

**BIBLIOGRAPHY OF GOSPEL ACCORDING TO JOHN  
AGAPE BIBLE STUDY**

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- \*4. St. John – Navarre Commentary (Four Courts Press, 1998).
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20. On the Incarnation, St. Athanasius. Translated and edited by Sister Penelope Lawson, New York: Macmillan publishing company, 1946.

**Articles:**

Marriage feast at Cana: Fr. Joseph Grassie, *Mary Mother and Disciple*, page 86.

Jon Levenson, article *The Temple and the World*, Journal of Religion vol. 64, 1984 pp275-298.

\* recommended to the class as a companion book to the course.

# OUTLINE FOR THE GOSPEL ACCORDING TO JOHN

## BOOK 1 – THE PROLOGUE 1:1-1:18

C	I. THE DIETY OF CHRIST	1:1,2
R	II. THE PREINCARNATION OF CHRIST	1:3-5
E	A. He is the foundation of all life	1:3
A	B. He is the light	1:4
T	C. The darkness cannot overcome Him	1:5
I	III. THE FORERUNNER OF CHRIST	1:6-8
O	IV. THE REJECTION OF CHRIST	1:9-11
N	V. THE ACCEPTANCE OF CHRIST	1:12,13
	VI. THE INCAARNATION OF CHRIST	1:14-18
	A. The Word becomes flesh (v. 14)	
	B. John prophesizes Christ (v.15)	

**BOOK 2 – THE PRESENTATION OF THE SON OF GOD 1:19-4:54**

JORDAN RIVER – JUDEA

THE FIRST WEEK

	I. THE PRESENTATION OF THE SON OF GOD	1:19-34
DAY 1	A. John’s witness to the Old Covenant authority	1:19-28
DAY 2	B. John’s witness at Christ’s baptism	1:29-34
	II. THE PRESENTATION OF THE SON OF GOD TO JOHN’S DISCIPLES	1:35-51
DAY 3	A. The two disciples talk with Jesus	1:35-39
	B. Andrew and Peter talk with Jesus	1:40-42
DAY 4	C. Philip and Nathaniel talk with Jesus	1:43-51
	III. THE PRESENTATION OF THE SON OF GOD IN THE GALILEE	2:1-12
DAY 7	GALILEE – Cana (3 days later)	
“	A. The wedding at Cana	2:1-11
“	1. The Woman and her Seed	2:1-5
“	2. SIGN #1 (Old Covenant vs. New Covenant)	2:5-10
“	3. The Disciples believe	2:11
A few days later	GALILEE –Caperanum B. Jesus, Mary, His kinsmen and His Disciples	2:12
JUDEA	JERUSALEM (Spring)	
P #1	IV. THE PRESENTATION OF THE SON OF GOD IN JUDEA	2:13-3:36
A	A. Jesus cleanses the Temple –	2:13-23
S	The prediction of the 3-day sign	
S	B. Jesus witnesses to Nicodemus	3:1-21
O	C. John the Baptist witnesses concerning Jesus	3:22-36
V		
E		
R		
	Jesus in SAMARIA	
	V. THE PRESENTATION OF THE SON OF GOD IN SAMARIA	4:1-42
	A. Jesus and the Samaritan Woman	4:1-26
	B. Jesus teaches His Disciples	4:27-38
	C. Jesus witnesses to Samaria	4:39-42
	Jesus in the GALILEE	
	VI. THE PRESENTATION OF THE SON OF GOD IN THE GALILEE	4:43-54
	A. Christ is received by the Galileans	4:43-45
	Cana and Capernaum	
	B. SIGN #2: Jesus heals the royal official’s son	4:46-54

**BOOK 3 – OPPOSITION TO THE SON OF GOD 5:1-12:50**

**JUDEA - JERUSALEM**

U F	I. OPPOSITION IN JERUSALEM	5:1-47
N E	(pool of Bethesda, Jerusalem)	
N A	A. SIGN #3 – Jesus heals the paralytic man	5:1-9
A S	B. Jesus’ homily/ Jews of Jerusalem reject Christ	5:10-47
M T	1. Greater than John the Baptist	5:31-40
E	2. Unbelief of the Jews	5: 41-47
D	Jesus in the GALILEE just before the Feast of PASSOVER #2	
Spring just before	II. OPPOSITION IN THE GALILEE	6:1-71
P O	A. SIGN #4 – Christ feeds 5,000 men	6:1-14
A V	B. Christ walks on the water (the hidden sign only revealed to the Apostles)	6:15-21
S E S R # 2	C. The Bread of Life; #1: <i>I AM the Bread of Life</i> (6:35, 41, 48, 51). The first of the 7 “I AM” discourses	6:22-71
	Jesus in JUDEA –JERUSALEM (Fall)	
T	III. OPPOSITION IN JERUSALEM	7:1-10:21
A B	A. Feast of Tabernacles: Jesus leaves the Galilee to travel to Jerusalem	7:1-13
E	B. The Middle of the Feast	7:14-36
R	C. The Last Day of the Feast	7:37-53
N	D. After the Feast	8:1-10:21
A	1. The Adulteress	8:1-11
C L	2. The Light of the World; #2: <i>I AM the Light of the World</i>	8:12-59
E	3. SIGN #5 Healing of the man born blind	9:1-40
S	4. The Good Shepherd; # 3: <i>I AM the Door of the sheep</i> ; # 4: <i>I AM the Good Shepherd</i>	10:1-21
Winter: Feast of Dedication	IV. THE OPPOSITION CONTINUES IN JERUSALEM during the Feast of Dedication (Hanukkah)	10:22-42
	Jesus in BETHANY (near Jerusalem)	
	V. THE OPPOSITION AT BETHANY	11:1– 2:11
	A. SIGN #6: Jesus raised Lazarus from the dead; #5: <i>I AM the Resurrection and the Life</i>	11:1-44
Spring (day 6 before the Passover)	B. The Pharisees plan to kill Jesus	11:45-57
	Jesus in BETHANY in JUDEA THE LAST WEEK: 6 days before the PASSOVER FEAST (John 12:1-11)	
	C. Jesus and the Apostles stay the night at Bethany	12:1-11

	1. Mary of Bethany anoints Jesus	12:3-8
	2. Crowds gather to see Jesus and Lazarus	12:9-11
(day 5 before) Nisan 10	VI. THE FINAL OPPOSITION AT JERUSALEM	12:12-22
	A. The King of Kings enters Jerusalem, Palm Sunday	12:12-15
	B. "The whole world has come after Him!"	12:16-19

**BOOK 4 – THE PREPARATION OF THE DISCIPLES  
BY THE SON OF GOD 12:23-17:26**

Just before PASSOVER #3

THE LAST WEEK (first day of Passover is always Nisan 14)

(days 4 – 2) Nisan 11-13	I. THE MESSIAH TEACHES IN THE TEMPLE:	12:20-50
	A. "The hour has come!"	12:20-36
	B. The unbelief of the Jews	12:37-50
(day 1: the third Passover of Jesus' ministry)	II. THE PREPARATION IN THE UPPER ROOM – Day #1 of Passover Week /the day of the sacrifice = Thursday daytime and the sacrificial meal that night at sundown = Friday, Nisan the 15 <sup>th</sup>	13:1-14:31
U N	15 Nisan: Upper Room Night A. Jesus and the ritual of washing the Apostles' feet – the Passover feast & first day of the Feast of Unleavened Bread	13:1-20
L	B. Jesus announces His betrayal	13:21-30
E A	C. Jesus' last instructions to His Apostles; #6: <i>I AM the Way, the Truth, and the Life</i>	13:31-14:31
V E	III. THE FINAL INSTRUCTIONS –Nisan the 15 <sup>th</sup>	15:1-17:26
N	A. Jesus instructs the Apostles; #7: <i>I AM the True Vine</i>	15:1-16:33
B R	B. Jesus prepares for His crucifixion in His High Priestly prayer to the Father	17:1-26
E A		
D	Note: the Jewish day began at sundown therefore the night of the Passover Feast is already Friday Nisan 15 according to the Jewish Calendar and the first day of the Feast of Unleavened Bread.	
7 DAYS LONG		

**BOOK 5 – THE CRUCIFIXION AND RESURRECTION OF  
THE SON OF GOD 18:1-21:25**

<b>Night</b> (Nisan 15 <sup>th</sup> ) <b>cont.</b>	<b>I. THE REJECTION OF THE SON OF GOD</b>	18:1-19:16
	A. The arrest of Jesus	18:1-11
	B. The trials of Jesus	18:12- 19:16
Pre- dawn	1. Sanhedrin	18:12-27
dawn	2. Roman governor	18:28- 19:16
Friday Morning	3. Herod Antipas Returned to Roman governor	Lk 23:7-12
F c	<b>II. THE CRUCIFIXION OF THE SON OF GOD</b>	19:17-37
E o	A. Jesus' crucifixion	19:17, 18
A n	B. Pilate's inscription	19:19-22
S t.	C. The Roman soldiers cast lots	19:23-25
T	D. The gift of Mary to the Church	19:25-27
Friday (3 PM- 9 <sup>th</sup> hour)	E. The Last Cup and His last words	19:28-29
	F. Christ gives up His Spirit	19:30
	<b>III. THE BURIAL OF THE SON OF GOD</b>	19:31- 21:25
(3 days later)	<b>IV. THE RESURRECTION OF THE SON OF GOD –The Feast of Firstfruits = Sunday (see Leviticus 23:23:9-11) The 7<sup>th</sup> Sign</b>	20:1-10
<b>THE NEW</b>	<b>V. THE APPEARANCE OF THE SON OF GOD</b>	20:11- 21:25
C	A. to Mary Magdalene	20:1-18
R	B. to 10 Apostles	20:19-25
E	C. to 11 Apostles	20:26-30
A	A few days later on the Sea of Galilee	
T	D. to 7 Apostles	21:1-14
I	E. Jesus' commission to Simon/Peter	21:15-23
O		
N	<b>VI. CONCLUSION</b>	21:24, 25

## YAHWEH'S EIGHT COVENANTS

*But Yahweh's faithful love for those who fear him is from eternity and for ever; and his saving justice to their children's children; as long as they keep his covenant, and carefully obey his precepts. Palms 103:17-18*

COVENANT	SIGN	SCRIPTURE
1. Adam -fertility -dominion over the earth	Tree of Life	Genesis 1:28-30; Genesis 2:15-17; Hosea 6:7 <i>But they, like Adam, transgressed the covenant; there they betrayed Me. (Ho 6:7)</i>
2. Noah and the earth -The earth will never be destroyed by flood waters again (water will become a sign of salvation)	Rainbow	Genesis 6:18; 9:9-17; Sirach 44:17-18.
3. Abraham = 3-fold, (continues with Isaac, Jacob & descendants) -land, nation (descendants) & world wide blessing	Circumcision On the 8 <sup>th</sup> day	Genesis 12:3; 15:1-18; 17: 1-27; 18:18 & 22:13-18; 26:3-5; 28:10-14; Exodus 2:24; Psalm 105:8-11; Sirach 44:19-20
4. Moses & Israel -Sinai Covenant establishing divine liturgy & covenant sacraments	Ark of the Covenant Tabernacle 10 Commandments	Exodus 19-24; 34:10, 27, 28; Deuteronomy 5:2-3; 29:12.
5. Aaron & Sons -perpetual ministerial priesthood of the Levites	Salt	Exodus 40:15; Leviticus 2:13; Numbers 18:19; Sirach 45:7; Jeremiah 33:21.
6. Phinehas -perpetual priesthood in Covenant of Peace (prefigures Christ)	Seamless robe & miter	Numbers 25:11-15; Sirach 45:24.
7. David & descendants -dynasty and throne forever secure	Throne/ Temple	2 Samuel 7:11-17; 23:5; 2 Chronicles 31:5; Psalm 89:3-4; Sirach 45:25.
8. Jesus ( <i>Yah'shua</i> = <i>Yahweh saves or I save</i> ) also written Yehosua = Joshua. He is the fulfillment of all the covenantal promises	The Cross, the true "Tree of Life"	Isaiah 55:3; Jeremiah 31:31-34; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 12:24.
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\* There are more Scripture passages referring to Yahweh's 8 Covenants than those listed in the chart. Some additional Scripture references for the various covenants are listed below:

- Adam: Most English Bible translations include in their footnotes that Hosea 6:7 can be translated "They have broken the covenant like Adam..." The word "adam" can mean the first man "Adam", or "man", or even "ground" or "earth"]. The Jewish Tanach translates Hoses 6:6-7: *For I desire kindness, not sacrifice; and knowledge of God more than burnt-offerings. But they, like Adam, transgressed the covenant; there they betrayed Me.* In Genesis 6:18: the Hebrew word "quwm" can also be translated "restore", "continue", or "maintain" which is why most scholars assume the first covenant was established with Adam and then continued with Noah. If there was no covenant there would be no covenant obligations or violations of the covenant.
- Noah: Genesis 6:18; 9:9, 11, 12 (twice), 13, 15, 16, 17; Sirach 44:17-18; Isaiah 24:5
- Abraham (and descendants): Genesis 15:18; 17:2, 4, 7 (twice), 9, 10 (twice); 17:11, 13 (twice), 14, 19 (twice), 22:13-18; 28:13-14; 31:44; Exodus 2:24; 6:2-5; Leviticus 26: 42-45; 2 Kings 13:23; 17:15, 35, 38; 18:12; 23:2, 3 (three times), 21; 1 Chronicles 16:15-17; Sirach 44:19-23; Psalm 105:9; Acts 3:25; 7:8.
- Mosaic Covenant with Israel: Exodus 19:5; 24:7, 8; 31:16; 34:10, 27, 28; Leviticus 24:8-9; 26:9, 15, 25, 42 (3 times), 44, 45; Deuteronomy 4:13, 23, 31; 5:2-3; 7:9,12; 8:18; 9:9, 11, 15; 17:2; 29:1, 9, 12 (twice), 14, 21, 25 (twice); 31:16, 20; 33:9; Joshua 7:11, 15; 23:16; Judges 2:1, 20; 1 Kings 8:9, 21, 23; 19:10-11; 2 Chronicles 6:11, 14; 34:30, 31 (twice), 32; Psalm 105:8-11; 106:45; Isaiah 42:6; 54:10.
- Aaron and sons: Exodus 40:15; Leviticus 2:13; 18:19; Numbers 18:19; Nehemiah 13:25; Sirach 45:7, 15; Jeremiah 33:21; Malachi 2:4-9.
- Phinehas: Numbers 25:11-13; Sirach 45:24; Psalm 106:30-31 (an example of righteousness for the ages).
- David: 2 Samuel 7:11-17; 23:5; 23:5; 1 Kings 2:4; 11:9-20; Sirach 45:25; 47:11; 2 Chronicles 7:18; 13:5; 21:7; Psalm 89:3, 28, 34, 132: 1-18; Psalm 132; Jeremiah 33:21; Acts 2:30.
- Jesus: Isaiah 59:20-21 [Romans 11:26-27]; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6-14; Galatians 4:24; Hebrews 7:22; 8:6-13; 9:15-20; 10:14-29 (quoting Jeremiah 31:31-34); 12:24; 13:20.

Covenants involve oath-swearing: Genesis 21:23-24 (Abimelech and Abraham); 22:16; Exodus 17:16; Deut. 6:13; 7:7-11; 13:18-19 (17-18); 29:11-14 (12-15); Joshua 2:17

(Rahab's covenant with Israelite soldiers); 1 Sam 20:17 (covenant between Jonathan and David); 24:21-22 (David and Saul); 2 Sam. 3:9; 2 Chronicles 15:12-15; Nehemiah 10:30 (29); Psalm 89:3; 105:8-9; 110:4; Sir. 44:21 (22); Luke 1:73; Acts 2:30; Hebrews 6:13; Latin word *sacramentum* = oath

**Conditional covenants: ("if" cause)** Blessings for obedience; curses for disobedience

- Adamic: blessings = Gen. 1:28-30; conditions: Gen. 2:15-17; curse: Gen. 3:15-19
- Abrahamic: conditional for Abraham's descendants: Gen 17:19-22 (only through Isaac)
- Davidic: conditional for descendants = 1 Kings 2:3-4; 1 Kings 2:4; 11:11-20
- Sinai: Deut. 13:18-19; Covenant treaty = book of Deut.; covenant lawsuit in Hosea; covenant blessings = Deut. 28:1-14; covenant curses = 28:25-69.
- New covenant: (Covenant treaty: Book of Revelation covenant lawsuit); Blessings = Matt. 5:1-12 & curses Matt. 23:13-30; 25:31-46. Conditional covenant with baptized believers.

**Non-conditional covenants:**

- Noahide: Sir 44:17-18
- Abrahamic: Gen 12:1-3
- Aaronic: for lineal descent but conditional on individuals: Sir 44:7 (8), 15 (19)
- Phinehas' covenant of peace: Num 25:13; Sir 45:24; by linear descent; same restrictions as above on individuals
- Davidic: 2 Sam. 7:14; 1Ch 17:14; 2 Ch 3:1; Sir. 45:25 (by linear descent); 47:11 (13); restrictions on individuals
- New Covenant: Hebrews 7:21-28 (God's covenant with Christ is non-conditional and eternal)

**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.' 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

<b>SACRED FEAST</b>	<b>OLD TESTAMENT SCRIPTURE REFERENCE</b>	<b>OLD TESTAMENT / MODERN TIME</b>	<b>DESCRIPTION Old Testament and application New Testament</b>
<p>PASSOVER (begins the liturgical year) (PESACH) -Signified the Redemption of Israel</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>14<sup>th</sup> Aviv (Nisan) Mar./Apr.</p>	<p>Old Testament: Slaying and eating a lamb or kid, remembering Israel's deliverance from death, the 10<sup>th</sup> plague. N.T.= last legitimate Old Covenant Passover sacrifice</p>
<p>*UNLEVENED BREAD (HAG HAMATZOT) -Signified the Sanctification of the Israel</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) Mar./Apr. 7 day feast</p>	<p>Old Testament: Eating the Passover sacrifice in a sacrificial meal. This feast lasted 7 days (8 if Passover is counted) in which eating bread with yeast (the symbol of sin) is forbidden. Remembering how Yahweh redeemed Israel out of Egypt in haste and that they are called to be a "holy people". Making designated daily offerings. N.T.= The Last Supper/first Eucharistic sacrifice and the Crucifixion</p>

<p><b>FIRSTFRUITS (YOM HABIKKURIM)</b> This feast is no longer observed in Rabbinic Judaism (only the “firstfruits” of the wheat harvest at the Feast of Weeks is observed today) -Signified Resurrection of Israel as a free people</p>	<p>Ex 23:19; 34:26; Lev 23:9-14; Deut. 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</p>	<p>The day after the first Sabbath after Passover (Lev. 23:11) = Sunday Aviv = March/April</p>	<p>Old Testament: 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 and recognizing God’s bounty in the Promised Land. N.T. = Resurrection Sunday</p>
<p><b>*WEEKS (PENTECOST=50<sup>th</sup> day in Greek) (SHAVUOT or HAG HASHAVUOT)</b> also known as <b>FEAST OF THE HARVEST (HAG HAKATZIR)</b> -Signified the Origination of Israel as the Covenant people Of Yahweh</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 = on a Sunday</p>	<p>Old Testament: 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 birth of the O.T. Church. N.T.=birth of New Covenant Church</p>

<b>THE LONG SUMMER HARVEST</b>			
<p><b>TRUMPETS (ROSH HASHANA)</b> beginning of the civil year. -Signified the calling Israel to judgment</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 Sept/Oct</p>	<p>Old Testament: 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</p>

			favor. N.T. = The Second Coming of Christ?
DAY OF ATONEMENT (YOM KIPUR) -Signified the Atonement of the Covenant people	Lev 16:1-34; 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	10 Tishri Sept/Oct	Old Testament: 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. N.T.= The Great 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 Messiah	Ex 23:16b; 34:22b; Lev 23:33-38; 39-43; Num 29:12-34; Dt 16:13-15; 1 Kings 8:3 & 65; 2 Chr 7:1; Zec 14:16-19; Jn 7:2; Mt24:35; 2 Pt 3:7, 10 & 13; Rev 21:1	15-22 Tishri Sept/Oct 8 day feast	Old Testament: A week of celebration for the fruit harvest (grapes & olives); living in booths and offering sacrifices. Memorializes the giving of the Tabernacle and giving thanks for the productivity of the land. NT = Creation of the new heaven & earth?

\* 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; 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 7<sup>th</sup> day of the week, commemorating the 7<sup>th</sup> 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 (10 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 Numbers 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 7<sup>th</sup> 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 7<sup>th</sup> 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 7<sup>th</sup> year from when the Israelite was placed in bondage [also see Nehemiah 10:32].

- **Jubilee Feasts:** Scholars do not agree on how the date of this feast was determined, whether the 49<sup>th</sup> or 50<sup>th</sup> 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 49<sup>th</sup> year becomes the 7<sup>th</sup> Sabbath year. Then, 10 days after the New Year celebrated on the Feast of Trumpets, the 50<sup>th</sup> year is proclaimed on the Feast of Atonement and is celebrated as 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 (Esther 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 16<sup>th</sup> 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.

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 16<sup>th</sup> 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 50<sup>th</sup> 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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