

Feast	Date	OT Reference	Details Old Covenant	Details New Covenant	Connection to the Messiah
Selection of Passover lamb <i>(Fulfilled)</i>	10 Nisan March/April		The Passover sacrifice lamb is selected. The sacrifice is to enable death to pass over those believers who are protected by the sacrificed lamb's blood	Messiah entered Jerusalem and the priests decided to kill him	The Messiah was our Passover sacrifice
Passover Pesach <i>(Fulfilled)</i>	14 Nisan March/April	Exodus 12:1-4 Leviticus 23:4-5 Psalm 81:3 Psalm 104:19	Death passes over those who accepted the blood of the sacrificial lamb on the door frames of their dwellings. Occurs only on a full moon day	Messiah crucified for our sins, delivering us from bondage to sin and death. The Messiah's death was the perfect and final sacrifice that atoned for the sins of the world, accomplishing what animal sacrifices could only foreshadow. Note that the Messiah was crucified on a full moon day.	Messiah's death John 1:29 1 Corinthians 5:7
Unleavened Bread Hag HaMatzot <i>(Fulfilled)</i>	15-21 Nisan March/April	Exodus 12:15-20 Leviticus 23:6-8 Psalm 81:3 Psalm 104:19	Remembrance how God delivered Israel out of bondage from Egypt and they left with haste. Bread without yeast symbolizes a life free from sin. Hebrew males required to go to Jerusalem. First day occurs only on a full moon day	Messiah who had no sin resurrected, conquered death once and for all. All believers who renounce sin in their lives and place their trust in Him are united with His victory—receiving forgiveness, new life, and the hope of eternal resurrection.	Messiah's sinless perfection John 6:32-33 1 Corinthians 5:8
First fruits Reishit <i>(Fulfilled)</i>	Varies March/April	Leviticus 23:9-14	First ripe barley sheaf offered by the Priest to the Father as a harvest dedication, giving thanks for and dedicating the new harvest. Occurs on the first day of the week after the first High Sabbath during Unleavened Bread. Begins count of 50 days to the Feast of Weeks.	Messiah ascended to the Father as our High Priest to perform the Wave Sheaf Offering, giving thanks for and dedicating the new harvest of souls. As the First fruits of those who have risen from the dead, He presented Himself as a holy and acceptable offering, signifying the beginning of a greater harvest to come. As our eternal High Priest, the Messiah now intercedes for believers before the Father, just as the earthly high priest once did for Israel.	Messiah's resurrection 1 Corinthians 15:20-23
Feast of Weeks Shavuot <i>(Fulfilled)</i>	Varies May/June	Leviticus 23:15-22	Happens on the day after the seventh Sabbath from First fruits. New grain of the summer wheat harvest is offered to the Father as loaves of leavened bread, symbolizing a people being brought before Him—still in process, yet accepted. This day, known as Shavuot (Feast of Weeks or Pentecost), is deeply connected with the giving of the Ten Commandments to Moses at Mount Sinai, marking the moment when God gave Israel His divine instructions to help them live in covenant obedience. Hebrew males required to go to Jerusalem.	Centuries later, the Set-Apart Spirit was poured out on the early believers in Jerusalem (Acts 2). This fulfilled prophecy and signalled the beginning of the spiritual harvest. The Spirit now dwells within believers, guiding them in truth, helping them understand God's will, and empowering them to walk in righteousness. No longer relying solely on external laws, followers of Messiah are inwardly transformed—enabled to make wise decisions, resist sin, and reflect the character of their Creator. Shavuot represents both the giving of the Law and the giving of the Spirit, forming a complete picture of God's desire to dwell with and within His people.	Set Apart Spirit's descent to mankind Acts 2:1-4
Feast of Trumpets Yom Teruah <i>(Not yet fulfilled)</i>	1 Tishri September/ October	Leviticus 23:23-25 Psalm 81:3	The Feast of Trumpets (Yom Teruah) is the only appointed feast given to Israel that was not accompanied by an explicit reason or historical event at the time it was instituted. Yet, its significance is deeply prophetic. Central to the observance is the sounding of the shofar (ram's horn)—traditionally blown 100 times throughout the day. In Exodus 19:10–13, the shofar was the signal that the people could approach Mount Sinai and come before the presence of the Father, marking a powerful moment of divine encounter. This festival is related to Psalm 81:3 <i>"3 Blow a shofar in the New moon, in the covering for the day of our festival."</i> It is believed that on this day, the Father opens the Book of Life, inscribing each person's fate for the year ahead, which is then sealed on Yom Kippur. Thus, the Feast of Trumpets carries themes of judgment, mercy, repentance, and renewal, calling believers to spiritual readiness and reverence before the Father. Occurs only a new moon day (no moon)	The Feast of Trumpets, symbolises the second coming of the Messiah and the establishment of the Father's Kingdom. Because of its themes of trumpet blasts awakening, announcing, and preparing, many believe this day points to key Messianic events. Some traditions hold that the Messiah's birth may have occurred on this day, aligning with its message of divine visitation. Others view it as symbolizing the second coming of the Messiah, when a great trumpet will sound and the faithful will be gathered.	Messiah's judgment Matthew 24:31 John 5:27-29 1 Thessalonians 4:16 2 Titus 4:1 Revelations 21:27
Day of Atonement Yom Kippur <i>(Not yet fulfilled)</i>	10 Tishri September/ October	Leviticus 16 Leviticus 23:26-32	Yom Kippur (The Day of Atonement) is the most solemn and sacred day in the Scriptural calendar, set apart as a day of deep repentance, fasting, and reconciliation with the Father. It is the only day when the High Priest could enter the Holy of Holies in the Temple to make atonement for the sins of the entire nation of Israel. Central to the observance are two unblemished goats presented before the Father. One goat is sacrificed as a sin offering, its blood sprinkled on the mercy seat to make atonement for the High Priest and the people. The second goat, known as Azazel or the scapegoat, is symbolically burdened with the sins of the people and then released into the wilderness, representing the removal and separation of sin from the community.	The Messiah, is our High Priest, mediator, and final atonement for sin. As our High Priest (Hebrews 9:11–12), the Messiah offered Himself as the perfect sacrifice for sin. The shedding of His blood fulfilled the requirement for atonement, and His resurrection secured eternal redemption. The scapegoat also typifies how the Messiah bore our sins and removed them from us, fulfilling both aspects of the Yom Kippur ceremony—atonement and cleansing. Thus, Yom Kippur not only looked back to Israel's need for forgiveness, but forward to the ultimate reconciliation made possible through the Messiah. Yom Kippur foreshadows the final judgment, when sins are either covered by Messiah's blood or remain on the individual. It is a solemn reminder of accountability but also of the Father's mercy through repentance and faith.	Messiah's atonement Luke 23:45 Hebrews 9:12 Zechariah 12:10 Romans 11:26
Feast of Tabernacles (Feast of Booths or Sukkot) <i>(Not yet fulfilled)</i>	15-22 Tishri September/ October	Leviticus 23:33-43 Psalm 81:3 Psalm 104:19	A seven-day celebration of the fall harvest, the Feast of Tabernacles (Sukkot) commemorates God's provision and presence with Israel during their 40 years in the wilderness. During this time, the Israelites dwelt in temporary shelters—booths (sukkot) made of branches—which symbolized their dependence on God for protection, sustenance, and guidance. Hebrew males required to go to Jerusalem. First day occurs only on a full moon day.	The festival points to the time when God will dwell (or "tabernacle") with His people again in fullness. In Messianic understanding, it reflects the future Kingdom of God, when there will be peace, abundance, and God's presence among humanity. As such, Sukkot is both a joyous agricultural festival and a reminder of divine faithfulness, encouraging gratitude, humility, and hope in God's ongoing care and ultimate restoration.	Messiah's kingdom John 7:37-38 John 8:12 Zechariah 14:16-19
Last Great day <i>(Not yet fulfilled)</i>	23 Tishri September/ October	Leviticus 23:34-36, 39 Numbers 29:35	This day represents the Great White Throne Judgment period, where all who were not part of the first resurrection will be resurrected and judged according to their works. Often referred to as the Last Great Day, it immediately follows the Feast of Tabernacles and symbolises the final phase in God's salvation plan for humanity.	Just as the Feast of Tabernacles points to the Messiahs reign of peace, prosperity, and divine governance, the Last Great Day extends this vision into eternity. It reflects a time when God's mercy, justice, and righteousness are fully revealed, offering hope of salvation to those who had not previously understood or accepted the truth. It is a day of ultimate accountability, but also of great mercy, demonstrating God's desire that none should perish but all come to repentance (2 Peter 3:9). In this period, God's kingdom will be fully established, and His peace and presence will endure forever.	Judgement John 7:37-38 Revelation 20:11-15

