

Hag Shemen Hādāsh

(Feast of New Oil)

The Firstfruits of the Olive Harvest Before YHVH

Introduction

Hag Shemen Hādāsh — חַג שֶׁמֶן הָדָשׁ, the **Feast of New Oil**, is one of the lesser-known appointed observances preserved in the ancient scriptural record. Unlike Pesach, Unleavened Bread, Weeks, Trumpets, the Day of Atonement, and Sukkot, the present 66 books do not explicitly name a feast called the Feast of New Oil. Yet they establish important elements that belong to the subject: **Deuteronomy 18:4 identifies the firstfruits of oil as a portion given to the priesthood; Numbers 28:28 includes oil with the grain offering of the appointed offerings; and Nehemiah 10:37 connects the firstfruits of the land, new wine, and oil with what was brought to the house of Elohim and given to the priests.** The 66 therefore provide a substantial scriptural foundation concerning fresh oil, firstfruits, agricultural produce, offerings before YHVH, and the priesthood, even though they do not explicitly name a Feast of New Oil.

NOTE: What most people have forgotten is that to get to this feast, a large part of the year has already passed. We had in the beginning the Tequvah - the straight line shadow (equinox) - which is also the first day of the new year, a memorial day to Noah, a feast day. Because all 1st days of the new month are feast days, and we are to announce (blow the shofar). It is also the very first new 4th day of the new week cycle of the year that will lead us to our first Sabbath of the new year on the 4th day of the month. The light, the sun, the straight line shadow it casts—this is how we need to start the year. Walking out on a straight line, not a curved/bent shadow line. We walk out on a straight line that cuts the darkness.

The title **Hag Shemen Hādāsh** is used here as a descriptive name for the study. The ancient witnesses use related but distinct terminology: **4Q365** preserves מוֹעֵד הַיִּצְהָר — **Mō'ēd ha-Yitshar**, “appointed time of fresh oil,” as the festival designation, while the **Temple Scroll (11Q19)** describes the offering as שֶׁמֶן הָדָשׁ — **Shemen Hādāsh**, “new oil.” Because these expressions come from two different scrolls, their terminology will be kept distinct throughout the study.

When we turn to the writings preserved outside the present 66, the evidence becomes more direct. **Temple Scroll (11Q19)** contains explicit instructions concerning the Festival of New Oil, including its offering, its relationship to the firstfruits, and its place within the appointed calendar. The fragment known as **4Q365, Reworked Pentateuch**, also preserves language concerning the appointed time of fresh oil. **4Q327** and **4Q324d**, calendrical fragments, both preserve the **twenty-second day of the sixth month** in connection with New Oil, providing additional calendrical testimony for its date.

NOTE: The sequence from the beginning: Tequvah > 1st Sabbath > 10th day of first month picking of lamb from the goats or sheep > 2nd Sabbath the 11th of the 1st month > Pesach 14th > 15th the start of the feast of Unleavened Bread to the 21st of the 1st month the last day of Unleavened Bread; in the middle of the feast of Unleavened Bread we had our 3rd weekly Sabbath the 18th of the 1st month > 25th is our 4th Sabbath of the year > 26th is First Fruit feast and the first count of 7 weeks of Sabbaths and on the 1st day of the week – the 50th count will be the Feast of Weeks.

Other ancient writings, particularly **1 Enoch** and **Jubilees**, are also important to this study—not because they clearly command the Feast of New Oil themselves, but because they preserve and discuss the fixed calendrical order within which the ancient texts place the appointed times. Their evidence must therefore be distinguished from the direct festival evidence found in the Dead Sea Scrolls.

This study will not begin with a later religious tradition and attempt to make the scriptures conform to it. We will begin with the words of the texts themselves and allow each witness to speak according to what it actually preserves.

The 66 books will establish the scriptural foundation. The additional removed writings will be examined for relevant testimony, and the Dead Sea Scrolls and surviving fragments will be examined wherever they preserve further information concerning fresh or new oil, its offering, its date, or its place within the calendar. Where the evidence is explicit, we will call it explicit. Where it is fragmentary, we will identify it as fragmentary. Where a conclusion is derived from several texts rather than directly stated in one passage, we will identify it as an inference. And where a book does not mention the Feast of New Oil, we will not make it say that it does.

The purpose is not to defend a denomination, religious tradition, or later interpretation.

The purpose is to follow the textual evidence.

NOTE: This is the checklist point we reached. Each feast day means something very important. Each one we attend is like a checklist point that leads us to the following checklist point. Whenever we fail, we have broken the cycle. From that very first Tequvah up to the Feast of New Oil, each feast, new month feast, each Sabbath in between has a very important meaning. Each leads to the next and not attending/living it means we have broken the cycle and will have to start over.

1. Why We Use Rûah and Rûhānî Rather Than “Spirit” and “Spiritual”

Throughout this study, two Hebrew terms will appear frequently:

- רוּחַ — *rûah*
רוּחָנִי — *rûhānî*

The reason for retaining these terms is deliberate.

The English words “**spirit**” and “**spiritual**” have accumulated meanings through centuries of religious and theological usage. Those meanings can cause the reader to think of something detached from the physical world, the earth, the body, or the concrete action described in Scripture.

That is not the approach we will take.

Rûah:

רוּחַ — *rûah* is a broad Hebrew word whose concrete range includes wind and breath, and by extension can describe the unseen movement or force associated with life and action, depending upon the context.

Wind cannot be seen by itself, but its movement can be seen in what it affects.

Breath is unseen, yet its presence is demonstrated by the living person.

The word therefore gives us a useful Hebraic picture:

Something unseen is known by what it does.

This is important because the *rûhānî* meaning we will examine throughout this study will not be separated from the concrete things described in the text.

Rûhānî:

רוּחָנִי — *rûhānî* is derived from *rûah* and describes that which pertains to its characteristics:

- “**breath**” and “**wind**”

We know that the law is breathed.

For this study, we will use **rûḥānî** to describe the unseen, inward, or life-related significance that can be recognized from a concrete scriptural pattern.

The word should therefore not be used as a license to turn physical things into abstract religious ideas. Rather:

- **The concrete action is observed first.**
- **The pattern is examined.**
- **Then the rûḥānî significance is considered.**

This is also why the concept of breath is important.

- **Breath is unseen, but it is not imaginary.**
- **Breath produces evidence of life.**

In the same way, the **rûḥānî** (breath) is not being presented as something disconnected from the physical reality. It is the unseen significance recognized through what is actually taking place.

We therefore begin with what can be seen, handled, produced, commanded, offered, or performed.

The Concrete Action Comes First:

This distinction matters greatly for **Ḥag Shemen Ḥādāsh** — **חג שמן חדש**, the Feast of New Oil.

The feast concerns something extremely physical:

- **an olive tree;**
- **olives;**
- **pressing;**
- **oil;**
- **firstfruits;**
- **an offering;**
- **an appointed day;**
- **a lamp;**
- **light.**

None of these things needs to be removed from its physical reality in order for us to examine its **rûḥānî** or **breathed** significance.

The olive remains an olive.

The oil remains oil.

The firstfruits remain firstfruits.

The appointed day remains an appointed day.

The lamp remains a lamp.

The light remains light.

The physical reality is not an obstacle to understanding the breathed meaning. It is the foundation from which that understanding is drawn.

The Pattern We Will Follow:

Throughout this study, we will therefore follow this order:

Concrete Action → Pattern → Rûḥānî (breathed) Understanding

Not:

Physical → discarded → “spiritualized.”

This distinction protects the study from two opposite errors.

- **The first is reducing everything to the physical action while ignoring the significance revealed through the pattern and breathed understanding.**
- **The second is taking a physical command and immediately replacing it with an abstract interpretation that is not actually demonstrated by the text.**

We will do neither.

We will first ask:

What did the word, object, action, or command actually describe?

Then:

What pattern does Scripture establish through it?

And finally:

What unseen, inward, or life-related significance can be recognized from that pattern?

That is what we mean by the **Hebraic concrete meaning** and the **Rûḥānî (breathed) meaning**.

Why “Breath” Matters:

The connection to **breath** is important. It helps us to understand why the **rûḥānî** should not be treated as something detached from reality.

Breath is unseen, yet it produces visible evidence.

A person breathes, and life is demonstrated.

Wind is unseen, yet its movement is demonstrated by what it moves.

In this same way, the **rûḥānî** significance we identify in scripture should be something that arises from the **movement, action, pattern, or result** found in the concrete text.

We are therefore not looking for hidden meanings simply because they sound profound.

We are looking for what the text itself allows us to recognize.

Therefore, when this study speaks of the **Hebraic Concrete Meaning**, we are asking:

What is physically and concretely described?

When this study speaks of the **Rûḥānî meaning**, we are asking:

What unseen, inward, or life-related understanding is revealed through that concrete reality and the scriptural pattern surrounding it?

- **The concrete remains.**
- **The command remains.**
- **The physical reality remains.**
- **The rûḥānî (breathed) understanding comes from that reality; it does not replace it.**
- **We will therefore not “spiritualize” the Feast of New Oil away.**

We will first understand what was done.

Then we will examine the pattern.

Then we will consider what that pattern reveals.

NOTE: Between the first straight line and the second straight line, we have only bent/curved shadow days. One of these bent days has the furthest bend, the 31st day of the 3rd month. These all, if we overcome the bent shadow days in our lives, will lead us to end up on the very straight line sign of the 7th month. But if we do not know that we start our 1st day of the year on a straight shadow day, it's because we ourselves are not walking the straight path. So, from after the first straight line, on the first day of the first month, to the Feast of New Oil, we only have bent/curved shadow lines (Ecclesiastes 7). Shortly after New Oil, we'll reach the 7th month and soon find out if we'll walk into the 2nd part of the year, into the 3rd season of the year, again, on a straight line.

2. The Foundation: “Shemen” (Oil) in the 66

Before examining Hag Shemen Hādāsh (the Feast of New Oil) itself, we need to understand what oil already means within the scriptural record.

- Oil is not a minor agricultural product. It is repeatedly joined with grain and wine. These three products represent major produce of the land.
- **Debarim 7:13 (Deuteronomy): YHVH promises Yashar’el:**
 - “and shall love you and bless you and increase you and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.”

Notice the progression. The oil is not introduced here as something originating in the sanctuary. It is identified as **fruit of the land**—part of the increase that YHVH causes Israel to receive.

The same pattern appears again:

- **Debarim 11:14 (Deuteronomy)**
 - “then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil.”

Here the connection becomes even clearer:

- **rain → land → produce → gathering**
- Oil is therefore part of the agricultural increase of the land.
- **Debarim 18:4 (Deuteronomy)**
 - “...the first-fruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you give to him.”

The context of this command is essential. **Debarim 18** (Deuteronomy) is speaking about Levi and the priesthood, who have no inheritance among the tribes in the same manner as Yashar’el’s other tribes.

- “The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Yashar’el...”

Instead, YHVH establishes what is to be their portion. Verse 4 therefore identifies specific portions that Yashar’el is to give to the priesthood:

- the firstfruits of the **grain**
- the firstfruits of the **new wine**
- the firstfruits of the **oil**
- and the first of the **fleece of the sheep**

This gives us an important scriptural relationship:

- **The oil is agricultural increase, its firstfruits are separated, and those firstfruits are given to the priesthood.**

The oil is therefore not merely something that happens to be used within the sanctuary. It is itself part of the increase of Yashar'el, and its first portion has already been assigned by YHVH within the priestly order.

This is especially important when studying the Hag Shemen Hādāsh (the Feast of New Oil), because the feast cannot be separated from this earlier firstfruits command.

The question is not simply:

- **“What was oil used for?”**

The more fundamental question is:

- **“What did YHVH establish concerning the first of the oil that came from Yashar'el's increase?”**

Debarim 18:4 (Deuteronomy) answers that question directly:

- **the firstfruits of the oil were to be given to the priesthood.**

This is important, oil is not merely something used in religious ceremony, it is first a product of the land that belongs within the firstfruits structure.

Bemidbar (Numbers) makes this particularly explicit.

- **Bemidbar 18:12 (Numbers)**
 - “All the best of the oil, and all the best of the new wine and the grain – their firstfruits which they give to YHVH, I have given them to you.”

“All the best of the oil...” is given as a portion.

Thus, the scriptural pattern is already established:

- YHVH gives the land.
- The land produces.
- The produce is gathered.
- The first and best is set apart.

Oil therefore belongs naturally within the same agricultural framework as grain and wine.

- **Yoel 2:19 (Joel)**
 - “And let YHVH answer and say to His people, “See, I am sending you the grain and the new wine and the oil, and you shall be satisfied by them. And no longer do I make you a reproach among the gentiles.”

YHVH promises: “the grain, and the new wine, and the oil”

- **Joel 2:24**
 - “And the threshing-floors shall be filled with grain, and the vats shall overflow with new wine and oil.”

The three appear together again.

So, when we encounter a later text speaking of Hag Shemen Hādāsh (the Festival of New Oil), it is not introducing oil into scripture for the first time. Rather, it is taking an already-established firstfruits product and giving it a distinct place within the festival calendar.

The Breathed (Rûḥānî) Meaning:

From the textual pattern, oil represents the tangible produce that comes forth from what YHVH has caused the land to produce.

The movement is:

- YHVH → land → harvest → first yield → offering.

The rûḥānî (breathed) lesson is therefore not initially "oil symbolizes X." It is more concrete than that:

- **What comes from YHVH's provision, the first of it is returned to him.**

Hebraic Concrete Meaning: The Hebrew word for oil is: שֶׁמֶן — Shemen. It can refer to oil generally, including olive oil. However, יִצְהָר — Yitshar, referring to fresh oil, particularly fresh olive oil associated with the produce of the land, becomes particularly important for this study as well. The distinction matters. The Torah's use of Yitshar alongside grain and new wine, particularly in passages concerning firstfruits and the produce of the land, becomes important when examining the later ancient witness to the appointed time of fresh oil.

NOTE: The law of nature—the shadow cast by the sun—is a physical testimony to the breathed truth of our walk. The Tequvah gives us the straight line. The bended days in between are the test. And the Feast of New Oil is the checkpoint where we see if our oil is sufficient to sustain the light through the coming season. The cycle demands we walk straight. The shadow proves we have a choice. The straight line of the Tequvah is a memorial to Noah—a covenant that the cycles will continue (Genesis 8:22). It is a call to walk straight, to maintain a path of righteousness even as the world around you bends and curves.

3. The Olive: Where the New Oil Begins

The Feast of New Oil cannot be understood let alone observed, apart from the olive. The scriptures repeatedly connect Yashar'el's prosperity with the olive.

- **Deuteronomy 8:8**
 - “a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey,”

The land is described as: “a land of oil olive”

- **Deuteronomy 28:40**
 - “You have olive trees in all your border, but do not anoint with oil, for your olives drop off.”

This verse is not a command prohibiting anointing with oil. The verse is describing the consequence of the curse: Yashar'el would possess olive trees, yet the olives would fall away, leaving them without the oil that would ordinarily be produced and used for anointing.

The concrete sequence is therefore: Olive trees → olives → oil → anointing.

The loss of the olives means the loss of the oil, and the loss of the oil means they cannot use it for its ordinary purpose. This becomes significant when compared with the later ancient witness in the **Temple Scroll**, where the people are specifically instructed on the New Oil observance to **anoint themselves with the new oil and to eat the olives**. The two passages therefore illuminate the same concrete relationship from opposite circumstances: **Deuteronomy describes the loss of the olive harvest and consequently the loss of its oil; the Temple Scroll describes the possession of the new oil and its use in the appointed observance.**

- **2 Kings 18:31-32**

- “Do not listen to Hizqiyahu, for thus said the sovereign of Ashshur, ‘Make peace with me by a present and come out to me, and let each of you eat from his own vine and each from his own fig tree, and each of you drink the waters of his own cistern, until I come. Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and honey, and live, and not die. But do not listen to Hizqiyahu, when he misleads you, saying, YHVH shall deliver us.”

The Assyrian promise concerning the land includes: “a land of grain, wine, bread, vineyards, and olive trees. The olive therefore belongs to the actual economic and agricultural life of the land.

The oil does not begin at the altar.

- It begins with the tree.
- The tree produces olives.
- Olives are harvested.
- Olives are processed.
- Oil comes forth.

And the first of that production can then be set apart. That becomes extremely important when we reach the Temple Scroll.

The Breathed (Rûḥānî) Meaning:

The pattern of fresh oil begins with **increase**. What was contained within the olive becomes a usable substance through the process that brings it forth. The picture is therefore one of **increase becoming evident, what is produced being separated, and the first portion being given to YHVH**. The new oil represents the **present yield** rather than something carried over from a former harvest. What the land has produced is brought forth, and the first portion is distinguished and given according to the command.

In this sense, the rûḥānî picture follows the concrete pattern established by the text:

Increase → bringing forth → separation → first portion → giving before YHVH.

The rûḥānî (breathed) meaning is therefore not something imposed upon the oil itself. It is drawn from the **pattern scripture establishes through the harvest, the fresh oil, the first portion, and its presentation before YHVH**.

Hebraic Concrete Meaning:

יִצְתָּר — **Yitshar** refers to fresh oil, particularly fresh olive oil produced from the agricultural yield of the land. The term appears alongside grain and new wine, placing it within the produce of the land and its increase. In passages such as Deuteronomy 18:4, the first of the Yitshar is specifically identified among the first portions given to the priesthood.

Thus, in its concrete sense, Yitshar is not simply oil in general. It identifies fresh oil as a product of the land's present yield. Shemen is the broader word for oil, while Yitshar identifies the fresh oil associated with the agricultural produce.

4. The Firstfruits Principle

This question is crucial:

Was Yashar'el commanded to give the first of its oil?

Yes.

Even though the 66 do not contain a command called **"the Feast of New Oil,"** they absolutely contain commands concerning the firstfruits of oil.

- **Bemidbar 18:12 (Numbers)**
 - “All the best of the oil, and all the best of the new wine and the grain – their first-fruits which they give to YHVH – I have given them to you.”
- **Debarim 18:4 (Deuteronomy)**
 - “...the first-fruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you give to him.”
- **Nehemyah 10:37 (Nehemiah)**
 - “And that we should bring the first-fruits of our dough, and our contributions, and the fruit from all kinds of trees, of new wine and of oil, to the priests, to the store-rooms of the House of our Elohim; and the tithes of our land to the Lewites, for the Lewites should receive the tithes in all our rural towns.”

This establishes something very important.

- The first yield of oil was not ordinary property.
- It had a designated place in the order of giving.
- It was brought to the House of Elohim and given according to the established order.

Temple Scroll 11Q19, column 21 uses language that directly connects the new oil to **firstfruits**.

The text says:

- “Then you shall offer new oil...”

and continues:

- “They shall sacrifice the first of the oil on the altar of burnt offering, as first fruits before YHVH.”

That wording is extraordinarily important.

The text does not merely say: “bring some oil.”

It says: “new oil”

and then: “the first of the oil”

and identifies it as: “firstfruits before YHVH.”

The Breathed (Rûḥānî) Meaning:

Firstfruits establishes a principle of **precedence**. What is first is not simply first in sequence; it is **recognized because it comes first and is distinguished from what follows**. The first portion therefore establishes an order: it is identified before the remainder and given according to the appointed command.

The rûḥānî (breathed) principle is:

First → recognized → distinguished → given.

The remainder follows after what is first has been acknowledged and dealt with according to its appointed place.

Hebraic Concrete Meaning:

בִּכּוּרִים — Bikkurim, firstfruits. Literally connected with the first/earliest produce.

The language in **Temple Scroll 11Q19**, places **רֵאשִׁית — Reshit**, as the beginning/first portion of the new oil before YHVH.

NOTE: The Scripture speaks of this as "the path of the righteous": a path that shines "like the light of dawn, that shines brighter and brighter until midday" (Proverbs 4:18). This is not a crooked path but a straight line of increasing light—a path that cuts through the darkness. Between the first straight line (the Spring Tequvah) and the next straight line (the Autumn Tequvah), the shadow on a sundial does not move in a straight line. It bends and curves with the sun's declination. In fact, the shadow reaches its maximum curve, its most bent point, around the solstice—which, in your reckoning, is the 31st day of the 3rd month. This is the "shadow of vanity" that Ecclesiastes speaks of, where man's days are like a passing shadow (Ecclesiastes 7:15-18). Walking in the world is walking through bended shadow days. The Scripture condemns those who "leave the straight paths to walk in dark ways" (Proverbs 2:13). To walk in darkness is to follow the bended, curved shadow, to live a life that is not aligned with the straight line of YHVH's appointed times.

5. Oil Within the Appointed Offerings

The scriptures establish another important connection: oil was not only included among the firstfruits of Yashar'el's increase; it was also commanded as part of the offerings brought before YHVH at His appointed times.

- **Bemidbar 28:28 (Numbers)**

- "with their grain offering of fine flour mixed with oil: three-tenths of an ephah for each bull, two-tenths for the one ram,"

Here the oil is not being presented as a general agricultural product. It is specifically identified as part of the grain offering prescribed for the appointed offering.

The firstfruits passages establish **what was taken from Yashar'el's increase and given as the first portion**. Numbers 28 establishes **how oil was incorporated into an offering commanded for an appointed time**.

The pattern is therefore:

Oil → mixed with the grain offering → brought according to the appointed command.

This is significant because it demonstrates that oil already had an established place within the order of worship commanded by YHVH. Its use was not left entirely to ordinary agricultural or household purposes; it was also incorporated into offerings brought at appointed times.

Yet, Numbers 28:28 does **not** call this offering the Feast of New Oil. The passage should therefore be allowed to say exactly what it says. It establishes **oil within the appointed offering system**.

The Breathed (Rûḥānî) Meaning:

The appointed offering establishes the principle of ordered giving. What is brought before YHVH is not determined merely by personal choice. The offering has an appointed form, and the oil has an appointed place within it.

The rûḥānî (breathed) pattern is therefore:

Appointed → ordered → prepared → given.

The emphasis is on bringing what is required according to the order established by YHVH, rather than approaching the appointed time according to one's own arrangement.

Hebraic Concrete Meaning:

שֶׁמֶן — **Shemen**, oil, is incorporated into the grain offering as a tangible part of the prescribed offering. The oil is therefore not incidental. It is joined to the offering according to an established command.

The concrete pattern is:

Grain → oil → offering → YHVH.

6. The Great Question: Where is the Feast in the 66?

Here we **must** be extremely precise as there is no **explicit** verse in the present 66 books saying: "**Keep the Feast of New Oil.**" Nor does Leviticus 23 list it among the appointed times.

Leviticus 23 gives the major appointed times:

- Pesach
- Unleavened Bread
- Firstfruits
- Weeks
- Trumpets
- Atonement
- Sukkot

New Oil is not listed there.

Therefore, we cannot honestly say that the present 66 contain an explicit command for a Feast of New Oil. But something fascinating happens when we examine the ancient textual witnesses. The Dead Sea Scrolls preserve texts in which the festival calendar is **larger than the calendar preserved in the received form of Leviticus 23.**

The most significant witnesses are:

- 11Q19 — Temple Scroll
- 4Q365 — Reworked Pentateuch C
- 4Q327 — Calendrical Document E
- related calendrical texts

The Temple Scroll specifically includes a **Festival of New Oil**. This creates a textual question rather than a theological assumption:

Was this an entirely new invention, or does it preserve an older understanding of the firstfruits cycle?

The texts themselves provide the clues.

NOTE: The 1st day of the second month is a renewal of the month feast and we announce (blowing of the shofar) > the 2nd of the second month is our 5th Sabbath of the year > 9th of the second month our 6th Sabbath of the year > 16th of the second month our 7th Sabbath of the year > 23rd of the second month our 8th Sabbath of the year > 30th of the second month our 9th Sabbath of the year > 1st day of the third month is a memorial to Noah and a feast day for the renewal of the month and we announce – blow the shofar > 7th day of the third month is our 10th Sabbath of the year > 14th of the third month is count 49 the 7th Sabbath of the Sabbath of week count > 15th of the third month is Shavu'ot – Feast of Weeks and the two loaves of bread we wave before YHVH our Creator – this is also our 1st day of counting of 7 weeks of Sabbaths again that will take us to the 50th day which will be the Feast of New Wine.

7. The Four-Stage Firstfruits Cycle

When the scriptural record is considered alongside the Dead Sea Scroll material, an agricultural sequence emerges that is particularly significant.

The cycle contains:

1. First Sheaf of the Harvest — Leviticus 23:10–14
2. Firstfruits of the New Grain — Leviticus 23:15–21
3. New Wine — ancient witness
4. New Oil — ancient witness

Leviticus 23 establishes the first two stages, while the Dead Sea Scrolls preserve the later observances of New Wine and New Oil within the sequence.

The pattern is:

First sheaf of the harvest → grain → wine → oil

A scholarly survey of the Qumran calendrical material summarizes the sequence as:

- 1. Waving of the Sheaf**
- 2. Festival of Wheat**
- 3. Festival of New Wine**
- 4. Festival of New Oil**

And the Scrolls describe these harvest festivals in **fifty-day intervals**. This lines up with Leviticus 23, when it gives the timeline between firstfruits and the wheat offering, seven complete sabbaths and fifty days separating each stage.

This is one of the most important discoveries for understanding the feast. It means New Oil is not appearing as an isolated celebration. It is positioned as the **fourth major agricultural firstfruits stage**.

NOTE: Each stage is a taster—a teaser for what is to come. The barley sheaf points to the wheat harvest. The wheat points to the wine. The wine points to the oil. And the oil points to the light—the menorah, the lampstand, the presence of YHVH. The progression is: Tequvah (Renewal) → Pesach (Redemption) → Unleavened Bread (Purity) → First Fruits (Beginning of Harvest) → Shavu'ot (Wheat) → New Wine (Joy) → New Oil (Light). Each checkpoint is necessary. Each has meaning. And each leads to the next.

The Breathed (Rûḥānî) Meaning:

The harvest does not appear all at once. It unfolds in an **appointed progression**, with each stage arriving in its proper order. The first portion gives evidence that the next portion is coming. What begins with the first sheaf continues into the new grain, then into the new wine, and finally into the new oil.

However, it's not merely:

First: sheaf → Second: grain → Third: wine → Fourth: oil

It is:

beginning → increase → progression → completion

The rûḥānî (breathed) lesson that can be drawn without importing later theology is:

- **The increase of the land unfolds according to an appointed order.**
- **The feast recognizes the arrival of the next stage of that provision.**

Hebraic Concrete Meaning:

The calendar is agricultural before it is symbolic. The feast concerns the actual produce brought forth from the trees of the land. The oil is not metaphorical oil. It is newly produced olive oil.

8. The Temple Scroll: The Explicit Feast

Now we come to the strongest evidence.

Temple Scroll 11Q19 contains explicit legislation for the Festival of New Oil.

- “Then [you sh]all count [for yourse]lves from this day seven weeks, seven times, forty-nine days. Seven complete seven-day periods shall there be; until the day after the seventh seven-day period shall you count, fifty days. Then you shall offer new oil from the dwelling places of the tribes of the Chil[dren of]sr]ael, one-half hin from each tribe, new beaten oil. [They shall sacrifice the first of the] oil on the altar of burnt offering, as first fruits before YHVH.”

- “Afterwards they shall eat and anoint themselves with the new oil and with the olives. For on this day, they shall make atonement [fo]r [al]l the [o]il of the land before YHWH, once a year. And they shall rejoice—”
- “And after the appointed Festival of Oil, they shall contribute the wood for the altar, the twelve tribes of the Children of Israel...”
- “...and the oil, from the day of its festival until the next year, to the appointed festival of the day of offering new oil on the altar.”

The above text is referring to the sixth month. We know this because the text prior speaks of the feast of new wine on the third day of the fifth month.

The sequence begins with a count:

- seven weeks
- seven times (x 7 days)
- forty-nine days
- seven complete weeks (seven complete sabbaths)
- fifty days (fiftieth day is the day after the seventh sabbath)

Then:

- “you shall offer new oil”

The text specifies:

- one-half hin from each tribe

and calls it:

- new beaten oil

Then comes the critical statement:

- “the first of the oil on the altar of burnt offering, first fruits before YHWH.”

This is not merely a modern reconstruction. The Hebrew text itself preserves the terminology:

- שמן חדש - Shemen Chadash - "new oil"

and:

- ראשית - "first."

The Temple Scroll specifies the quantity: ½ hin from each of the 12 tribes.

Thus, the text envisions the offering as being brought corporately through the tribes of Yashar’el rather than merely being a private household observance.

The Breathed (Rûḥānî) Meaning:

There is a powerful order embedded in the text: individual agricultural production becomes tribal contribution which becomes a national offering before YHWH. The harvest is therefore transformed from private possession into collective thanksgiving.

Hebraic Concrete Meaning:

שֶׁמֶן חֲדָשׁ — Shemen Ḥādāsh, new oil.

יִצְהָר — Yitshar, fresh oil.

רֵאשִׁית — Reshit, beginning or first portion.

מוֹעֵד — Mo'ed, appointed time.

The language of Temple Scroll 11Q19 brings these concepts together: new oil is brought from the produce of the land, the reshith of the oil is offered before YHVH as firstfruits, and the observance occurs at an appointed time.

The concrete picture is therefore not simply oil, but newly produced oil, its first portion, and its appointed offering before YHVH.

NOTE: The most powerful proof of the straight line concept is the miracle of the sundial of Ahaz in 2 Kings 20:11. Hezekiah was given a sign: the shadow on the sundial went back ten degrees. This was a miracle of the straight line—the sun's shadow, which had already "gone down" along its curved path, was supernaturally returned to a previous point on the straight steps. The shadow was forced back onto the straight path. It demonstrates YHVH's absolute authority over the sun and its shadow, and by extension, over the bent, curved days of human history. YHVH can restore the straight line. He can bring the shadow back.

9. When was the Feast?

The Temple Scroll places New Oil in the **sixth month**. The calendrical material gives us a particularly specific date.

4Q327 — Calendrical Document E

The fragment identifies:

- the **twenty-second day of the sixth month** as the Festival of New Oil.

It then places the wood offering immediately afterward.

Scroll 4Q327, **Fragment 1**, 4Q328 (Mishmarot F), **Fragment 2**, and 4Q324D **Column III** all preserve the twenty-second day of the sixth month as the Feast of New Oil.

NOTE: The sixth month is Asfa'el (Elul), which means "El is adding" or "Elohiym has made." The Book of Enoch (1 Enoch 72-82) describes the 364-day solar calendar with twelve months of 30 days each, plus four intercalated days that "divide the four seasons of the year." 1 Enoch 82:4-6 says these days "belong to the reckoning of the year and are truly recorded... one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days." The sixth month is the month that "adds"—the intercalated day is placed here. The name Asfa'el itself means "Elohiym has made," signifying that YHVH is the one who adds the days. The Tequvah, the straight line shadow, comes after Asfa'el's days are complete, not during them. The month has 31 days, and after these days are completed, the 7th month begins.

10. The 364-Day Calendar Connection

This is where the Feast of New Oil connects strongly with **1 Enoch** and **Jubilees**, even though those books do not themselves clearly command the Feast of New Oil.

1 Enoch 72-82:

The calendar described in 1 Enoch presents a structured solar year. The year is organized into 364 days with four quarters. This is important because the Qumran calendrical system also operates on a 364-day framework.

The result is a calendar in which:

- **52 weeks = 364 days.**

Thus, the same dates continually fall on the same days of the week. The Qumran calendrical evidence is explicitly associated with this 364-day system.

Jubilees:

Jubilees is likewise deeply concerned with fixed calendrical order and the proper times of the appointed observances. Jubilees provides important calendrical and agricultural material, but it does not explicitly name a Feast of New Oil. The explicit festival legislation for New Oil appears in the Temple Scroll and related Dead Sea Scroll evidence.

Therefore, what we can say:

- **Enoch and Jubilees support the calendrical framework.**

What we cannot say:

- **"Enoch and Jubilees commands the Feast of New Oil."**

The surviving evidence does not establish that. That distinction is important if the purpose of the study is to let the texts speak for themselves.

NOTE: The 364-day calendar means the 1st day of the 7th month is always the 4th day of the week. The Tequvah—the astronomical equinox—does not fall on the 1st day of the 7th month. It falls on the 5th or 6th day of the week, which corresponds to the 2nd or 3rd day of the 7th month. The 4th day is the anchor—the day the lights were created (Genesis 1:14-19). The Tequvah announces that the 4th day moves with the sign for the coming new year after the 52nd Sabbath. The day will be prolonged like it was done for Yehoshua the prophet (Joshua 10:12-14). The sun stood still in the midst of heaven, and the straight line was extended. This is the sign of grace—the light is held, the shadow is still, and the cycle is completed in YHVH's time. The book of Yashar (Jasher 88:63-65) records the same event with a little more detail. A battle had taken place for an entire day when Yehoshua had said, "Sun stand still on Gib'on, and moon, in the valley of Ayalon." It later records the sun standing still for six and thirty moments or parts. The thirty six moments or parts is significant because 1 Enoch speaks of the parts of a day as being eighteen. Two days is thirty six parts.

11. 4Q365 — Torah Text with Additional Material

The most remarkable evidence comes from 4Q365, commonly designated 4QReworked Pentateuch C. However, to stay away from Greek influence, we'll call it **Torah Text with Additional Material**.

This fragment is particularly important because it contains material related to the festival calendar and appears to expand the Torah festival material.

The fragment preserves:

- **"YHVH spoke to Moses..."**

and:

- **"Command the children of Yashar'el..."**

Then it introduces material concerning:

- **wood**

- the house
- the altar
- the Festival of New Oil

The fragment explicitly refers to מועד היצהר - **mo'ed ha-yitshar** as **the appointed time/festival of fresh oil**.

This is extraordinarily significant. The text does not merely mention oil. It calls it a mo'ed.
That word matters.

12. Mo'ed — The Appointed Time

מועד — mo'ed, this word is used throughout Scripture for an:

- appointed time
- appointed meeting
- fixed time
- appointed season

Leviticus 23 begins:

- 'The appointed times of YHWH, which you are to proclaim as set-apart gatherings, My appointed times, are these:'

The Hebrew concept behind the appointed seasons is connected to “**mo'ed**”.

Thus, when 4Q365 calls the New Oil observance a “**מועד/mo'ed**”, it places it linguistically within the category of an appointed time.

This does not prove that the present form of Leviticus 23 originally contained it. But it does demonstrate that the community responsible for this textual tradition regarded New Oil as an appointed festival within its expanded Torah tradition.

The Breathed (Rûḥānî) Meaning:

An appointed time is not simply:

- “a day someone decided to celebrate.”

The concrete concept is:

- a time that has been fixed or appointed for a particular purpose.

The rûḥānî lesson is therefore:

- **The harvest is not merely received; its appointed beginning is recognized.**

Hebraic Concrete Meaning:

- מועד — Mo'ed
 - An appointed/fixed time or meeting.
- חג — Hag
 - Festival/feast.
- יצהר — Yitshar
 - Fresh oil.

Thus, מועד היצהר can be understood concretely as the appointed time of fresh oil.

NOTE: The Feast of New Oil, occurring on the 22nd day of the 6th month, is a checkpoint on this straight walk. It is a moment to examine the shadow we are casting. Have we been walking straight? Have we allowed the bent shadows of sin and vanity to curve our path? The Feast of New Oil is not just about oil; it is about light. The new oil is used to fuel the lamps, to sustain the light that pushes back the darkness. It is the fruit of a harvest that has been gathered along the straight path. If we have failed, if we have followed the bent shadow, we have broken the cycle and must start over.

13. 4Q365 And The “Command”

There is another important feature.

4Q365 begins its addition with language derived from the command formula of Leviticus:

- “YHVH spoke to Moshe...”
- “Command the children of Yashar’el...”
-

Then the fragment moves into instructions concerning the land, wood, the house, and the New Oil observance. This is important because the fragment presents the material as command language, rather than simply as an historical description.

However, because the fragment is incomplete, we must not reconstruct more than the surviving text allows.

The exact details of the New Oil ritual are therefore better preserved in the Temple Scroll than in 4Q365.

Cross-reference scroll 4Q365 with 11Q19 to examine the ritual details associated with the festival.

The Breathed (Rûḥānî) Meaning:

The command structure establishes:

- YHVH → Moshe → Yashar’el

The offering is therefore represented as an ordered act rather than a spontaneous human invention.

Hebraic Concrete Meaning:

- צו - tsav
 - To command/order.

The phrase:

- צו את בני ישראל - Tsav et-B’nei Yashar’el
 - Command the children of Yashar’el.

That is the language of obligation. The matter is placed before Yashar’el as something to be carried out, not merely observed.

14. The Oil and The Lamp

There is an especially interesting textual relationship between the New Oil festival and the command concerning the lamp.

In Leviticus 24, immediately after the festival calendar, YHVH commands Yashar’el to bring pure oil of beaten olives for the lamps.

- **Leviticus 24:2**
 - “Command the children of Yashar’el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.”

This is the immediate canonical context surrounding the material preserved in 4Q365. And 4Q365 appears to replace/expand that section with material concerning wood and New Oil.

Scholars note that the oil command in Leviticus 24 provides an obvious textual connection for the expanded New Oil material in 4Q365.

This gives us an interesting internal connection:

- olive → oil → light → altar → appointed time.

NOTE: The straight line of the Tequvah—the turning of the year—is the moment when the sun's path creates a straight east-west line, a moment of perfect balance where light and darkness are equal. This straight line is not just an astronomical event; it is a sign—a plumb line for the year. It marks the beginning of the journey. The Scripture speaks of this as "the path of the righteous": a path that shines "like the light of dawn, that shines brighter and brighter until midday" (Proverbs 4:18). This is not a crooked path but a straight line of increasing light—a path that cuts through the darkness.

15. The Temple Scroll and The Lamp

The Temple Scroll gives another remarkable detail. Following the New Oil offering, the text provides instructions concerning the use of the oil, including lighting the lamps. The edition of the Temple Scroll notes that the new oil was used to light the menorah daily and that the lighting appears to have been part of the formal festival ritual.

Therefore, the festival does not end merely with:

- oil is brought.

The oil has a function:

- it supplies the light.

This connects the agricultural harvest directly with the sanctuary.

The Breathed (Rûḥānî) Meaning:

The sequence is striking,

- Fruit → pressed → oil produced → offering made → oil for light

The movement is from the **fruit**, through **pressing**, into **oil**, and finally into its **appointed uses, offering and light**.

The rûḥānî lesson that emerges from the text itself is what is produced from the land and given first to YHVH becomes provision for the light. This is a much stronger textual observation than simply saying:

"Oil represents the Spirit." That statement would import a later **"interpretive"** framework that this study will avoid.

The text itself gives us something more concrete:

- new oil sustains the light.

Hebraic Concrete Meaning:

אֹר — 'or

- Light.

מְנוֹרָה — menorah

- Lampstand.

שֶׁמֶן — shemen

- Oil.

The physical relationship is straightforward: **oil → flame → light**.

16. The Tribes Bring The Offering

The Temple Scroll says the new oil comes “**from the dwelling places of the tribes of the children of Yashar’el**”

and specifies:

- **half a hin from each tribe.**

This is worth emphasizing.

The feast is not described as:

- **one priest's offering.**

Nor is it:

- **one man's offering.**

Nor is it:

- **one family's celebration.**

The text presents the offering through the tribes of Yashar’el. That makes the feast national in scope.

The Breathed (Rûḥānî) Meaning:

The harvest may be experienced individually, but the giving is collective. Each tribe participates.

The whole assembly therefore acknowledges that the increase of the land belongs ultimately to YHVH.

Hebraic Concrete Meaning:

The tribes bring the offering.

מַטֵּה — **matteh**

- Tribe.

The textual assigned requirement:

- **½ hin per tribe.**

Twelve tribal portions therefore constitute the corporate offering.

NOTE: The Feast of New Oil is the conclusion of the agricultural firstfruits cycle. It is the fourth and final agricultural harvest festival. But it is not the end of the year. After New Oil, we gather wood for 7 days. Then the 6th month ends, and the 7th month begins with Yom Teruah. The Tequvah comes on the 5th or 6th day of the week. Then we have Yom Kippur, Sukkot, and the 8th Day Assembly. Then the 8th, 9th, 10th, 11th, and 12th months continue with their new month feasts, weekly Sabbaths, and appointed times. The year ends with the 52nd Sabbath—the last Sabbath of the year. Only then is the cycle complete. The Feast of New Oil is a major milestone—a checkpoint that confirms we have walked the agricultural cycle. But the breathed journey continues through the 7th month and beyond. Each feast, each Sabbath, each new month is a puzzle piece. The image is only complete when all are observed. If any piece is missing, the image is broken. The Feast of New Oil is a critical piece, but it is not the final piece. The final piece is the completion of the year at the 52nd Sabbath, and then the renewal at the Spring Tequvah.

17. The Offering is Called Firstfruits

This is perhaps the most important theological point that does not require theology.

The Temple Scroll calls the first of the oil:

- **firstfruits before YHVH.**

That connects the New Oil festival directly to the existing firstfruits principle of the 66. So even though the feast itself is absent from the present Leviticus 23 list, its underlying agricultural principle is not foreign to scripture.

The 66 already says:

- **the firstfruits of oil belong to YHVH.**

The Scroll tradition says:

- **there is an appointed festival at which the first of the new oil is brought before YHVH.**

That is the textual bridge.

18. The 50-Day Count

The Temple Scroll does something else that deserves attention. It does not simply give the date.

It gives a count:

- **seven weeks**
- **seven times** (x 7 days)
- **forty-nine days**
- **seven complete weeks** (seven complete sabbaths)
- **fifty days** (fiftieth day is the day after the seventh sabbath)

This establishes New Oil as part of a repeating agricultural count.

The sequence preserved by the Qumran tradition is:

Firstfruits of grain

↓ **50 days**

Wheat / Weeks

↓ **50 days**

New Wine

↓ **50 days**

New Oil

That means the agricultural year contains a progression of firstfruits observances.

The Breathed (Rûḥānî) Meaning:

The text repeatedly emphasizes counting. The harvest is therefore not simply celebrated whenever the people feel it is appropriate. **The time is measured.**

Hebraic Concrete Meaning:

סָפַר — Saphar

- To count/number/reckon.

The festival is reached through:

counting → completion → appointed day → offering.

NOTE: The evidence is clear: the appointed times are not optional. They are checkpoints. If you miss one, you have broken the cycle. The Feast of New Oil cannot be properly observed if the preceding checkpoints have been neglected. The pattern is: If you miss the Tequvah, your calendar is off. If you miss Pesach, you remain in bondage. If you miss Unleavened Bread, you carry leaven. If you miss First Fruits, you cannot begin the count. If you miss Shavu'ot, you have no wheat. If you miss New Wine, you cannot begin the final count. If you miss New Oil, the cycle is incomplete, you are not light.

19. New Oil and The Wood Offering

Immediately after New Oil comes another observance, the Wood Offering. The Temple Scroll places the wood offering directly after New Oil. The text describes twelve tribes bringing wood over six days, with two tribes participating each day.

The preserved order is:

- **Levi and Judah**
- **Benjamin and Joseph**
- **Reuben and Simeon**
- **Issachar and Zebulun**
- **Gad and Asher**
- **Dan and Naphtali**

This is followed by the next major appointed time in the seventh month.

Thus, the sixth month ends with:

- **New Oil**

followed by:

- **Wood Offering**

followed by:

- **the beginning of the seventh month.**

The Breathed (Rûḥānî) Meaning:

There is an obvious physical relationship:

- **oil provides light**

and

- **wood provides fuel for the altar.**

The sanctuary requires both. The agricultural produce of the land and the resources of the trees therefore become provisions for the service of the sanctuary.

Hebraic Concrete Meaning:

עץ — 'ets

- Tree/wood.

The text moves from:

- **olive → oil**

to:

- **tree → wood**

Both are products of the land being brought into service.

NOTE: What is gathered from after the day of New Oil? Wood! Wood is gathered for 7 days—six days of gathering, with the seventh day being the weekly Sabbath on which we cannot gather wood (Numbers 15:32-36). Why? Fire and light! The Sabbath is a day of rest, not labor. The wood is gathered during the six working days. The Sabbath is the day of enjoying the light and the fire that have already been prepared. After the 7 days of wood gathering, the 6th month ends, the 7th month begins (Yom Teruah), and on the 3rd or 4th day of the 7th month (the 5th or 6th day of the week), the Tequvah appears. The day will be prolonged like it was done for Yehoshua the prophet. Shortly after New Oil, we reach the 7th month. This leads to the Tequvah of the 7th month—the second straight line of the year, the beginning of the third season (the Autumn equinox). This is the moment of judgment and atonement. It is the moment when we will find out if we have walked straight through the bended days.

20. The Calendar Evidence: 22nd of the Sixth Month

The calendrical evidence is especially useful because it independently preserves the date.

Scrolls 4Q324D, 4Q325, 4Q327, 4Q394, 11Q19 and 11Q20 all place the Festival of New Oil on:

- **6th month, 22nd day**

Of these 6 scrolls, only **4Q324D** and **4Q394** do not mention placing the wood offering immediately afterward.

The broader Qumran calendar is structured around:

- **364 days**
- **52 weeks**
- **fixed festival dates.**

This is significant because it means the New Oil feast is not merely floating somewhere in the agricultural year. **It occupies a fixed calendrical position.**

NOTE: The Tequvah comes on the 5th or 6th day of the week, never on the 1st day of the 7th month (which is the 4th day of the week). The sign of the Tequvah announces that the 4th day moves with the sign for the coming new year after the 52nd Sabbath. The day will be prolonged like it was done for Yehoshua the prophet (Joshua 10:12-14). The 52nd Sabbath is the last Sabbath of the year. After this Sabbath, the year is complete. But the Tequvah—the straight line shadow—does not necessarily fall on that Sabbath. It falls on the 5th or 6th day of the week. The 5th and 6th days are the days of preparation for the Sabbath. The 5th day (the 2nd day of the 7th month) and the 6th day (the 3rd day of the 7th month) are the days when the shadow straightens. They are the days of alignment before the Sabbath of the new year.

21. What About Other Removed Books?

We should examine the other ancient writings rather than assuming they all testify to the feast.

1 Enoch:

1 Enoch is important for the calendar. The luminary material establishes the 364-day year framework and fixed seasonal divisions.

However, 1 Enoch does not clearly preserve an explicit command to celebrate a Festival of New Oil.

Therefore, it should be used as calendar evidence and formation, not as direct festival legislation.

Jubilees:

Jubilees strongly emphasizes:

- **appointed times**
- **fixed calendar**
- **agricultural cycles**
- **firstfruits**
- **covenantal observance**

But again, Jubilees does not clearly name or command the Feast of New Oil.

This is important because it prevents us from forcing Jubilees to say something it does not actually say.

Tobit:

No explicit Feast of New Oil is preserved.

Judith:

No explicit Feast of New Oil is preserved.

Wisdom of Solomon:

No explicit Feast of New Oil is preserved.

Sirach:

Sirach contains extensive agricultural and wisdom material and references oil in ordinary and figurative contexts, but it does not provide a clear command for the Feast of New Oil.

Baruch:

No explicit Feast of New Oil is preserved.

1–2 Maccabees:

These books provide considerable information concerning Temple restoration, offerings, and festivals, but they do not preserve the New Oil festival as the agricultural feast described by the Temple Scroll.

2 Maccabees does contain material concerning sacred fire and oil in connection with the Temple, but that is a different subject from the New Oil firstfruits festival.

Other Second Temple writings:

The same caution applies.

There are many references to:

- oil
- anointing
- lamps
- harvest
- offerings

These should not automatically be turned into evidence for the Feast of New Oil.

NOTE: The Book of Enoch (1 Enoch 72-82) describes the 364-day solar calendar. This calendar has 52 weeks exactly. Because of this, the same dates always fall on the same days of the week. The 1st day of the 7th month is always the 4th day of the week. The Tequvah, the straight line shadow, is the confirmation that the calendar is aligned with YHVH's order. The 4th day is the anchor—the day the lights were created. The Tequvah on the 5th or 6th day announces that the 4th day moves with the sign for the coming new year.

22. The Dead Sea Scroll Witnesses to the Feast of New Oil

The strongest evidence can therefore be arranged like this:

Text	Evidence
11Q19 Temple Scroll	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month
11Q20 Temple Scroll	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month
4Q365 Torah Text with Additional Material	Explicit reference to the Festival of New Oil followed by the bringing of wood; does not itself preserve date.
4Q327 Calendrical Document E	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month
4Q324D	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month
4Q325	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month

4Q328	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month
4Q394	Explicit reference to the Festival/appointed time of New Oil on 22 nd day of 6 th month
Other calendrical texts	Support the fixed calendrical framework
1 Enoch	Strong 364-day calendar framework; no explicit New Oil feast
Jubilees	Strong fixed-calendar/appointed-time framework; no clear explicit New Oil feast
66 books	Firstfruits of oil clearly established; named Feast of New Oil absent

This distinction is essential.

23. The Hebraic Words of the Feast

Let's gather the principal Hebrew concepts.

הַג — Ḥag

- Feast / festival
 - A celebratory festival.

מוֹעֵד — mo'ed

- Appointed time / fixed time / appointed meeting
 - The term places an event into an established time.

שֶׁמֶן — shemen

- Oil
 - The general word for oil.

יֵצֶהָר — yitshar

- Fresh oil
 - Especially fresh olive oil from the produce of the land.

חֲדָשׁ — Ḥādāsh

- New

Thus:

שֶׁמֶן חֲדָשׁ — Shemen Ḥādāsh

- new oil

כֶּתִית — katit

- Beaten/crushed
 - Associated with the production of the finest oil by processing olives.

רֵאשִׁית — reshith

- Beginning / first / first portion
 - The beginning portion is what the Temple Scroll identifies as being brought before YHWH.

בִּכּוּרִים — bikkurim

- Firstfruits
 - The earliest yield.

סָפַר — saphar

- To count / number
 - The New Oil festival is reached through a defined count.
-

24. The Concrete Hebraic Picture

When all of those words are placed together, the feast becomes remarkably concrete.

חַג

Feast

↓

מוֹעֵד

appointed time

↓

שֶׁמֶן חֲדָשׁ

new oil

↓

יֵצֶהָר

fresh produce of the olive

↓

רֵאשִׁית

first portion

↓

בְּכוֹרִים

firstfruits

↓

לִפְנֵי יְהוָה

before YHWH

The Feast of New Oil is therefore not fundamentally about an abstract symbol.

It is about the newly produced oil from the land being brought before YHWH as firstfruits at an appointed time.

That is the concrete foundation.

NOTE: The numbers reveal the depth of the cycle. Eleven (11) means "transition"—the old order is completed; the new is about to begin. Twelve (12) means "covenant witness"—the 12 tribes bringing the 12 portions of oil; the 12 logs of anointing oil that never ran out. Three (3) means "divine revelation and resurrection"—the Tequvah on the 3rd day of the 7th month is a sign of new beginning. Four (4) means "creation and physical order"—the 4th day is the day the lights were created; the anchor of the calendar. When 3 and 4 are combined, they form 7—the number of divine completion. The Tequvah on the 2nd or 3rd day of the 7th month (the 5th or 6th day of the week) announces that the 4th day moves with the sign for the coming new year after the 52nd Sabbath.

25. The Rûḥānî (Breathed) Meaning

If we refuse Christian interpretations and later Jewish interpretations, what can legitimately be drawn from the text itself?

Several things:

1. YHWH is the giver of increase.

- The land produces because YHWH gives the increase.

2. The first belongs before the remainder.

- The first of the oil is brought first.

3. Private increase becomes communal thanksgiving.
 - The tribes collectively provide the offering.
4. The harvest becomes service.
 - The oil is not merely stored.
 - It becomes provision for the sanctuary.
5. The oil becomes light.
 - The newly produced oil supplies the lamps.
6. The appointed time matters.
 - The offering is connected to a fixed time and a measured count.

Thus, the **rûḥānî** (breathed) meaning can be stated without importing outside theology:

What YHVH causes to grow is not merely possessed; its first increase is recognized, separated, and returned to him so that what has been produced becomes provision for his service and light.

NOTE: The Feast of New Oil is a major milestone—the culmination of the agricultural firstfruits cycle (grain → wheat → wine → oil). It is the fourth and final agricultural harvest festival. But it is not the end of the year. After New Oil, we gather wood for 7 days (6th month, 23rd–29th). Then the 6th month ends (30th day). The 7th month begins with Yom Teruah (1st day)—the shofar announces the new season. The Tequvah comes on the 5th or 6th day of the week (2nd or 3rd day of the 7th month)—the straight line shadow appears. Then we have Yom Kippur (10th day), Sukkot (15th–21st), and the 8th Day Assembly (22nd day). Then the 8th, 9th, 10th, 11th, and 12th months continue with their new month feasts, weekly Sabbaths, and appointed times. The year ends with the 52nd Sabbath—the last Sabbath of the year. Only then is the cycle complete. The Feast of New Oil is a critical checkpoint—it confirms we have walked the agricultural cycle. But the breathed journey continues through the 7th month and the remaining months. Each feast, each Sabbath, each new month is a puzzle piece. The image is only complete when all are observed from the Spring Tequvah to the 52nd Sabbath. If any piece is missing, the image is broken. The Feast of New Oil is a milestone, but it is not the final checkpoint. The final checkpoint is the 52nd Sabbath, and then the renewal at the Spring Tequvah. The journey begins with the straight line of the Spring Tequvah. We walk through bent shadow days, overcoming them. We reach each checkpoint: the Sabbaths, the new months, Pesach, Unleavened Bread, First Fruits, Shavu'ot, New Wine, New Oil, the Wood Offering, Yom Teruah, the Autumn Tequvah, Yom Kippur, Sukkot, the 8th Day Assembly, the remaining new months and Sabbaths, and finally the 52nd Sabbath. Then the cycle begins again with the Spring Tequvah. The Feast of New Oil is a milestone on the path, not the destination. The destination is the completion of the year and the renewal of the cycle.

26. A Deeper Pattern: Fruit→ Pressing→ Oil→ Light

There is an especially beautiful concrete progression.

- The olive tree produces fruit.
- The fruit is gathered.
- The olives are beaten/crushed.
- Oil comes forth.
- The first of the new oil is separated.
- It is brought before YHVH.
- The oil becomes fuel.
- The fuel produces light.

So, the physical process itself gives us:

fruit → pressing → oil → offering → light

That is not a Christian interpretation. It is simply following what the texts actually describe.

And the rūḥānî (breathed) lesson arising from that physical pattern is:

- **Increase is meant to become provision.**
- **Provision is meant to become service.**
- **Service produces light.**

NOTE: The sequence after New Oil is: Wood is gathered for 7 days (6 days of work, 1 day of rest). Then the 6th month ends. The 7th month begins with Yom Teruah (the shofar). Then the Tequvah comes on the 5th or 6th day of the week (the 2nd or 3rd day of the 7th month). The day is prolonged like it was for Yehoshua. The straight line shadow is the sign that the 4th day moves with the coming new year after the 52nd Sabbath. This is the complete cycle: Light (Oil) → Fuel (Wood) → Rest (Sabbath) → Completion (End of Month) → Announcement (Shofar) → Straight Line (Tequvah). And 11 or 12 days after the Feast of New Oil, the Tequvah appears. Eleven means transition. Twelve means covenant witness. The cycle is complete.

27. What The Feast Is — And What It Is Not

It is:

- A firstfruits observance connected with new/fresh olive oil.
- A fixed appointed time in the Temple Scroll tradition.
- A tribal offering.
- A sixth-month observance.
- A festival associated with the 22nd day of the sixth month.
- A celebration situated within a sequence of agricultural firstfruits.
- An offering of the first of the new oil before YHVH.

It is not clearly established:

- As a feast explicitly commanded in the present 66.
 - As a feast explicitly commanded in 1 Enoch.
 - As a feast explicitly commanded in Jubilees.
 - As a feast that should automatically be equated with another later festival.
 - As a feast whose meaning should be supplied by Christian theology.
 - As a feast whose meaning should be supplied by later rabbinic tradition.
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28. The Most Important Textual Distinction

We should therefore distinguish between two things:

The 66 establish:

- oil as produce of the land
- fresh oil
- firstfruits of oil
- oil given to YHVH
- beaten olive oil
- oil used for the lamps
- oil associated with blessing and abundance

The Dead Sea Scrolls provide:

- a distinct Festival of New Oil
- a fixed date
- a 50-day count
- a tribal offering
- a specified quantity
- firstfruits of the new oil
- connection with the lamps
- the subsequent wood offering

The second builds upon concepts already present in the first. But building upon scripture is not the same thing as proving that the present 66 once contained the exact command.

That distinction should remain intact.

NOTE: Each feast day, each Sabbath, each new month is a puzzle piece. The image is only complete when all are observed from the Spring Tequvah to the 52nd Sabbath. If any piece is missing, the image is broken. You cannot see the complete picture. The Feast of New Oil is a critical milestone—it is the fourth and final agricultural firstfruits harvest festival. But it is not the final piece. After New Oil, we gather wood for 7 days. Then the 6th month ends, and the 7th month begins with Yom Teruah. The Autumn Tequvah comes on the 5th or 6th day of the week (2nd or 3rd day of the 7th month). Then we have Yom Kippur, Sukkot, and the 8th Day Assembly. Then the 8th, 9th, 10th, 11th, and 12th months continue with their new month feasts, weekly Sabbaths, and appointed times. The year ends with the 52nd Sabbath—the last Sabbath of the year. Only then is the cycle complete. The journey has not reached its destination at New Oil. The destination is the completion of the entire year at the 52nd Sabbath, and then the renewal at the Spring Tequvah. The cycle demands we walk straight. The shadow proves we have a choice. YHWH gives us the straight line of the Tequvah. He gives us the checkpoints along the way. At the Feast of New Oil, we see if we have walked straight enough to have oil for the light. But the journey continues through the 7th month and beyond. If we have kept the cycle, the image will be complete at the 52nd Sabbath. If we have broken it, we must start over. The choice is ours. The shadow shows us the way.

29. THE DATE IN THE 364-DAY SYSTEM

According to the preserved Qumran calendrical tradition:

- **Sixth month**
 - 22nd day — Feast of New Oil
- **Sixth month**
 - 23rd–29th — Wood Offering
- **Seventh month**
 - 1st — next major appointed time

The calendrical documents and Temple Scroll place the New Oil festival immediately before the Wood Offering.

This places New Oil near the transition from the agricultural firstfruits sequence into the major seventh-month appointed times.

NOTE: Each feast day, each Sabbath, each new month is a puzzle piece. The image is only complete when all are observed from the Spring Tequvah to the 52nd Sabbath. If any piece is missing, the image is broken. You cannot see the complete picture. The Spring Tequvah is the announcement of the new year. It always falls on the 4th day of the week—the day the lights were created. This announcement sets us on the correct straight line to identify where YHWH's Sabbaths and other feasts will be for the new year. It is not hidden from us. We know what to look for: the straight line shadow. The Feast of New Oil is a critical milestone—it is the fourth and final agricultural firstfruits harvest festival. But it is not the final piece.

After New Oil, we gather wood for 7 days. Then the 6th month ends, and the 7th month begins with Yom Teruah. The Autumn Tequvah comes on the 5th or 6th day of the week (2nd or 3rd day of the 7th month). Then we have Yom Kippur, Sukkot, and the 8th Day Assembly. Then the 8th, 9th, 10th, 11th, and 12th months continue with their new month feasts, weekly Sabbaths, and appointed times. The year ends with the 52nd Sabbath—the last Sabbath of the year. Only then is the cycle complete. The journey has not reached its destination at New Oil. The destination is the completion of the entire year at the 52nd Sabbath, and then the renewal at the Spring Tequvah. The cycle demands we walk straight. The shadow proves we have a choice. YHWH gives us the straight line of the Tequvah. He gives us the checkpoints along the way. At the Feast of New Oil, we see if we have walked straight enough to have oil for the light. But the journey continues through the 7th month and beyond. If we have kept the cycle, the image will be complete at the 52nd Sabbath. If we have broken it, we must start over. The choice is ours. The shadow shows us the way.

30. Can and Should the Feast of New Oil Be Observed Today?

The evidence establishes that the Feast of New Oil was observed as an appointed festival in the ancient witnesses. The Torah, meanwhile, establishes the firstfruits of oil as belonging to YHWH.

But what does that mean for us today?

The Torah's command concerning the firstfruits of oil is connected to **actual produce**.

- **Debarim 18:4 (Deuteronomy)**
 - “The firstfruits of your grain, of your wine and of your oil...”

A person has no olive trees, produces no olives, and makes no oil, has no personal first yield of oil from which to give firstfruits. Likewise, some elements preserved in the ancient witnesses depended upon conditions that do not presently exist—such as the sanctuary, altar, priesthood, and the offering of the first of the oil upon the altar. That does not necessarily mean, however, that the entire appointed time must be disregarded. It should not.

The better question to ask is:

What can actually be observed faithfully with what is available to us today?

The Temple Scroll associates the Feast of New Oil with the new oil itself, the first of the oil, eating the olives, anointing with the new oil, and rejoicing. Other scrolls preserve the appointed day and its connection with the Wood Offering that follows.

Therefore, where new oil is available, it can be obtained and used in accordance with the elements preserved in the ancient witnesses. Where someone actually produces an olive harvest, the firstfruits question becomes even more direct. Where an element requires an altar, sanctuary, or priesthood that does not presently exist, we should not pretend that it has been performed.

But neither should the absence of those conditions cause us to erase the ancient witnesses. There is a difference between **recreating a ritual that scripture does not authorize us to invent** and to **observe what the evidence actually allows us to observe**.

The evidence gives us the appointed time, the new oil, the first of the oil, the use of the oil and olives, and rejoicing over the produce of the land. **It does not require us to claim that we have fulfilled an altar offering if there are no firstfruits to offer. Nor does it require us to ignore the appointed time simply because we cannot reproduce every ancient circumstance.**

The principle is therefore simple:

- **Do what the evidence allows.**
- **Do not invent what the evidence does not authorize.**
- **And do not discard what can still be faithfully observed simply because everything cannot be reproduced.**

Conclusion

If we reduce everything down to the text, the Feast of New Oil is an appointed sixth-month festival preserved in the Dead Sea Scroll tradition in which the tribes of Yashar'el bring the first of the newly produced olive oil before YHVH as firstfruits, following a fifty-day count from the Feast of New Wine, with the observance occurring on the twenty-second day of the sixth month. The present 66 canonical books do not contain that festival by name, but they provide the underlying oil, firstfruits, harvest, offering, and lamp framework upon which the Scroll tradition rests.

The concrete Hebraic picture is not simply “oil”. It’s new oil, fresh from the new harvest. It’s the first portion of the new harvest. But it’s much more than the first portion, it’s the firstfruits. And even more so, it’s the firstfruits brought before YHVH. And not merely brought before YHVH whenever convenient, but at the appointed time.

This is the central picture of the Feast of New Oil: YHVH provides, the land produces, the tree gives its fruit, the fruit gives its oil, the first of the oil is separated, all the tribes of Yashar'el bring the firstfruits before YHVH, and the new oil becomes light. That is what the surviving texts actually give us.

NOTE: The journey begins with the straight line of the Spring Tequvah. We walk through bent shadow days, overcoming them. We reach each checkpoint: the Sabbaths, the new months, Pesach, Unleavened Bread, First Fruits, Shavu'ot, New Wine. Then we arrive at the Feast of New Oil—the fourth and final agricultural firstfruits harvest festival. It is a major milestone, but it is not the end. After New Oil, we gather wood for 7 days. Then the 6th month ends, and the 7th month begins with Yom Teruah. The Autumn Tequvah comes on the 5th or 6th day of the week (2nd or 3rd day of the 7th month). Then we have Yom Kippur, Sukkot, and the 8th Day Assembly. Then the 8th, 9th, 10th, 11th, and 12th months continue with their new month feasts, weekly Sabbaths, and appointed times. The year ends with the 52nd Sabbath—the last Sabbath of the year. Only then is the cycle complete. The journey has not reached its destination at New Oil. The destination is the completion of the entire year at the 52nd Sabbath, and then the renewal at the Spring Tequvah. The cycle demands we walk straight. The shadow proves we have a choice. YHVH gives us the straight line of the Tequvah. He gives us the checkpoints along the way. At the Feast of New Oil, we see if we have walked straight enough to have oil for the light. But the journey continues through the 7th month and beyond. If we have kept the cycle, the image will be complete at the 52nd Sabbath. If we have broken it, we must start over. The choice is ours. The shadow shows us the way.

The text is clear.

The witnesses agree.

The appointed order stands.

Shalom Shalom