

Jewish Feast

By Anthony M. Wanjohi

1.0 Introduction.

The paper explores different themes under the general theme - JEWISH FEAST AS FOUND IN THE OLD TESTAMENT. The paper is organized into the following sections” Introduction which gives an overall introduction on the paper. Section 2 consists of the main body of the paper. It highlights different feasts as found in the Old Testament. The last section concludes the paper.

1.1 Description of the topic

These research papers explains and analyze the Jewish feast as found in the Old Testament.

1.2 Definition of Terms

To understand the Jewish feast two important terms must be understood “Jewish and ‘feast’ Jewish – is a member of the people and cultural community whose traditional religion is Judaism and who come from ancient Hebrew people who believes and practices Judaism.

Feast - are large or special meals especially for a lot of people and to celebrate something. It is a day of period of time when these is a religious festival. It is a thing or an event that brings great pleasure.

1.3 Rationale of the Study

According to Mays (1988) on holy times and sacred in Israel , Israel conceived of not only things (gift sacrifices, and “devoted” individuals) and places (the sanctuary and its precincts) but also times as especially holy dedicated to God and belongs to the relate of the holy. These times are discussed in Leviticus chapter 23:14-17 also these times are discussed in Exodus chapter 34: 18-24, numbers chapter 28-29 and Deuteronomy chapter 16: 1: 17 (Darton, Longterm and Todd, 1705).

1.4 Aspects of the Paper

The research also aims at explaining for further rituals and legal regulations for the new generation’s life in the Promised Land. According to May (1988).

This section includes a systematized program of sacrifice that Israel is to offer once in the land of Canaan and laws that remove any ambiguities about women and the legitimacy of their doors. Most cementation agreed that this section of laws is among the latest part of the books of the numbers and of the whole Pentateuch; much of it may have been added to numbers during the

postexilic period in Israel history. According to Mays (1988) the primary function of these laws in the present structure of the numbers is to offer guidance and indirect assurance of the new generation life in the promised land of Canaan. Mays (1988), gives a systematized program for sacrifice in the Promised Land. Numbers chapter 28.29 provide systematic list of the dates and quantities for the sacrifice in the morning and in the evening (numbers 28: 3-8) the Sabbath sacrifice of the first days of the month (Numbers 28: 1-15), and the sacrifices for the festival. These include the feast of unleavened bread bread (numbers 28: 9-10) the sacrifice of the first days of the month (numbers 28: 1-15), and the sacrifices for the festivals. These include the feast of the unleavened bread (numbers 28: 17-25), the feast of the first fruits (numbers 28:26-31), the first day of the seventh month or trumpets (numbers 29:1-6) the tenth day of the seventh month of the day or atonement (numbers 29: 7-11) and Tabernacles (numbers 29:12-34) together with it eight day of assembly, at least in Leviticus chapter 23: 36 but no other Pentateuch calendar (numbers 29:35-38)

According to Mays (1988), Darton, Longman and Todd (1985), the various kinds of offerings of sacrifices include whose offerings (the burnt flesh of animals) cereals offering (grain & oil) drink offering (wine), and purification offering (the goat).

May (1988), views this summary to be based on much similar material scattered in Exodus 45-46. The sacrifices listed here are in addition to other motive and freewill offering given by the people of the new generation as they look forward to living in the land of Canaan.

According to Anderson, Bernhard in (1956) and also according in may (1989), the purpose of these offering is to purify and dedicate the people of the new generation as they took forward to living in the land of Canaan. The enormous quantities of the animals and grain and wine presuppose a settle agricultural life in the Promised Land. Therefore, these laws function as a hopeful sign that the new generation will soon enter Canaan. The law in number 15 had a similar role in their placement after the debate of chapter 13-14 Mays (1988)

Also a study by Karl it (1991), revealed that the numerous chapter in Leviticus and Deuteronomy devoted to norms concerning the sacrificial cult.

An analysis of the Jewish feast as found in the Old Testament.

2.0 Review of the Study on Jewish Feast as Found in the Old Testament

These Jewish feasts are Vaurheur's solemn festivals. In the new Jerusalem bible, Leviticus chapter 23: 1-3 Yahweh spoke to Moses and said "I speak to the Israelites and say. (The solemn festivals) of Yahweh to which you will summon them are my sacred assemblies.

The following are the Jewish feast as found in the Old Testament

2.1 Daily sacrifices

According to May (1988), dairy sacrifice as once of the Jewish feast is found in the book of numbers 28: 4-8, Exodus 29:38-46, Leviticus 6:26 and Ezekiel 46:13-25

This scripture explain that everyday the Jews were to offer two unblemished yearling lambs as a perpetual burnt offering. The first lamb was to be offered in the morning and the second lamb at twilight; with a cereal offering of one tenth of an ephah of the fine flour mixed with one quarter of a him or crushed olive oil such was a perpetual burnt offering made on mount Sinai as pleasing smelling smell, as food burnt for Yahweh.

The accompanying libation will be one quarter of a him for each lamb; the libation of fermented liquor for Yahweh will provoked was to be offered at twilight offering it same serial offering and same libation as in the morning as food burnt as a small pleasing to Yahweh.

2.2 The Sabbath

According to Darton, Longman and Todd (1985), in the New Jerusalem Bible Yahweh in Leviticus instructs the Israelites that they should work for six days, but the seventh will be a day of complete rest, a day for the sacred assembly on which the Jews were not suppose to work at all wherever they live in Numbers chapter 28:9-10 the Jews were to offer two unblemished yearling lambs and two tenths of an ephah of fine flour as a cereal offering, mixed with oil as well as the accompanying libation. The Sabbath burnt offering will be offered every Sabbath in addition to the perpetual burnt offering, and the accompanying libation similarly.

2.3 The Passover and the feast of the unleavened bread

Darton, Longman and Todd (1985), revealed that in the Old Testament Leviticus 23: 5-8, the fourteenth day of the first month, at twilight is the Passover of Jehovah. For seven days the Jews were suppose to eat unleavened bread. On the first day they will hold a sacred assembly, they should not be heavy work, for seven days they will hold a sacred assembly, they should not be heavy work. For seven days will offer food burnt were not suppose to do heavy work. This is also documented in the book of numbers chapter 28: verse 17-25.

2.4 The First Sheaf

According to Mays (1988), in Leviticus 23: 9-14, Yahweh spoke to Moses and said to him to tell the Israelite that when they enter the country that he was to give them and reap the harvest there, they should bring the purest the first sheaf of their harvest and will present it to Yahweh with the gesture of offering for the Israelites to be acceptable. The priest will make this offering on the day offer the Sabbath and on the same day as they make this offering on the day offer the Sabbath and on the same day as they make this offering, they offer Yahweh an unblemished lamb one year old as a burnt offering, they offer Yahweh an unblemished lamb one year old as a burnt offering. The cereals offering for that day will be two-tenths of whiten flour mixed with oil, as food burnt as a small pleasing to Yahweh. The libation will be a chapter of a him of wine.

The Jews were to eat no bread, roasted ears of wheat or fresh produce before this day, before making the offering to God. This is a perpetual law for all their descendants wherever they would chapter 15:17-21

2.5 The Feast of Weeks

According to Darton, Longman and Todd (1985), in Leviticus 23: 15-22 the Jews were to count seven full weeks from the day after the Sabbath. The Jews were to count fifty days to the day after the seventh Sabbath and then they would offer Yahweh a new cereal offering. They were to bring bread from their homes to present with the gesture of offering two loaves made of two tenths of whiten flour baked with leaven; these are first fruit for Yahweh. In addition to the bread they will offer seven unblemished lambs a year old, a young bull and two rams, as a burnt offering to Yahweh with a cereals offering sand a libation, as food burnt offering to Yahweh with a cereal offering sand a libation, as food burnt as a smell pleasing to Yahweh, they were also to offer a goat as sacrifice for sin, and two lambs a year old as communication sacrifice.

The priest would present them before Yahweh. They were also to offer a goat as sacrifice for sin, and two lambs a year old as communication sacrifice.

The priest would present them before Yahweh with the gesture of offering in addition to the bread of the first fruits. These, and two lambs are holy things for Yahweh and revert to the priest on the some day, the Jews were to hold on assembly, they would do no heavy work and this will be a perpetual law for the Jewish descendants, wherever they lives. When they reap the harvesting their country. They should not reap to the very edges of their field, nor will they gather the gleanings of the harvest. They should leave them for the poor and the strangers. According to Mays (1988), this feast is also found in the books of Numbers 28:26-31, Exodus 23: 14 and Deuteronomy 16: 9-12.

The first day of the seventh month, several studies (verughers, 2003, bright, 1972, and Childs, 1979) revealed in Leviticus 23:23-25, Numbers 29:1-6 and Numbers 10:10 that Yahweh told Moses to speak to the Israelites and tell them that the first day of the seven month will be a day of rest for all the Israelites, a day of rest for all the Israelites, a day of remembrance and acclamation, a sacred assembly. They should do no heavy work and they should offer food burnt for Yahweh.

2.6 The Day of Expiation

According to Darton Longman and Todd (1985), in Leviticus 28:26-32 and Number 29: 70-11, Yahweh told the Israelites through Moses that the tenth day of the seventh month will be the day of expiation. They would hold a sacred assembly. They should feast and offer food burnt for Yahweh, they should do not work that day for it is a day of expiation, on which the rite of

expiation will be performed for them before Yahweh their God. Anyone who fails to fast that day will be outlawed from his people; anyone who works that day shall be eliminated by Yahweh from his people. No work will be done- this is a perpetual law for the Israelites descendants wherever they live. It must be a day of complete rest of the Jews. They should fast on the evening of the ninth day the following evening they should rest completely.

2.7 The Feast of Shelter

According to Mays (1988), the feast of shelter is found in Leviticus 23:33-36 and also in Exodus 23 in this account, Yahweh spoke to Moses and told him to tell the Israelites that on the fifteenth day of the seventh month there will be the feast of shelter for Yahweh, lasting for seven days. The seven days they should offer food burnt for Yahweh. On the eighth day they will hold a sacred assembly and would after food burnt for Yahweh. It was a day of solemn meeting and Israelites were to do no heavy work.

3.0 Conclusion

According to Darton, Longman and Todd (1985), these are Yahweh solemn festival to which Moses was told to summon the Israelites, the sacred assemblies for the purpose of offering food burnt for Yahweh consisting of burnt offerings cereals offering sacrifices and libations each on its appropriate day, beside Yahweh Sabbaths, and the Israelites, the sacred assemblies for the purpose of offering food burnt for Yahweh, consisting of burnt offerings, cereals offering food burnt offerings, cereals offering, sacrifices and libations each on its appropriate day, beside Yahweh Sabbaths, and the Israelites presents and all their motive and voluntary gift that the Jews are to make to Yahweh. It is in view of all the historical account of this feast which includes their significance to the Jews and this entire human race the descendants of Israel that are ought to observe those feasts up to date because they are Godly as they were given to the Jews and to us by God himself.

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