

THE SEVEN SACRED ANNUAL FEASTS OF THE OLD COVENANT:

The Feasts of Remembrance

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' (Lev 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** (Col 2:16-17).*

* = Pilgrim feasts: Exodus 23:14-17; 34:18-23; Deuteronomy 16:1-16; 2 Chr 8:13

Sacred Feast and sacrifice	Scripture reference	Old Testament/modern time	Old Testament remembrance and New Testament application
<p>PASSOVER (<i>Pesach</i>) Sacrifice of unblemished yearling lambs and kids, one for every 10 to 20 people in a group.</p>	<p>Ex 12:1-4; Lev 23:5; Num 9:1-14; 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 Abib (Nisan) March/April</p>	<p>Old Testament: Signifying Israel's deliverance from death in the tenth plague. N.T.= last legitimate Old Covenant Passover sacrifice; Jesus prepares for His Passion (Lk 22:7-13).</p>
<p>*UNLEVENED BREAD (<i>Hag Hamatzot</i>). Seven day feast from the 15th -21st. On the 15th at sundown eating the meal of the Passover victim with family and friends; mandatory assembly on the 15th and 21st; mandatory sacrifices for 7 days = whole burnt offerings of 2 young bulls, a ram and 7 yearling lambs without blemish with cereal offerings; a goat for a sin offering. Voluntary communion offerings each day eaten in the camp of God/Jerusalem.</p>	<p>Ex 12:15-20; 39; 13:3-10; 23:15; 34:18; Lev 23:6-8; Num 28:17-25; Dt 16:3, 4, 8; 2 Chr 30:21-22; Mk 14:1,12; Acts 12:3; 20:6; 1 Cor 5:6-8</p>	<p>15th -21st Abib (Nisan) March/April 7 day feast</p>	<p>Old Testament: Signified the sanctification of Israel by eating the Passover sacrifice in a sacred meal with unleavened bread. For seven days eating bread with yeast (the symbol of sin) is forbidden. Remembering how Yahweh redeemed Israel out of slavery. N.T. = The Last Supper/first Eucharistic sacrifice, Passion and Crucifixion (Mt 26:19-29; 57; 27:27; Mk 15:25; 33-39).</p>

<p>FIRSTFRUITS (<i>Yom Habikkurim</i>) Presenting the first sheaf of the barley harvest; a burnt offering of a single unblemished male lamb with a grain offering and wine libation.</p>	<p>Ex 23:19; 34:26; Lev 23:9-14; Dt 26:5, 9-10; Mt 28:1, 5-6; Mk 16:1-2; Lk 24:1; Jn 1:20; Rom 8:23; 1 Cor 15:20-23</p>	<p>No date: on the day after the first Sabbath after Passover (Lev. 23:11); always on a Sunday (date later changed)+ Abib (Nisan) March/April</p>	<p>Old Testament: Signified the resurrection of Israel as a free people. Recognizing the redemption of the first-born in Egypt and God's bounty in the Promised Land. N.T. = Resurrection Sunday (Mt 28:1-8).</p>
<p>*WEEKS (<i>Shavuot/Hag ha-Shavuot; Pentecost</i> in Greek = 50th day; also known as <i>Hag ha-Katzir</i> = Feast of the Harvest). Mandatory assembly and sacrifices: first fruits of the wheat harvest, burnt offering of 2 young bulls, a ram, 7 yearling lambs all with cereal offerings, goat as sin sacrifice, two lambs as communion sacrifices for the priests and the people's individual voluntary/free-will communion offerings.</p>	<p>Ex 23:16; 34:22a; Lev 23:15-21; Num 28:26-31; Dt 16:9-12; Acts 2:1-4; 20:16; 1 Cor 16:8</p>	<p>50 days after Firstfruits (as the ancients counted); always on a Sunday (day later changed)+ Sivan May/June</p>	<p>Old Testament: Signified the origination of Israel as the covenant people. A festival of joy recalling the giving of the Law at Sinai 50 days after leaving Egypt; thankfulness for the Lord's blessings and birth of the O.T. Church. N.T. = birth of New Covenant Church; Acts 2:1-1-4. First four feasts were fulfilled in Jesus' first Advent. The long harvest is the gathering of souls into heaven (Mt 9:37/37-38; Lk 10:2-3; Jn 4:35-38).</p>

THE LONG SUMMER HARVEST			
<p>TRUMPETS (<i>Rosh Hashana</i>) Beginning of the civil year. A sacred assembly and a day of rest with acclamations commemorated with trumpet blasts and mandatory sacrifices: burnt offerings of a young bull, a ram, 7</p>	<p>Lev 23:23-25; Num 29:1-6; 2 Sam 6:15; Future fulfillment 1 Cor 15:52; 1 Thes 4-16</p>	<p>1st Tishri Sept/Oct</p>	<p>Old Testament: Signified the ingathering of the covenant people in preparation for Yahweh's judgment/favor and preparation for the day of national expiation. N.T. = (?) The Second Coming of Christ and the</p>

unblemished yearling lambs with grain offerings and a goat sin sacrifice.			gathering of the nations (Mt 24:30-31; 1 Thes 1:10; 4:16-17).
DAY OF ATONEMENT (<i>Yom Kippur</i>) Sacred assembly with mandatory sacrifices. For the high priest: a young bull sin sacrifice and a ram burnt offering. For the people: burnt offering of a young bull; a ram and 7 unblemished yearling lambs with cereal offerings and 2 goats as a sin sacrifice.	Lev 16:1-34; 23:26-32; Num 29:7-11; Rom 3:24-26; Heb 9:7; 10:3, 30-31; 10:19-22; Acts 27:9; Future fulfillment: 2 Pt 3:7; Rev 17:4; 20:12	10 th Tishri Sept/Oct	Old Testament: Signified calling Israel to judgment in a national day of fasting, repentance and expiation N.T. = (?) The last of the harvest is the Final Judgment (Rev 14:15; 20:11-15).
*TABERNACLES also called FEAST OF SHELTERS OR BOOTHS (<i>Sukkot</i>) First of the fruit harvest (grapes and olives); living in booths made of tree boughs; offering daily sacrifices of bulls, rams, and lambs for burnt offerings and a goat for a sin sacrifice; voluntary communion offerings. From the 1 st to 8 th days 70 bulls, 15 rams, 105 lambs and 8 goats sacrificed.	Ex 23:16b; 34:22b; Lev 23:33-38; 39-43; Num 29:12-34; Dt 16:13-15; 1 Kng 8:1-13, 65-66; 2 Chr 7:8-10; Zec 14:16-19; Jn 7:2; Jn 7:2 Future fulfillment: 2 Pt 3:7, 10-13; Rev 21:1	15 th -22 nd Tishri Sept/Oct 8 day feast	Old Testament: Signified God's presence with His Covenant people; looked forward to the coming of the Messiah. Memorializes the giving of the Tabernacle and giving thanks for the productivity of the land. NT = (?) Creation of the new heaven and earth (Rev 21:1-7).
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All feast day sacrifices were offered with the whole burnt offering of the daily *Tamid* communal sacrifice (Num 28:10, 15, 23, 24, 31; 29: 6, 16, 19, 22, 25, 28, 31, 34, 38; also see Lev 16:28 for the *Tamid* offered at the Feast of Atonement. According to the *Mishnah: Yoma* both the morning and afternoon *Tamid* lambs were offered in sacrifice on the Day of Atonement).

* 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 Feast of Weeks/Pentecost, and at the Feast of Tabernacles; see Exodus 23:14-17; 34:18-23; Deuteronomy 16:16 & 2 Chronicles 8:13.

The first three feasts: Passover (which begins the liturgical year), the Feast Unleavened Bread and the Feast of Firstfruits all fall in the same month within an 8 day period. The last three feasts: the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles (which ends the liturgical year), also falls within the same month, with the Feast of Tabernacles covering 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. Colossians 2:16-17: *Then never let anyone criticize you for what you eat or drink, or about observance of annual festivals, New Moons or Sabbaths. **These are only a shadow of what was coming: the reality is the body of Christ.***

ADDITIONAL SACRED FEASTS

Weekly Feast of the Sabbath: The Sabbath is the 7th day of the week, commemorating the 7th day of Creation when God "rested" and was set aside as a special day of rest for the people to worship and commune with God. It was the only day of the week that was named. The Sabbath obligation was first announced in Exodus 16:23-29 in the wilderness on the way to Sinai and was associated with the event of the giving of the manna, which prefigured the Most Holy Eucharist. Other references to this obligation are repeated in Exodus 20:8-11 (Ten Commandments); 31:13-16 (repeated after the sin of the Golden Calf); 35:2-3; Leviticus 23:3; and numerous references throughout the Old and New Testaments. Sacrifices: The 2 the daily Tamid lambs were doubled (see Num 28:4-10) and were accompanied by the prescribed wheat cake and wine libation.

Periodic Feasts (monthly and holy year feasts):

- **New Moon Feasts:** A calendar feast which marked the beginning of each lunar month, celebrated with sacrifices and feasting. The official calendar of the covenant people was a lunar calendar and was designated by a religious or liturgical calendar which began in the spring with the month of Nisan or the civil calendar which began in the month of Tishri in the early fall. All religious feasts were commanded to be determined by the lunar calendar, even in Jesus' time when it had been determined that the solar calendar was more accurate. In addition to the daily Tamid, sacrifices included a goat offered as a sacrifice for sin along with its accompanying wine libation. Also offered for each New Moon sacrifice were: 2 young bulls, 1 ram and 7 yearling lambs without blemish. A grain offering accompanied each sacrifice: for a bull three tenths of an ephah of fine flour mixed with oil; for each ram, two-tenths of fine flour mixed with oil; for each lamb one-tenth of fine flour mixed with oil. A libation of half a hin of wine accompanied the sacrifice for a bull, one-third of a hin for a ram and one-quarter of a hin for a lamb. Numbers 10:10; 28:11-15; 1 Samuel 20:18; 1 Chronicles 23:31; 2 Chronicles 4:8; 8:13; 31:3; Ezra 3:5; Nehemiah 10:33; Isaiah 1:13-14; Ezekiel 45:17; 46:3; Hosea 2:11, 13; Amos 8:5; Colossians 2:16.
- **Sabbath Year Feasts:** Every 7th year was designated a Sabbath year of the Lord in which the land "rested." The obligations for the Sabbath year are found in Exodus 23:10-11; Leviticus 25:1-7; 18-22; and Deuteronomy 15:1-11: the land must be "at rest" and cannot be sown nor can vines be pruned for a year. This holy year feast reminded the people that the land belonged to Yahweh. In addition to the rest for the land, all Israelites held as slaves were released from bondage in the 7th year and debts were forgiven; although there is some confusion as to whether this release from bondage was always in the Sabbath year or in the 7th year from when the Israelite was placed in bondage (also see Neh 10:32).
- **Jubilee Feasts:** Scholars do not agree on how the date of this feast was determined, whether the 49th or 50th year. For me the Biblical account is clear: counting 7 weeks of years, or 49 years from the last Sabbath year, on the change of the civil year in the fall during the Feast Trumpets the 49th year becomes the 7th Sabbath year. Then, ten days after the New Year celebrated on the Feast of Trumpets, the 50th year is proclaimed on the Feast of Atonement and is celebrated as a the beginning of the year long Jubilee. This arrangement allowed the Jubilee year to fall on a Sabbath year and helped to adjust the

shorter lunar calendar; otherwise there would be two continuous years of no sowing of the fields and no harvest. This feast provided a holy year of liberation in which the observances of the Sabbath year were enforced in addition to the return of the land to its original tribal owner. This holy feast allowed the Israelites to show the same mercy to each other that Yahweh had shown to them in the event of the Exodus: captives were liberated, debts were forgiven, and Yahweh's land was "at rest" to be given to the covenant people again the next year. This holy year observance assured that social justice as maintained among the covenant people. Jesus declared a divine Jubilee in the first year of His ministry when He quoted from Isaiah 61:1-2. Only a king of Israel or a High Priest could proclaim a Jubilee year. Jesus announced He was the Messianic Davidic heir when He proclaimed a divine Jubilee in Luke 4:16-22 [see Leviticus 25:9-52; 27:17-25; Numbers 36:2-4]. Both the 7 yearly Sabbath Year Feast and the Jubilee Feasts were dropped by the covenant people soon after taking possession of the Promised Land. Greed and a lack of social conscience led to the failure to observe these feasts. It was for this reason that Yahweh commended a 70 year exile for Judah to atone for the 490 years of failure to keep the Sabbath Year Feasts. The people owed Yahweh 70 Sabbath years and so the land lay fallow for 70 years before the return from exile. There is no evidence that the Babylonians brought any other group of people into the Holy Land to occupy the land in those 70 years.

National Feasts inaugurated by the people and not by Yahweh:

- **Purim** (Adar = February/March), which celebrates the salvation of the Jews from gentile persecution in the Book of Esther (Est 9:18-32).
- **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, 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.

+Please note that sometime shortly after the resurrection of Christ the Jewish religious authority adjusted the dates of the annual Feast 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 the Sabbath within the holy week of Unleavened bread and not the week prior to Unleavened Bread (see Jn 19:31).

However, the Karaite sect of Judaism, which claims descent from the Sadducees, continues to celebrate Firstfruits on the day after 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. Both Orthodox and Reform Jews count Pentecost as 50 days from the 16th of Nisan. For verification of this change see Flavius Josephus, *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. 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. Josephus' statement means that 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!

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**THE LITURGY OF THE MASS REFLECTED IN ST. JOHN'S VISION OF DIVINE WORSHIP IN
THE BOOK OF REVELATION**

Introductory Rites

Celebration of the Mass	Reference Verses in Revelation	John's Vision in Revelation
Sunday Worship	1:10; Book of Revelation	John's visions of heavenly worship on the Lord's day (Sunday)
<ul style="list-style-type: none"> • Processional (presiding priest in liturgical garment), assisting ministers 	1:12-13 1:6; 4:9-11; 20:6	Christ our High Priest in a liturgical garment. Priesthood of the Faithful
<ul style="list-style-type: none"> • Entrance Antiphon 	4:8-11; 5:9-14; 7:10-12	Antiphonal chant
<ul style="list-style-type: none"> • Priest reverences the altar, which represents the meeting place between man and God, by kissing the altar and with incense, if a High or Solemn Mass. He wears the appropriate vestments 	6:9; 8:3-5; 9:13; 11:1; 14:18; 16:7 1:8; 4:2-10, 9; 5:1-13; 7:9-17; 19:4-9; 22:3-5 5:8; 8:3-5; 15:8	Altar Worship in the presence of God Incense Liturgical vestments in the heavenly Sanctuary
<ul style="list-style-type: none"> • Liturgical music and singing 	1:12-13; 6:2, 11; 7:9, 14; 15:5-6; 19:8, 13-14	Liturgical music and singing
<ul style="list-style-type: none"> • Celibate clergy, Tabernacle 	4:8; 5:9, 11-12; 14:2-4; 15:3 14:4-5	Consecrated celibacy, Sanctuary/Tabernacle
<ul style="list-style-type: none"> • Baptismal candle, Eucharistic candle, altar candles 	4:2-8; 11:19; 14:15; 15:5 1:13; 2:5; 4:5	Lampstands, (menorah)
<ul style="list-style-type: none"> • Sign of the Cross and Greeting 	7:3; 14:1; 22:4	Sign of the Cross (mark of the Lamb)
<ul style="list-style-type: none"> • The Rite of Blessing 	1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 13	Blessing
<ul style="list-style-type: none"> • The Penitential Rite 	Chapters 2 and 3	Penitence
<ul style="list-style-type: none"> • The Gloria • Opening Prayer 	15:3 - 4 4:11	Gloria Opening Prayer

Liturgy of the Word

Celebration of the Mass	Reference Verses	John's Vision in Revelation
Reading from the Word of God <ul style="list-style-type: none"> • 1st Reading: Old Testament • Responsorial Psalms • 2nd Reading: New Testament 	5:1- 8; 10:8 2:1 – 3:22 1:7 (Dan 7:13; Zc 12:10, 14) 12:1- 2, 6, 13-14 12:5 12:13 - 17	Book or Scroll Messages from Christ Ref. Christ in O.T. Prominence of the Woman: The Virgin Mary, dau. of David & Old Covenant; Mary the Mother of Christ, and Mother of the Church
<ul style="list-style-type: none"> • Alleluia and Gospel 	19:1, 3, 4, 6 1:7 (Jn 19:34, 37)	Alleluia Gospel reference
<ul style="list-style-type: none"> • Intercessions 	5:8; 6:9 - 10; 8:3 - 4	Intercession of angels and saints

Liturgy of the Eucharist

Celebration of the Mass	Reference Verses	John's Vision in Revelation
The Eucharistic Host	2:17	The Hidden Manna
<ul style="list-style-type: none"> • Preparation of the Gifts (the wine in chalices and the bread in bowls) 	15:7; ch. 16 (in Rev. = judgments; in Mass = to become gifts of grace)	Bowls; chalices
<ul style="list-style-type: none"> • Eucharistic Prayer & intro. dialogue = command "Lift up your hearts" 	11:12	Heavenly command: <i>I heard a loud voice from heaven say to them, 'Come up here'</i>
<ul style="list-style-type: none"> • Acclamation "Holy, Holy, Holy (worshippers kneel after the Sanctus) 	4:8 4:9-10	Heavenly congregation sings: <i>Holy, Holy, Holy</i> , and worshippers kneel
<ul style="list-style-type: none"> • The Great Amen • Communion Rite 	19:4; 22:21 5:1, 5-6	Great Amen Sacrificed Lamb in the Sanctuary
<i>Lamb of God you take away the sins of the world</i>	5:6; entire book	Lamb of God
<i>This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his table</i>	19:9; ch. 19 (all)	Marriage Supper of the Lamb
Silent Contemplation	8:1	Silent Contemplation
<ul style="list-style-type: none"> • Concluding Rites/ final blessing The Mass of the Catholic Church is celebrated around the world throughout every generation	22:7 7:9-17	Final Blessing Worldwide worship Catholic (Greek: <i>katholikos</i>) means "universal"

See Catechism of the Catholic Church references #s 1090; 1137-1139; 2642.

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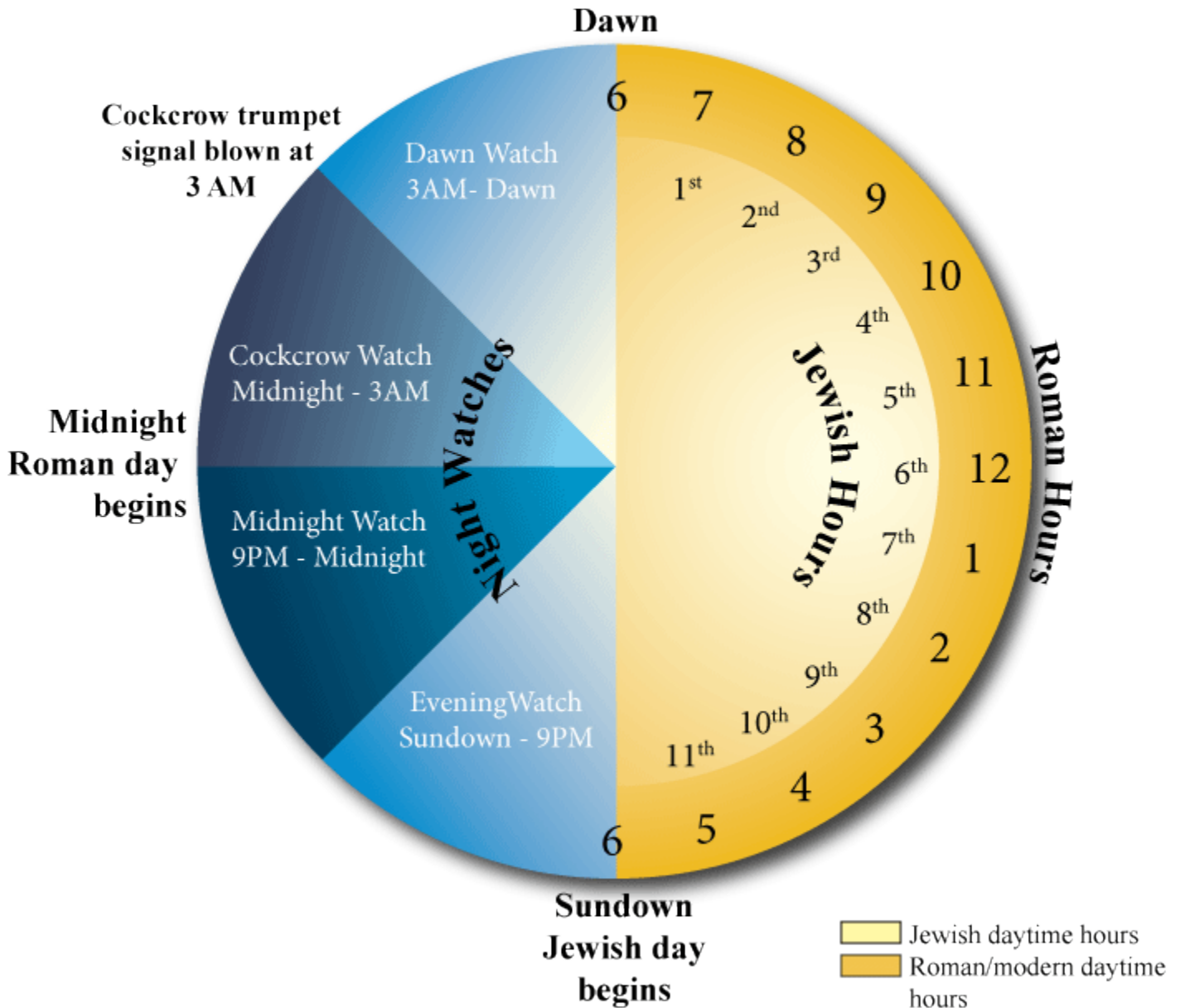
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The Rulers of Judea

Roman Emperor		Ruler in Judea	High Priest *Boethus Family +Ananus Family	Date of High Priest
Augustus 27 BC-14 AD	H E R O D I A N	Herod the Great 37 BC – 4/1 BC	-Ananelus -Aristobulus (Hasmon prince and brother-in-law of Herod) -Jesus, son of Phabi -Simon son of Boethus* -Matthias son of Theophilus* -Joseph son of Elam -Joazar son (?) of Boethus* -Eleazar brother of Joazar*	37BC 36BC ? ? ? 4BC? 4BC?
	M O N A R C H Y	Archelaus, son of Herod Ruled 4/1BC deposed by Romans after 2 years. Herod's heirs Antipas, Agrippa I*, Herod of Chalcis, ruled the Galilee, & other territories	(Romans appoint High Priests)	
ROMAN		ANNEXATION OF	JUDEA	
Tiberius 14-37 AD	R O M A N	-Coponius (Prefect) 6-9AD -Ambibulus (Prefect) 9-11AD -Rufus (Prefect) 12-14AD	-Joazar (reappointed)* - Annas son of Seth + (in Greek = Ananus)	5/6AD 6-15AD
	P R E F E C T	-Gratus (Prefect) 15-26AD -Pilate (Prefect) 26-36AD -Marcellus (Prefect) 36-37AD	-Ishmael son of Phabi -Eleazar & Simon sons of Annas+ -Caiaphas son-in-law of Annas+	15-17AD 17-18AD 18-36AD
Caligula 37-41 AD	C A L I G U L A	-Marullus (Prefect) 37-41AD	-Jonathan, son of Annas+ -Theophilus, son of Annas+ -Matthias son of Annas+	37AD 37-41AD 41-48AD
Claudius 41-54 AD		-Herod Agrippa I 41-44AD	(Matthias continues as High Priest)	
Nero 54-68 AD	R. P R E F E C T S	-Cuspius Fadus (Prefect) 44-46AD -Tiberius-Alexander (P) 46-48AD -Ventidius Cumanus (P) -Marcus Antonius Felix (Prefect) 52-60AD -Porcius Festus (Prefect) 61-62AD -Albinus (Prefect) 62-64 -Gessius Florus (Prefect) 64-66AD	-Ananias son of Nebedaeus -Ishmael son of Phabi -Annas son of Annas+	48-59AD 59-61AD 62-70AD

12 Seasonal Daylight Hours and Night Watches 1st Century AD

So stay awake, because you do not know when the master of the house is coming: evening, midnight, cockcrow or dawn ... Mark 13:35



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