

THE SEVEN ANNUAL FEASTS OF THE OLD COVENANT

Which foreshadow the Redemption of mankind

*"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*

*"Then never let anyone criticize you for what you eat or drink, or about observance of annual festivals,
[..]. These are only a shadow of what was coming; **the reality is the body of Christ.**"*

Colossians 2:16-17

* = Pilgrim feasts: Exodus 23:14-17; 34:18-23; Deuteronomy 16:1-16

Classified as "remembrance" sacrifices and the only feasts ordained by Yahweh

| OLD COVENANT FEASTS (spring) | OLD TESTAMENT REFERENCE | OT / MODERN TIME | DESCRIPTION AND SIGNIFICANCE | FULFILLMENT IN JESUS THE MESSIAH |
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| <p>PASSOVER (begins the liturgical year) Hebrew =PESACH -The Redemption of Israel</p> <p>Exodus 12:2 <i>This month must be the first of all months for you.</i></p> | <p>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</p> | <p>14th Aviv (Nisan) = March/April</p> | <p>Slaying of the first Passover lamb and remembering the sign of the blood of the lamb and how God redeemed Israel's firstborn on the night of the first Passover in Egypt. This is the first Feast of remembrance of the Exodus experience when the children of Israel began the exodus out of slavery and as a holy people began the journey to the Promised Land.</p> | <p>This sacrifice prefigured Jesus' blood sacrifice, His atonement for the sins of man, and the promise of the redemption of mankind in the <i>new exodus</i> out of sin and death and into the <i>Promised Land</i> of heaven. On the 14th of Nisan, 30AD this was the last legitimate old covenant blood sacrifice.</p> |
| <p>*UNLEAVENED BREAD Hebrew = HAG HAMATZOT -The Sanctification of the Israel</p> <p>Exodus 12: 8, 16, <i>That night the flesh must be eaten roasted over the fire... for seven days you must eat unleavened bread. On the first day you must hold a sacred assembly, and on the 7th day a sacred</i></p> | <p>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</p> | <p>15-21 Aviv (Nisan) = March/April 7 day feast</p> | <p>This feast lasted 7 days (8 days if Passover is counted) in which eating bread with yeast (the symbol of sin) is forbidden. On the first night of the feast the eating of the sacrificial meal of the Passover lamb, together with bitter herbs and unleavened bread. Remembering how the Israelites ate this sacrificial meal the night the 10th plague fell upon the Egyptians, killing their firstborn</p> | <p>The night of the Passover became the next day of Nisan 15 and the last Old Covenant Feast of Unleavened Bread. This feast prefigured the first sacrificial Eucharistic meal Jesus celebrated with His disciples. We now call this first Eucharistic celebration the "Last Supper." Later on Nisan 15</p> |

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| <i>assembly.</i> | | | male-children and animals and how Yahweh brought Israel out of Egypt in haste and that they are called to be a <i>holy people</i> . Making designated offerings daily in the Temple for this week. | Jesus was arrested, tried and crucified in the morning; Mark 15:25. He became the <i>bread</i> broken for the sins of the world that gives eternal life (John 6:48-56). |
| FIRSTFRUITS Hebrew =YOM HABIKKURIM This feast is no longer observed in Rabbinic Judaism (only the “firstfruits” of the wheat harvest at the Feast of Weeks is observed today) 1. -The resurrection of Israel as a free people. | Ex 23:19; 34:26; Lev 23:9-14; Dt 26:5,9-10; Matt 28:1; Mk 16:1-2; Lk 24:1; Jn 1:20; Ro 8:23; 1 Cor 15:20-23 | Aviv (Nisan) = March/April took place the day after the first Sabbath after Passover (Lev 23:11) = Sunday | Presenting a sheaf of the first barley harvest as a wave offering; making a burnt offering and a grain offering. Recognizing the redemption of the first-born in Egypt, the miracle of crossing the Red Sea when Israel began a new life as free men and women, and later recognizing God’s bounty in the Promised Land. | Always falling on the first day of the week, our Sunday, this old covenant feast prefigured the crossing over to new life in the Resurrection of the Messiah, who became the <i>firstfruits</i> of the redeemed souls of man on Resurrection Sunday (1 Cor 15:20-23). |
| *WEEKS Hebrew = SHAVUOT or HAG HASHAVUOT Greek = PENTECOST (50 th day in Greek) also known as FEAST OF THE HARVEST (Heb. = HAG HAKATZIR) where the firstfruits of the wheat is offered 2. -The origination of Israel as the Covenant people Of Yahweh | 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 | Sivan May/June 50 days after Firstfruits = on a Sunday | A festival of joy 50 days after the Feast of Firstfruits; mandatory and voluntary offerings including the firstfruits of the wheat harvest. Recalling the formation of the old covenant Church and giving of the Law at Sinai 50 days after crossing the Red Sea, and thankfulness for the Lord’s blessings. | This feast falls 50 days (as the ancients counted 2) after the Feast of Firstfruits and therefore always on a Sunday. It celebrated the creation of the Old Covenant Church at Mt. Sinai and was fulfilled in the creation of the New Covenant Church at the second great Pentecost (Acts 2:1-41) |

THE LONG SUMMER HARVEST
(in the Final Age of man Christians are God’s laborers in the harvest of souls)

| OLD COVENANT FEASTS (fall) | OLD TESTAMENT REFERENCE | OT/ MODERN TIME | DISCRIPTION AND SIGNIFICANCE | These Feasts have yet to be fulfilled in Jesus |
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| <p>TRUMPETS Hebrew = ROSH HASHANA The beginning of the civil year. -An ingathering of the Covenant people of God.</p> | <p>Lev 23:23-25; Num 29:1-6; 2Sam 6:15; 1 Cor 15:52; 1 Thes 4-16</p> | <p>1 Tishri = September/October</p> | <p>Ingathering of the nation of Israel. A sacred assembly and a day of rest commemorated with trumpet blasts and sacrifices. Israel presents itself before the Lord for his favor and prepares for the call to judgment of Israel in the next feast. .</p> | <p>? Does this feast prefigure the ingathering of the New Covenant Church, which is the “new Israel” (Gal 6:16) when at the signal of the trumpet of God, Christ comes to collect His Bride, the Church? (1 Thes 4:15-18; Rev 19:8-9)</p> |
| <p>DAY OF ATONEMENT Hebrew = YOM KIPUR -The atonement of the Covenant people</p> | <p>Lev 16:23,26-32; Num 29:7-11; Ro 3:24-26; Heb 9:7; 10:3, 30-31; 10:19-22; Act 27:9; 2Ptr 3:7; Rev 17:4 & 20:12</p> | <p>10 Tishri = September/October</p> | <p>A day of rest, fasting and sacrifices of atonement for priests and people and atonement for the tabernacle and altar. Cleanse people and priests and people from their sins and purify the Holy Place in the Temple.</p> | <p>? Does this feast prefigure the Final Judgment at the end of time? (Rev 20:11-15)</p> |
| <p>*TABERNACLES also called FEAST OF SHELTERS OR BOOTHS Hebrew = SUKKOTH -God’s presence with His Covenant people; looked forward to the coming of the Messiah</p> | <p>Ex 23:16b; 34:22b; Lev 23:33-36; 39-43; Num 29:12-34; Dt 16:13-15; 1 Kgs 8:3 & 65; 2 Chr 7:1; Zec 14:16-19; Jn 7:2; Mt 24:35; 2 Pt 3:7, 10 & 13; Rev 21:1ff</p> | <p>15-22 Tishri = September/October 8 day feast</p> | <p>A week of celebration for the harvest; living in booths and offering sacrifices. Memorializes the giving of the Tabernacle in the desert and the Temple in Jerusalem. Giving thanks for the productivity of the Promised Land.</p> | <p>? Does this feast prefigure the true “Promised Land” in the creation of the new heaven and the new earth where <i>the Lord God Almighty and the Lamb were themselves the Temple</i> (Rev 21:22)? Chapters 21-22</p> |

* The 3 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 7 day feast following the Passover sacrifice), the Feast of Weeks (Pentecost), and at the Feast of Tabernacles (Booths). See Exodus 23:14-17 & Deuteronomy 16:16. Passover (which begins the liturgical

year), the Feast Unleavened Bread and the Feast of Firstfruits all fall within an 8 day period and the last feast of the year, the Feast of Tabernacles (which ends the liturgical year), also covers an 8-day period. If the 7 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.

Both the Feasts of Purim and Hanukkah are national feasts instituted by the people in thanksgiving to God. Purim is celebrated in the month of Adar (February/March) and celebrates the salvation of the Jews from gentile persecution in the Book of Esther (Esther 9:18-32). Hanukkah (or Chanukah) is celebrated in the month of Kislev (December). It is a feast that recalls the rededication of the Temple in Jerusalem described in the Book of Maccabees. These feasts are not festivals ordained by God but are instead festivals proclaimed by the people to celebrate an historical event which demonstrated God's divine intervention and protection of the Covenant people. Jesus observed the Feast of Hanukkah in John 10:22.

Footnotes:

1. Please note that sometime shortly after the resurrection of Christ the Jewish religious authority adjusted the dates of the Feasts of Firstfruits and the next feast which was celebrated 50 days from Firstfruits, the Feast of Pentecost. They began to celebrate the Feast of Firstfruits on the day **after** the Feast of Unleavened Bread, on the 16th of Nisan so that feast would not be fulfilled in Jesus' Resurrection from the dead. This meant that from that time on Firstfruits and Pentecost would no longer fall annually on a Sunday. The "great Sabbath" of Passover week was also then considered to be the week prior to the week long feast instead of in the midst of that holy week. The 1st century Jewish historian, Flavius Josephus testifies to the purposeful change in feast dates in *Antiquities of the Jews*, 13.8. 4 (252), where this first century AD Jewish historian and former Old Covenant Priest writes: "*And truly he did not speak falsely in saying so; for the festival, which we call Pentecost, did then fall out to be the next day to the Sabbath ...*" Josephus offers evidence that the festival of Pentecost used to always fall on a Sunday, the day next to the Sabbath which was Saturday.

2. The feast of Pentecost was determined by counting 7 times 7 weeks from the Feast of Firstfruits and the 50th day would then be the Feast of Pentecost. The ancients did not have the concept of 0 as a numerical place value and therefore the counting of any sequence began with the first day counted as #1 [i.e. Jesus was in the tomb 3 days as the ancients counted from Friday to Sunday, not as we count today]. Therefore, the Feast of Pentecost also always fell on a Sunday like the Feast of Firstfruits. Josephus' statement in *Antiquities of the Jews* is that Pentecost **used to be** celebrated on the day after the Passover/Unleavened Bread Festival week Sabbath, which is our Sunday. This means that the Feast of Firstfruits also used to be celebrated on a Sunday [see Leviticus 23:11], foreshadowing God's plan that the Christ should be resurrected on the Feast of Firstfruits on a Sunday and that the birth of the New Covenant Church would be on the Sunday of the Feast of Pentecost! The Karaite sect of Judaism, which claims descent from the Sadducees, is the only Jewish sect which continues to celebrate Firstfruits on the day after the "great Sabbath", which was the first Sabbath of Passover week, **on a Sunday**, and Pentecost **on a Sunday** 50 days later just as commanded in Leviticus 23:11. The Karaites are also the only Jews who continue to celebrate the Feast of Firstfruits; the other Jewish sects have entirely dropped the celebration of the Feast of Firstfruits because it is on this feast day that Christians claim Jesus of Nazareth arose from the dead. Both Orthodox and Reform Jews count Pentecost as 50 days from the 16th of Nisan.

Handout Lesson 8

Contrasting the use of improper, negative speech with the use of positive, loving speech in James 4:11-5:20:

Negative speech:

- slander 4:11-12
- boasting 4:13-17
- complaints/ grumbling 5:9
- swearing 5:12

Positive speech:

- patience 5:7-8
- prayer 5:15
- confession 5:16
- loving fraternal correction 5:19-20

The Current recognized Annual Holy Days of Obligation in the United States (the obligation of these holy days can change from year to year)

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| 1. FEAST OF THE IMMACULATE CONCEPTION | December 8 th : The conception without original sin of Mary the Mother of God. |
| 2. FEAST OF THE CHRIST MASS | December 25 th : Celebration of the birth of the Savior. |
| 3. FEAST OF THE BLESSED VIRGIN MARY, MOTHER OF GOD | January 1 st : Celebrates Jesus' circumcision and naming 8 days after His birth and the motherhood of Mary as Mother of God and Mother of the Church. |
| 4. FEAST OF THE ASCENSION OF THE LORD | 40 days from Easter Sunday (in the US this feast may be celebrated on the next closest Sunday, according to the discretion of the local bishop as is the case in this diocese) |
| 5. FEAST OF THE ASSUMPATION OF MARY | August 15 th : The Virgin Mary assumed body and soul into heaven |
| 6. FEAST OF ALL SAINTS | November 1 st : Celebrating our brothers and sisters who have already entered the presence of the Most Holy Trinity. |

The conference of Bishops can abolish certain holy days of obligation or transfer them to a Sunday with prior approval of the Apostolic See. Under these rules certain Holy Days observed in the United States have been moved to the next Sunday while others have been abolished. CCC# 2177: *The Sunday celebration of the Lord's Day and his Eucharist is the heart of the Church's life. "Sunday is the day on which the paschal mystery celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church.*

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