

Meeting Messiah at the Feasts of Israel in John

Objective

- 1. The course objective is to deepen the contextual understanding of the teachings of Jesus at the seasonal Levitical feasts in John's Gospel.**
- 2. To reorient students to the Levitical context of John's Gospel**
- 3. To equip students to communicate to Jewish unbelievers the historically and culturally accurate Jesus through the types manifested in the words of Jesus in the Gospel of John.**

Overview of Lessons

- 1. Introduction, First Century Jewish Temple Context**
- 2. Passover** John 2:23, John 6:4, John 11:55 – 19:42
- 3. Feast of the Ingathering Pentecost** John 5:1
- 4. Tabernacles & Hashanah Rabbah** John 7:2-53
- 5. Hanukkah** John 10:22
- 6. Feast of Rosh Hashanah** John 1:29, 8:21
- 7. Day of Yom Kippur** John 8:21
- 8. First fruits & Unleavened Bread** John 20:1-31

Appendix Extensive Notes on the Feasts

- A. Appendix A Day of Jesus Crucifixion**
- B. Feast of Pentecost**
- C. Scriptural Prayers of the Awesome Days**
- D. Feast of Tabernacles in the Millennium**
- E. The Prophetic Symbolism of the Feasts of Israel**
- F. "Counting the Days/Omer" from Passover to Pentecost**

Introduction

Our study will be through the eyes and ears of Jesus' fellow Jewish citizens in first century Israel. He came "in the fullness of time" not just on the prophetic time table, but He came in fulness of Type, displayed through the annual feasts found in Mosaic Law/ Torah. The purpose of our study is to understand the claims and titles of Jesus against the contextual backdrop of these Levitical feasts. None would argue that types of Christ abound in the O. T. It stands to reason that Jesus, the fulfillment/anti-type, framed his claims in real time at those feasts. The absence of this perspective resulting from the Jew-less mindset of most Christian theologians for over a millennia, leaves us with only an Iconic Jesus made in the image of "churchianity" historically hostile to the Jewish people. "He came unto His own", "under the Law." The greatest identity theft of history was the fashioning of Jesus from Nazareth into a gentile idolatrous crucifix.

My goal is for this study is to deepen our contextual understanding of the first century Jewish Jesus and to increase our love for Him and His brethren. When the Jewishness of Jesus is fully grasped, then their O.T. types will come face to face with our truths in His teachings. My secondary goal is to help believers

introduce unbelievers to the historically and culturally accurate Jesus so that they, like the Greeks at Passover in John 12:20, would desire to be brought face to face with the real Jesus.

Paul the “Apostle to the Gentiles” always sought the Jew first. He knew their mindset better than anyone. He was one of them now, although considered a traitor. They stoned him, imprisoned him, lied about him, and scourged him. To say that their minds were closed was an understatement. Yet Paul penned these inspired truths, *“Seeing then that we have such hope, we use **great plainness of speech**: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their **minds were blinded**: for until this day remaineth the same vail untaken away in the reading of the old testament; which **vail is done away in Christ**. But even unto this day, when Moses is read, the **vail is upon their heart**. Nevertheless **when it shall turn to the Lord, the vail shall be taken away**.”* 2 Cor. 3:12-16 Jewish minds, blinded against Jesus, will see firsthand His Jewishness. Their darkened hearts will then warm to His grace filled person and His truth filled words. Only when the heart and mind is exposed to Him, can the light of the glorious Gospel can shine in. The missing ingredient is “great plainness of speech” from someone who loves them and knows Him as the Jewish Messiah - Lord and Savior. The process is the same for Jew and Gentile. There is no greater place to clearly communicate Jesus than in the Jewish festival types and truths in John’s Gospel.

To do that we must realign our 21st century perspective with His 1st century reality. The standard paradigm of the Church as a parenthesis on God’s dispensational timeline unwittingly misplaces the first parenthetical symbols “()” before Mat. 1:1. I contend that the Gospels should be read as the last of the O.T. books. Since the Gospel autographs were penned in the N.T. era, we forget that the events they described happened in the O.T. era. Granted, the life of Christ has been described as occurring in a transition period between the Dispensation of Law and the Mystery referred to as the “Church Age”. I suggest the transition was only 50 days from Passover to Pentecost. We say correctly that the “Church Age” began at Pentecost yet view the events of Jesus’ life as happening in the N.T. Church era, which is a really big error. Jesus in the fullness of time was born of a Jewish virgin under the law. The disciples still expected the establishment of the prophesied kingdom by their Messiah as late as Acts 1:6 because He spent those 40 days “speaking of the things pertaining to the kingdom of God.” Rather than correct them in the next two verses Jesus issues a “wait for it.” How can we rightly divide the truth if our hindsight is not 20/20? How can we see clearly the events that are close but see distant events with such distortion? This study will help adjust our vision to the original Jewish context.

We know He was sinless but forget how holiness was measured by the Law of Moses as well as by the extra Biblical rules of Moses' appointed leaders. Remember, He commanded his disciples to keep those too. “The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.” Mat. 23:2,3. The only manmade regulations He condemned were those that were used to void or circumvent the Laws of Moses. Jesus’ heavenly commendation of favor with God was acknowledged upon His baptism. His growth in favor with man though, continued to be examined for three and a half years by the Scribes, Pharisees, Chief Priests, and Pilate. He kept every rule of God and of the religious leaders under whom He was subject. Since He perfectly kept the Law and the rules of the Mosaic lawyers, He would have kept the feasts and their prescribed customs. He presented Himself at the Temple at least three times; a year at the Feasts of Passover & Unleavened Bread, Pentecost, and Tabernacles. Deut. 16:16,17 As we will see Jesus observed and taught at or about the other feasts as well.

Of the thirty-three mentions of the word “feast” in the Gospels, nineteen are found in John’s Gospel. According to one scholar, 660 of 879 verses in John are directly related to the events around these. The annual Feasts were Israel’s scheduled appointments. “The LORD appointed a set time” Exo. 9:5 It was at these feasts that God revealed Jesus, His Anointed Messiah.

“In the fulness of time, God sent forth His Son.” Gal. 4:4 Seven feasts are listed in Lev. 23. Five of those plus Hanukkah are recorded by John. By Jesus’ time, Purim (the Feast of Esther) and Hanukkah (the Feast of Dedication,) commemorated God’s miraculous national deliverance from Israel’s enemies. Although Rosh Hashanah (the civil New Year) and Yom Kippur (The Day of Atonement) are not recorded, John the Baptist proclaimed Him God’s Lamb of Atonement and Jesus promised that only He could take away their sins.

We will see how Jesus used other nationally observed non Levitical feasts as well. Hanukkah (the Feast of Dedication,) commemorated God’s miraculous national deliverance from Israel’s enemies. Although Rosh Hashanah (the civil New Year) and Yom Kippur (The Day of Atonement) are not recorded, John the Baptist proclaimed Him God’s Lamb of God to take away sin it is possible that He said that near the Day of Atonement. We’ll see in John 8 all the references to sin and judgment. It is likely that His timing was preceding the annual *Yom Hadin*: Day of Judgment.

To not view how Jesus as the anti-type framed his claims in real time in those feasts misses the consummate revelation of those types. Five of those are recorded by John. In addition to these, one other national feast is mentioned commemorating God’s miraculous national deliverance from Israel’s enemies. Hanukkah, the Feast of Dedication. Rosh ha Shanah (the civil New Year) is not mentioned in John but Yom Kippur, The Day of Atonement though not specifically mentioned is a constant theme regarding the forgiveness of sins. He was taken as a lamb to the slaughter as Isaiah 53 predicted and he was treated as a scape goat by Israel’s religious leaders. Isaiah said, “the chastisement of our peace was upon Him” and “the LORD hath laid on Him the iniquity of us all.” “Thou shalt make his soul an offering for sin.” There is strong evidence that Jesus was born at Sukkot symbolic of God, to tabernacle or abide in flesh with man. This would put His birth announcement near Hanukkah the Festival of Lights. He proclaimed himself the Light of the World. John 8-10

The 2nd Temple Context

- John reveals Jesus at the feasts on a grand center stage.
- The national platform was the Temple. It is mentioned over 60 times in the Gospels, plus 25 in Acts.
- The 7 Feasts Were Israel’s Scheduled Appointments with God. “The LORD appointed a set time” Ex. 9:5 an a set place.
- Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly to his temple. Mal.i 3:1

The Tabernacle, Temple, Priesthood and Sacrifices all pointed to Jesus.

Heb. 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

Heb. 10:1-5 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Mat. 12:5-8 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That **in this place is *one* greater than the temple**. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

Jesus Revealed in Israel's Feasts in the Temple. "Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple.**" Mal. 3:1

"The LORD appointed a set time" Exo. 9:5 Jesus the fulfillment of all the types projected in the Feasts stood right in the midst of the Temple and taught and healed. Later on Palm Sunday He looking from the mount of Olives to Jerusalem's temple wept and proclaimed. "If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes." Luke 19:42 My goal is that as a result of your study of this course the significance of Jesus in the Feasts will no longer be hidden from your eyes. If that is perceived then all of the New Testament will unfold before your eyes and your heart will turn not only to the coming King but to the salvation of His own brethren according to the flesh.

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Lesson 2

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Jesus at the Passover

Half of the Book of John happened during the last week of Passover. Joh 11:55 – 19:42

John 2:23 Now when he was in Jerusalem at the Passover (#1)in the feast *day*, many believed in his name, when they saw the miracles which he did.

The three Passovers are found in John 2:23; 6:4, 11:55 – 19:42

1st 2:23 When he was in Jerusalem at the Passover, in the feast day

2nd 6:4 And the Passover, a feast of the Jews, was nigh

3rd 11:55,56 the Jews' Passover was nigh at hand

12:1 Then Jesus six days before the Passover came to Bethany

13:1 Now before the feast of the Passover, when Jesus knew that his hour was come

18:39 But ye have a custom, that I should release unto you one at the Passover

19:31,42 because it was the preparation, that the bodies should not remain upon the cross...for that sabbath day (Passover) was an high day...There laid they Jesus therefore because of the Jews' preparation day, for that sabbath day was an high day

"And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body." Mat. 26:26

Passover preparations

They made ready the Passover.

- Peter and John went to the Temple, purchased a lamb
- They presented it to be slain.
- The blood was offered by the Priests.

- They took the lamb, prepared and roasted it. (Cestius was commissioned to take a lamb census in Jerusalem for Nero. He accounted for 265,500 lambs offered. 1 lamb for 10 people = 2.6 million worshipers)

The Exodus Passover

This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. Exodus 12:14

Three “Egypt” Passover elements

1. Lamb “In the tenth *day of this month they shall take to them every man a lamb...* And ye shall keep it up until the fourteenth day of the same month.”
2. Unleavened bread
3. Bitter herbs
4. Blood on the door posts “They shall take of the blood, and strike *it on the two side posts and on the upper door post of the houses.*” Ex. 12:7

“The blood shall be to you for a token upon the houses where ye *are when I see the blood, I will passover (NOT pass over or skip you) you the plague shall not be upon you to destroy you...*” And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. God is the Passover. God actively Passovers them. They each had to consume/receive the Passover ie: God's Passover/salvation.

Messiah's Passover

3rd Cup - John 13:18 “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, **He that eateth bread with me hath lifted up his heel against me.**” (Psa. 41:9) **“This is my blood of the New Testament”** Matt. 26:28

Although three of the gospels only mention one cup, Luke mentions two cups.

There were 4 cups or sips in the Seder by Jesus time added by tradition of the Rabbis. The first two are **the Cup of Sanctification** and the **Cup of Praise**, then the 4th Cup of Acceptance & the 3rd **Cup of Redemption** are seen in

Luke 22:17-20 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Jesus refused the cup of acceptance but gave it to those who had accepted him.

“Likewise **also the cup after supper**, saying, This cup *is* the new testament in my blood, which is shed for you.”

The 3rd cup was instituted in the ordinance of the Church.

Overlooked origin of the cup – Jewish Tradition

- In the Exodus Passover only three elements were required to be perpetually included in the annual commemorative observance. They were the lamb, Bitter Herbs and Unleavened bread.
- Yes, Jesus took a totally rabbinic fabricated tradition of the juice representing the lamb's blood and made it one of the only two items inaugurated in the ordinance of communion at the last supper.

- Thus the significance of Mat. 23:2,3 “The scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe And do; but do not ye after their works: for they say, and do not.”
- Jesus did not drink the first cup in Luke – the cup of acceptance, because Israel’s leaders rejected Him. His disciples had accepted Him so they divided it among themselves. Jesus said, “I will not drink of the fruit of the vine until the kingdom of God shall come.” “He came unto His own, and His own received Him not...”

The praise and procession downward to Gethsemane.

“After they sang an hymn, they went out unto the mount of Olives.” Mat. 26:30

They would have sang the Hallel Psa. 113 - 118

The teachings of Jesus in John 14-17 take on immense significance in light of the Passover.

All of these teachings happened on their descent from the upper room on Mount Zion around the southern wall of Jerusalem across the Kidron valley to the garden of Gethsemane.

“When Jesus had spoken these words, he went forth with his disciples over the brook Cedron. (Kidron) where was a garden, into the which he entered, and his disciples.” John 18:1

“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.” Mark 14:32

Jesus taught that He would be slain as lamb shepherd giving his life for His sheep.

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.” John 8:28,39-40 “I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.” John 10:14-15

John devoted 11 chapters to Jesus being Israel’s Passover Lamb.

The three Passovers are found in John 2:23; 6:4, 11:55 – 19:42

Rationale for the emphasis on Messiah in the Feasts of Israel

John 20:30,31 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Texts of the Feasts in John

John 2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

John 4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

John 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. **(Pentecost)**

John 6:4 “a feast of the Jews, was nigh.”

John 7:2 **Now the Jews' Feast of Tabernacles/ Sukkot was at hand.**

John 7:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

John 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 14 Now about the midst of the feast Jesus went up into the temple, and taught.

John 7:37-39 In the last day, that **great day of the feast – the last day of Sukkot/Tabernacles**, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. **(Hashanah Rabbah)**

John 10:22 **And it was at Jerusalem the feast of the dedication - Hanukkah**, and it was winter.

John 11:56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to **the feast?** (Passover 12:1)

John 12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

John 12:20 And there were certain Greeks (Hellenistic Jews) among them that came up to worship at the feast:

John 13:1 Now before the **feast of the passover**, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John 13:29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

John 14,15, 16 & 17 all happen at the Seder and on the walk from there to the Garden of Gethsemane. “they sang a hymn and went out to the mount of Olives.” Matt. 26:30, Mark 14:26

John 20:1-25 Jesus’ died on “erev”: eve of Passover. His resurrection occurred on the feast of First fruits which is during the feast of unleavened bread. The disciples spent seven days in the upper room from the eve of Passover through the 7 days of unleavened bread. After 8 days Jesus appeared again with Thomas present.

See Appendix A for a presentation on the day of Jesus’ crucifixion.

Isaiah said the Messiah would perform these miracles, heal the lame, blind and the deaf . Isaiah 35:5,6

John records these miracles of Jesus and many others as evidence to believe in Jesus. John 20:30,31 “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” Ninety -nine times John uses the word “believe” regarding eternal life.

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Jesus at the Feast of Pentecost/ Weeks/Shavuot

The period between Passover and Pentecost is known as “Counting the Days/Omer”

Of the thirty-three mentions of the word “feast” in the Gospels, nineteen are found in John’s Gospel. According to one scholar, 660 of 879 verses in John are directly related to the events around these feasts. 75% of the text of John have a real time Levitical feast context. The Feast of Weeks later known to Christians as Pentecost is found in Leviticus chapter 3.

Origin

Lev. 23:15-18 “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.”

For those Jews present it was the day ordered by God to bring offerings from their ingathering of the barley harvest. It was 50 days after the 1st fruits offering which happened the day after Passover. The Jews were commanded to count seven weeks and on the 50th day (Pentecost a numerical term) to celebrate “Shavuot” . It was literally a Thanksgiving for a bountiful harvest which was a blessing from God for their obedience in giving Him the first-fruits, literally the first sprouts of the barley 50 days prior. It takes longer than 50 day from germination to harvest, so a few weeks before Passover a farmer starts watching the land he sowed. He marks the first small section that sprouts. As soon as it comes to a head he cuts and bundles it for the wave offering for the feast of first fruits. The *omer* (about two quarts) of Barley is waved it before the Lord by the Priests imploring His blessing on the harvest to come. That’s day one of counting the omer. The omer (about two quarts) of Barley is waved it before the Lord by the Priests imploring His blessing on the harvest to come. That’s day one of counting the omer. The fifty days of counting the Omer bring them to the date of Shavuot/Pentecost.

In addition to the 50 day agricultural planting to harvest span, Rabbis in hind sight saw a correlation with the time it took the redeemed Israelites to reach Sinai. Exodus 19:1 says, “In the third month” they came to Sinai. Nissan 15 was the day they left Egypt plus 50 days would place their arrival in the third month. Though the exact number of days is not certain, it was close enough to the day of Shavuot/Pentecost, that God would later issue to Moses. The proximity of their arrival at the mount of God, to this new holy day became attached and therefore has come to commemorate the anniversary of the giving of the Torah to Moses. The Word of God is viewed as the spiritual bread from Heaven. This also brings to mind the manna that fell from Heaven that sustained them. Lev. 23:17 These two breads, The Law and the manna is symbolized in the wave offering of two loaves. Jewish tradition is to stay up all night reading the bread from Sinai. It was no coincidence that Jesus said, “Man shall not live by bread (manna) alone but by every word that proceedeth out of the mouth of God.” Mat. 4:4

It is perfect timing that Jesus chose to do a miracle of bread around the time of this feast. Not once but twice He feed the thousands. Mat. 5:32-35 He claimed to be the Bread from Heaven. John 6:35 Jesus also healed a lame man in Jerusalem at the Feast of Pentecost, John 5:1-10, fulfilling Isaiah 35:5,6.

- They had heard the bread of Life in Jesus’ teachings. Luke 4:21
- They had partaken of the miracle bread from His hands as He fed the 5000 and the 4000. Mat. 15:37
- They had seen His healing of the lame near the Temple. John 4:51-5:9
- He claimed to be Heaven sent bread at this Feast of Ingathering. John 6:35
- He was planted in the grave like grain that dies and sprouts.
- He arose and became the First-Fruits of our salvation. 1 Cor. 15:23
- Indeed, He was the Word of God come down into flesh as John later wrote. John 1:1,14
- He told the disciples to sow the seed of His Gospel and work the harvest.

The great initial harvest of faith in Jesus is detailed in Acts 1-2.

Acts 1:7-15 gives the account of Jesus command to wait for the Spirit’s empowerment before carrying out the Great Commission of the Gospel. He had been with them 40 days before ascending into Heaven. They waited and prayed for 10 days totaling 50 days since the feast of first-fruits upon which He was raised from the dead.

And right on schedule the Spirit fell on them like manna on the children of Israel in the wilderness. Acts 2: 1 identifies that on Pentecost the Word/bread of God filled their mouths to preach the Gospel of Jesus. They had received Jesus the bread from Heaven and now they were to take this bread of salvation to starving souls all over the world. The harvest was launched when 3000 were ripe for the picking and the harvest has never ended. Pentecost became the birthday of the Church like Sinai had become the spiritual circumcision of Israel from Egypt and of their dedication to God.

Pentecost as we know it in the NT was the day that Peter preached the Gospel and 3000 Jews in Jerusalem believed and received the Holy Spirit marking the birth of the Church.

The Spiritual significance of Israel's Feast of First Fruits in light of Passover, and Pentecost.

Why is First Fruits almost non extant when it comes to modern Jewish observance? The answer can be found in the Jewish context of the conflict that developed between the first century Jewish believers and Jewish unbelievers.

A close look at Leviticus 23 gives a clue as to why this feast had an uphill battle for recognition. It was sandwiched



between two widely observed events in the Mosaic calendar of Judaism. To begin with, it lacked visibility due to its proximity to Passover the most widely observed family oriented feast in Jewish history. It's placement on the next day made it rather anticlimactic. In addition to being placed the day after the

"Merit a Yeshuah by Giving ...?"

day of the
a delayed

inauguration of this feast. From the time the instructions about this feast were written until it was observed in the promised land exceeded 40 years. Farm land, planting, sprouting then harvest are all requirements that couldn't be met in the desert.

The main reason for the insignificance of this Feast is not that Heaven overbooked holidays. We are wont to say when we find

ourselves burning the candle at both ends, "Who planned this?" God did. Then why? He must have had a reason for back to back feasts. But double lamb sacrifices? That's right. The day after slain and roast Paschal Lamb was the entree' they were told to bring "an he lamb without blemish of the first year for a burnt offering unto the LORD." Leviticus 23:12 Rather than being consumed at a feast this lamb was to be totally consumed in the fire. **Since** the destruction of the Temple in 70 AD neither can a lamb be eaten at Passover nor can one be offered as a burnt offering. With no temple, altar, priesthood, or state of Israel for almost 1900 years there was also no harvesting the land. Nationally and agriculturally the feast all but disappeared. It has been reduced to a mere starting date that begins a count down to Shavuot/ Pentecost in modern Judaism. But did it diminish before 70 AD and for what reasons?

Was there another reason that First Fruits went out of vogue in the first century? I believe there is. It has much to with what this festival was a type of. This feast was ordained by God to be a type of the greatest victory of His story in the future battle of the "seed". Just three chapters into Genesis we read of the prophecy of the seed of the woman who would defeat Satan as one would crush the head of a serpent. In the process, the seed of the woman according to Isaiah would be "wounded", "bruised" and "cut off" indicating suffering and death. Messiah would die with the wicked yet "see his seed" prolong His life. Isa. 53:9-11 Passover was to be immediately followed by the symbol of new life – First Fruits. Jesus was born as the seed of a virgin in Bethlehem and died on the cross. They buried Him on the eve of Passover. Like First Fruits follows Passover, His resurrection followed His death as the Lamb of God. Fifty days later on the Feast Day of Pentecost or Harvest, the Apostle Peter preached the Gospel of Jesus and 3000 accepted Jesus as their Messiah/Christ.

In rapid succession, three feasts in seven weeks during the spring of 30 AD, became dominated by a mass movement of Jewish disciples of the resurrected Jesus. The Apostles were called before the panicked Sanhedrin, and were threatened, beaten and forbidden time and again from preaching Jesus as the Messiah. Acts 4:10-22; 5:40-42 Yet as they were threatened the movement grew exponentially. The elders said “you have filled Jerusalem with your doctrine and intend to bring this man’s blood upon us.” Acts 5:28

One of the great Rabbi’s of the first Century, Saul of Tarsus later codified what this burgeoning movement had been proclaiming. After meeting the Messiah Jesus of Nazareth and after studying the Tanak - Hebrew Scriptures for two years, now Paul the Apostle wrote; “But now is Christ risen from the dead, *and* become the first fruits of them that slept... Christ the first-fruits; afterward they that are Christ's at his coming.” 1 Cor.15:20-23 Jesus alone fulfilled messianic prophecy and rose from the dead as proof that a greater harvest of resurrection is in store for all those who receive forgiveness of sin and eternal life through faith in Him. By the time He penned these words the New Testament records that thousands of Jews in Jerusalem had believed on Jesus as Messiah Savior, Acts 2:41: 4:4 including a great company of Priests who believed on Jesus. Acts 6:7 By the ninth chapter of Acts there were multiple assemblies of believers throughout Jerusalem, Judea and Samaria. Can you imagine the scenario in the Jewish communities the next year when these triple holy days rolled around? Great multitudes of Israelites who had believed the Gospel of the resurrected Jesus now celebrated these Jewish feasts declaring Him as the Passover lamb, The First Fruit of their resurrection and the giver of the Holy Spirit to a harvest of souls at Pentecost. No more did those feasts foreshadow a lamb to atone for sins or a first grain offering to project a coming harvest or a Pentecost to symbolize an ingathering of agriculture. All of those types were fulfilled by Jesus. Could the waving of the barley sheaves in celebration of Jesus victory over death and the demonstration of their joyous expectation of their resurrection have been a sore reminder? Every year their unbelieving Jewish relatives and neighbors were reminded that Jesus of Nazareth was handed over to the Romans for death by Israel’s leaders. Every year it was reminder that Jesus arose in a glorified body. As they watched their Jewish friends, sons and daughters wave their sheaves of grain in praise to God declaring that Jesus is The First Fruit of eternal life. The implications of this inconvenient proof was undeniable. We read of the elders prohibiting the disciples from speaking in Jesus’ name. Acts:5:25-28 It would not be out of the realm of possibility that the celebration of the Feast was censored by the elders. John 9:22; 12:42 These object lessons supernaturally fulfilled by Jesus of Nazareth, presented an inconvenient proof annually to the Jewish feast goers who heard the proclamation of His followers accompanied by undeniable miracles of the Holy Spirit.

Many times we have seen a football team just feet from the goal line fumble the ball only to have victory snatched away by the opposing team. But in this case the ball that was fumbled by the Elders of Israel was recovered by their own teammates. Unlearned fishermen, converted tax collectors and sinners picked up the message of salvation through Jesus and passed it on to thousands of their Jewish brethren in the stands. They in turn passed the ball on to Jews and Gentiles alike. Now we gentile beneficiaries of a Jewish Messiah must not forfeit the opportunity to pass the ball back to Jewish people as we approach the goal line of Christ’s return in the Rapture. The end zone of the Tribulation foretold by Daniel the prophet will mean almost complete destruction of the inhabitants of Israel by the Anti-Christ before Jesus comes down to earth. We must reach them with the Gospel because many will not survive that time. Jesus will deliver the Jewish remnant that remains by grace. They will then rule and reign with Jesus their Messiah as He sits on the throne of David in Jerusalem bringing peace on earth. We who are saved in this age of Grace will be resurrected and enjoy the Kingdom of Heaven on earth with our Lord and His brethren!

We need to pray for and communicate these God ordained object lessons in the feasts of Israel. Because there is a Passover Lamb and a First born of Resurrection, there can be an ingathering of souls if we will be His witnesses to them of a Jewish Messiah who is Christ the Lord. In the Tribulation period due the preaching of this gospel by two Jewish prophets and the 144,000 Jewish evangelists, an innumerable multitude will respond in faith. We may be

witnessing to the very ones who will later be saved and be the first fruits of that great final harvest. “These were redeemed from among men, *being* the first fruits unto God and to the Lamb.” Rev. 14:4

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Lesson 4

School of Biblical and Jewish Studies
Jewish Awareness Ministries

Meeting Jesus at the Feast of Tabernacles

The Feast of Tabernacles concludes three fall feasts of Israel and the seven annual feasts of the Lord listed in Leviticus 23. It is referred to as The Great Feast. Therefore, I have included the largest section of notes in this course. great section of notes. It is called Sukkot from the Hebrew word for booths. (Gen. 33:17) Israelites were commanded to live in booths for seven days made of branches like the temporary dwellings after their deliverance from Egypt. Eating and sleeping under the stars would help them never forget God’s provisions while receiving the Law at Sinai.

This feast begins fifteen days after the Feast of Trumpets and five days after the Day of Atonement. It is often called the Great Feast, a celebration that tops all celebrations with the joyful expression of feasting, singing and dancing. In John chapter 7 we read how Jesus used it as a great occasion to fulfil a prophecy of the Messiah. “Even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” Isa. 35:5,6 He healed the lame man by the Pool of Bethesda on the Sabbath. Days had passed in this three week set of Levitical Feasts in the Fall of the year and now “The Feast of Tabernacles was at hand.” John 7:1 It had only been fifteen days since the Feast of Trumpets began and only five days after the High holy day, the Day of Atonement. The Jewish Rabbis called Him into question for violating the Sabbath and telling the healed man to rise up, take up his bed and walk. John 5:1-8 “Jesus answered and said unto them, I have done one work, and ye all marvel.

John 7:21-31 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?” They quickly corrected their assumption with tradition. “Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?”

This was all they needed with hundreds of Jews from around the Roman world in town for high holy days. They chaffed at this unorthodox Galilean guru with a hoard of uneducated followers proclaiming Him to be the prophesied Messiah. Jesus was the uninvited, unwelcomed guest at their party. Here it was the last day, the 8th day of that *great* day of the *feast*. It is called the Hoshana Rabba/Great Hosanna. There were the sacrifices. The singing and prayers were taken directly from Psalms 113-118. There was another custom in Jesus’ Day which was recently reenacted in Jerusalem for the first time in 2000 years. A detachment of Priests, singers and musicians descended to the Pool of Siloam at the bottom of the City of David where the Kidron valley merges with the western valley. They filled a silver vessel with water and brought it up to the Temple altar with great fanfare. Along with the daily wine libation it was poured out on the altar. It is no coincidence that during this observance, Jesus at the top of his lungs; “stood and cried, saying, If any man thirst, let him come unto me, and drink.” John 7:37 The reaction was polarized. Many Believed. Many doubted. A debate ensued.

John 7:40-53 "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house."

The leaders had to tried to make a unilateral decision for the nation of Israel which failed to nullify the faith of thousands of eyewitness Jews. The options were faith in Jesus as the Anointed One or rejection of the evidence of three years of miraculous signs. The Pharisees said, Don't be deceived. The people asked, "When Christ cometh, will he do more miracles than these which this man hath done?" They were rebuffed as being unlearned in the Law of Moses. But the Pharisees were being willingly ignorant and failing to research even the fulfilment of the prophecies of His birth in Bethlehem, rather repeating the superstition that the Messiah would appear out of nowhere. The Temple guards who were sent but hesitated to arrest Him replied, "Never man spake like this man." They were ridiculed. Nicodemus, a ruler of the Pharisees provoked by the question, "Have...any of the Pharisees believed on him, spoke up and objected to their baseless dismissal, "Doth our law judge any man, before it hear him, and know what he doeth?" He was silenced with the accusation of being a believer too. Little did they know of his lifechanging nighttime clandestine inquiry.

Just three weeks prior, Israel had been blowing the trumpets. Ten days had been spent in praying for saving atonement. The High Priest had just symbolically transferred the sin of the people onto the goat, offered the annual blood sacrifice for sin on the mercy seat of the ark in the Holy of Holies. The scape goat had been sent away. The water and wine had been poured on the brazen altar. The lame man walked among the throngs for the first time in his life. The Psalms of ascent had been prayed and sang for the last seven days. Scriptures that clearly pointed to the Messiah filled their minds, like these. Ps. 116:13 "I will take the cup of salvation, and call upon the name of the Lord." Ps. 118:20-26 "This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord." Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."

The Psalmist had predicted both reactions. Believers in the Messiah would say to Jesus, thou "art become my salvation. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." The builders and keepers of Israel's God given law would set Him aside as a stone that unfit for their blueprint. Indeed, they would bind Him as a sacrifice. Yet He would become the Headstone of the corner that upholds the whole building. One day all Israel as prophesied by Zechariah would look on the one with pierced hands and feet and say, "Blessed be he that cometh in the name of the Lord." "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zech. 12:10 They will say "unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13:6 Sadly only one third of Israel will survive the time of Jacob's trouble to be eyewitnesses and make that decision of faith in the pierced Messiah. Two thirds will die in rejection of Jesus as Messiah because they have failed to read the evidence in their own Tanak and followed the rejection of Rabbis who never even researched the mounds of

evidence of Jesus genealogical and prophetic credentials, much less His irrefutable resurrection. The next day as recorded in John chapter eight, Jesus made it very clear what the choice was – dying in our sins or being made free from sin's penalty through His sacrifice.

John 8:24-36 "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. **As he spake these words, many believed on him.** Then said Jesus to those **Jews which believed on him**, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? If the Son therefore shall make you free, ye shall be free indeed.'

As The Feast of Sukkot/Tabernacles concludes so concludes the annual reading of Moses. The final eighth day is a holy day in it's own right. as the giving of the Torah/Law is celebrated with singing and dancing in the Synagogue as the ornately encased scrolls circle the bema/pulpit seven times. Simcha Torah is the rejoicing over the Law. But in the Torah readings that conclude in Deuteronomy and start all over in Gen. 1:1 we find the burdensome condemnation that all the curses in these pages will fall on anyone who fails to obey all the Laws therein. Only one could keep all the Holy Law of God. God who became a man as the Jewish prophets foretold. This was not an invention of early century Jesus followers. Rather it is the consistent teaching of the prophets. Isaiah 9:6 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" Isaiah 30:4. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. 2:2,12 The Fall feasts are over. They are free from the work of the years harvest, They celebrate that they are free from Egyptian slavery, and they are free from the sins of the past year. But are they free?

Jesus said they still need to be free. "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? If the Son therefore shall make you free, ye shall be free indeed." John 8:24-36

As I use this fall Feast season to reach Jewish people I ran across two young High school aged orthodox guys. They were standing in front of a "Sukah"/ booth in front of the Jewish community center. It was a beautiful 10' by 15' artisan Tabernacle made of colorfully painted Hebrew letters. They were helping Jewish passersby learn how to say the blessings of the Feast of Tabernacles. One of them was free and I told him I was a member of the JCC and that while on the treadmill I had been listening to a podcast by a Rabbi explaining the customs, prayers and scripture readings used at Succoth. I asked him the meaning of the lulav and Etrog he held and how it was specifically used. The Etrog is like a very large lemon and the *lulav* is a slender bundle of palm, willow, oak and myrtle branches with the bottom wrapped as a handle with cane straps. They pray specific *bruchas*/ prayers as they move it about in six directions, right, left, forward, up, down and backward then pull both the fruit and the *lulav* toward their chest. He asked if I would like to repeat the blessing in Hebrew after Him. To his amazement I knew most of it though the pronunciation was lacking. He asked if I was Jewish. Then I shared that I am a Baptist minister and speak in churches on the east coast on Christian Zionism and that I teach congregations the major Jewish Holy Day customs to help Christians learn the Jewishness of the Gospels and the Jewish context of Jesus' teachings. I thanked them for taking

time to help me understand the cultural context of these Bible customs. They asked in disbelief, so you look at Chabad.org? I answered that I research the Jewish Holy Day customs and listen to Torah *Parsha*/portion readings there. They were totally amazed that a gentile, Christian preacher even knew about their website and that I had been to Israel three times since neither of them had gone yet. I asked if they were going to get to go free via the "Birthright" program. Their eyes lit up as they affirmed. I thought as I drove away, here's two sharp young Jewish men that may end up living in Israel and becoming some of the 144,000 witnesses in the Tribulation. I hope to interact with them again before this season is over. Meanwhile I am praying for them to be set free from just promoting Rabbinic traditions to nonobservant Jews and become followers of the Son who can set them free.

Jesus went up into the Temple about midweek in the Feast and taught. They marveled at His expertise in Doctrine having never attended a Yeshiva Rabbinic School. He said His doctrine is that of the one that sent Him. John 7:16 He said the proof of knowing whether Jesus was the Christ sent of God was in the pudding. The challenge was to do the will of God and they would recognize that there was no unrighteousness in Him. John 7:17,18 They were seeking to kill him yet touting themselves as the keepers of the Law. Jesus simply referred to "Thou shalt not murder." How could law breakers much less murders be righteous in their judgment of who the Righteous One is that is sent by Holy God? John 7:19 They were using a picky manmade rabbinic tradition technicality of Sabbath breaking to condemn Him to death. He healed a man on the Sabbath. Jesus refutes this non-sense with a case in point. Moses gave the Sabbath. The Rabbi's had concluded that circumcision which was commanded for those born to the covenant, trumps Sabbath restrictions. He deduced that if circumcision did not violate the Sabbath then healing a man certainly did not violate Sabbath keeping. John 7:21-24 He made a distinction between His righteous judgment and their judging based on appearing righteous in front of the Head Rabbi's tradition.

Jesus was God in flesh who had come to Tabernacle with His people. In John 6:51 He said He was the Heavenly manna they must partake of to be saved. Here He goes on to make the analogy that He is the water of life like the water God supplied from the rock in the wilderness. John 7:37,38

The people noted His boldness in the face of those who obviously were determined to do away with Him. Their inability to trap Him in wrong teaching and timidity to do the deed in broad daylight made many question, "Do the rulers know indeed that this is the very Christ? But they fell back on the false tradition of their Rabbi's that said, "When Christ cometh, no man knoweth whence he is." Jesus overhearing the people retreat behind the thick Rabbinic wool that had been over their eyes, cried out in the Temple, "Ye both know me and ye know whence I am: and I am not come of myself, but He who sent me is true, whom ye know not. But I know Him; for I am from Him, and He hath sent me." At the same time the Rabbis were infuriated at this 'Sabbath breaker' words "Many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?" This only further provoked the Pharisees to send for officers to take Him.

On the last day of the feast Jesus declared He was the source of the water that permanently satisfies spiritual thirst. Every day for seven days after the morning sacrifices, The High Priest was accompanied by a joyous procession of music and worshipers down to the pool of Siloam. He carried a golden pitcher holding about a quart of water. He filled it and brought it back to the temple through the southern "water gate" to the chants of Priests quoting Isa. 12:3 "Therefore with joy you will draw water from the wells of salvation." Once he had approached the altar base and the two silver basins reserved for water and drink "wine" offerings. As soon as he poured the water out a Levitical choir began singing the Hallel Psa. 113 – 118 The singing was the backdrop to the priests waving the willow branches as they circled the altar. The congregation joined in the waving and singing "Save now, I pray, O Lord; O Lord, I pray, send now prosperity." Ps. 118:25 These Psalms were rightfully interpreted as messianic. The symbolism was very clear later when the multitudes waved branches and shouted Hosanna to the son of David. It was a declaration of Faith in Jesus As the Anointed Messiah of God and son of David to rule as King. Mat. 21:9-16

On the final Day of the Feast the water libation was the central focus. This was after the final harvest and the next year's crops depended on the beginning of the annual later rain. On this day known as the Hoshana Rabbah or the Great Hosanna there were three sets of seven trumpet blasts instead of the daily triple blast. Instead of circling the

altar once on this day the altar was circled seven times. **At the first moment of silence at the conclusion of this great fanfare of Messianic expectation, a lone voice cried out. No doubt you could have heard a pin drop as everyone turned in amazement at the chutzpa of a perceived heckler to this climactic service. It was the miracle working Galilean Jesus. Many had already believed on Him. Many had openly debated His credentials.** The Pharisees had prejudged and marked Him for death. His voice cried out like a shofar of amen to all the silver trumpets. **“If any man thirst let Him come unto me and drink! He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water!”** John 6:37,38 The crowds reaction was polarized into acceptance and rejection. As the commotion built the officers came to the chief Priests and Pharisees awaiting an order. They were sharply rebuked for not having already arrested this rabble rouser. The only defense the officers could give for their failure to apprehend Jesus was, “Never man spake like this man.” The crowds returned home as the leaders continued in heated debate about His origin. The rhetorical question begged the obvious. “Have the rulers or Pharisees believed on Him!” They were livid at the suggestion that they, the learned should follow the general crowds acceptance of Jesus. “This people who knoweth not the law are cursed.” Nicodemus called appoint of order. “Doth our law judge any man before it hear him?” It brought a swift rebuke. “Search and look: for out of Galilee ariseth no prophet.”

The timing was unmistakable, He had claimed to be the water of Life, the fulfilment of the prophecy at the very celebration of the Messianic Hoshana Rabbah! There was no turning back now. His time almost had come.

The Feast of Tabernacles got an exclamation point. Neh. 8:10 When God says Rejoice

God gave Israel one divine appointment with Him each week on the seventh day called the Sabbath and seven divine appointments with Him each year He called “My Feasts”. The seventh and final one lasting for seven days is Feast of Tabernacles. The people of God were to make and live in booths made from branches of palm, willow and other goodly trees. Lev. 23:40-42 The booth was called a “sukkah” in Hebrew which is taken from Gen. 33:17 “And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.” So the entire holyday is now called by it’s Hebrew name Sukkot. **The Feast of Tabernacles** celebrated the fall harvest, and it was called “The Festival of the Harvest or ingathering,” much like the American Thanksgiving. It is also the third holy day at which men 20 years old and up had to appear before the Lord in Jerusalem. Deut.16:16

1. They were commanded to **“rejoice before the LORD their God”** 23:40 Moses repeated this

“Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, **therefore thou shalt surely rejoice.**” Deut. 16:15

2. This was a prophecy of future provision - Rejoicing over the harvest of crops once in the promised land.

“In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath. Lev.23:39-42

3. This was rejoicing over current provision as they dwelt in temporary booths/tents from Egypt to Mt. Sinai. Lev. 23:43

4. By Faith there would be rejoicing at the remembrance of past provision once they were in the promised land

There is only one recorded observation of this Feast of Tabernacles in the Old Testament. The only one other recorded observance of The Feast of Tabernacles is in the New Testament when Yeshua/Jesus went down to Jerusalem to keep it. John 7:37 In the first one in Nehemiah, 42,000 Jews had been allowed to return to Jerusalem to rebuild but the work had been interrupted by local opposition, legal decree of a new administration and had stopped and been idle for 17 years. “And Judah said, The strength of the bearers of

burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall." 4:10 In Nehemiah we read that a spiritual revival prompted the beginning of the completion of the Temple that had begun 57 years ago and the walls of Jerusalem were restored in fifty-two days.

- **It was no coincidence that the rededication of the Temple happened in the first day of the feast of the 7th month which is the date commanded for the Feast of Tabernacles.** Neh. 8:2
- **It is essential to note that it began with the restoration of the Word of God to prominence.**
Psa. 119:9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
- **It resulted in repentance.** Neh.8:9 John 15:3 says, "ye are clean through the word which I have spoken unto you.
- **The repentance was postponed so that they might obey the command to tabernacle with God.** Neh.8:10
1 Sam. 15:22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.
- **They were commanded to rejoice.** 8:10 "therefore thou shalt surely rejoice." Deut.16:15
- **The repentance was delayed so that they might observe 7 days of thanksgiving Gods provision.**
Psa. 116:17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.
Rom. 1:21 Because that, when they knew God, they glorified *him* not as God, **neither were thankful**; but became vain in their imaginations, and their foolish heart was darkened.

Jesus took, as it were a Super Bowl halftime opportunity to proclaim a "product" that would forever satisfy the thirst of humanity's soul. In John 7:37 we read, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39

JESUS HAD FULFILLED ALL OF THESE IN FRONT OF THEIR EYES. The rest of the prophecy depended on their repentance and reception of Him.

Isa. 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Jesus of the tribe of Benjamin, son of King David, the Son of God, The Word became flesh and tabernacled with His people to give them the water of life.

Those who receive Him can give a Hoshana Rabba a great rejoicing and never thirst again.

In John 7 on the 7th day of the 7th feast of the 7th month, Jesus the complete sinless God man offers completion to sinners by removing their sin and giving the Holy Spirit! The fruit of the Spirit is JOY

5. They obeyed the command to have another holy convocation with God on the eighth day Neh. 8:18 and Chapter 9 records one of the greatest prayers of repentance in scripture.

Read 4 hours & Confessed 4 hours

David prayed Psa. 51:12,13 Restore unto me the joy of thy salvation; *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. The fruit of the Spirit's filling is that we will be witnesses of the Gospel with power and sinners will be saved

- Revival came as a result of The Word of God causing thankfulness for the goodness of God and thankfulness for the mercy of God which
- This yielded separation from the world Neh.10:28
- This yielded Repentance to God and cleaving to one another in a covenant. Neh.10:29
- This produced obedience to the Word of God, no intermarriage, Sabbath keeping, Sabbath year rest, tithing

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Lesson 5

School of Biblical and Jewish Studies
Jewish Awareness Ministries

Jesus at the Feasts of Dedication/Hanukkah

Review : Jesus' Power Exhibited

Mat. 15:30,31 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. Mat. 21:14 And the blind and the lame came to him in the temple; and he healed them.

Jesus Proofs Examined

- By John the Baptist - Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
- By Isaiah - Isa 35:5 "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 42:6,7 "I *have* give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes"
- ❓ By the Scriptures John 8:18, 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 10:25 the works that I do ... they bear witness of me.
- By the Leaders of the people - John 7:26 do the leaders know?

Jesus Pronouncements Exclaimed

- ❑ He had recently claimed to be equal with God. John 5:16-29
- ❓ He claimed His knowledge and doctrine to be directly from God. John 7:16
- ❓ He referred to His miracle, "one work" as proof. John 7:21-23 This had happened the last time He was in Jerusalem. He healed the lame man at the pool of Bethesda just outside the northern retainer wall of the Temple. John 5:1—16
- In light of the Feast of Hanukkah

Although Hanukkah was not included as one of the seven annual Feasts required in Lev. 23, it was observed by Jesus in. We are all familiar with the Passover Feast in which the Lamb is a type of Jesus, but today we'll see how an ancient lighting ceremony of a golden candlestick in the Temple was accompanied by a miracle. John 10:22-24 Here almost 200 years later at *Hanukkah/Dedication* which is the annual commemoration of this ancient miracle, Jesus performed one of the four identifying miracles of the Messiah foretold by Isaiah. John 9:1-7 Jesus was observing the fulfilment of a five-hundred year old prophecy by Daniel about how Jews would not only survive but triumph under extreme persecution. In 168 BC Israeli's had risked their lives for the deliverance of their nation and the restoration of their religious freedom in the Temple. Daniel 11

The Old Testament era closed with the writing of the prophet Malachi in about 430 B.C. From Malachi to the inspired gospels were penned in 50-60 AD there were almost 490 "silent" years where there is little record and no inspired account of God's activities among the Jewish people. There were other books written during this period included in the Apocrypha. Among these are the 4 books of Maccabees which give us key parts of history of theses

“silent years”. The major theme of these books was the coming of the Messiah. The sufferings of the Jews in this period only strengthened the belief that Messiah’s coming was at hand. These writings fueled the longing expectation for a military and political deliverer. The Greek Empire had declined after the death of Alexander the Great in 323 B.C.E. His kingdom was divided into four sections governed by his 4 generals. Syria which is in all the news once again was given to his General Seleucia. During this Seleucid era they tried to forcibly “Hellenize” their subjects. When we were in Israel in October we stopped and had a service at an archaeologically recovered synagogue of Sephora just a mile from Nazareth. The floor was done in mosaic tile with designs of Biblical characters and right in the middle was a large astrological Zodiac circle! But many of God’s chosen people resisted those efforts to become secularized but because of Greek influence the Jews began translating the Hebrew Scriptures into Greek (known as the Septuagint). Our NT was written in Greek because of this same influence on Israel.

Daniel’s vision prophesied the historical events from this period.

Israelite’s Situation - Antiochus Theos “Epiphanes” was minted on coins under his reign, meaning the self proclaimed “God Manifest” was the eighth Seleucid ruler. He reigned in Syria from 175 to 164 B.C. and held an intense bitterness against the Jews. In 168 B.C. Antiochus Epiphanes of Syria went to war with Egypt. His armies had moved south through Israel to engage the Egyptians. Because of the threat of the new rising world power – Rome, Antiochus disengaged from the war preparations with Egypt and withdrew north back to Syria. He was embarrassed to retreat from Egypt after setting the battle in array and was angered by this action on the part of Rome. Antiochus Epiphanes already violently bitter against the Jews, unleashed his fury on Judea, destroying much of the city of Jerusalem and slaughtered hundreds of men, women and children. In the process of his retreat, he also went to the Jewish Temple where he plundered it and slaughtered and sacrificed a sow to Zeus on the Holy Altar, desecrating it. Further, he built an altar to Jupiter. This defiled the Temple was the first of two “abominations of desolations” prophesied by Daniel.

In 168 BC Laws were passed to secularize all public life and extinguish Judaism.

1. After defiling their Temple, he forced the Jews to abandon Judaism and adopt the worship of the Greek pantheon of gods.
2. He outlawed practice of Judaism. The practice of any Jewish religious observance was considered a political offence and thus punishable by death.
3. He outlawed the reading of the Bible and Burned the Torah.

Daniel prophesied about a God-fearing minority. Dan 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

This was fulfilled in the Maccabean revolt from 168-164BC which began with an old man of the village of Modine who was ready to bow to a Greek idol and defile himself with swine meat. Mattathias the Maccabee, head of the priestly Hasmonean family, and his five sons Led by Judah attacked and killed the Syrian official and the man who was complying with the demand of the Syrian official. They then fled to the hill country where many rebels flocked to them. This was the beginning of a war that lasted over three years. Their strikes were hammer like thus the Hebrew descriptive title Maccabee. Their strike forces “gorilla” resistance ended with a reclaiming and rededicating the Temple and the miracle of a one day supply of a cruise of oil lasting 8 days. This lighting of candles for eight nights and giving gifts celebrates national and religious freedom.

The annual ceremony has continued now for over 2100 years by Jews all over the world. It is the celebration of an historic fight into which God inserted a miracle of light.

But if the Jews of the silent years had remained silent when they were threatened with death, and if they had bowed down to secularism and compromised and become polluted, then there would have been no Temple for Jesus to walk into nor in which to heal the blind nor in which make this announcement! We not only can but must follow their example and be strong in these later days as the history of religious persecution begins to repeat itself. gives the account of Him fulfilling Isaiah's prophecy by healing a man blind from birth! Isa. 35:5 "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." And if that wasn't enough Isaiah repeats it. Isa. 42:6,7 "I have give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes" Remember this scripture being read in this very Temple by Simeon when Jesus was brought to be circumcised. "A light to lighten the gentiles and the glory of my people Israel" Luke 2:32. When He proclaiming that before Abraham was He already existed. They had chased Him out of the Temple ready to stone Him. John 8:58 They quickly found the healed man and asked him who did this. Once they heard "Jesus" they were infuriated and came running out of the Temple down the grand seven story staircase over what we call Robinson's arch to the market street. They had had enough of this Nazarene and demanded that He clearly say whether he was the Messiah/Christ or not! John 10:24-25. His answer was as we would say it, "The proof is in the pudding." My works clarify who I am. The Jewish children play a game with a four-sided top called a "*Dreydle*". Each side has a Hebrew letter standing for the acronym? Great miracle happened here. Greater than the oil lasting eight days to give light in the rededicated Temple a cacophony of miracles including light to blind eyes had happened here. To make sure the light that would shine to us Gentiles was clearly understood to the Jewish national leaders Jesus made these proclamations. At the Feast's Lighting Jesus cried out loud in the Temple that He was the **Light of the World** John 8:12; 9:5,39

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Lesson 6

School of Biblical and Jewish Studies
Jewish Awareness Ministries

Rosh Hashanah and Yom Kippur/ Trumpets and Day of Atonement

The Feast of Trumpets – Israel's call to Repentance, Redemption and Reconciliation

Meaning *Zikhron Teruah* "memorial of blowing" (of trumpets) Lev. 23:24

As of the 2nd century AD it became known as known as Rosh Hashana – literally the Head of the Year
Time

1st of Tishri which is our September/October. Tishri the seventh month like the seventh day and the seventh year are Holy times. This month following the harvest contains all three fall feasts. God commands celebration and rest not only from their labors but also from their sin. Therefore, repentance is necessary. Yom Kippur – Day of Atonement occurs 10 days later. Sukkot - Feast of Tabernacles on the 15th of Tishri.

Although it is to be held the first day of the month which is determined by the siting of a new moon it like many of the Feasts has been observed for 2 days by the Jews scattered throughout time zones in the "diaspora".

Biblical Record and Sacrificial Rites

Blowing of trumpets a Holy Convocation Assembly and a Sabbath of rest. Lev. 23:23-25 Num. 29:2-6

Sacrifice a young bull, a ram, seven lambs and a kid goat. Num. 29:2-6

These in addition to the daily sacrifices Num. 28:1-8 and the sacrifices of a new moon. Num. 28:11-15

Only recorded observance is found in Nehemiah 8, when the Temple altar after 70 years in Babylonian captivity. Less than 30 days after the Temple reconstruction began in the month of Tishre, October 520 BC. the mandated Fall Feasts of Israel interrupted the work that Zerubbabel had begun. The Feast of Trumpets began on the 1st and the Day of Tishri. The Day of Atonement began on the 10th day and the Feast of Tabernacles began on the 21st day. Ezra 3:1-6 Later we will see the amazing response to this Historic Festival being observed. Neh. 7:73-8:13

Feast of Trumpets

Priests used two “hatzot zera” - straight silver trumpets. Num. 10:1,2 Solomon used 120 trumpets. 2 Chr. 5:12 This type can be verified archaeologically as depicted on the victory arch of Titus in Rome. This is the basis of the newly replicated trumpets in the Temple Institute in Jerusalem for use in the next Temple.

Historical and Rabbinic traditions without exception employ the ram’s horn or “shofar” for this ceremony.

Trumpet Blast sequence. “*tekiah*” – a long unwavering blast “*shevarim*” – three short blasts “*treuah*” – nine-part staccato blast, (symbolizing weeping) and “*tekiah*” – concluding blast.

During the 2nd Temple period more than 100 Priests blew the silver trumpets. An additional priest stood with them using the “shofar”. This was in conjunction with a Levitical choir singing Psalm 81. Ezra records 200 singers, men and women. Ezra 2:65 Rabbinic tradition says that, all the blowing of the shofar are believed to confuse Satan who is the accuser of God’s people in Heaven. The blasts are said to lead him to believe that Messiah has come and announced His kingdom thus ending the authority of Satan.

The High Holiday liturgy covers over 150 pages, lasting four to five hours. It is divided into three parts punctuated by benedictions “*brachas*” and one hundred blasts of the shofar in sets of blasts - 1 + 3 + 9 + 1. The three sections emphasize God’s majesty, remembering His covenant faithfulness, and His trumpet blast on Sinai that preceded the giving of the Torah. The “*malkhiyot*” – His majesty, the “*zikhronot*” - Remembering His covenant and the “*shofarot*” - Announcement of His Holy Law.

Israel’s call to Repentance, Redemption and Reconciliation

We can take an application practically and prophetically from the order of these 3 feasts -Trumpets, Atonement and Ingathering/ Booths. Though it cannot be interpreted as a prophecy its similarity to prophetic events is striking. Since Jesus was crucified on Passover and raised on the feast of First fruits and since the Church was born on Pentecost many feel the parallel is prophetic. The Feast of Trumpets = The Rapture trumpet. The Day of Atonement = Israel’s Judgment and national conversion in the Tribulation. The Feast of Tabernacles = The Millennial reign of Messiah Jesus on earth. Some go so far as to say these next events will happen on those feast days. For certain there is a typology fulfillment though hardly an exact matching date, else we would be able to predict the second coming.

The Jews who knew nothing of this Church age and Rapture, the parallel would be; Feast of Trumpets = The Trumpets of God’s Judgment in the Tribulation. The Feast of Tabernacles = Messiah will deliver Israel. His angel will gather the elect from the four corners of the earth, and then He will dwell with them in the Millennial Kingdom.

The Trumpet calls for Repentance.

Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand

For the Nation of Israel certainly The Days of Awe await them. The Revelation by the Apostle John lists seven staccato blasts “*teruah*” that announce judgment and her greatest time of mourning.

The 7 trumpets of Judgment Revelation 8 are calls for repentance.

In chapter 7 the 144,000 Jewish virgin male evangelists Rev. 7:8 have scoured the globe preaching the Gospel and have harvested an innumerable multitude of disciples. Rev. 7:9 Many have become martyrs for their faith in Jesus the Messiah as seen in white robes in Heaven. Rev. 7:14 Israel has had the opportunity to hear the almost super human witnesses in the streets of Jerusalem for 3 and ½ years in addition to the witness of some of the 144,000.

In Rev. chapter eight the screaming staccato blasts of the trumpets of God cry out that their last chance to receive Jesus as Messiah are numbered. They are in the final Days of Awe known as The Day of the Lord. “And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?” Amos 5:17-20

By the time the great “abomination that maketh desolate” Dan. 9:27 happens to her newly constructed temple and her hopes are dashed in the breaking of her 7 year peace treaty her final call to repentance and redemption will have been issued. Zeph. 1:14-18 “The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.”

Oh that Israel will heed the call to repent. Joel 2:31,32 “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered.”

Peter quoted this and gave the sense thereof and added. Acts 2:20-24 “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” Many will be saved, but many will go on in their rebellion to receive the Messiah who already came.

Isa. 13:6,9 “Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty. 9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.”

John the revelator said Rev. 6:12-17 “I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth... And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”

Jer. 30:5-12 “For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. Therefore, fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

The only two times listed in scripture when God blows the trumpet himself is at Sinai Ex. 19:18-20 and regathering and redemption of Israel. Rabbis for centuries have quoted Zech. 9:14,16 “and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.” And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.”

Rabbis Talmudic interpretation is “And it is the ram's horn that The holy One, Blessed be he, is destined to blow when the son of David, our righteous one, will reveal himself, as it is said: ‘And the Lord God will blow the horn.’” (Talmud -Tanna debe Eliyahu Zutta XXII)

The Trumpet calls for Redemption & Reconciliation

Jer. 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by

the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Only when repentant Israel is willing to say “Blessed is He that comes in the name of the Lord.” Psa. 118:26, Mat. 23:39 will true national and personal redemption take place. In Psalm 2 David said the requirement is to “Kiss the Son.” That is “The Lord’s anointed” “lest He be angry and ye perish”. Isaiah said “every knee shall bow” and “every tongue shall take an oath” Isa. 45:23

Dan. 9:24 “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

Personal reception of The Messiah is necessary for reconciliation to God. In Proverbs 30:4 Solomon asks if you know His son’s name. Rabbi Elieze, one of Israel’s ancient Rabbis, declared, “Repent one day before your death.” His astonished disciple asked, “Does then one know on what day he will die?” The Rabbi replied, “Then all the more reason that he repent today.” Shabbat 153a Isaiah said it this way, “seek the Lord while He may be found.” Isa. 55:6

The Trumpet calls for Restoration

Zech. 12: 9,10 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. Zech. 13:6-9 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Final ceremony

The Jewish congregation will gather by a body of water or a fountain or well on the afternoon of Rosh Hashanah. There they will recite the Tashlikh prayer including these scriptures. Psalm 118:5,9; Psalm 33; Psalm 130:7 “Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption. 8 And he shall redeem Israel from all his iniquities.” Isa. 11:9. “*tashlikh*” is from the word “cast” in Micah 7:19 “He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.”

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Lesson 7

School of Biblical and Jewish Studies
Jewish Awareness Ministries

Meeting Jesus in the Feast of Yom Kippur, the Day of Atonement

MAY YOU BE INSCRIBED IN THE BE INSCRIBED IN THE BOOK OF LIFE FOR ETERNITY

As one approaches Rosh Hashana, the Jewish New Year, and Yom Kippur, the Day of Atonement, it is easy for one to be caught up with the Rabbinical tradition of the occasion and lose sight of their Biblical origin and real significance before God.

Rabbinical tradition also tells us that three books are opened on Rosh Hashana – the book in which the righteous are inscribed, the book of those neither wholly righteous or utterly wicked, and the third recording those judged wicked and worthy of punishment. Since most fall in the second category, ten days of repentance *Yomim Noraim* –

the fearful or awesome days are given to gain acceptance with God and at Yom Kippur have their names inscribed in the Book of Life.

It is good that we are reminded of the need for repentance during these days. However, it is imperative that we see God's requirement for forgiveness and not merely those handed down to us by the rabbis.

The Law of Moses in Leviticus 17:11 tells us, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Biblically, Rosh Hashana, the Feast of Trumpets (Lev. 23:24) was a call to repentance in preparation for the Day of Atonement in which the blood of the lamb would be offered for sins both national and personal. Since the destruction of the second temple and the cessation of the priesthood and the sacrificial system, Judaism has not been able to celebrate these important and feast days according to God's blueprint in the Torah. There can be no proper Day of Atonement without the Temple, priesthood, and sacrifice. The blood of the sacrifice was to be the central feature of the ritual for the Biblical Day of Atonement (Yom Kippur).

Teshuvah/repentance, *Tefillah*/prayers, and *Tzedakah*/charity, *mitzvahs*/good deeds alone do not make it with God. "It is the blood that maketh an atonement for the soul." Lev. 17:11

Some orthodox Jews will slaughter a rooster (or hen) which is called a "*Kapparah*" (covering) but there is nothing of this in the Tanak and it is not acceptable with God. God now, as well as then, demands the blood of a lamb, a perfect spotless lamb. This sacrifice must be accomplished through the priesthood and in the temple. Since destruction of the temple, the majority of the rabbis have devised fasting and prayers as a substitute for the blood sacrifice. But let me repeat again what the Law of Moses demanded: "it is the blood that maketh an atonement for the soul" and without it there can be no forgiveness of sin.

WHAT IS THE ANSWER ?

Where then do we go? What then do we do to receive forgiveness for our sins and have our names inscribed in the Book of Life since, where there is no blood, there is no atonement? Repentance, prayers, charity and fasting – good though they may be – cannot accomplish the forgiveness of sin and place our names in the Book of Life. Daniel 12:1,2 Which brings us back to the beginning, our sincere greeting to you, *G'mar chatima Tovah...*"May you be inscribed in the book."

May it be so, for as God demanded the blood of a perfect lamb for atonement for sin, so He has provided for the very demands He made. Isaiah, the prophet of Israel, told us of a sacrifice for sin that would be brought as a lamb to the slaughter." He also told us in speaking of this lamb, "all we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all." Isa. 53:3-8

For two thousand years these verses had been seen as a clear reference to Israel's Messiah, the suffering Servant of Jehovah. It was to be Messiah's blood as the Lamb of God (Isaiah 53:5,6), that would purchase our forgiveness of sin.

God had promised a lamb and He has kept His promise. He has provided us with a lamb to make possible the forgiveness of our sins, not just from the past year that we might be inscribed or the year to come, but FOR ALL ETERNITY! He, the lamb of God came in the person of Yeshua Ha Moshiach, Jesus the Messiah whose blood was shed for our sins to establish the New Covenant with God as promised in Jer. 31:31-33.

Messiah's blood was shed for you that you might know forgiveness of sin and eternal life.

FAITH REQUIRED

Do you want to KNOW that your sins are forgiven and that your name is inscribed in God's Book of Life for eternity? You can have that assurance through faith in the finished work of Israel's Messiah – His death, burial and miraculous resurrection from the grave. Let us look beyond the Day of Atonement and accept the Atonement Himself, Jesus the Messiah of all the Jewish people and the Savior of all. "Behold the Lamb of God who taketh away the sin of all" John 1:29

Modern Observance

Although it is a day of rejoicing, it marks the ten Days of Awe preceding the Day of Atonement, "Yom Kippur". For that reason Rosh Hashanah is also called the "Yom Ha-Din" or Judgment Day. It is taught that preceding the National Day of Atonement, three books are opened in Heaven. The book of the wicked. The book of the righteous and the book of those in between. All of those in the book of the righteous by "Yom Kippur" will be inscribed in the Book of Life. Those remaining in the book of the wicked will die prematurely within the next year.

The only scriptural record of these days of repentance following Rosh Hashanah is recorded in Nehemiah chapter 8:9-12. Their response was to weep in repentance when they heard the Law. Nehemiah commanded them not to

weep on this day. It was to be a day of celebration and feasting. It is traditional today to eat apples dipped in honey and to eat some sweet fruit that hasn't been eaten in some while. Instead of the oval shaped loaf of "Hallah" bread round "Hallah" symbolizing a crown is eaten, to rejoice that God is King of the Universe.

After Nehemiah instituted a day of joyous feasting, the eight days that followed were spent in listening to scripture and repentant prayer. Neh. 8:13-9:38 This repentance was led by the woeful prayer in Ezra 9:1-10:1

The awesome days of reflection and repentance are to be accompanied by "mitzvot" good works such as paying debts, forgiving, works or gifts of charity. These say the Rabbi's atone for one's sin and move one into the book of the righteous. For Rosh Hashanah it is customary for Jewish people to greet one another with *Leshanah-tova* meaning, "for a good year!" *G'mar chatima-tova* - May you be inscribed.

Inscribed or blotted out?

Psa. 69:28 David "Let them be blotted out of the Book of the Living, and not be written with the righteous."

Exo. 32:32-33 God said to Moses, "Whoever has sinned against Me, I will blot Him out of My book."

Daniel 12:1 Daniel was told, "thy people shall be delivered, everyone that shall be found written in the book."

Rev. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Rev. 21:20 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's *book of life*.

It seems that all souls created by God "whose spirit is formed within him" are entered into the Book of Life. Adam, Eve, Cain and Abel were the first four entries. All individual souls entered will be judged. Rev. 20:12 Those who arrive at that judgment having "died in their sins", ie: without atonement, were removed from the Book of Life as they died the second death in Hell. When a soul is redeemed by the blood of the Lamb of God, their sins are remitted or taken away. They are entered into the Lamb's book of life. When the inhabitants of Hell are brought before God at the Great White Throne Judgment, Their name is not found in the Book of Life, but their name is found in the books recording their unpaid or unatoned sins. They are judged and sent into the Lake of Fire. Those whose sins are paid and are recorded in the Lamb's book of Life can enter the heavenly Holy City Jerusalem. Rev. 21 Can a person in the Book of Life be blotted out? Yes, if they die in their sins, not before. Can a person be blotted out of the Lamb's Book of Life? NO. The false teaching of losing one's salvation comes partly from the confusion over the Book of all living souls created and the Lamb's book of Life. God said to Moses, "Whoever has sinned against Me, I will blot Him out of My book." David wrote, "Let them be blotted out of the Book of the Living, and not be written with the righteous." Man is born once and entered into the Book of Life. Man must be born again to be entered into the Lamb's Book. If not then he dies in his sin unatoned and is blotted out of the Book of Life. He was born a living soul and he will forever be a dying soul. God said He will blot their name out. To spend eternity in torment for sins is awful enough, but to be there crying out to a God in whose memory you no longer exist is indeed hopeless.

Rev. Ken Overby

Lesson 8

School of Biblical and Jewish Studies

Jewish Awareness Ministries

Meeting Jesus in the Feast of First-fruits and Unleavened Bread

Why was there a second sacrifice of a spotless lamb at the Feast of First-Fruits the day after Passover? We will compare and contrast those two sacrifices to understand God's two greatest purposes for our lives.

- In Exo. 12:5,8 we see the first lamb, "Your lamb shall be without blemish, a male of the first year. And they shall eat the flesh in that night, roast with fire"
- In Lev. 23: 10- 13 we see the second Lamb "And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord."

A 2nd lamb the day after the Passover lamb seems rather anticlimactic at first glance. The feast of First Fruits Lamb offering also had to share the kick off of the Feast of Unleavened Bread. **God didn't just overbook his calendar, He double loaded the spiritual significance.**

The Comparison – Both were to be spotless male lambs of the first year.

The Contrast - Rather than being eaten at the feast, this 2nd lamb was to be totally consumed in the fire.

The Significance and Symbolism of both lambs and both Feasts.

1. Significance of the Passover Lamb – Temporary salvation

The unmistakable significance of the Exodus Passover Lamb was that it was given to provide Salvation by the blood of the Passover Lamb on and over their door posts. If they sacrificed the Lamb as their substitute, and if the blood was applied by faith they were guaranteed Gods security from physical death on that night.

2. Symbolism of the Passover Lamb – eternal salvation

The symbolism is defined by Jesus to forever commemorate His shed blood as the one final Lamb of God. Paul reminds us of Jesus fulfilment of that Exodus Passover type. 2 Cor. 5:7 "For even Christ our Passover is sacrificed for us" We have so much more to share tonight.

3. Significance of the First-Fruits & Unleavened Bread Lamb

A. Sanctification Lev. 23: 6-8, 12 "7 days ye must eat unleavened bread"

Paul used this Feasts to urge us to "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore, let us keep the feast, (of unleavened bread) not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 2 Cor. 5:6-8 Leaven became a symbol of the growing influence of sin. Although Unleavened bread is not a third ordinance of the church for believers, I've often wondered if it wouldn't do us a lot of good to eat only unleavened bread for the next seven days after we partake of the Lord's supper to remind us to keep ourselves clean. If we are not careful we can get into the "religious rut" of checking it off and forgetting it and back in to our fleshly ways. Heb. 10:28,29 "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Peter's greatest slip up came right after the Lord's supper.

B. Symbolism of First-Fruits Lamb – Surrender

The Jewish men would totally surrender a whole lamb to the Priest to be burned. Moses included the phrase "to be accepted for you" in Lev. 23:11. We must present our "bodies a living sacrifice, holy and acceptable to Him." I'm talking about. Rom. 12:1 Paul was insistent; "I beseech you brethren by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto Him..."

Rom. 12:1 Sanctification is when we surrender our complete selves in holy service to proclaim the Gospel to sinners because He gave himself a complete sacrificial Lamb. Only out of living sacrifices is Sanctification possible and only out of living sacrifices service sustainable. Our sanctification must become an indispensable intentional process.

C. Symbolism of the Wave offering of Grain

It was to be presented along with a sheaf/bundle from the first sprouts of Barley planted in the winter. The farmer would mark the area of the field where the first sprouts were visible. He would cut it while green as soon as it formed a head. He would form a sheaf or bundle containing an *Omer*, about 2 quarts of grain. It was presented to the Priest who would take it before the Lord and wave it as a thanks offering for His provision. The sheaf of Barley and the slain dressed lamb would be burned on the fire of the altar along with a loaf of fine unleavened flour mixed with oil. All of this was offered the next day following the roasting

Passover Lamb. But unlike the Pascal Lamb it was to be burned entirely. This combination of Lamb, green grain, and an unleavened loaf and sweet wine poured on top of it, it would become a sweet savor or pleasing aroma to God. After salvation of Passover comes the sanctification of Unleavened living. But before we can have a harvest of righteousness in our lives and a harvest of righteousness imputed to sinners through the Gospel we must have the surrender of the First-fruits Lamb

D. Symbolism of the drink offering – service

Phil. 2:15-17 “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; ...that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be **offered** (Greek – poured out) **upon the sacrifice** and service of your faith, I joy, and rejoice with you all. *σπένδομαι* pronounced *spendomai* - properly means, to pour out, to make a libation; and is commonly used, in connection with sacrifices. It refers to a drink-offering. As we pour out our offering of service, the squeezings from the fruit of the Spirit. These things become a sweet savor, a pleasing aroma to God and to the saint and to the sinner. Love, Joy, Peace, Longsuffering, Gentleness, Meekness, Faith, Temperance...

E. The empowerment of Christ to serve is from – His First-Fruits Resurrection

Paul’s consuming desire was to now the power of His resurrection to pour out His life 1 Cor. 15:20-23 But now is Christ risen from the dead, and become the first-fruits of them that slept. Rom. 6: 2-5 “that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also **in the likeness of his resurrection**:

F. The daily enablement of sanctification – Jesus’ Intercession

Just like the Priest interceded for the Jewish farmer for a successful harvest, Jesus intercedes for us to be forgiven of sin clean from sin. Rom. 8:34 “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Heb. 7:25

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” What is He praying for us ?

Just like surrender is the key to sanctification, Spirit filling is the key to fruitful service.

Just like the sweet-smelling aroma of the burnt First-Fruits offering arose like prayers to God

Our waving of the sheaf of the seed of the Gospel is a sweet savor of His salvation to the sinner.

G. What does God get out of our sanctification? Glory in the Satisfaction of our Christ-likeness

2 Cor. 2:14 “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”

The feast God ordained holds the key for the very day that Jesus would rise from the dead. In Lev. 23:10-11 it is clear that this offering in late spring was a thank offering to the Lord for the harvest to follow. As Israel would enter the promise land that had such a history no rain and unproductive soil that it was a drought that brought Jacob and His eleven sons to Joseph’s beneficent supply of Grain in Egypt. But God made the desert to flourish in advance of bringing the children of Israel home from Egypt, and so much so that He promised it would be flowing with milk and honey. By the time the twelve spies came back they were carrying the huge vines full of clusters of grapes. God had regenerated the land before he resurrected His children out of their graves in Egypt.

Resurrection

1Cor. 15:20 But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

1Cor. 15:23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

1Cor. 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

Col. 2:16 Let no man judge you...in respect of...sabbath days: which are a shadow of things to come; but the body is of Christ.

Jas. 1:18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Rev. 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

Feast Fit for a King

Ezek. 20:40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

Appendix A Day of Jesus Crucifixion in light of the Preparation for the High Passover Sabbath

WHAT DAY WAS CHRIST CRUCIFIED?

(This article is based on one by Grady Daniel, but has been edited and additional added material by Cooper Abrams)
Matthew 28:1 we read; *"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."*

Concerning the feast days Leviticus 23:4-8 states. *These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."*

Therefore, Passover (Nisan "Aviv" 14) was on Thursday, that year, the Feast of Unleavened Bread began on Friday (seven day feast last to Nisan "Aviv" 21), and the regular weekday Sabbath was on Saturday. Jesus was crucified in the morning on Wednesday and placed in the tomb before 6 P.M. He arose from the grave sometime after 6 P.M. on Saturday, which would be early Sunday morning, the first day of the week, according to Jewish time-keeping. Â This explanation fits Jesus' prophecy in Matthew 12:40 that He would be *"three days and three nights in the heart of the earth."*

The women purchased spices *"after the Sabbath"* or the Passover (Nisan "Aviv" 14 - Thursday) which would have been Friday as Mark 15:42 and Luke 23:52-54 state. They would not have broken the Law and purchased anything on the Day of the Passover, or the regular Sabbath on Saturday. Luke 23:56 says they returned and prepared the spices and *"rested on the Sabbath"* which was the regular Sabbath on Saturday. Then on the first day of the week, Sunday morning they went to the tomb to prepare the body.

<http://www.bible-truth.org/WhatDayDidChristDie.html>

Appendix B Feast of Pentecost

SHAVUOS/SHAVUOT – Hebrew for “WEEKS.”

From sundown to sundown (in Israel it is celebrated for only one day), Jewish people will observe Shavuot, or the Feast of Weeks (Devarim, or Deuteronomy 16:9,[10](#)), taken from Vayyiqra, or Lev. 23:15-22. In the Jewish calendar, this is Sivan 6 & 7. In Vayyiqra 23:15-22, God told his people to number seven Shabbats, or Sabbaths, or seven weeks (49 days), beginning on the day after the Passover Shabbat when the Feast of First Fruits was observed (vs. 10-16). After this numbering, on the 50th day, they were to bring an offering of grain to the Temple from the new harvest. This 50th day is Shavuot. The first fruits offered on this day included two wave loaves baked with leaven.

On Shavuot the Ten Commandments are publicly read in the morning service. Before this is done, though, an old, beautiful, 90-verse poem is sung. This poem is called "Akdamus" (Hebrew for "Introduction"). Because of its content and beauty, Akdamus is meant to reawaken every Jewish person to the study of the Torah, or Law. Thus, Akdamus is a fitting introduction to the reading of the Ten Commandments.

The following third stanza of the beautiful hymn, "The Love of God," is adapted from the Akdamus! "Could we with ink the ocean fill, Were every blade of grass a quill, Were the whole world of parchment made, And every man a scribe by trade, To write the love of God above would drain the ocean dry; Nor could the scroll contain the whole, Though stretched from sky to sky."

Why do Jewish people place such an emphasis on the Ten Commandments and the Law on Shavuot? Judaism states that God gave the Law, or Torah, to Moses on Mount Sinai on Shavuot. Thus, Shavuot is the birthday of Judaism. Because of this, Shavuot is also called "The Season of the Giving of the Law." On this holiday, Jewish people will eat dairy dishes, such as cheesecake, and foods sweetened with honey. The Torah is as nourishing as milk and as sweet as honey to those who love it and study it. How true! Religious Jewish people will spend the entire first night of Shavuot in the study of the Torah. Would we do this?!

How tragic that the Law is a sealed book to the Jewish people! (Yesha'yahu, or Isaiah 29:9-14). In John 5:39 Yeshua HaMashiach, Jesus the Messiah, said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Shavuot is considered as a day of Israel's dedication to the Lord because of the first fruits that were offered to God in the Temple. Because of this, Jewish people who are not Orthodox (religious) have Confirmation ceremonies in their temples on Shavuot. After the Jewish people had been dispersed into the nations, Shavuot lost its primary character as a harvest festival and became known as the "Feast of the Giving of the Law." Shavuot is celebrated today in Jewish homes and in synagogues as a thanksgiving festival. It is customary to decorate the synagogues with green branches and flowers.

GOD'S UNIVERSAL CHURCH IS BORN! In Acts 2 a very significant event occurred! Multitudes of Jewish people "out of every nation under heaven" were gathered in Jerusalem for Shavuot, or Pentecost. "Pentecost" is Greek for "fifty" or "fifty days." On this day the Ruach HaKodesh, or Holy Spirit, descended as a "rushing mighty wind" and as "cloven tongues as of fire" and filled the disciples of Messiah Jesus. 3,000 people were saved that day – the Church was born! Just as Shavuot is the birthday of Judaism, Shavuot (Pentecost) is also the birthday of G-d's universal Church! An interesting fact – under Grace 3,000 people were saved on Pentecost (Acts 2:41); under the Law, 3,000 people perished (Shemot, or Exodus 32:28)! Some Christians celebrate Pentecost Sunday.

On Shavuot God's people were instructed to offer two wave loaves baked with leaven, a picture of sin. What a wonderful truth! In the Church, God has brought two groups (two wave loaves) of people together to worship Him, both Jewish and Gentile (1 Corinthians 12:13), neither of whom are without sin.

On Shavuot the book of Ruth is read in the synagogue. This is done because Judaism says that David HaMelech, or King David, was born and died on Shavuot. Since he is descended from Ruth, the reading of this book is appropriate for this holiday. The reading of the book of Ruth is also done since the circumstances it relates took place at the time of the harvest and Shavuot. What a wonderful truth! Ruth, the Gentile woman from Moab, came to be not only a child of the God of Abraham, Isaac, and Jacob, but an ancestress of King David and his greater Son, Jesus the Messiah! (Matthew 1:1-16). Again, this is a picture of the time when Jewish people and Gentiles will worship God together through the Messiah, the Kinsman Redeemer. This is typified by Boaz, the kinsman redeemer and the husband of Ruth, his Gentile bride.

In the Feast of First Fruits, the day on which the Jewish people began to number the seven weeks, or 49 days, God commanded that their offerings contain no leaven (Vayyiqra 23:14). The Feast of First Fruits occurred on the day after the Passover Sabbath. Yeshua HaMashiach, in Whom was no leaven, arose from the dead on the day after the Passover Sabbath! He, indeed, is the "First Fruits of them that slept." (1 Corinthians 15:20-23). In Acts 1:4-9, after He had risen from the dead, Jesus promised His disciples that the Holy Spirit would come "not many days from now." On Shavuot, or Pentecost, 50 days after His resurrection, the Ruach HaKodesh came in mighty power, and the Church was born, the two wave loaves with leaven, the first fruits purchased by Yeshua HaMashiach! (James 1:18).

"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy Law ("Torah") is within my heart." (Tehillim, or Psalm 40:7,8). How we long for the Jewish people to see Yeshua HaMashiach within their Torah! Won't you pray for the Jewish people, especially on Shavuot, that they will see Messiah Jesus in the Law, come to Him in faith, and become part of His Church, the first fruits bought by His blood.

Appendix C. Scriptural Prayers of the Awesome Days

The following excerpts from scriptures "*haf-torah*" "writings" or "scriptures" are read in the daily services between Rosh Hashanah and Yom Kippur. These Psalms are for praising God's Royal Majesty- "*malkhichot*". Melech = king Abimilech = *Abbah* – *Melech* translates Father King.

Day 1. - Psa. 24:4 "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? 4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. 5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation."

2. - Psa. 48:1,2 "Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King."

3. - Psa. 82:1 "God standeth in the congregation of the mighty; he judgeth among the gods. 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid *them* out of the hand of the wicked."

4. – Psa. 94: 12 "Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law; 13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. 14 For the LORD will not cast off his people, neither will he forsake his inheritance. 15 But judgment shall return unto righteousness: and all the upright in heart shall follow it. "

5. – Psa. 81:3-10 "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. 4 For this *was* a statute for Israel, *and* a law of the God of Jacob 8 Hear, O my people, and I will testify unto thee: O Israel, if

thou wilt hearken unto me; 9 There shall no strange god be in thee; neither shalt thou worship any strange god. 10 *I am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.”

6. - Psa. 93:1 “The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved. 2 Thy throne *is* established of old: thou *art* from everlasting.”

7. - Psa. 92:1 “*It is a good thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High: 2 To shew forth thy loving kindness in the morning, and thy faithfulness every night, 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. 4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. 5 O LORD, how great are thy works! *and* thy thoughts are very deep.”

8. - Psa. 27:4-7 “One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. 5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. 6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. 7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me. 8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.”

9. – Psa. 32:1 “Blessed *is he whose* transgression *is* forgiven, *whose sin is* covered. 2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile. 3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.”

Appendix D Millennial observance of Tabernacles will be required of the Gentiles.

Zech. 14:16-19 “And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.”

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

The Feast of Tabernacles pictured the fall harvest, and it was called “The Festival of the Harvest.” But the seventh and last day of the Feast had a special meaning. Obeying Moses command, “Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.” Deut. 16:15

It also pictured the final day of judgment! It pictured the celebration of the gathering in of the final great harvest of souls in God’s plan. The prophet exclaimed “The harvest is past, the summer is ended, and we are not saved.” Jer. 8:20

Joy of Harvest of souls – “shall doubtless come again rejoicing bringing his sheaves with him” Ps. 126:5,6

God had revealed Himself to Moses by writing His pure law in stone. David later wrote, The Law of the Lord is perfect converting the soul, sweeter also than honey. But as Ezra read this rediscovered text the people had responded with repentance over their sinful shortcomings.

Only when God's law humbles us are we ready to receive salvation and have true joy of forgiveness and communion with our Heavenly Father. David said it best in his penitential prayer of Psalm 51. Restore unto me the joy of thy salvation. Nehemiah told the ancient repatriated Hebrews, “The joy of the Lord is your strength.” David penned, “I have longed for thy salvation, O Lord ; and thy law is my delight.” Ps. 119:174

My first night in Israel started with an unexpected bonus not on our Itinerary. After a stroll along the beachfront cafes of Tel Aviv and a robust coffee we walked back toward our hotel. Just as we approached, it was evident that a stream of people were heading down a side street toward a musical celebration. Our cultural curiosity drew us toward this spectacle. We came upon a small park flanked by street vendors selling glow in the dark bracelets, necklaces and carnival spinner toys. Though well after dark, many families with children were gathered around the edges of a pulsing, dancing crowd and chanting to a rabbinical band on stage. An Orthodox cantor led the joyous chants as another Rabbi walked amidst the throng holding a decoratively adorned Torah scroll high over his head. Everyone who could, touched it with a kiss from their fingertips. We looked at each other clueless as to this quasi secular, seemingly religious phenomenon. Although the first impression smacked of gaudy irreverence to scripture, eventually I came to recognize the Biblical significance. We soon learned it was "Simcha Torah" Rejoicing with the Law given on Mt. Sinai. It happened to be the 8th day after "Sukkot" the Feast of Tabernacles". Following the seven day Feast of Booths, God commanded that day eight was to be a "holy convocation"/ high Sabbath. Nehemiah had commanded rejoicing after Ezra had read the Law at the dedication of the rebuilt Temple.

What a Great Feast we will all observe throughout the Millennium with our Messiah Jesus!

Appendix E The Prophetic Symbolism of the Feasts of Israel

Since the first four feasts were types of the first coming of the Messiah of Israel, how do the last 3 Feasts depict events of His 2nd coming? The types of Jesus in the spring feasts are clear:

- **The Exodus Passover** – The Lamb is the Passover “eat the Passover,” God was their Passover.

Lesson-The Feast of **Passover** spoke of Jesus Death as a sacrificial, **subsidiary, Lamb of God**

They left Egypt in such haste they didn’t have time to leaven the dough.

They were to remain free of Egypt’s influence.

- **The Feast of Unleavened Bread** occurred on the day after the Passover Sabbath.

Lesson- The Feast of **Unleavened Bread** indicated not only that **He was sinless** but that **His body was not corrupted** in the grave, and that **we** who have been washed in His blood **are sanctified**.

We are to remove the leaven of sin from our lives and church body.

- **Feast of First-fruits** a tithe of the 1st sprouts of barley asking for a blessing of the crop to come.

Jesus, in Whom was no leaven, arose from the dead on the day after the Passover Sabbath! He, indeed, is the “First Fruits of them that slept.” I Cor. 15:20-23. In Acts 1:4-9, after He had risen from the dead, Jesus promised His disciples that the Holy Spirit would come “not many days from now.”

Lesson - proclaims that Jesus defeated Death, Hell and **rose from the grave**.

- **The Feast of Pentecost/Shavuot**

Shavuot commemorates the anniversary of the day God gave the Torah to the entire Israelite nation assembled at Mount Sinai. The holiday is one of the three Biblical pilgrimage festivals. It marks the conclusion of the Counting of the Omer for forty-nine days plus one. On Shavuot, or Pentecost, 50 days after His resurrection, the Spirit came in mighty power, and the Church was born, the two wave loaves with leaven, the first fruits purchased by Him! James 1:18

Prophetic significance – Exodus Israel became a covenant nation at Mt. Sinai. Jew and Gentile in the CHURCH became one man by the New Covenant. Multitudes of Jewish people “out of every nation under heaven” were gathered in Jerusalem for Shavuot, or Pentecost. On Mt. Sinai the fire of God’s presence fell on top of the Mt. and caused fear. On this day the Holy Spirit, descended as a “cloven tongues as of fire” and filled the disciples of Messiah Jesus and brought them near in confident assurance. Under the Law at the worship of the golden calf debacle, 3,000 people perished Exo. 32:28! At Pentecost in Acts 2 because of the worship of the sinless Lamb - 3,000 people were saved.

How do the last 3 Feasts depict events of His 2nd coming? For Christians the parallel is often given:

- The **Rapture** is the Feast of **Trumpets**
- The **Judgment Seat of Christ** is the **Day of Atonement**
- **Heaven** is the Feast of **Tabernacles**.

To the Jews who knew nothing of this “mystery” Church age and Rapture the parallel could only have been.

These types in the Feast were not just of Jesus but were types to Israel of Jesus the Messiah of Israel.

If the types were half for Israel and half for the Church then we are combining Israel and the Church. That is a characteristic of Replacement Theology which believes Israel blew it. God moved on to the Church and gave us their covenants, therefore we don’t need to be concerned about Jews being saved, because some are elect to be saved at the end.

To stay consistent with God’s plan of salvation to the world through Israel’s Messiah Jesus we must interpret OT types in their original context without retrofitting the “mystery” Church back into their understanding.

- Trumpets of God’s Judgment in the Tribulation. Rev. 8,9
- The Salvation of all Israel at the end of the Tribulation. ch. 12:10;13:9; Jer. 31:31-34
- Jesus Messiah King will dwell with them in the millennium. Jer. 33:15; Rev. 20:4

The Rapture is the next prophetic event on God’s timetable.

The Tribulation follows.

1/2 – 2/3rds of people on this planet will not survive

2/3rds of Jews will be slaughtered by the Anti-Christ in a double Holocaust

The “chief” nation which currently is America will come to an end but Israel will not. Jer. 30:11; 31:35,36

We are the watchmen - *Notzrim* Jer. 31:6,7 among the chief of the nations with half of world Jewery here.

We are to Arise and make Aliya and go up to Zion.

We are to shout, publish, praise and pray “Oh Lord, save thy people the remnant of Israel.

God will do the gathering. Jer. 31:8-10, 17; 32:37-41

God Had one method of the Gospel. Jesus made it clear “Salvation is of the Jews”

God chose one people to bring Salvation. Luke 2:32 “A light to lighten the Gentiles, and the glory of thy people Israel.”

God himself became a man in the Jewish Jesus to redeem them that are under the Law.

Jesus told His disciples to go to Jerusalem, Judea first

Paul was told by God to tell us to go to the Jew first. Rom. 1:16 Paul practiced it consistently

If you learn just a few of the wonderful types and prophecies of the Jewish scripture regarding the Messiah and make it your priority to become seeking shepherds of the wandering sheep of Israel.

Ezek. 34:6,11 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

John 10:7-11 **God himself became flesh to lay down His life for the “lost sheep of the house of Israel”** Mt. 15:24

John 10:16 Thank God He chose to rescue the other sheep who heard His voice and make Jew and Gentile into one fold in the Church under the Great Shepherd. The gentiles for 1600 years thanked him by running the Jewish believers out of their “churches” removing of all things Jewish from their theology books except blaming the Jews for killing Christ.

Appendix F “Counting the Days/Omer” The period between Passover and Pentecost

Pentecost as we know it in the NT was the day that Peter preached the Gospel and 3000 Jews in Jerusalem believed and received the Holy Spirit marking the birth of the Church. For those Jews present it was the day ordered by God to bring offerings from their ingathering of the barley harvest. In Modern Orthodox Rabbinic Tradition Lag BaOmer, the 33rd day of the Omer count is a festive day on the Jewish calendar. It is celebrated with outings (on which the children traditionally play with bows and arrows), bonfires, and other joyous events. Many visit the resting place (in Meron, northern Israel) of the anniversary of the death of Rabbi Shimon bar Yochai, who lived in the second century of the common era. He was the first to publicly teach the mystical dimension of the Torah known as the “Kabbalah,” and is the author of the basic work of Kabbalah. On the day of



“Merit a Yeshuah by Giving ...?”

his passing, Rabbi Shimon instructed his disciples to mark the date as “the day of my joy.” For 33 days of mourning there is a cessation of joyful activities, weddings, even haircuts, and listening to live music. So each Lag BaOmer, they celebrate soul of line was in a Jewish online newspaper soliciting gifts to supply a feast for all who attend this big bonfire in Meron, N. Israel. It went on to promise salvation/Yeshuah. As you read you discover theses are “salvations” are miracles of healings from disease, barrenness, poverty, and various human problems. Yes, you got it. Selling indulgences to get a prayer answered was not solely a Catholic

thing. “Merit a yeshua”, literally earn your salvation from disease or trouble, summarizes all forms of religion outside of God’s plan of salvation.

The Sadness of blindness and rejection of the true salvation. Jesus perfectly fulfilled these types that pointed to Him. Tens of thousands of Jews in Jerusalem saw the light in the first century and spread the Gospel to us.

The Spiritual significance of Israel’s Feast of First Fruits in light of Passover, and Pentecost.

Before we delve into Leviticus chapter 23 let’s look at modern Judaism’s lack of emphasis on this feast. Why is First Fruits almost non-extant when it comes to modern Jewish observance? The answer can be found in the Jewish context of the conflict that developed between the first century Jewish believers and Jewish unbelievers. A close look at Leviticus 23 gives a clue as to why this feast had an uphill battle for recognition. It was sandwiched between two widely observed events in the Mosaic calendar of Judaism. To begin with, it lacked visibility due to its proximity to Passover the most widely observed family-oriented feast in Jewish history. It’s placement on the next day made it rather anticlimactic. In addition to being placed the day after the Passover Lamb was killed, First Fruits was on the first day of the seven day feast of unleavened bread. There was also a delayed inauguration of this feast. From the time the instructions about this feast were written until it was observed in the promised land exceeded 40 years. Farm land, planting, sprouting then harvest are all requirements that couldn’t be met in the desert. Once in the land they were to offer to the Lord the first green heads of barley that had sprouted equaling about two quarts. A lamb was to be offered as a whole burnt offering. About two pints of wine were to be poured out before the Lord. Also, flour mingled with oil was to be burned as a sweet incense to the Lord. Then and only then could eat new parched grain. This consecrated the entire harvest yet to come to the Lord. It was kind of a faith promise offering, giving Him the first and trusting Him to supply the rest.

The main reason for the insignificance of this Feast is not that Heaven overbooked holidays. We are wont to say when we find ourselves burning the candle at both ends, “Who planned this?” God did. Then why? He must have had a reason for back to back feasts. But double lamb sacrifices? That’s right. The day after slain and roast Paschal Lamb was the entree’ they were told to bring “an he lamb without blemish of the first year for a burnt offering unto the LORD.” Lev. 23:12 Rather than being consumed at a feast this lamb was to be totally consumed in the

fire. Since the destruction of the Temple in 70 AD neither can a lamb be eaten at Passover nor can one be offered as a burnt offering. With no temple, altar, priesthood, or state of Israel for almost 1900 years there was also no harvesting the land. Nationally and agriculturally the feast all but disappeared. It has been reduced to a mere starting date that begins a count-down to Shavuot/ Pentecost in modern Judaism. But did it diminish before 70 AD and for what reasons?

Was there another reason that First Fruits went out of vogue in the first century? I believe there is. It has much to do with what this festival was a type of. This feast was ordained by God to be a type of the greatest victory of His story in the future battle of the "seed". Just three chapters into Genesis we read of the prophecy of the seed of the woman who would defeat Satan as one would crush the head of a serpent. In the process, the seed of the woman according to Isaiah would be "wounded", "bruised" and "cut off" indicating suffering and death. Messiah would die with the wicked yet "see his seed" prolong His life. Isaiah 53:9-11 Passover was to be immediately followed by the symbol of new life – First Fruits. Jesus was born as the seed of a virgin in Bethlehem and died on the cross. They buried Him on the eve of Passover. Like First Fruits follows Passover, His resurrection followed His death as the Lamb of God. Fifty days later on the Feast Day of Pentecost or Harvest, the Apostle Peter preached the Gospel of Jesus and 3000 accepted Jesus as their Messiah/Christ.

In rapid succession, three feasts in seven weeks during the spring of 30 AD, became dominated by a mass movement of Jewish disciples of the resurrected Jesus. The Apostles were called before the panicked Sanhedrin, and were threatened, beaten and forbidden time and again from preaching Jesus as the Messiah. Acts 4:10-22; 5:40-42 Yet as they were threatened the movement grew exponentially. The elders said "you have filled Jerusalem with your doctrine and intend to bring this man's blood upon us." Acts 5:28

One of the great Rabbis of the first Century, Saul of Tarsus later codified what this burgeoning movement had been proclaiming. After meeting the Messiah Jesus of Nazareth and after studying the Tanak - Hebrew Scriptures for two years, now Paul the Apostle wrote; "But now is Christ risen from the dead, *and* become the first fruits of them that slept... Christ the first-fruits; afterward they that are Christ's at his coming." 1Cor.15:20-23 Jesus alone fulfilled messianic prophecy and rose from the dead as proof that a greater harvest of resurrection is in store for all those who receive forgiveness of sin and eternal life through faith in Him. By the time He penned these words the New Testament records that over 8000 thousand Jews in Jerusalem had believed on Jesus as Messiah Savior, Acts 2:41; 4:4 including a great company of Priests who believed on Jesus. Acts 6:7 By the ninth chapter of Acts there were multiple assemblies of believers throughout Jerusalem, Judea and Samaria. Can you imagine the scenario in the Jewish communities the next year when these triple holy days rolled around? Great multitudes of Israelites who had believed the Gospel of the resurrected Jesus now celebrated these Jewish feasts declaring Him as the Passover lamb, The First Fruit of their resurrection and the giver of the Holy Spirit to a harvest of souls at Pentecost. No more did those feasts foreshadow a lamb to atone for sins or a first grain offering to project a coming harvest or a Pentecost to symbolize an ingathering of agriculture. All of those types were fulfilled by Jesus. Could the waving of the barley sheaves in celebration of Jesus victory over death and the demonstration of their joyous expectation of their resurrection have been a sore reminder? Every year their unbelieving Jewish relatives and neighbors were reminded that Jesus of Nazareth was handed over to the Romans for death by Israel's leaders. Every year it was reminder that Jesus arose in a glorified body. As they watched their Jewish friends, sons and daughters wave their sheaves of grain in praise to God declaring that Jesus is The First Fruit of eternal life. The implications of this inconvenient proof was undeniable. We read of the elders prohibiting the disciples from speaking in Jesus' name. Acts:5:25-28 It would not be out of the realm of possibility that the celebration of the Feast was censored by the elders. John 9:22; 12:42 These object lessons supernaturally fulfilled by Jesus of Nazareth, presented an inconvenient proof annually to the Jewish feast goers who heard the proclamation of His followers accompanied by undeniable miracles of the Holy Spirit.

Many times a football team is just feet from the goal line fumble the ball only to have victory snatched away by the opposing team. But in this case the ball that was fumbled by the Elders of Israel was recovered by their own

teammates. Unlearned fishermen, converted tax collectors and sinners picked up the message of salvation through Jesus and passed it on to thousands of their Jewish brethren in the stands. They in turn passed the ball on to Jews and Gentiles alike. Now we gentile beneficiaries of a Jewish Messiah must not forfeit the opportunity to pass the ball back to Jewish people as we approach the goal line of Christ's return in the Rapture. The end zone of the Tribulation foretold by Daniel the prophet will mean almost complete destruction of the inhabitants of Israel by the Anti-Christ before Jesus comes down to earth. We must reach them with the Gospel because many will not survive that time. Jesus will deliver the Jewish remnant that remains by grace. They will then rule and reign with Jesus their Messiah as He sits on the throne of David in Jerusalem bringing peace on earth. We who are saved in this age of Grace will be resurrected and enjoy the Kingdom of Heaven on earth with our Lord and His brethren! We need to pray for and communicate these God ordained object lessons in the feasts of Israel. Because there is a Passover Lamb and a First born of Resurrection, there can be an ingathering of souls if we will be His witnesses to them of a Jewish Messiah who is Christ the Lord. In the Tribulation period due the preaching of this gospel by two Jewish prophets and the 144,000 Jewish evangelists, an innumerable multitude will respond in faith. We may be witnessing to the very ones who will later be saved and be the first fruits of that great final harvest. "These were redeemed from among men, *being* the first fruits unto God and to the Lamb." Rev. 14:4

Takeaways

Has Jesus become your resurrected Passover Lamb to take away your sins?

Have you received the promise of resurrection and eternal life?

Have you received His indwelling Holy Spirit?

If you have been "born again" you can answer yes to all three.

Now are you looking for sprouts when you have planted no seed?

Have you brought at least one soul to Jesus as your first fruits offering?

If there is no sowing the seed there can be no harvest.

Modern Ultra-Orthodox Jews are praying for temporal salvations at the anniversary of the death of a Rabbi some 1900 years ago. You are saved because 1st Century Jews who believed and received eternal Salvation, shared the good news of a resurrected Messiah and Savior Jesus 2000 years ago.

Sadly, most Jews and gentiles haven't heard of any plan of salvation. We should be counting the days since the seed was planted prayerfully expecting a harvest.