

- XIV. Overview of the seven ancient feasts: Nature itself, in its agricultural seasons, reveals God's covenant plan and the mystery of his love in two ways: The (1) two seasons of the spring harvest and fall harvest direct the seven ancient feast days; (2) the four seasons of change offer us a constant reminder of our own need to be letting go so as to understand that through change we can begin to understand our own beauty. The first four were the feast of the wheat harvest (barley and grain)...the last three were the festivals of the grape (wine) and olive (oil) harvest. Note first weeks outline on Liturgy as CCC.
- A. Sabbath: Every 7 days/7<sup>th</sup> year/49<sup>th</sup> year
  - B. Passover: To memorialize (not an intellectual recall, but a celebration) exodus (our 4<sup>th</sup> of July) more than fireworks
  - C. Unleavened Bread: the seven days immediately preceding the Passover.
  - D. Pentecost: 50<sup>th</sup> day after Passover; to celebrate the giving of the law...prepares us for our true inheritance/first fruits
  - E. Feast of Days: Newness of life (like our Jan.1)
  - F. Yom Kippur: Day of atonement; the day we repent for the upcoming year
  - G. Tabernacles: Gentile Pilgrims
- XV. Passover: *Consult Word of the Week on Departure*
- A. The destroying angel sparing the first-born of the house marked with the Blood of the Lamb is charged with theological and sacramental significance. Let us first consider its relationship to Baptism.
    - 1. Recall the importance of the Sphragis (demons flee). Just as the first-born were spared with the blood of the lamb sprinkled on the doorpost, so to we are spared with the seal of the cross/blood of the lamb.
      - a. Read Cyril of Jerusalem (pg. 165)...the pasch is the root to all initiation!
  - B. Messianic anticipation: The paschal meal was considered in Judaism as a figure of the kingdom to come, considered the messianic feast.
    - 1. Leenhardt: *"the thought of the paschal meal was dominated by the memory of the redemption that had already been accomplished and by waiting for a new redemption which would should fill definitively the virtualities of the first"* (pg 167). Christ's words echo this in Lk.22:15: *"I have greatly desired to eat this feast with you"*.
      - a. In this way, we can begin to appreciate the pasch that Christ ate with his disciples.
  - C. Eucharistic typology of the paschal meal: Christ institutes the Eucharist within the framework of a paschal meal (see Ignatius on John/Passover).

For Judaism, this was the “sacrament of salvation”. But again, this sacrament was only figurative.

1. In the Eucharist we eat of the true paschal lamb and its relationship to the OC meal is raised to a staggering realism—the reality of the Passion of Christ!
2. Cardinal Danielou states that “*the paschal lamb is, in fact, the figure of the passion, according to the NT; and inasmuch as it is prefigured by the paschal lamb and thought of in the paschal framework, the Eucharist is seen to be the sacrament of the Passion*” (pg. 172).
  - a. This is the crescendo of the Christian life. It is the memorial of the Passion and further it is the participation in the mystery of the death and resurrection of Christ. Just as the sacrificial lamb was the sacrament of liberation of the OC, so the new sacrificial lamb is the exodus of the NC.

XVI. Pentecost: For the primitive Christian, Pentecost meant the seven weeks following Easter, and its content was based entirely on the contents of the Jewish feast of harvest, which corresponds with the seven weeks. In the early fourth century, the word Pentecost began to mean what was particular to the last day, with the descent of the Holy Spirit as its content.

A. This ancient Jewish feast day, which is also called the feast of first fruits or the feast of weeks, constitute the first and last days of the seven weeks that make up the time of harvest...read Lev.23:10-15. Its beginning consists in the offering of a sheaf and its conclusion with a new cereal offering to the Lord.

1. The sheaf was brought to the altar as the first fruits of the land that the people had been given as a dwelling place, and of the whole earth, as a thanksgiving for prosperity and abundance (consider the miracle of the loaves-abundance). God reigns and is the true cause of all prosperity...this feast was earmarked as the feast of gratitude and the renewal of the interior man (Origen).
  - a. Cyril of Alexandria highlights that the mystery of the Resurrection of the Lord is signified in the feast of first fruits as it is in Christ that our human nature flowers anew doing away with corruption of sin... “*Christ in the figure of a sheaf and in the first fruits of the field and the first fruits of the ears of grain offers himself as a holy oblation offering to God.*”
2. Consider the number seven as it highlights covenant life!
3. Jubilee debt...Lev.25:10... every fifty years debts were forgiven and slaves were set free. Therefore the number 50 became symbolic of the remission of sin and a new hope
  - a. For Origen, Christ is a new Noah with a new ark (50 cubits wide) in the Church, in which the first fruits of his new

order of grace is found in the sacraments and the gift of Reconciliation.

4. Modern day of Pentecost: “*We celebrate Pentecost and the coming of the Spirit, and the day fixed for the realization of hope*”—Gregory Nazianzen. This hope coincided with the law. The book of Jubilee details that the faithful would count 50 days to commemorate the promulgation of the Old law given to Moses from the “*finger of God*”.
  - a. The finger in Scripture signified the Holy Spirit (cf. Lk.21:20; Mt.12:28).

XVII. Feast of Tabernacles (booths-carnivals/tents-): The climax of the Jewish calendar. It was a seven-day feast that followed Yom Kippur (the Day of Atonement). The FOT was “*A most eminent feast*”—Josephus. Other than the Passover, it is the highest of all feasts. FOT was celebrated five days after YK during the grape and olive harvest in the fall ...Lev.23:33-36.

A. The Feast of Tabernacles was the commemoration of the dwelling of booths in the desert (wandering in the wilderness)...God’s mobile temple. This was not just another feast day but also the highpoint, the climax of all the feast days. This was the only feast day that the gentiles were included

1. The first seven day was a reflection of solemnity and joy of their Israelite past and the eighth day was an additional convocation to crown the end of the year.
2. It was the feast of royal installation...we see this in the dedication of the temple in Jerusalem when it was consecrated on the Feast of Booths.
  - a. Recall that the generation that was saved in the flight out of Egypt did not want entrance into the promise land. They retreated into the wilderness until they died off (Joshua and Caleb). Only did the next generation build the tabernacle.

B. The FOT pointed towards a future day in which God will make his messianic presence known. In this time God will reap a new harvest gathering (FOT also the Feast of ingathering) all the nations of the earth in which their would be a new people, a new creation (read the prophet Nehemiah).

Is.32:18...bottom of pg 334...Methodius... Again, this feast day is the only one associated with the Gentiles...read Isaiah

1. Rabbinnical literature presents the idea that the just will dwell in paradise in tents in the age to come... “*the furnishing of the pavilions of the future will be in harmony with the actions of the just during their earthly lives.*” Prophetic literature addresses this beautiful image.

- a. Hosea... “*God is going to reap a harvest, he will gather all peoples together...*”

- b. Zech 14... “*all will gather...*” Restoration will take place on the feast of booths.

C. The temple in ancient Jew was synonymous with the world: Ps.78:69...  
“*the temple is built like the earth...*” The world is where we enter into  
commune with God. We see this in a careful study of creation and the  
building of the Tabernacle. The new temple is to become a new creation.  
Typology with Creation and the building of the Tabernacle (*install Barber*).

**Tabernacle**

1: After the completion... “it was very good”

2: Thus, the Tabernacle was finished

3: blesses

4: Builds in seven days

5: seven speeches

**Creation**

1: After the completion... “it was good”

2: Thus, the earth was finished

3; blesses

4: builds in seven days

5: “and god said...” seven times

\*\*\*the speeches of creation actually correlate to the creation of days. Why?  
Because the building of the Tabernacle was patterned after Creation so that we  
might see our call to worship in the world, which is a macro temple...a new  
creation!!!

God brings the pool of waters together...Solomon does the same  
Remember to keep the Sabbath holy...Keep the Sabbath holy

D. let us consider the rite, which in itself was eschatological to the Jew. It was  
filled with hope. Off the top, you would ascend the temple area holding  
branches of palm/willow/myrtle that was touched with citrus while singing the  
hallel songs. Read Psalm 118

1. Celebrating the new head of the cornerstone asking God to save  
them...

a. The priests were offering up 70 bulls for the 70 gentile nations.  
In addition, the priests would mix wine with the water (taken from  
the pool of Siloam in which there was running/gushing water (Gr.  
Living water).

b. Ezekiel 47... “Behold he saw a great temple where water  
(rushing)”...life giving water would flow out of the temple to  
cleanse

E. Johanine scholarship is rich with OT tabernacle imagery. John wishes to  
highlights that Jesus is the true tabernacle and the true temple who has come  
to be the living water poured out for the many.

1. Jn.1:14: “...*the word was made flesh and dwelt among us*”

2. Jn.7.2: Jesus goes up to the feast of the Tabernacles... “Out of his  
heart shall flow rivers of living water”—HE is the TEMPLE!

a. Recall the words of Zechariah 14 and the prophecy of the  
fulfillment of the feast of Tabernacles “...you shall not trade”

3. Jn.19...out of his heart comes water and blood...

F. Peter speaks of the "cornerstone"

\*\*\*The NC is the new age in which Christ establishes within himself a new Tabernacle that we participate in the Eucharist...in the Eucharist we have access to the heavenly temple that is Christ! The FOT is the consummation of the FOB and all ancient feasts (Rev.21).

G. Transfiguration and the Feast of Tabernacles: So few NT passages are filled with OT overtones; cloud, voice from heaven, Moses, Elijah...and most notably Peter's desire to pitch a tent. Two key elements to appreciate what is going on in this discourse.

1. On the eighth day, they went up the mountain to the temple and beheld a cloud (allusions to the OT shekina cloud), which is connected to the Jews worshipping (Lk.9:35-36).
2. The most significant fact is that of the tents that Peter proposes to build. The manifestation of the glory of Jesus appears to be the sign that the time of the Messiah has arrived.
  - a. The dwelling of the just in the tents signified the arrival of the Messiah. This was highlighted resting in the booths. St. Peter's exclamation "it is good for us to be here" signifies rest in the Greek.