



Lev 23:4 *‘These are the appointed times of **הַזְּמַנִּים**, set-apart gatherings which you are to proclaim at their appointed times.*

The Annual Feasts of

יְהוּדָה

(Calendar Solutions)

May 2013
by Dennie Cover
e-mail isa5812@wildblue.net

Important Notice to the reader.

There are theological issues and ideas in this booklet that are very likely outside your belief box. It is human nature to read and evaluate information presented based upon current beliefs of what we think the truth is. This is especially true about scripture. We usually quickly skip over scripture because we think we already know what it says and means.

So, please read the scriptures carefully and ask God to reveal His truths about the parts you do not understand yet.

Feasts Chart Commentary

(Calendar Solutions)

Lev 23:2 Speak^{H1696} unto^{H413} the children^{H1121} of Israel,^{H3478} and say^{H559} unto^{H413} them, Concerning the feasts^{H4150} of the LORD,^{H3068} which^{H834 (H853)} ye shall proclaim^{H7121} to be holy^{H6944} convocations,^{H4744} even these^{H428} are my feasts.^{H4150}

Following is the Strong's definition of appointed time (Feast):

H4150

מועד מועד מועדה

mô'éd mô'éd mô'âdâh

mo-ade', mo-ade', mo-aw-daw'

From [H3259](#); properly an appointment, that is, a fixed time or season; specifically a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

Mo'ed (interpreted as feast) is the appointed time of the feast. When Cha-gag (interpreted as feast) is used, it is about what is done. At three feasts, Hebrews were required to go to Jerusalem.

Exo 23:14 Three^{H7969} times^{H7272} thou shalt keep a feast^{H2287} unto me in the year.^{H8141}

H2287

חגג

châgag

khaw-gag'

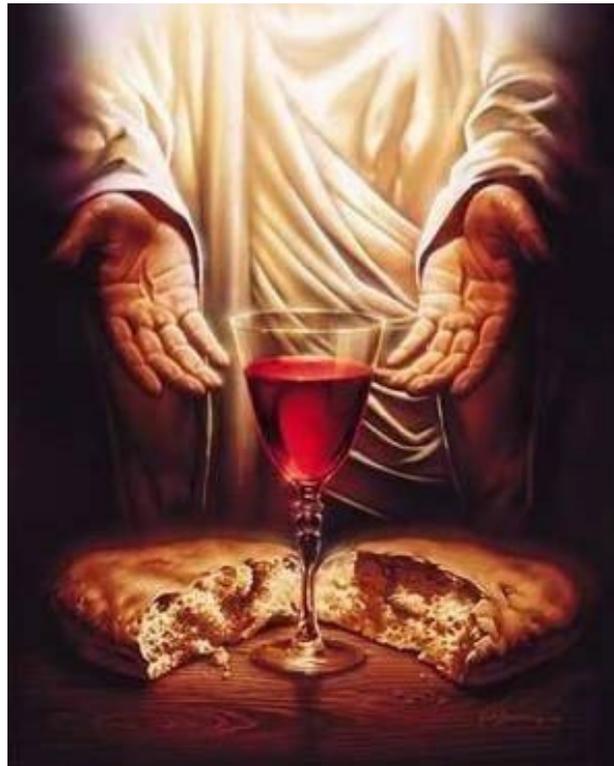
A primitive root (compare [H2283](#), [H2328](#)); properly to move in a circle, that is, (specifically) to march in a sacred procession, to observe a festival; by implication to be giddy: - celebrate, dance, (keep, hold) a (solemn) feast (holiday), reel to and fro.

The beginning of the year, three day, three feast series:

Passover, Unleavened Bread and Firstfruits

Passover begins the three day series of the first three feasts in the first month (Abib) of the biblical year. Passover starts on the evening of the 14th day. The 15th is the sabbath and the beginning day of the seven days of unleavened bread. The 16th is First fruits or resurrection day, and starts the counting of the omar.

See attachment A for scripture references in the Gospels about the 3 days.



Passover (Pesach)

Exo 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.** **3** Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: **4** And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. **5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: **6** And ye shall keep it up until **the fourteenth day of the same month:** and the whole assembly of the congregation of Israel shall kill it in the evening. **7** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. **8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.** **9** Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. **10** And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. **11** And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. **12** For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. **13** And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. **14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.**

The Israelites partook of the Passover on the evening of the 14th. The day of the 15th was very busy preparing to leave and receiving wealth from the Egyptians. They left in the evening.

Deu 16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt **by night.**

Messiah conducted the Passover service (John 13:1,2) with his disciples on the evening of the 13th of the month, as (according to some commentaries) did the priests that had to serve on the following day. He was awake all night, agonizing in the garden, and was arrested while it was still dark. His trial began early on the morning of the 14th, and by the 6th hour (12 noon) he was hung on the tree. It was dark until the 9th hour (3pm) when Messiah died.

Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

The 14th was called preparation day and the priests were examining all the lambs for the Passover, when Messiah was being tried. The 9th hour was the exact time that Israel was slaughtering the lambs for the evening Passover. It was also the time of day that the daily sacrifice of the sin offering was done. Joseph of Arimathaea requested from Pilot the body of Messiah at evening, about the 12th hour (6pm).

Mat 27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: *58* He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. *59* And when Joseph had taken the body, he wrapped it in a clean linen cloth, *60* And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

He along with Nicodemus and others probably spent all night preparing and conducting the burial with 100 pounds of spices. This all had to be accomplished before the Sabbath began on the morning of the 15th.

Joh 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

Notice the time of day in the following scripture.

Luk 23:53 And ^{G2532} he took it down, ^{G2507 G846} and wrapped ^{G1794} it ^{G846} in linen, ^{G4616} and ^{G2532} laid ^{G5087} it ^{G846} in ^{G1722} a sepulchre ^{G3418} that was hewn in stone, ^{G2991} wherein ^{G3757} never man ^{G3762 G3764} before ^(G3756) was ^{G2258} laid. ^{G2749}

54 And^{G2532} that day^{G2250} was^{G2258} the preparation,^{G3904} and^{G2532} the sabbath^{G4521} drew on.^{G2020}

Strong's definition for "drew on" is:

G2020

ἐπιφώσκω

epiphōskō

ep-ee-foce'-ko

A form of G2017; to begin to grow light: - begin to dawn, X draw on.

It is important for Passover to know exactly when the beginning month of the biblical year starts.

When the intercalation 13th month is added in the correct years, the sun will always be in the constellation Aries at Passover as stated in Josephus. This is always in the first month after the spring equinox.

JOSEPHUS

Antiquities of the Jews.....

Book 3, chptr 10

5. In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,)...

Unleavened bread (7 days)



Exo 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy

convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

According to scripture, the Israelites left Egypt the evening of the 15th. The Sages believe that the Israelites crossed the Red Sea on the 21st, which is signified by the last day of the Feast of unleavened bread. The 22nd is a Sabbath rest, the day after the crossing.

Firstfruits (Resurrection)



Lev 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, **then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:**

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow

after the sabbath, the priest shall wave it.

In verse 11 above, the Hebrew for the sabbath is “ha shabbath”, meaning the weekly sabbath, which was the 15th.

Exo 23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: **and none shall appear before me empty:**)

It should be noted that the barley had to be ripe in all Israel for everyone traveling to Jerusalem to present their own wave offering to the priest. If the first month of the year begins after the spring equinox, the barley will always be ripe.

Firstfruits is the 16th day of the month (morrow after the sabbath) on which the wave offerings were given and the Omar count began. This is resurrection day.

References:

MISHNA Rosh-Hashshanah

*4:3 In olden times the lulab {lulab The branches of palm, myrtle, and willow which are bound together and carried along with the etrog on the Festival of Booths Lev. 23:40.} was taken up in the Temple for seven days, and in the provinces, for one day. `When the Temple was destroyed, Rabban Yohanan ben Zakkai made the rule that in the provinces the lulab {lulab The branches of palm, myrtle, and willow which are bound together and carried along with the etrog on the Festival of Booths Lev. 23:40.} should be taken up for seven days, as a memorial to the Temple; **and that***

***the day [the sixteenth of Nisan]** on which the omer {omer The first sheaf of the season, which must be harvested and offered in the Temple as a meal offering. Only when this is done may the rest of the new grain be reaped Lev. 23: 10.} is waved should be wholly prohibited [in regard to the eating of new produce] [M. Suk. 3:12].*

JOSEPHUS *Antiquities of the Jews..... Book 3, chptr 10*

5. ... But on the **second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them.** ...

*Joh 20:1 **The first day of the week** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

*Luk 24:1 Now upon **the first day of the week**, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*

On the morning of the 16th while it was still dark, Mary Magdalene went to the tomb. Scripture designates this as the first day of the week, since the weekly sabbath was on the 15th.

Weeks (Shavu'ot) (Pentecost)



Lev 23:15 And ye shall count unto you from the morrow after the sabbath from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

The Hebrew says seven shabbaths perfect, Strong's ref. is as follows:

H8549

תמים

*tamim (1071a); from **H8552**; complete, sound: - blameless (22), blamelessly (1), complete (1), entire (1), full (1), intact (1), integrity (4), perfect (5), sincerity (1), unblemished (2), uprightly (1), who is perfect (1), whole (2), without blemish (12), without defect (36).*

This means to count seven perfect weeks, each ending with the sabbath. This always places this feast on the 9th of the 3rd biblical month (Sivan). Verse 16 says that Pentecost must be on the “morrow after the seventh sabbath”. Seven **perfect** weeks means not counting new moon or intercalation days.

In the book of Jasher, it states that the Israelites arrived at Mt. Sinai on the 6th of the third month. After 3 days of cleansing preparation, on the 9th, the ten commandments (words) were verbally given.

It should be noted that the moon's velocity changes based upon its approach or departure from the earth's gravity in its elliptical revolution, varying up to 13.4 hours each month. This means that we do not know whether or not the months changing during the count of the omar have 29 or 30 days in them without observation.

Thus, we must count seven sabbaths.

Trumpets (Yom Teruah)



Lev 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

This is a new moon day and a special holiday since the hebrew definition is “sabbatone”.

It is very interesting to study Rev.12:1 and how it relates to the sun, moon and stars.

Rev 12:1 *And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*

This is a very clear sign in the heavens, (the sun, moon and stars), that designates the exact day of the feast of Trumpets every year. On this day, the constellation of Virgo has the sun at her side with the crescent moon (new moon day) beneath her feet. What could be a clearer sign?

Of course one must intercalate the 13th month at the proper time so Passover begins in the month after the spring equinox and Tabernacles begins in the month after the fall equinox. (This may easily be done using the length of the shadow on a sundial.)

Day of Atonement (Yom Kippur)



Lev 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. 28 And ye shall do no work in that same day: for it is a day of atonement, to

*make an atonement for you before the LORD your God. 29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. 31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. 32 It shall be unto you **a sabbath of rest**, and ye shall afflict your souls: **in the ninth day of the month at even, from even unto even**, shall ye celebrate your sabbath.*

In Hebrew, a “sabbath of rest” is “a shabbath of shabbaton”. This is the holiest day of the year and the only day of the year that the high priest entered the most holy place.

Notice verse 32 says “in the ninth day at even”. This is to be a 24 hour fast spanning the 9th and 10th days. This confirms that the biblical day starts in the morning (compare verses 27 and 32).

Tabernacles (7 days) (Sukkot)



Lev 23:34 Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days** unto the LORD. *35* On the first day shall be an holy convocation: ye shall do no servile work therein. *36* Seven days ye

shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. 37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: *38* Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. *39* Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. *40* And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. *41* And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. *42* Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: *43* That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

The first day of Tabernacles is the 15th, (hebrew-shabbathon, [special holiday]) also the regular weekly sabbath.

Philo reference:

XXX. (161) But to **the seventh day** of the week he has assigned the greatest festivals, those of the longest duration, at the periods of the equinox both vernal and autumnal in each year; appointing two festivals for these two epochs, each lasting seven days; the one which takes place in the spring being for the perfection of what is being sown, and the one which falls in autumn being a feast of thanksgiving for the bringing home of all the fruits which the trees have produced. And seven days have very appropriately

*been appointed to the seventh month of each equinox, so that **each month** might receive **an especial honour of one sacred day of festival**, for the purpose of refreshing and cheering the mind with its holiday.*

*(155) And this feast is **begun on the fifteenth day of the month**, in the middle of the month, on the day on which the moon is full of light, in consequence of the providence of God taking care that there shall be no darkness on that day.*

The last day of Tabernacles is the 21st, with the 22nd being a special holiday and also a regular weekly sabbath.

Final Note: The only way scripture completely fits the calendar, is by using the single biblical calendar which is the Hebrew lunar/solar calendar in use during Messiah's time. This is verified by history. (Mishna, Talmud, Philo, Josephus, Jewish encyclopedia, Zohar, etc.)

See my wife Diane's book "Lost Ancient Paths of YHWH".

Whenever a second calendar (using gregorian sabbaths) is overlaid onto the biblical calendar, it does not fit Scripture.

Also, when the single biblical calendar is followed, there are no extra Gregorian weekly sabbaths floating in the middle of the feast weeks that contain special holiday sabbaths as bookends. (ie. Passover/Unleavened bread and Tabernacles are bookended by weekly sabbaths). So forced rules of postponement that modern Jews often argue about are not necessary.

It is additionally helpful if three main issues are investigated and resolved in order to understand how the Hebrew lunar/solar calendar works and completely fits scripture. They are:

1. When is new moon day?
2. When does a day start?
3. Which year is the intercalation month (month 13) added?

As you study, try to discern the difference between opinion and truth. There is a lot of strongly held opinion out there.

If you find any of the above information to be in error, please give me the courtesy of contacting me and describing the details. I study details.

Blessings,
Dennie

Attachment A

Scriptural references in the Gospels about the 3rd day

Mat 16:21 From that time forth began Yahshua to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the **third** day.

Mat 17:23 And they shall kill him, and the **third** day he shall be raised again. And they were exceeding sorry.

Mat 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to execute him: and the **third** day he shall rise again.

Mat 26:61 And said, This fellow said, I am able to destroy the temple of Elohim, and to build it in **three** days.

Mat 27:40 And saying, Thou that destroyest the temple, and buildest it in **three** days, save thyself. If thou be the Son of Elohim, come down from the torture stake.

Mat 27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After **three** days I will rise again.⁶⁴ Command therefore that the sepulchre be made sure until the **third** day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after **three** days rise again.

Mar 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the **third** day.

Mar 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the **third** day he shall rise again.

Mar 14:58 We heard him say, I will destroy this temple that is made with hands, and within **three** days I will build another made without hands.

Mar 15:29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in **three** days,

Luk 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the **third** day.

Luk 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be executed, and the **third** day rise again.

Luk 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the **third** day since these things were done.

Luk 24:46 And said unto them, Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the **third** day:

Joh 2:19 Yahshua answered and said unto them, Destroy this temple, and in **three** days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in **three** days?