

BETH CHAIM

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THE PROPHETIC SIGNIFICANCE OF THE FEASTS OF ISRAEL

(From Leviticus 23)

The Feast of Passover (23:5)

Old Testament References:

Exodus 12:1-51, 34:25; Numbers 9:1-14, 28:16
Deuteronomy 16:1, 2, 4b-7; Joshua 5:10-11;
II Kings 23:21-23; II Chronicles 30:1-22, 35:1-19
Ezra 6:19; Ezekiel 45:21

New Testament:

Matthew 26:1-35; Mark 14:1-26; Luke 2:41-50, 22:1-38; John 2:13-15, John 13:1-17:26; Hebrews 11:28

Names:

Pesach
Zman Cheruteinu

Biblical Practice

Killing of the Lamb
Pascal Meal

Messianic Typology

Messiah is the Lamb of God (Isaiah 53:7)

Jesus is the Lamb of God (John 1:29, 35, 26; I Peter 1:18-19; Revelation 5:12)

On the 10th day of Nisan Jesus rode into Jerusalem on a colt and was tested in His theology by the Pharisees, Sadducees, Scribes and Herodians and no fault was found to accuse Him. On Passover morning Jesus was crucified outside the gate just as the Passover lamb was sacrificed inside the Temple in spite of the conniving of the Jewish and Roman leaders as well as Satan. I Corinthians 5:7...Christ our Passover was sacrificed for us.

Unleavened Bread (23:6-8)

Name:

Hag Hamatzot

Biblical Practice

Leaven was to be removed from homes and cities

I Corinthians 5:7...purge out the old leaven that you may be a new lump...

Messianic Typology

When Christ was crucified He died a sinless death

First Fruits (23:9-11)

Name

Reshit Ketzirchem

Biblical Practice

Spring Harvest- firstfruits offered the day after the Sabbath

Messianic Typology

Christ was the first to rise from the grave (with a glorified body) and became the firstfruits of those who have fallen asleep. He arose from the grave on the day after the Sabbath.

First of Weeks (Pentecost) 23:15-21 (Two Loaves)

Names:

Hag Hashavuout- feast of weeks

Hag Hakatzir- feast of harvest

Yom Habikkurim- day of firstfruits

Hag Atzeret- closing festival of first season of feasts

Atzeret Shal Pesach- closing season of Passover

Zman Matan Torah- tradition-giving of the law

Pentecost- fifty days after Passover

Old Testament:

Exodus 34:22

Deutoronomy 16:9-12

New Testament:

Acts 2:1-4; 20:16

I Corinthians 16:8

Messianic Typology

Pentecost represents the birthday of the Church as it was the first time the Holy Spirit was poured out on believers according to Acts 2:1-4. The two loaves with leaven represent Jewish as well as Gentile believers since the middle wall of partition is removed per Ephesians 2:11-16 and 3:5-6.

Note: The first four feasts then represent the career of the Messiah in His First Coming

The Interval between the Spring and Fall Feasts

Old Testament:

Leviticus 23:22

New Testament:

John 4:35

Messianic Typology

The summer season of four months between the Spring and Fall festivals represents the current time of the Church age from the birth of the Church at Pentecost until the time the Church is caught away (raptured), represented by the Feast of Trumpets. The fields that are white to the harvest represent the great harvest of the Church age.

Feast of Trumpets (23:23-25) blowing of the shofar

Old Testament:

Numbers 29:1-6 sacrifices

Nehemiah 8:1-12

Name:

Yom Truah- day of blowing of Trumpets

Yom haZicharon-day of remembrance

Yom haDin-day of judgment

Rosh Hashanah-head of the civil year

Biblical Practice:

A one day feast, with no labor to be performed and the blowing of trumpets (shofar)

Rabbinic Practice

1. 100 blasts with four types of notes
 - a. Tekiah- straight long note
 - b. Shevarim- three short broken notes
 - c. Truah- staccato notes
 - d. Tekiah Gedolah- the last trump
2. blowing of shofar
 - a. call to repentance
 - b. remember the covenant relationship with God
 - c. confuses Satan
3. meaning of blowing at shofar
 - a. symbol of regathering of Israel (Isaiah 27:13)
 - b. symbol of resurrection of dead
 - c. three books opened
 1. book of life
 2. book of death
 3. book of the in-between
 - a. Yomim Noraim- awesome days
4. Shabbat Shuvah- Sabbath of repentance
5. Tashlich (Micah 7:19) pockets emptied symbolically casting sins into the sea
6. Psalm 47 recited seven times before blowing of trumpets
7. other practices- bread/honey, meal-ram's head/fish

Messianic Typology

The Feast of Trumpets is fulfilled in the Rapture of the Church when the Lord descends with a shout at the trump of God (I Thessalonians 4:13-18), and even more specifically at the last trump per I Corinthians 15:50-58.

Day of Atonement (23:26-32) symbols: affliction of soul and two goats

Name:

Yom Kippur-biblical

Yom Hakippurim-plural-atonement for the living and the dead

Shabbat Shabbaton- Sabbath of Sabbaths

Old Testament

Leviticus 25:8-12, special rules for sabbatical year Yom Kippur

Leviticus 29:7-11 offering

New Testament

Hebrews 9:11-10:18 Superiority of blood of the Messiah vs. bulls and Goats

Hebrews 13:9-14 contrast between Yom Kippur sacrifice inside the Temple versus the death of the Messiah outside the camp. Today Jewish believers in the Messiah must go outside the camp.

Biblical Practice

It is an individual atonement (high priest) as well as a national atonement.

Leviticus 16:1-34 only one day per year and one goat is offered as sacrifice (shedding of blood) then the second goat is sent out (azazel) after having the sins of the nation confessed. Fasting is a rabbinic addition.

Jewish Practice (man can achieve atonement for his sins)

1. affliction of body by flogging in ancient times
2. Kaparot ceremony was practiced til the 1900's; rooster/hen swung around head three times with a prayer: This is my substitute, this is my exchange, this is my atonement. This fowl will go to it's death and I will enter a good and long life and peace. It was practiced by the ultra-orthodox.
3. There are three basic substitutions; (1) repentance, (2) prayer and (3) charity
4. singing of Kol nidrei-annulment of vows made innocently or under duress (such as forced conversions)
5. self denials: eating and drinking, washing and bathing no creams, cohabitation, no leather sandals (as earth is holy ground)

Other practices

1. Musaf Prayer: Our righteous Messiah is departed from us, horror/terror has seized us and we have none to justify us. He has borne the yoke of our iniquities and our transgression and is wounded because of our transgression. He bore our sins on His shoulder, that we may find pardon for our iniquities. We shall be healed by His wound at the time the eternal shall create Him, the Messiah as a new creature. Oh, bring Him up from the circle of the earth, raise Him up from Mount Seir to assemble us a second time.

When the Yom Kippur prayer book was put together, Isaiah 53 was viewed as Messianic and not national as it is taught today. The reference to Mount Seir is scripturally correct per Isaiah 63:1-7, 34:1-6, Micah 2:12, 13 and Habbakkuk 3:3 in that Bozrah, Edom, Idumea is the geographic place where the Lord comes back first and then to the Mount of Olives. Mount Seir is the mountain range through Bozrah (Petra in the Greek) and Teman is a city through which one must pass on the way to Jerusalem/Mount of Olives.

2. Book of Jonah is read to show that one cannot run away from God and the efficacy of repentance
3. Ashamnu Prayer-we have sinned, we have sinned and it is the sins against God that must be atoned
4. Meal before fast begins at sundown

- a. challah is decorated with birds because man is compared with winged angels and the hope is that the prayer will fly into heaven
 - b. kreplah- Jewish ravioli- chopped meat-symbolizing flogging which used to be common
5. Talmudic Legend of Azazel-a red ribbon was tied around the neck of the goat and then sent into the wilderness where it turned white symbolizing that God forgives sins (see Isaiah 1:18 though your sins be as scarlet, they shall be as white...as wool). The red ribbon stopped turning white forty years prior to the destruction of the Temple in 70 A.D. 30 A.D. was the year of the crucifixion of the Messiah, the final sacrifice for sin.

Messianic Typology

Isaiah 52:13-53:12 is a literal picture of the death of the Messiah-a substitutionary death for the atonement of sin. Isaiah 53:1-9 represents the atonement of sin. Isaiah 53:1-9 represents Israel's confession and specifically verses 4-6. But what brings on this confession by the nation? It is the Great Tribulation, also known as the time of Jacob's trouble that causes Israel to confess her sin. Daniel 12:7 tells us that the purpose of the Tribulation is to shatter the power of the Holy people.

Hosea 5:15-6:3 tells us that the Messiah will go away til they acknowledge their offense and seek My face: in their affliction (tribulation) they will seek Me earnestly.

Yom Kippur's primary fulfillment is in the great tribulation in the affliction of the Holy people. The very purpose of the Tribulation is to drive Israel to acknowledge Him.

Furthermore, Zechariah 12:1-9 is an obvious reference to the tribulation as an affliction of the body while 12:10-13:9 deals with the affliction of the soul. Chapter 14:1-15 is dealing with Armageddon as the means of affliction of the body and soul.

Feast of Tabernacles (23:33-44)

Names:

1. Hag HaSuccot- feast of booths
2. Hag- Talmudic-the feast
3. Hag Haasiph-feast of end gathering (Exodus 23:16)
4. Shemini Atzeret (Leviticus 23:36 8th day of Assembly the conclusion of feast of Tabernacles)
5. Simchat Torah-rejoicing over the law (rabbinic)
(Numbers 29:35-38 it was the end/beginning of the reading of the Torah during the year
 - a. it was a seven day festival
 - b. building of booths commemorating the forty years of wandering in the wilderness
 - c. first celebrated with four species-etrog, palm, branch of the myrtle and willow tree
 - d. rejoicing after the affliction of Yom Kippur
 - e. marked the first fruits of fall harvest

Old Testament

Numbers 29:12-34; Deutoronomy 16:13-15; Nehemiah 8:13-18

New Testament

John 7:1 -10:21

Jewish Practice

1. Succah-booth-symbol of wasted national home; however, Amos 9:11 says that the Messiah will raise up the tabernacle of David
2. waiving of branches during recitation of Psalms 113-118

Celebration during the Temple Period

Simchat bet Hashoayea-the pouring out of the water. A processional went down the Kidron Valley to the pool of Siloam to fill their water jugs. On the return upon ascending each of the fifteen steps from the Court of Women to the Court of Israel, a chapter of Psalms 120-134 was sung. Psalm 120 was sung on the first step through Psalm 134 on the fifteenth step and from there the water was poured out into the laver so that it overflowed. The pouring out of the water was a symbol of the pouring out of the Holy Spirit in the last days as predicted in Joel 2:28 and Isaiah 32:15-18. The context of both of these passages is in the last days and each is in the context of the time when the land will be healed as written in II Chronicles 7:14. The Talmud says that

he who has not seen the rejoicing of the pouring out of the water has not seen rejoicing in all his life.

Lights-Huge lampstands were lit in the Temple compound which was a symbol of the shekinah glory of God.

3. Special Celebration on the 7th day
 - a. Yom Hashvi'i Shel Aravah (the 7th day of the willow) a day of praying for rain
 - b. Hoshana Raba-save us in the highest (Psalm 118:25) prayers were offered concerning Israel's final redemption. Hoshana is translated as 'Hosanna' in Matthew 21:9, 15; Mark 11:9, 10; and John 12:13.
4. Reading of Book of Ecclesiastes
5. Hakkafot-processional circuit with scroll of law around the bema in synagogue

Messianic Typology

- A. The Lord observed the Feast of Tabernacles in John 7:1-10:21 and said in John 7:37-39, if anyone thirsts, let him come to me and drink. He who believes in Me...out of his heart will flow rivers of living water. The water is a symbol of the Holy Spirit which was poured out in Joel 2 and Isaiah 32. The Lighting of the lampstands is seen in John 8:12 where Jesus said, I am the Light of the world (also see John 9:1-7, 35-41). The Second Coming of the physical return of Christ is viewed in Matthew 24:27 as lightning that comes out of the east (see also Luke 17:24). The lightning that comes out of the east is geographically consistent with Isaiah 63: as well as Isaiah 34: and Micah 2: and Habakkuk 3:3. The Second Coming follows the National Confession of Israel (Isaiah 53 and Psalms 79 and 80) which results in a literal Lord Jesus Christ coming to annihilate the AntiChrist and his army and then sitting on a literal throne, in a literal Temple in a literal Jerusalem in a literal Israel and ruling over a literal world. The Lord will rule with the Saints as heirs and joint heirs of Christ.

- B. The Feast of Tabernacles is a type of the Messianic Kingdom as the feast will be celebrated in the Kingdom according to Zechariah 14:16-19. The Feast of Tabernacles follows the battle of Armageddon in 14:1-15 which follows the affliction of the soul in 12:10-13:9 and affliction of the body in 12:1-9, which precipitates the National Confession of Israel which in turn results in the physical return of the Messiah. This return is prophesied by Jesus in Matthew 23:39.
- C. The marriage between the Bride of Christ and the Bridegroom takes place in heaven; however, the marriage feast takes place on earth and is consistent with the Feast of Tabernacles, as the great feast, at the beginning of the Messianic Kingdom. It is the time

C.(continued) when the Lord once again drinks wine with His apostles and Saints.

CONCLUSION

Trumpets, Atonement and Tabernacles then are a type of the Second Coming of the Messiah which then naturally follow those Spring feasts that are a type of the First Coming of the Lord.