

Appointed times 2026 NZ dates (Israel +7)	Hebrew calendar From date To date	Gregorian calendar	Torah reference	Significance	Connection to the Messiah	What we should do
Pesach - Passover Sunrise to sunrise	14 Nisan	1-Apr to 2-Apr	Exodus 12:1-4 Leviticus 23:4-5 Numbers 28:16 Genesis 1:14 Psalm 104:19	Remembers Israel's deliverance from Egypt. Doorframes covered with blood of a lamb Full moon day.	Messiah's death 1 Corinthians 5:7 John 1:29	The observance of Passover begins after sunset and continues through the night until the end of the day at sunrise. During this period, and continuing through to the end of the Feast of Unleavened Bread (21 Nisan), all leavening agents—such as yeast and baking powder—should be removed from dwellings. Accordingly, any bread, cakes, biscuits, or similar foods should be prepared and eaten without leaven. Unleavened flatbreads may be purchased or prepared at home. The Passover meal itself begins after sunset and may include meat, fish, vegetables, and unleavened bread, reflecting the nature of a meal prepared and eaten in haste. Traditionally, the meal also included bitter herbs, which we continue to observe. During the Passover meal, we share fellowship with others, give thanks in prayer for deliverance from bondage and for the provision of the meal, and partake of bread and wine in remembrance of the Messiah's last meal. These elements serve as emblems of his suffering and sacrifice on our behalf.
Hag Ha-Matzot - Feast of Unleavened Breads Sunrise to sunrise	15 Nisan to 21 Nisan	2-Apr to 9-Apr	Exodus 12:15-20 Leviticus 23:6-8 Numbers 28:17-25 Genesis 1:14 Psalm 104:19	Eight-day celebration along with Passover and First fruits. Hebrew males required to go to Jerusalem. Bread without yeast symbolizes a life free from sin Represents how God brought Israel out of Egypt in haste High Sabbath day on 15 Nisan is a full moon day.	Messiah's sinless perfection John 6:32-33 1 Corinthians 5:8	During the period 15 Nisan to 21 Nisan inclusive, all rising agents, such as yeast and baking powder etc should be removed from dwellings until the end of the Feast of Unleavened Bread (21 Nisan). Any bread, cake, biscuits etc should only be made and eaten unleavened. Flat breads can be bought without yeast, and people can make their own. 15 and 21 Nisan are High Sabbath days. On those days we should do no ordinary work, but essential work should still be done. Cooking should be avoided, and anything that can be done on another day, should be done on the other day. We should spend the day in worship, rejoicing, prayer and fellowship (where possible).
High Sabbath day High Sabbath day	15 Nisan 21 Nisan	2-Apr to 3-Apr 8-Apr to 9-Apr				
Yom HaBikkurim - Feast of First Fruits - High Sabbath day Sunrise to sunrise	The first day of the new week following 15 Nisan	5-Apr to 6-Apr	Leviticus 23:9-14 Numbers 28:26-31	First ripe barley sheaf offered by the Priest to God as a harvest dedication. Happens on the day after the Sabbath during Unleavened Bread. Begins count of 50 days to the Feast of Weeks.	Messiah's resurrection 1 Corinthians 15:20-23	The Wave Sheaf offering occurs on the first day of the week during the Feast of Unleavened Bread, and therefore the same requirements regarding unleavened bread apply. We observe the spirit of the First Fruits wave offering before the Father, giving thanks for the coming harvest—the first harvest of the year. This day carries deep significance, as the Messiah ascended to the Father as the wave offering, marking the beginning of the harvest of souls. He is the first to be resurrected into new life, the first fruits of that harvest. Accordingly, this day should be set aside to remember the events surrounding the Messiah's resurrection, and to give thanks through prayer and worship for the promise and beginning of the new harvest.
Shavuot - Feast of Weeks/Pentecost - High Sabbath day Sunrise to sunrise	6 Sivan	22-May to 23-May	Leviticus 23:15-22	Happens on the day after the seventh Sabbath from First fruits, and so is always on the first day of the week. New grain of the summer wheat harvest offered to God. Connected with the giving of Ten Commandments to Moses. Hebrew males required to go to Jerusalem.	Set Apart Spirit's descent Acts 2:1-4	On this day, no ordinary work should be undertaken; however, essential tasks may still be carried out. Cooking should be avoided where possible, and anything that can be prepared or completed in advance should be done on another day. The day itself should be set aside for worship, rejoicing, prayer, and fellowship, where possible. The Wave Offering of two loaves of bread was to be presented by a priest, not by individuals directly, although the loaves themselves were prepared and provided by the people. The offering of the two loaves signified worship and thanksgiving, with their preparation in the home reflecting personal involvement and contribution. The command remains, but cannot be physically performed in its original form without the priesthood and altar. While we no longer have priests to perform the Wave Offering on our behalf, any individual action is still personal involvement and contribution, rather than a fulfilment of the command. Nevertheless, we can still meaningfully participate through personal acts of worship and thanksgiving.
Yom Teruah - Feast of Trumpets - High Sabbath day Sunrise to sunrise	1 Tishri	11-Sept to 12-Sept	Leviticus 23:23-25 Numbers 29:1-6 Genesis 1:14 Psalm 104:19	Begins the Hebrew civil new year and ten days of repentance leading to Yom Kippur Hebrew tradition says God examines the Book of Life on this day No moon day (new moon).	Messiah's judgment John 5:27-29 2 Titus 4:1 Revelations 21:27	On this day, no ordinary work should be undertaken; however, essential tasks may still be carried out. Cooking should be avoided where possible, and anything that can be prepared in advance should be completed on another day. We recommend that, throughout the ten-day period leading to the Day of Atonement, we actively reflect on our lives, recognising and acknowledging sin, and seeking forgiveness. In doing so, we prepare ourselves spiritually so that, by the Day of Atonement, we may stand before the Father having earnestly repented and sought to be cleansed from sin.
Yom Kippur - Day of Atonement - High Sabbath day Sunset to sunset	9 Tishri 10 Tishri	19-Sept to 20-Sept	Leviticus 23:26-32 Numbers 29:7-11	The most solemn holy day of the Hebrew people. A ram was sacrificed as a burnt offering, a bull was sacrificed by high priest to pay for his sins. Two goats were needed for the single sin offering for the people, one was sacrificed and the other, a scapegoat was released into the wilderness to carry the people's sins away.	Messiah's atonement Luke 23:45 Hebrews 9:12 Zechariah 12:10 Romans 11:26	On this day, no ordinary work should be undertaken; however, essential tasks may still be carried out. Cooking should be avoided where possible, and anything that can be prepared in advance should be completed on another day. On this day we are commanded to "afflict" ourselves. The meaning of "afflict" is to humble oneself before the Father, with fasting serving as a long-established physical expression of that humility. By setting aside the body's desire for food, we are better able to focus on what is spiritually important. This is the only day on which we are specifically commanded to "afflict" ourselves in this way, underscoring its significance. It is a day of repentance and reflection, pointing forward to its ultimate fulfillment. In this sense, it serves as a rehearsal for the final day of the Father's judgment on the world, when we are called to stand humbled, repentant, and reconciled. Accordingly, affliction should be understood as encompassing both the inward attitude of humility and its outward expression. Fasting should therefore not be diminished or set aside, but recognised as a meaningful and tangible demonstration of that humility before the Father.
Sukthoth - Feast of Tabernacles/Shelters/Harvest Sunrise to sunrise	15 Tishri to 21 Tishri	25-Sept to 2-Oct	Leviticus 23:33-43 Numbers 29:12-34 Genesis 1:14 Psalm 104:19	A seven-day celebration of the fall harvest, the great ingathering of souls. Booth built of branches to remember God's care for Israel in the wilderness. Hebrew males required to go to Jerusalem High Sabbath day on 15 Tishri is a full moon day.	Messiah's kingdom John 7:37-38 John 8:12 Zechariah 14:16-19	On the first day, no ordinary work should be undertaken; however, essential tasks may still be carried out. Cooking should be avoided where possible, and anything that can be prepared in advance should be completed on another day. This day should be set aside to remember the events of the plan of salvation, particularly the Messiah's resurrection, and to give thanks through prayer and worship. While dwelling in a sukkah may not be feasible in all locations, the spirit of Sukkot can still be observed. The command is to dwell in booths, and where this cannot be fully carried out, any alternative should be understood as a concession rather than an equivalent. Nevertheless, such observance serves as a reminder of the temporary nature of our physical lives and our dependence on the Father.
High Sabbath day	15 Tishri	25-Sept to 26-Sept				
Last Great day High Sabbath day Sunrise to sunrise	22 Tishri	2-Oct to 3-Oct	Leviticus 23:33-43 Numbers 29:35	This day represents the Great White Throne Judgment period. God's government, peace, prosperity, etc.—will continue into this time, just as the Last Great Day follows the Feast of Tabernacles	Judgement John 7:37-38 Revelation 20:11-15	On the first day, no ordinary work should be undertaken; however, essential tasks may still be carried out. Cooking should be avoided where possible, and anything that can be prepared in advance should be completed on another day. On this day, we should remember the events of the plan of salvation, particularly the Messiah's resurrection, and give thanks through prayer and worship. It is also a time to rejoice in the plan of salvation and in those who have accepted the Messiah into their lives.