translated "reading". Young's Literal Translation: "and they read in the book, in the law of God, explaining -- so as to give the meaning, and they give understanding to the <i>convocation</i> ." The priests helped people understand the feast of Tabernacles since they haven't been keeping it.

Isaiah 1:13	The word <i>mikra</i> is translated “assemblies”.
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## 2. What is the purpose of the Feasts and Festivals?

Genesis 1:14	The lights in the heavens were made for (1) signs <i>oth</i> H3974 (2) appointed times of the LORD (3) days (4) years
Psalms 104:19	The moon was “appointed” <i>asah</i> H6213, or made, for the purpose of the mo’edim. Did the moon change its purpose?
Jeremiah 8:7	Read 7-9. Even if a bird knows it’s appointed times, shouldn’t the people of God know His times? Why don’t they? <b>1 Thessalonians 5:1-4</b>

## 3. What is “The Feast of Unleavened Bread”?

<i>The Sabbath</i> Leviticus 23:3	<i>Shabbat</i> H7676 appears 111 times in noun form, verb form (H7673) 71 times; Gr. <i>Sabbaton</i> G4521 appears 68 times; The Sabbath is a sign between you and God that you worship Him— <b>Exodus 31:12-17</b> ; notice it is a <i>mikra</i>
<i>Passover</i> Leviticus 23:4-5	<ul style="list-style-type: none"> <li>v.4—The appointed times must be rehearsed at the times God says they are to be done; “LORD’s Passover” is <i>pesach l’adonai</i>, or Passover to (for) the LORD</li> <li>Passover—Hb. <i>Pesach</i> H6453 appears 49 times; Gr. <i>Pascha</i> G3957 appears 29 times→78 times in Scripture!</li> <li>“14<sup>th</sup> day of the first month” is not January 14<sup>th</sup>—<b>Exodus 12:1</b> (first month) and <b>13:4</b> (Read 3-10) (Aviv, which is usually around the end of March and into April), thus it is the 14<sup>th</sup> of Aviv (Nisan), or this year’s April 22<sup>nd</sup></li> <li>In scripture, days begin at sunset—<b>Genesis 1:5</b>→evening (begins the night) and morning (begins the day) were day one.</li> <li>v.5—“twilight” is <i>bein ha’arbayim</i>, or “between the evenings”, or 3:00 p.m.—<b>Deut. 16:6</b>. Thus, Passover begins at 3:00 p.m. on the 14<sup>th</sup> of Aviv.</li> </ul>
<i>The Feast of Unleavened Bread</i> Leviticus 23:6-8	<ul style="list-style-type: none"> <li>The Feast of Unleavened Bread—Hb. <i>Chag Hamatzot</i>; Hb. <i>matzah</i> H4682 appears 53 times; Gr. <i>azumos</i> G106 appears 9 times</li> <li>v.7-8—the first (15<sup>th</sup> of Aviv, this year’s April 23<sup>rd</sup>) and seventh (21<sup>st</sup> of Aviv, this year’s April 29<sup>th</sup>) days are rehearsals</li> <li>v.7—“customary work” is <i>m’lechet avodah</i> (H5656) could be translated “occupation of work” or “work of labor”→<b>Exodus 5:9</b> <i>avodah</i> is “work”. In other words, these days are “high Sabbath” days, or Sabbath days that can fall on any day of the week.</li> <li>Passover, Unleavened Bread, and Firstfruits are sometimes referred to by simply “The Feast of Unleavened Bread”—<b>Exodus 23:15-16</b> and <b>34:18, 23-24</b></li> </ul>
<i>The Feast of Firstfruits</i> Leviticus 23:9-14	<ul style="list-style-type: none"> <li><i>Yom Habikkurim</i> H1061, appears 18 times in OT; However, “firstfruits” in v.10 is <i>re’shith</i> H7225, appears 51 times in OT (not always in reference to firstfruits); Gr. <i>aparche</i> G536 appears 8 times</li> <li>Notice the lamb is a “male lamb”—<b>John 1:29</b> and <b>Revelation 13:8</b></li> <li>Firstfruits is always the first Sunday after the first weekly Sabbath following Passover, so it is not a fixed date on the Biblical calendar. This year, it is this year’s April 28<sup>th</sup>. Firstfruits is NOT a high sabbath. However, some years (like 2022), Firstfruits and the first day of Unleavened Bread are on the same day, thus making it a high sabbath.</li> </ul>

## 3. How was the Feast of Unleavened Bread celebrated? Are we to celebrate it today?

Exodus 12:1-28	Before Yeshua’s death, burial, and resurrection, Passover was a reminder of the exodus from Egypt. V. 16—“No manner of work shall be done” is “All work shall not be done.”
Numbers 9:1-14	Second Passover held in the wilderness
Joshua 5:10-12	When the people came into the land and at its produce at Passover ( <b>Leviticus 23:10, 14</b> ), the manna ceased. This is an act of faith. The people were then able to begin conquering the land.
2 Chronicles 30:1-22	Notice the great joy associated with keeping the feast.
2 Chronicles 35:1, 16-19	Notice this occurs one chapter before the destruction of Jerusalem.

<b>Ezra 6:19-22</b>	Passover is celebrated when the nation is walking before God. When the nation is away from God, the Feasts and Festivals are neglected— <b>Hosea 2:11; Isaiah 1:12-15; Lamentations 1:4; 2:6-7</b>
<b>Ezekiel 44:23-24; 45:21-24</b>	Passover will be kept in the Kingdom.
<b>Luke 2:41</b>	They went up for the feast EVERY year.
<b>Acts 12:4</b>	Look! The disciples changed Passover to Easter (in the Tyndale, Coverdale, Bishops', and KJV)! The word is <i>pascha</i>
<b>1 Corinthians 5:7</b>	v.8—“keep the feast” is <i>heortazo</i> G1858, from <i>chagag</i> H2287— <b>Exodus 23:14</b> . Do you think the LORD meant to keep it figuratively? Do the following quotes do anything to repair the middle wall of separation? <i>Coffman's Commentaries on the Bible</i> on the phrase “keep the feast”: “It seems incredible to this student that anyone would apply this to keeping the Jewish Passover [...] This whole paragraph is absolutely metaphorical [...] Therefore ‘feast’ in this place has the meaning of Christian life and fellowship.” <i>Barnes' Notes on the Whole Bible</i> on the phrase “let us keep the feast”: “It does not mean literally the pascal supper here—for that had ceased to be observed by Christians...” <i>Contending for the Faith</i> on the phrase “Therefore, let us keep the feast”: “He (Paul) is still speaking figuratively of keeping the feast [...] The clause literally means the Corinthians were to keep on living their Christian lives.” <b>Colossians 2:15-16</b> —The feasts and festivals teach of Messiah. How can we truly learn about Messiah if we take away the building blocks which teach us about Him?

#### 4. What Does Unleavened Bread Teach Prophetically?

##### a. Passover (Pesach)—Yeshua's Death

<b>Hebrews 11:28</b>	The Passover before Messiah was kept by faith, remembering what happened in Egypt.
<b>Exodus 29:38-42</b>	The evening sacrifice was at <i>bein ha'arbayim</i> , between the evenings, or 3:00.
<b>Luke 22:14-16</b>	v.16—“fulfilled” is from <i>pleroo</i> G4137, which means “brought to its full meaning or understanding”. Passover will not be fully understood until the Kingdom. So, what does it teach that we currently understand?
<b>Matthew 21:1-11</b>	Yeshua rode into Jerusalem on the 10 <sup>th</sup> of Aviv (“Palm Sunday”) and was inspected for four days by the Scribes, Pharisees, Romans, etc. <b>Exodus 12:3, 5-6</b>
<b>Luke 22:7-8</b>	Yeshua eats the Passover with His disciples to explain the elements of the Passover meal. This would have been at the BEGINNING of the 14 <sup>th</sup> of Aviv.
<b>Mark 15:25, 33-34, 37</b>	Yeshua is nailed to the tree at the third hour, or 9 a.m., and dies at the ninth hour, or 3 p.m.
<b>Luke 23:50-56</b>	Joseph of Arimathea wrapped Him in linen strips and got Him in the tomb just before the High Sabbath (1 <sup>st</sup> day of Unleavened Bread) arrived.
<b>1 Corinthians 5:7</b>	Messiah is referred to as “our Passover”. The innocent dying in our place. Do people realize that when Yeshua is referred to as the “Lamb” in Scripture, that is a reference to Passover? What animal is associated with easter?

##### b. The Feast of Unleavened Bread (Chag Hamatzot)—Yeshua's Burial

<b>Mark 14:1-2</b>	The time of Passover and Unleavened Bread was meant to be prophetically fulfilled by Yeshua's death. The leaders said, “Not during the feast.” However, it HAD to be during the feast in order to fulfill the LORD's prophetic timetable.
<b>John 19:31</b>	Yeshua died on the Preparation Day, which is Passover. The next day was a High Sabbath, which is the first day of Unleavened Bread.
<b>1 Corinthians 5:6-8</b>	<ul style="list-style-type: none"> <li>We are to die to sin. Leaven pictures sin AND bad doctrine and how they permeate through dough—<b>Matthew 16:5-12</b></li> <li>v.7—“purge out” is <i>ekkathairo</i> (<b>ek-uh-THAH'-ee-ro</b>) G1571, equivalent to <i>tsaraph</i> H6884, to refine or purge out impurities (as in metal)</li> </ul>

##### c. The Feast of Firstfruits (Yom Habikkurim)—Yeshua's Resurrection

<b>Matthew 28:1-8</b>	This happened AFTER the Sabbaths (1 <sup>st</sup> day of Unleavened Bread and the weekly Sabbath, which is always the 1 <sup>st</sup> day of the week) at the <u>drawing near</u> ( <i>epiphosko ep-ee-FOSE'-koe G2020—Luke 23:54</i> ) toward one <i>mia ton Sabbaton</i> , “one of the Sabbaths”. This refers to the time between Firstfruits and the Feast of Weeks— <b>Leviticus 23:15-16</b>
<b>1 Corinthians 15:20-23</b>	Messiah is the firstfruits of the resurrection.
<b>Romans 11:16-18</b>	If God accepts the firstfruits (Israel), He accepts the whole harvest (those saved by faith through Messiah).

### 5. Conclusion

<b>1 Thessalonians 5:1-4</b>	If we want to understand God’s timing, we must keep the Feasts and the Festivals. Otherwise, we too will be caught off guard like a “thief in the night”.
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