

punishments (1 S 12¹⁸), just as civil punishments teach men the authority of the law through fear (Dt 13¹¹). It is possible to trace progress in the conception of fear taught in the Bible. Thus at Sinai the people fear the fire (Ex 20¹⁸⁻²⁰); but at Horeb the prophet is taught to look for God in the still small voice rather than in the fire and tempest (1 K 19¹²); and Ezekiel is told not to crouch before God, but to stand upon his feet when God speaks to him (Ezk 2¹). So in the NT boldness towards God is inculcated as much as fear, Christ having opened up the way of access for all who are united to Him: see Eph 3¹², He 4¹⁶ 10¹⁹, 1 Jn 2²⁸ 3²¹ 4¹⁷ (cf. Ro 8¹⁵ contrast bet. spirit of bondage and of adoption). But Christ does not encourage the idea that it is as yet possible to supersede the motive even of selfish fear; He gives grave warnings of the consequences that will follow sin hereafter, and, while He tells His 'friends' not to fear men, He bids them emphatically to fear Him who hath power to cast into hell (Lk 12⁴ 5).

In Ac 'one that feareth God' is often used technically to mean a proselyte, even though uncircumcised (Ac 10²). This is also the meaning of the word *σεβόμενος*, one that worshippeth God, also translated 'devout.' See COURAGE, REVERENCE.

W. O. BURROWS.

FEASTS AND FASTS.—It will be convenient to divide this article * into four parts—

- I. Feasts connected with the institution of the Sabbath.
- II. The great Historical Festivals, Passover, Pentecost, and Tabernacles.
- III. The Minor Festivals.
- IV. The Fast of the Day of Atonement and the Minor Fasts.

I. FEASTS CONNECTED WITH THE INSTITUTION OF THE SABBATH.

(1) The Sabbath. (2) The New Moon. (3) The Feast of Trumpets on the 1st day of the Sabbatical month. (4) The Sabbatical year. (5) The Jubilee year.

The sacred number 7 dominates the cycle of religious observances. Every 7th day was a Sabbath. Every 7th month was a sacred month. Every 7th year was a Sabbatical year. After 7 times 7 was the year of Jubilee. The Feast of the Passover, with the Feast of Unleavened Bread, began 14 days (2×7) after the beginning of the month, and lasted 7 days. The Feast of Pentecost was 7 times 7 days after the Feast of the Passover. The Feast of Tabernacles began 14 days (2×7) after the beginning of the month and lasted 7 days. The 7th month was marked by (1) Feast of Trumpets on the 1st day. (2) Fast of Atonement on the 10th day. (3) Feast of Tabernacles from the 15th day to the 21st. The days of 'Holy Convocation' were 7 in number—2 at the Passover, 1 at Pentecost, 1 at the Feast of Trumpets, 1 at the Day of Atonement, 1 at the Feast of Tabernacles, and 1 on the day following, the 8th day. (Willis, *Worship of the Old Covenant*, pp. 190, 191).

(1) *The Sabbath*, שַׁבָּת, שַׁבְּתוֹן, *σάββατον*.—In Am 8⁵, 2 K 4²²⁻²³, Is 1¹³, Hos 2¹¹ it is connected with the *New moon*. Probably, the Sabbath was originally regulated by the phases of the moon, and thus occurred on the 7th, 14th, 21st, and 28th days of the month, the new moon being reckoned as the first Sabbath. 'Among the Assyrians the first twenty-eight days of every month were divided into four weeks of seven days each, the seventh, fourteenth, twenty-first, and twenty-eighth days respectively being Sabbaths, and there was a general prohibition of work on these days' (George Smith, *Assyrian Eponym Canon*, 19f., quoted by Wellhausen, *Prolegomena*, 112, and

* The article is general. Fuller details will be found under the articles on the separate Feasts and Fasts. See also the article **FASTING**.

Schultz, *OT Theol.* i. 204, who also mentions the primitive Delphic custom of giving oracles on the 7th day as the day dedicated to Apollo). Schultz also points out that it is a mistake to derive the name Sabbath from the planet Saturn, which the Rabbis call 'Shabti,' and thus to bring the Sabbath holiday into connexion with the Chaldee worship of the planets. 'The naming of the days after certain planet-gods can hardly be so old as the Sabbath holiday.'

For the Sabbath law see Ex 16²³⁻³⁰ (P and J), 20⁸ (E), 23¹² (J), 31¹³⁻¹⁶ (P), 34²¹ (JE), 35² (P), Lv 19³ (H), 23³ (P), 26² (H), Nu 15³²⁻³⁶ (P), 28⁹⁻¹⁰ (P), Dt 5¹²⁻¹⁵. In Ex 20⁸ (E) it is to commemorate God's seventh day of rest at the creation. In Dt 5¹²⁻¹⁵ it commemorates the redemption of Israel from Egypt. On the Sabbath the daily morning and evening sacrifice—the 'continual sacrifice'—of a lamb as a burnt-offering was doubled. There is no evidence of Sabbath observance in the days of the Patriarchs. There is little evidence of Sabbath observance before the time of the Exile (Jer 17²⁰⁻²⁷, Ezk 20^{12, 13, 16, 20}, Is 56²⁻⁶ 58¹³). Greater strictness marks the post-exilic period (Neh 8⁹⁻¹² 10³¹ 13¹⁵⁻²²). For the 39 kinds of work prohibited by the Rabbis on the Sabbath, and for many other actions and employments which cannot be summed up under any of them which were also forbidden, see Schürer, *HJP* II. ii. 96-105, cf. 1 Mac 2^{34-38, 39-42}, 2 Mac 5²⁵ 8²⁶⁻²⁸ 12³⁸ 15^{3f.}, Mt 12⁹⁻¹³, Mk 3¹⁻⁵, Lk 6⁶⁻¹⁰ 13¹⁰⁻¹⁷ 14¹⁻⁶, Jn 5¹⁻¹⁸ 9¹⁴⁻¹⁶. Sabbath-breaking was punishable with death (Nu 15^{32ff.} (P), Ex 31^{14ff.} (J)), cf. Ex 16⁵ (J), where the Manna ceases on the Sabbath, and Ex 35³ (P), where no fire is to be lighted. According to the testimony of Josephus, the high priest, although legally bound to officiate only on the Day of Atonement, yet actually officiated, as a rule, every Sabbath day, and on the occasion of the New Moons or other festivals in the course of the year (Jos. *BJ* v. v. 7).

(2) *The New Moon* (1) הַחֹדֶשׁ, (2) אָהַר לַחֹדֶשׁ, (3) ראשׁ הַחֹדֶשׁ, (4) ראשׁי הַחֹדֶשׁים, *νομήνια*, *νεομήνια*.—Closely associated with the Sabbath (see above). 'When under the influence of the Chaldee method of dividing time, the course of the moon with its four phases was adopted as the unit of time measurement, the new moon and the 7th day were naturally regarded as the chief divisions of time, and therefore as holy days' (Schultz, *OT Theol.* i. 204). From 2 K 4²³ it would appear that the prophets were in the habit of gathering the people around them, and perhaps of granting inquirers and suppliants an audience at new moons and on Sabbaths. At every new moon the number of burnt-offerings was largely increased; and in addition a kid of the goats was to be offered for a sin-offering (Ex 40²⁻¹⁷ (P), Nu 10¹⁰ (P) 28¹¹⁻¹⁵ (P) 29⁶ (P), 1 S 20^{5, 6, 29}, 1 Ch 23³¹, 2 Ch 2⁴, 2 Ch 29¹⁷, Ps 81^{3, 4}, Is 1^{13, 14}, Hos 2¹¹, 1 Es 5^{52, 53, 57}, 8⁶ 9^{16, 17, 37}, 1 Mac 10³⁴, Col 2¹⁶).

(3) *The Feast of Trumpets* on the 1st day of the Sabbatical month, וַיִּקְרָא תְרוּעָה, *μνημόσυνον σαλπιγγων*.—The 7th month—Tisri—was the sacred month. On the new moon of the 7th month—the Feast of Trumpets—additional burnt-offerings were sacrificed (Nu 29¹⁻⁶ (P), Lv 23^{24, 25} (P)).

(4) *The Sabbatical Year*, שַׁבְּתוֹן לְאָרֶץ, *σάββατα ἀνάπαυσις τῆ γῆ* (Ex 23^{10, 11} (J), Lv 25^{1-7, 20, 22} (H), Lv 26³²⁻³⁵ (H), Dt 15¹⁻¹¹ 31⁹⁻¹³).—The Sabbatical year represented a still further consecration of time to God. The land was to keep a Sabbath. The fields were neither to be tilled nor reaped. 'Nature is to be set free, as it were, from the service which mankind exacts from her, and to be left entirely to herself. Only what she voluntarily offers is to be taken, and that not for any selfish purpose' (Schultz, *OT Theol.* i. 363). Hebrew slaves were to be set free unless they wished to remain in service (Ex 21²⁻⁶ (J)). A harvest was to

LUNAR SABBATH IS THE ONLY TRUE WEEKLY SABBATH. ALL OTHERS ARE OF SATAN! THOSE PROMOTING SATAN'S IDEAS ARE OF SATAN TOO. The line in the sand is drawn.

Wrong days of the month because of the counting process from New Moon. Scripturally, it is, in over 100 locations, able to be determined to fall on 8th, 15th, 22nd, and 29th day of the month, or moon phase.

be given *gratis* to the poor of the people (Ex 23^{10, 11} (J)). Release from debt is prescribed (Dt 15¹⁻⁶). In Ex 23 (J) the arrangement is made for man; it is a limitation for the common good of private rights of property in land,—in fact, for the benefit of the landless, who in the 7th year are to have the usufruct of the soil; in Lv 25 (H) the arrangement is for the sake of the land,—that it may rest, if not on the 7th day, at least on the 7th year; and for the sake of the Sabbath,—that it may extend its supremacy over nature also (Wellhausen, *Prolegomena*, 118). At the F. of Tabernacles at the commencement of the Sabbatical year, the whole law was read in the hearing of the people (Neh 8¹³⁻¹⁸). The 70 years' captivity and the land's desolation were regarded as making up for the unobserved Sabbaths of the land (*Camb. Comp. to the Bible*, p. 412) (2 Ch 36²¹, Jer 34¹⁴⁻²²). After the return from exile Nehemiah bound the Jews by a covenant to keep them (Neh 10³¹).

(5) *The Year of Jubilee* * יְרוּרָה, ἀφεσις, יוֹבֵל, ἐνιαυτὸς ἀφέσεως σημασία (Lv 25³⁻⁵⁵ 27¹⁷⁻²⁴).—Peculiar to P. As the Sabbatical year corresponded with the 7th day, so the year of Jubilee corresponded with the 50th, i.e. Pentecost. 'As the fiftieth day after the seven Sabbath days is celebrated as a closing festival of the forty-nine days' period, so is the fiftieth year after the seven Sabbatic years, as rounding off the larger interval; the seven Sabbaths falling on harvest time, which are usually reckoned specially (Lk 6¹), have, in the circumstance of their interrupting harvest work, a particular resemblance to the Sabbatic years which interrupt agriculture altogether. Jubilee is thus an artificial institution superimposed upon the years of fallow, regarded as harvest Sabbaths after the analogy of Pentecost' (Wellhausen, *Prolegomena*, 119). There were two main elements in the Jubilee—the emancipation of the Hebrew slave, and the return of mortgaged property to its hereditary owner. Cf. 2 Ch 36²¹, Jer 34^{8, 14, 15, 17}, Ezk 46¹⁷, Is 61¹⁻² 63⁴, Lk 4¹⁸⁻²¹. But in Jer the term יְרוּרָה used in Lv 25¹⁰ is applied only to the 7th year. The year of Jubilee was proclaimed by the sound of a trumpet on the Day of Atonement (Lv 25⁹).

II. THE GREAT HISTORICAL FESTIVALS.†—As the new moon and the Sabbath were lunar feasts, the Passover (with the Feast of Unleavened Bread), Pentecost, and Tabernacles were solar festivals, i.e. festivals which followed the seasons of the year. 'Three times in the year shalt thou hold pilgrimage unto me, three times in the year shall all thy men appear before J', the God of Israel' (Ex 23^{14, 17} (J), 34²³ (JE), Dt 16¹⁶).

(1) *The Passover* פֶּסַח, πάσχα. *The Feast of Unleavened Bread* חַמֵּץ הַמִּצוּת, ἐσθρῆ τῶν ἀζύμων.—The Passover, though followed by the Feast of Unleavened Bread (*Mazzôth*), was distinct from it both in its origin and in its observance. In Ex 12 and 13 two narratives are combined. Ex 12¹⁻¹³ (P) refer to the Passover, 12¹⁴⁻²⁰ (P) refer to the seven days' F. of *Mazzôth*, 12²¹⁻²⁷ (JE) refer to the Passover, 12⁴³⁻⁵⁰ (P) refer to the Passover, 13³⁻¹⁰ (JE) refer to *Mazzôth* (Driver, *LOT*, 25). Josephus distinguishes the Passover from the F. of *Mazzôth* (*Ant.* III. x. 5), 'The F. of Unleavened Bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days' (cf. Lv 23^{5, 6} (P), Nu 28^{16, 17} (P)). But in

* יְרוּרָה in Lv 25¹⁰ refers to the 'liberty' of Sabbatical year, in Jer 34^{8, 15, 17} to the liberty of slaves in 7th year of service, in Ezk 46¹⁷ prob. to Jubilee. In Is 61¹¹ its use is figurative.

† The distinctive feature of these יָמֵי מִצְוָה is that they are not merely religious festivals like those of the 'sacred seasons' (מִצְוָה יְסוּדָה), but imply, like the Arab. *haj* (same word), a pilgrimage to a sanctuary (see Driver, *Deut.* 188 ff.).

Mk 14^{1, 12}, Lk 22¹ they are practically identified. 'The Passover and the Feast of Unleavened Bread form a double festival, just as the Day of Atonement and the Feast of Tabernacles do. It is undoubtedly as a direct preparation for the F. of Unleavened Bread that the Passover is celebrated on the evening before the latter feast begins' (Schultz, *OT Theol.* vol. i. p. 364) [Lv 23⁵⁻⁸ (P) 10-14 (H), Nu 9²⁻¹⁴ (P) 28¹⁶⁻²⁵ (P) 33³ (P), Dt 16^{1-8, 16}]. The parallelism between the feast of the first month and the feast of the seventh month should be noticed. The tenth day of the first month, for choosing the Lamb, is parallel to the tenth day of the seventh month, the Day of Atonement. The Passover on the fourteenth day of the first month and the seven days' F. of *Mazzôth* are parallel to the eight days of the F. of Tabernacles. The Passover, which was a sacrificial feast (Ex 12²⁷), was observed on the fourteenth day of the first month, Abib (the month of ears, because in it the ears of wheat first appear), later Nisan (Est 3⁷, Neh 2¹). The Feast of Unleavened Bread was the opening as Pentecost was the closing festivity of the seven weeks' 'joy of harvest' (Dt 16⁹, Lv 23¹⁰ (H)). Passover and *Mazzôth* must be distinguished. Wellhausen (*Prolegomena*, 87 ff.) has shown how the Passover פֶּסַח points back to the sacrifice of the firstlings (Ex 34^{18ff.} (JE) 13^{12ff.} (JE), Dt 15^{19ff.} 16^{1ff.}). It is because J' smote the firstborn of Egypt and spared those of Israel that the latter thenceforward are held sacred to Him. Because Pharaoh refuses to allow the Hebrews to offer to their God the firstlings of cattle that are His due, J' seizes from him the firstborn of men. On the origin of the Paschal ritual and its connexion with Arabian and other customs, see W. R. Smith, *RS*, 227, 280, 344, 345, 406, 431, 464, 465; Schultz, *OT Theol.* i. p. 364; Cobb, *Origines Judaicæ*, 138. 'In the three great festivals we can plainly discern relics of the customs which preceded their legal institution. In the first (the Passover) we can distinguish the earlier belief, out of which the offering of the firstlings of the flock sprang, from the enactments which are proper to the institution of the Passover.' Cf. also for the feasts generally W. R. Smith, *The Prophets of Israel*, new ed. pp. 56, 384 ff., where he clearly, after Wellhausen, * proves that the chief occasions of worship in Israel (*Mazzôth*, Pentecost, and Tabernacles) were the agricultural feasts, just as among the Canaanites and other ancient nations. The real starting-point for a study of Jewish sacred feasts is Gn 4^{2ff.} (J), 'Abel was a shepherd, and Cain was a husbandman. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD; and Abel also brought an offering of the firstlings of his sheep.' 'It is,' says Wellhausen (*Proleg.* p. 89), 'out of the simplest, most natural, and most widespread offerings, those of the first-fruits of the flock, herd, and field, the occasions for which recur regularly with the seasons of the year, that the annual festivals took their rise. The Passover corresponds with the firstlings of Abel the shepherd, the other three (*Mazzôth*, Pentecost, and Tabernacles) with the fruits presented by Cain the husbandman; apart from this difference, in essence and foundation they are all precisely alike.' Thus the Passover in its origin must be distinguished from the three agricultural feasts. It was a sacrificial feast, and had nothing to do with agriculture or harvest. The name 'sacrifice' (זֶבַח) is distinctly applied to it (Ex 12²⁷ (JE) 34²⁵ (JE), cf. 1 Co 5⁷). In Nu 9⁷⁻¹³ (P) it is a *korban* or offering (קָרְבָּן). Like the peace-offerings, the chief part of it was eaten by the worshippers;

* 'Not only in the Jahwistic but also in the Deuteronomic legislation the festivals rest upon agriculture, the basis at once of life and of religion' (*Proleg.* p. 91).