

Handout Lesson 25: Chapter 22

**THE SEVEN SACRED FEASTS OF THE OLD COVENANT**

*Yahweh said to Moses, "Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of Yahweh, which you are to proclaim as sacred assemblies'" (Leviticus 23:1-2).*

The Jewish day began at sundown.

\* = The required pilgrim feasts: Exodus 23:14-17; 34:18-23; Deuteronomy 16:1-16; 2 Chronicles 8:13

<b>FESTIVAL</b>	<b>OT REFERENCE</b>	<b>OT / MODERN TIME</b>	<b>DESCRIPTION</b>
PASSOVER (begins the liturgical year) (PESACH) -Signified the Redemption of Israel	Ex 12:1-4; Lev 23:5; Num 9:1-14; Num 28:16 Dt 16:1-3, 4-7; Mt 26:17; Mk 14:12-26; Jn 2:13; Jn 11:55; 1 Cor 5:7; Heb 11:28	14 <sup>th</sup> of Aviv (Nisan) = March/April	Old Testament – (NT= New Testament) -Slaying and eating a lamb, together with bitter herbs and unleavened bread. Remembering Israel's deliverance from Egypt. N.T.=first Eucharist
*UNLEAVENED BREAD (HAG HAMATZOT) -Signified the Sanctification of the covenant people of Israel	Ex 12:15-20; 39; Ex 13:3-10; Ex 23:15; Ex 34:18; Lev 23:6-8; Num 28:17-25; Dt 16:3, 4, 8; Mk 14:1,12; Act 12:3; 1 Cor 5:6-8	15 <sup>th</sup> 21 <sup>st</sup> of Aviv (Nisan) = March/April, a 7-day feast	Old Testament This feast lasted 7 days (8 if counting Passover) in which eating bread with yeast (a symbol of sin) was forbidden. Remembering how Yahweh brought Israel out of Egypt in haste and that God called the Israelites to be a "holy people." Making designated offerings. N.T.= The Last Supper and Crucifixion
FIRSTFRUITS (YOM HABIKKURIM) -Signified the Resurrection of	Ex 23:19; 34:26; Lev 23:9-14; Deut. 26:5,9-10; Matt 28:1; Mk 16:1-2;	The day after the Sabbath of Unleavened Bread (Lev 23:11) =	O.T. = Celebrated the miracle crossing of the Red Sea in the Exodus liberation and

<p>Israel as a free people</p>	<p>Lk 24:1; Jn 1:20; Ro 8:23; 1 Cor 15:20-23</p>	<p>Sunday in the month of Aviv (Nisan) = March/April</p>	<p>presenting the first fruits of the land's barley harvest as a wave offering, making a holocaust offering of a single lamb. Recognizing the redemption of the first-born in Egypt, remembering the miracle crossing of the Red Sea, and recognizing God's bounty in the Promised Land. N.T. = Resurrection of the Lamb of God on Sunday</p>
<p>*WEEKS (PENTECOST=50<sup>th</sup> day in Greek) (SHAVUOT or HAG HASHAVUOT) also known as FEAST OF THE HARVEST (HAG HAKATZIR) -Signified the Origination of Israel as the Covenant people of Yahweh and the giving of the Law at Mt. Sinai</p>	<p>Ex 23:16; 34:22a; Lev 23:15-21; Num 28:26-31; Dt 16:9-12; Act 2:1-4; 20:16; 1 Cor 16:8</p>	<p>Sivan = May/June, 50 days after Firstfruits (as the ancients counted) and always on a Sunday</p>	<p>O.T. = A festival of joy. Mandatory and voluntary offerings, including the firstfruits of the wheat harvest. Recalling the giving of the Law at Sinai 50 days after crossing the Red Sea and thankfulness for the Lord's blessings and the birth of the O.T. Church. N.T.= the birth of the New Covenant Church</p>

<p align="center"><b>THE LONG SUMMER HARVEST</b></p>			
<p>TRUMPETS (ROSH HASHANA) beginning of the civil year.</p>	<p>Lev 23:23-25; Num 29:1-6; 2 Sam 6:15; 1 Cor 15:52; 1 Thess 4-16</p>	<p>1 Tishri = September/October</p>	<p>The ingathering of the nation of Israel. A sacred assembly and day of rest commemorated with trumpet blasts and sacrifices. Israel</p>

-Signified the calling to Judgment of Israel			presents itself before the Lord for His favor. N.T. = The Second Coming of Christ?
DAY OF ATONEMENT (YOM KIPPUR) -Signified the Atonement of the Covenant people	Lev 16:23,26-32; Num 29:7-11; Rom 3:24-26; Heb 9:7; 10:3, 30-31; 10:19-22; Act 27:9; 2 Pt 3:7; Rev 17:4 & 20:12	10 Tishri = September/October	A day of rest, fasting, and sacrifices in atonement for the priests, people, Tabernacle, and altar. Cleansing the people and priests from their sins and purifying the Temple's Holy Place. N.T.= The Final Judgment?
*TABERNACLES also called FEAST OF SHELTERS OR BOOTHS (SUKKOTH) -Signified God's presence with His Covenant people, looked forward to the coming of the Redeemer-Messiah	Ex 23:16b; 34:22b; Lev 23:33-36; 39-43; Num 29:12-34; Dt 16:13-15; 1 Kings 8:3 & 65; 2 Chr 7:1; Zec 14:16-19; Mt 24:35; Jn 7:2, 37-39; 2 Pt 3:7, 10, 13; Rev 21:1	15-22 Tishri = September/October, Lasted 7 days with a Sacred Assembly of Israel on the 8 <sup>th</sup> day	A week of celebration for the wheat harvest by living in booths, offering animal and wheat sacrifices, and "the pouring out of water" ceremony on the last day. Memorializes the giving of the Tabernacle and giving thanks for the productivity of the land. NT = The Living Water of the Holy Spirit and the creation of the New Heaven & Earth?

\* The three pilgrim Feasts: every Israelite male, 13 years or older, must present himself to Yahweh three times a year at the Temple in Jerusalem at the Feast of Unleavened Bread (the seven-day feast following the Passover sacrifice), the Feast of Weeks/Pentecost, and at the Feast of Tabernacles/Booths/Shelters (see Ex 23:14-17; 34:18-24; Dt 16:16; 2 Chron 8:13). Passover (which begins the liturgical year), the Feast Unleavened Bread, and the Feast of Firstfruits all fall within an eight-days and the last feast of the year, the Feast of Tabernacles (which ends the liturgical year), also covers eight-days. **If** the seven Sacred Feasts are a blueprint for God's plan

of salvation, then we are presently in the period of “the long summer harvest,” and the laborers in God’s vineyard are gathering souls into God’s storehouse of heaven.

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**Purim** (Adar = February/March), celebrated the salvation of the Jews from Gentile persecution in the Book of Esther (Esth 9:18-32), and **Hanukkah** (or Chanukah), celebrated in the month of Kislev (December), the feast of the rededication of the Temple in Jerusalem described in the Book of Maccabees, were **not** festivals ordained by God. Instead, they were proclaimed by the people to celebrate a historical event that demonstrated God’s divine intervention and protection of the covenant people. Jesus observed the Feast of Hanukkah in John 10:22.

The Feasts of Firstfruits and Weeks/Pentecost were the only two of the seven annual feasts that did not have a prescribed date. Sometime in the first century AD, after the resurrection of Jesus, Flavius Josephus records that the Jewish religious leaders changed the date of the celebration of the date of the Feast of Weeks/Pentecost (*Antiquities of the Jews*, 13.8.4) and, therefore, changed the day of observance for the Feast of Firstfruits. They changed Firstfruits to the day **after** the first day of the Feast of Unleavened Bread, on the 16<sup>th</sup> of Nisan, instead of on the day commanded in Leviticus 23:11-12, the day after the Sabbath of the holy week of Unleavened Bread and Weeks/Pentecost fifty days later, as the ancients counted. This change meant that from then on, Firstfruits and Pentecost would no longer fall annually on the first day of the week, Sunday. The Karaite sect of Judaism, which claims descent from the Sadducees, and the Samaritans continue to celebrate Firstfruits on the day after the first Sabbath of the week of Unleavened Bread, **on a Sunday**, and Pentecost on a Sunday fifty days later as commanded in Leviticus 23:11. The Karaites and Samaritans are also the only Jews who continue to celebrate the Feast of Firstfruits. Both Orthodox and Reform Jews count the Feast of Weeks/Pentecost as fifty days from the 16<sup>th</sup> of Nisan.

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