

Prophetic Feasts of Israel - Fall Feasts

Rich Jacobs, M.D.

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I. Feast of Trumpets, *Rosh Hashanah* - **Numbers 29:1**

A. Takes place in the Jewish calendar on *Tishri* 1, in September or October of the modern calendar.

1. Today, called *Rosh Hashanah*, or “Head of the Year”. It is the New Year in the Jewish secular calendar, but occurs in the 7th month of the Jewish Biblical calendar
 - a) With the loss of the Temple, there was a loss of the ability to celebrate much of the Feast of Trumpets
 - b) The synagogue liturgy was expanded to add new traditions that emphasize self-examination and repentance from sin.
2. Not designated as *Rosh Hashanah* until the 2nd century AD, after the destruction of the Temple, in 70 AD.
3. Biblical name is *Zikhron Teruah*, or the “Memorial of Blowing (of Trumpets)”
4. Also called *Yom Teruah*, or the Day of Blowing (of Trumpets)”.
5. Feast of Trumpets was originally a one-day holiday, but outside of Israel, it was expanded to 2-days because of uncertainty about the Jewish calendar and the timing of the sighting of the New Moon.

B. Ancient observance

1. A simple holiday dedicated to blowing trumpets and keeping it a day of rest (**Leviticus 23:23-25**)
2. Temple services: burnt offering of a young bull, ram, and seven lambs.
 - a) A kid goat was sacrificed as a sin offering
 - b) Daily sacrifices and sacrifices for the new moon were also offered
3. Observance of *Rosh Hashanah* in scripture recorded in **Ezra 3:1-6**, when the Temple altar was rebuilt and the sacrifices were reinstated by the Jews who returned from the Babylonian exile.
 - a) Associated with a public reading of the Law
 - b) Followed by great revival in Israel (**Nehemiah 7:73-8:13**)
 - c) The trumpets blown were straight silver trumpets (**Numbers 10:1, 2**)
 - (1) Initially, the Bible only required two (2) of these trumpets to be made and blown with the sacrifices
 - (2) By Solomon’s day, 120 trumpets were blown (**2 Chronicles 5:12**)
 - (3) The ram’s horn, or *shofar*, was also used as a trumpet.
 - (a) Although scripture does not identify which kind of trumpet was to be used on the Feast of Trumpets, the *shofar* has been used the most.
 - (b) The *shofar*, or rams horn trumpet, is associated with **Genesis 22**, where a ram, which was caught by its horns in a bush, was substituted for Isaac as the sacrifice.
 - (c) The pattern of notes sounded on the *shofar* is not specified in scripture. Traditionally, a long blast, was followed by three shorter blasts, followed by three sets of three staccato blasts, followed by one long blast.

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(4) Trumpets were also blown in the Day of Atonement, *Yom Kippur* (**Leviticus 25:9**) to summon Israel to battle (**Numbers 10:9**), to announce the Year of Jubilee, and to announce the coronation of a new king (**2 Samuel 15:10; 1 Kings 1:34, 39; 2 Kings 9:13; 11:12-14**).

d) The Temple Institute, in Jerusalem, has constructed *shofars* and silver trumpets for the future rebuilding of the Temple.

C. Modern Observance

1. The ten-day period between *Rosh Hashanah* and *Yom Kippur* (10 *Tishri*) are called the "Days of Awe"

a) During the 10-day period, God would judge each person and pronounce life or death for the coming year

b) Jewish tradition speaks of three (3) books God opens on *Rosh Hashanah*, the "Book of Life for the wicked", the "Book of Life for the righteous", and "the Book of Life for the in-between". Takes place on *Rosh Hashanah*.

(1) Judgment against the wicked results in death in the coming year

(2) The righteous are granted another year of life and prosperity

(3) Those "in-between" have their judgment deferred until *Yom Kippur*.

(4) The time between *Rosh Hashanah* (1 *Tishri*) and *Yom Kippur* (10 *Tishri*) is used for introspection and repentance to attain a favorable sentence.

(5) Because the Days of Awe are so solemn, joyful events, like weddings and parties are forbidden until after *Yom Kippur*.

2. *Rosh Hashanah* associated with a ceremony known as *Tashlikh* ("cast off").

a) Stand near a body of water

b) Empty pockets or cast bread crumbs into the water to symbolize a casting off of their sins

c) Specific prayers or psalms are often recited with the *Tashlikh*. **Micah 7:18-20; Psam 118:5-9, Psalm 33; Psalm 130, Isaiah 11:9**, are most often recited.

3. Synagogue services are longest on *Rosh Hashanah*, lasting up to five hours, or more.

a) Prayers and readings from scripture focus on God's kingship

b) Three Jewish benedictions are pronounced over the congregation, each associated with a blast of the *shofar*.

c) The last benediction speaks of the end-times, when God Himself will sound the *shofar* and come to rule and reign on the earth. (**Zechariah 9:14**)

4. *Rosh Hashanah* is also a time of celebration

a) Send colorful greeting cards

b) Wear new clothes on the evening of the second day

c) Eat sweet fruit and eat rounded loaves of bread, which symbolize crowns, a reminder of God's kingship.

D. Prophetic Fulfillment

1. Jewish tradition teaches that the resurrection of the dead will take place on *Rosh Hashanah*. For this reason, a *shofar* is often engraved on Jewish gravestones.

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- a) This association between trumpets and the resurrection is affirmed by the Apostle Paul in the New Testament (**1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17**)
- b) Note from these verses that the rapture immediately follows the resurrection at the “last trumpet” -- which is the trumpet sounded at *Rosh Hashanah*.
- c) Resurrection and rapture of the church rescues believers from the wrath of God but leaves a wicked world and the unbelieving Jewish remnant in the world to experience this divine judgment.
- d) Christ will return again to earth with all HIs “holy ones” -- both angels and glorified saints -- on Rosh Hashanah to defeat Antichrist on the day following the 70th Week of Daniel. The trumpet rallies the Heavenly Host for war and announces the Kingdom of God, on earth (**Revelation 11:15-19**)

II..The Day of Atonement, *Yom Kippur* – **Leviticus 23:27**

A. Takes place in the 7th month, on 10 *Tishri*, in September or October of the modern calendar, ten days after *Rosh Hashanah*.

B. In Hebrew, *Yom* means “day” and *Kippur*, which is from the Hebrew word *kaphar*, means “cover”, referring to a covering of sin from a blood sacrifice.

1. A most solemn day, often just called “the Day”
2. Referenced in three different Biblical passages: **Leviticus 16; Leviticus 23:26-32; Numbers 29:7-11**.
3. Was the only scripturally-mandated fast in Judaism. Failure to observe the *Yom Kippur* fast resulted in being cut off from the people (**Leviticus 23:29**)

C. Ancient *Yom Kippur*

1. Was the only day the high priest was permitted to enter the Holy of Holies in the Temple and stand before the presence of God.
2. Required to wear holy garments woven from white linen rather than usual colorful clothing.
3. Ceremonies included daily burnt offerings, grain and drink offerings, as well as seven lambs for the people and a ram for the priesthood (**Numbers 29:7-11**)
4. A substitute High Priest was designated in case the High Priest could not perform his duties
5. In the week leading up to *Yom Kippur*, only the High Priest performed Temple sacrifices.
6. Temple services for *Yom Kippur* began at dawn, the morning after the holiday started.
7. Priestly duties were elaborate and involved ritualistic bathing, changes of clothes, and special garments.
8. The afternoon services were the main focus of *Yom Kippur*.
 - a) A young bull was sacrificed after the High Priest confessed his sin, all done in a highly ritualistic manner. The people participated in the ceremony with responsive recitations.
 - b) The High Priest joined two goats on the eastern side of the Temple altar where lots were drawn for their fates.
 - (1) One lot stated “for YHWH”; the other stated “for *azazel*”.

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- (2) The goat receiving the “for *azazel*” lot was led out into the wilderness through the eastern gate and released, thus becoming the Scape Goat. A crimson strip of wool was tied to its horns.
- (3) The exact meaning of the word “*azazel*” is unknown, but many scholars believe it comes from the Hebrew word *azel*, which means “escape”.
- c) The goat receiving the “for *YHWH*” lot was led to the large stone altar in the Temple and sacrificed after the High Priest confessed the sins of the priesthood.
- d) Next, the High Priest put hot coals in a golden fire pan, mixed with incense, and entered the Holy Place, where the lamp stand, table of showbread, and altar of incense were located. From here, he passed through the veil into the Holy of Holies, where incense was burned.
- e) Blood from the sacrificed bull was sprinkled before the Ark of the Covenant, in the Holy of Holies.
- f) The High Priest also sacrificed a goat and sprinkled its blood inside the Holy of Holies. Afterwards, the blood was sprinkled outside the veil.
- g) A bowl of the bull’s blood and a bowl of the goat’s blood were poured together and sprinkled on the horns of the altar in the courtyard.

D. Modern *Yom Kippur*

1. Modern *Yom Kippur* bears little resemblance to the ancient feast.
2. The loss of the Temple forced Israel to re-interpret *Yom Kippur*.
3. Rabbis have substituted blood atonement for *mitzvot* (good works) to cover sin, based on ***Hosea 6:6***
4. The synagogue is the main focus of religious observances
 - a) Decorated in white to symbolize purity
 - b) Worshippers wear white clothing
 - c) Readings from scripture, including the Book of Jonah

E. Prophetic Fulfillment on *Yom Kippur*

1. Israel will experience terrible persecution as a result of Antichrist (*Armilus*). This persecution was last for 3 ½ years, (***Daniel 7:25; 12:7; Revelation 12:14***), or 42 months (***Revelation 11:2; 13:5***), or 1260 days (***Revelation 11:3; 12:14***).
2. During that time, many Jews will fall away from their faith and be lost.
3. A remnant of Israel will remain faithful and will be protected in a place called *Azel* for the entire 42 months (***Zechariah 14:5***). (Notice the correlation with the Scapegoat!)
4. When all hope is lost to them, they will finally realize their mistake, will repent, and will mourn and fast and pray for reconciliation with their Messiah and for salvation. (***Hosea 5:15, Zechariah 12:10-14***).
5. On the third day, Jesus will meet the Jewish remnant and they will embrace their Messiah (***Esther 5:1; Hosea 6:3***)
6. The Ark of the Covenant, strongly associated with *Yom Kippur*, will reappear in the Temple when Israel embraces her Lord. (***Revelation 11:19***)

III. The Feast of Tabernacles, *Sukkot* – ***Leviticus 23:24***.

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A. The name of this feast comes from the requirement for all Israelites to dwell in temporary shelters, or tabernacles, to commemorate God's provision during the forty-year wilderness wandering of Israel.

1. Celebrated on Tishri 15, five days after *Yom Kippur*.
2. Lasts seven (7) days, with the first and last day being sabbaths.
3. Final feast of the 7-month festival year, also known as the Feast of Ingathering (**Exodus 23:16; 34:22**)

B. Ancient Observance

1. Celebrated with great joy, remembering God's provision and goodness.
2. During the Sabbatical Year, the Law was to be read publicly during *Sukkot*.
3. One of the three (3) pilgrim feasts, when all male Jews had to travel to Jerusalem to present offerings in the Temple
4. Solomon's newly rebuilt Temple was dedicated to the Lord on Sukkot, resulting in the *Shekinah* glory of the Lord descending from Heaven to light the altar fire (**1 Kings 8; 2 Chronicles 7:1-10**)
5. *Sukkot* associated with prayers for rain since Israel receives most of her rain in the winter months, between November and March. Water and rain plays an important part in this festival.
6. When Israel had the Temple, pilgrims built booths from palm fronds and tree limbs within a Sabbath day's journey (about a half mile) from Jerusalem and along its streets.
7. Temple services included water libations offered to the Lord.
8. At dawn, the High Priest, accompanied by pilgrims, journeyed down to the Pool of Siloam, where he filled a golden pitcher with water to be taken to the Temple. The Temple was entered from the Water Gate (the southern gate), being announced by three blasts of the silver trumpets.
9. Everyone would recite **Isaiah 12:3** as the High Priest would move to the altar to pour out the water offering in a silver basin.
10. At the same time, wine was poured into a separate silver basin as a drink offering while a choir sang the *Hallel* (especially, **Psalms 118**)
11. In the evening, the Temple was lit with many candles. Musical instruments and singing were enjoyed by the worshippers.
12. On the 7th and final day of *Sukkot*, trumpets give three sets of seven blasts and the water-pouring ritual becomes a focus of pilgrims. The priests made seven circuits around the altar while singing **Psalms 118:25** and the people waved palm branches.

C. Modern Observance

1. No Temple or focus on water libations. Joyous services in the synagogues.
2. Readings from the Law take place, a shared responsibility of the congregation.
3. Afterwards, the congregation marches around the synagogue lifting up the Torah scroll.

D. Prophetic Fulfillment

1. When Jesus rode into Jerusalem on Palm Sunday, although it was the Passover that was approaching, the crowds greeting him as Messiah,

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celebrated as though it were *Sukkot*. Jews believe the Messiah will establish His eternal Kingdom on earth on *Sukkot*.

2. When Jesus entered the Temple in about 30 A.D., it was during the Feast of Tabernacles, probably during the water libation, that he proclaimed, "If anyone thirsts, let him come to Me and drink. . . ." (**John 7:37, 38**)
3. On *Sukkot*, the Feast of Ingathering, Jesus will gather His people Israel to Himself, but He will also judge between the righteous and unrighteous (**Malachi 4:1-5, Matthew 15**)
4. In the Millennial Kingdom, all nations will be required to observe the Feast of Tabernacles (**Ezekiel 37:27, 28; Zechariah 14:16-19**)

Refresher (Circle the right answer or fill in the blank)

1. The fall Jewish feast take place in the month of _____ in the Jewish calendar, which corresponds to _____ or _____ in the modern calendar.
2. The first feast of the fall is called _____ .
3. The second feast of the fall is called _____ .
4. The ten days between the first and second fall feast are called the "Days of _____".
5. *Rosh Hashanah* means _____ in Hebrew.
6. The ram's horn trumpet, in Hebrew, is called the _____ .
7. Which prophetic events are thought to be associated with the Feast of Trumpets (circle all the are correct)
 - a. Resurrection and rapture of the Church
 - b. Birth of Christ in Bethlehem
 - c. Second Coming of Christ to claim the earth for the Kingdom of God
 - d. Dedication of the Second Temple after the Babylonian exile.
 - e. Beginning the renewed Temple services to begin the 70th Week of Daniel.
8. The Day of Atonement is also called _____ in Hebrew.
9. In the ancient Temple service, a goat, called the _____ was released into the dessert through the eastern gate.
10. Only on *Yom Kippur* could the High Priest enter through the veil in the _____ to stand before the presence of God.
11. The great future Jewish prophetic fulfillment of Yom Kippur occurs when
 - a. Christ resurrects the dead
 - b. Christ is reconciled to Israel and their partial blindness is lifted.
 - c. The Millennial Kingdom is established.
 - d. The Antichrist takes his seat in the Temple, claiming he is god.
12. The Jewish name for the Feast of Tabernacles is _____ .
13. The Feast of Tabernacles occurs on the _____ th day of *Tishri*.
14. *Sukkot* is _____ days long.
15. Rain and _____ libations are associated with *Sukkot*.
16. The Feast of Tabernacles prophetically anticipates
 - a. The day Christ will begin His earthly rule
 - b. The Battle of Armageddon
 - c. The rapture of the saints
 - d. Cheaper housing after the current housing bust runs its course.
17. True or False: Only Israel will be required to keep *Sukkot* in the Millennial Kingdom?