

The Fall Feasts

A little review ...

We looked at the four spring feasts and saw how they are associated with the events of the First Advent. For Israel, it was both remembering historical events of the Exodus and as a type for and looking forward to the coming of Messiah. For the Church, we look back at the events of the first coming of our Lord and see in them our deliverance from the slave market of sin and the means by which we can grow and mature in the power of the indwelling Spirit of God.

The key events of the First advent are clearly pictured in the spring feasts. Furthermore, the key events depicted in the feasts occurred on the exact days of their associated feasts. The fall feasts will just as clearly picture the events associated with the Second Advent, which is yet future for both Israel and the Church.

The spring feasts are:

Passover

- Speaks of Israel's deliverance from bondage in Egypt by the spotless lamb's blood on the door posts
- Our deliverance from the penalty of sin through faith in the shed blood of Christ
- First Advent fulfillment – The Cross

Unleavened Bread

- Comes right after Passover and almost considered as one long feast with Passover
- Celebrates God's sustaining Israel in their flight from Egypt
- Also represents a picture of the individual believers deliverance from the bondage of sin
- Leaven is a type for sin, and the feast speaks of putting sin out of our lives
- If Passover is about being born again, then Unleavened Bread is about our spiritual walk, being delivered through trials and tribulations, conditioned on obedience and ridding leaven from our lives to be positioned to receive this grace

First Fruits

- Occurs just three days after Passover and during Unleavened Bread
- Celebrates the Red Sea crossing into “new life” on the other side.
- Speaks of the resurrection and Jesus the “first fruits” of many who will follow.

Pentecost

- Speaks of God revealing Himself to mankind
- For Israel, it was God giving Moses the Law Covenant through which He revealed His person and His essence along with three codices:
 - The Moral code — what was acceptable behavior and what was not
 - The Civil Code — how Israelites would interact with each other and how the nation would interact with the rest of the world
 - The Worship Code — how Israel would relate to and interact with God
- Relating to the Church, it is a picture of the Spirit of God descending upon all believers at Passover 2000 years ago to:
 - Reveal God and His plan to the believer
 - Help the believer manage interaction with others
 - Facilitate a relationship between the believer and God.

In every single feast, the events it foreshadowed **occurred on their exact respective feast days.**

We, in the Church Age, have the advantage of all the NT Scriptures and the revelations therein that OT believers did not have, consequently, we can look at the same Feasts, take their understanding of them and flesh that out using NT theology for a much clearer picture than they had. The pre-Cross OT Jews and NT believers today are looking at the same thing from two very different perspectives – and we are seeing the same thing but seeing things in it they could not see.

That said, I believe the fall feasts very clearly support a pre-tribulation and pre-millennial view of God’s Plan of Redemption – that is a dispensational view. Allow me to clarify that. At Pentecost 2000 years ago, God ceased dealing with Israel and began dealing with the Church. According to the dispensational interpretation of Daniel 9 and the 70 weeks prophecy, the remaining time God had allocated to Israel was 70 weeks of 7 years = 490

years. Four hundred and eighty-three of those years have been accounted for up to the Cross. The last seven years, the seventieth week, was presented as a time of judgment

Jer 30:7 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.

Jacob was renamed Israel by God and here represents the nation Israel. The tribulation is the "Time of Jacob's Troubles," but the Time of Jacob's Troubles has not happened yet! The events pictured so graphically in Revelation have not yet occurred. Israel's rejection of the King and thus the Kingdom caused an interruption in that 490 years, with the Church Age being inserted and the Church (mostly Gentiles) was offered the Kingdom. God will cease dealing with the Church, also referred to as the "Bride of Christ," a meaningful title as we will see, and return to dealing with Jacob – the remaining seven years of the 490 from Daniel's prophecy owed Israel.

I believe the Scriptures more than adequately support a pre-tribulation removal of the Bride by what we call the Rapture or resurrection of the Church. That is followed by a 7 year long tribulation period characterized by God's judgment on unrepentant Israel and the Gentile nations.

If you honestly look at the Four Horsemen, the Scroll Judgements, the Trumpet Judgments, and the Bowl Judgments in Revelation, you will see the time is characterized by God's wrath from beginning to the end, and the Church is not appointed to wrath, (1 Thes 5:9). The Raptured Church removed from earth experiences its Bema judgement in heaven while the unbelievers experience wrath on earth. The glorified Church returns with the Bridegroom at the Second Advent and lives and reigns with Him on earth.

Prophetically, the spring feasts were fulfilled with the First Advent. Prophetically, the fall feasts of Rosh HaShanah, Yom Kippur, and Tabernacles are pictures of events relating to the Second Advent.

Num 29:1 'And in the seventh month, on the first *day* of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets. ² You shall offer a burnt offering as a

sweet aroma to the Lord: one young bull, one ram, *and* seven lambs in their first year, without blemish. ³ Their grain offering *shall be* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram, ⁴ and one-tenth for each of the seven lambs; ⁵ also one kid of the goats *as a sin offering*, to make atonement for you; ⁶ besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the Lord.

Rosh HaShanah – The Season of Teshuvah

While first fall feast, Rosh HaShanah (or the Feast of Trumpets), is on the first of Tishri (first day of the seventh month), traditionally, the events leading to it begin 30 days earlier on the first of Elul. This special month long season is known as *Teshuvah* by the Jews, which in Hebrew means "to return or repent," and begins on the first day of the month of Elul and continues for 40 days, ending past Rosh HaShanah with *Yom Kippur*. Thirty days into *Teshuvah*, on Tishri I, comes *Rosh HaShanah*. This begins a final ten-day period ending on *Yom Kippur*. This 10 day period is known as the High Holy Days and as the Awesome Days (*Yamim Nora'im*, the days of awe) in Jewish tradition and literature. Five days after *Yom Kippur* is *Sukkot*, the Feast of Tabernacles or Booths.

This month long period of *Teshuvah* (repentance) speaks to all people. Those who believe in the Messiah are called to examine their lives and see where they have departed from God. For all, it is a call to examine the Scriptures and the evidence that the Messiah is who He said He was. The whole month of Elul, then, is a 30-day process of preparation through personal examination and repentance for the coming High Holy Days.

Since this is a feast day given to Israel, we should view this requirement primarily in that context. God is calling national Israel to individual repentance and salvation. The shofar is blown after every morning service. The message from Elul 1 to *Rosh HaShanah* is repent before *Rosh HaShanah* **or you will find yourself in the Days of Awe.**

Rosh HaShanah marks the Jewish New Year on the civil calendar. *Rosh* in Hebrew means "chief" or "head" and *shanah* means "year." Rosh

HaShanah is the “head of the year” and is also known as the birthday of the world. According to the Talmud, the world was created on this day. The Talmud is a collection of rabbinic commentaries on the Jewish Scriptures. Jewish tradition believes that Adam was created on this day because the first words of the Book of Genesis, "in the beginning," interpreted as "on the first of Tishri" since Tishri 1 is the first day of the year.

Technically, Rosh HaShanah is a one day feast but is observed for **two days** on the Jewish calendar on the first and second days of the Hebrew month of Tishri, which is the first month of the civil calendar and the seventh month in the religious calendar. It usually falls in September or October of our Gregorian calendar. In 2022 it will begin at sunset September 25 and ends at sunset September 27, two days on the Jewish calendar counting from sunsets to sunsets and three days on the Gregorian calendar.

The problem is **when exactly** to celebrate Rosh HaShanah because it falls on *Rosh Chodesh*, the new moon itself. It cannot be celebrated until the new moon appears. Since it is the beginning of the year it is important to get it right! The rabbinical court in Jerusalem determined exactly when that happens by personal observation of that first sliver of the New Moon. Weather conditions or daylight could make determining the New Moon difficult, and once the new Moon is officially observed, even in Jerusalem, it would have been difficult to let everyone know in time that the New Year had begun. To solve this problem, a two-day Rosh HaShanah was practiced even in Israel. In the rabbinic view, the two days are regarded as one long day.

Rosh HaShanah is the **only feast day that is not known** definitively before hand and is celebrated on the basis of an observed event – the appearance of the new moon. Thus, another name for Rosh HaShanah is *Yom HaKeseh*, "The Day of the Hiding" or "the Hidden Day." Rosh HaShanah is the only day in the whole year that was referred to as the hidden day or the day that no man knows.

In Matthew 24:36 as it is written concerning the return of Christ, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." This statement by Jesus is thought to be an **idiom** for *Rosh*

Hashanah. This fits perfectly with the concept of the day or the hour of the Lord's return and the rapture not being known in advance along with the call for watchfulness and repentance that is associated with this feast and what we understand about the Rapture.

Rosh HaShanah is referred to in the Torah as *Yom Teruah*, the Day of the Sounding of the *Shofar* (or the Day of the Awakening Blast). *Teruah* means "an awakening blast." The theme for *Rosh HaShanah* is "to awake." *Teruah* is also translated as "shout." The ultimate shout is the rapture of the Church.

1 Thess 4:16 For the Lord himself will descend from heaven with a **shout**, with the voice of an archangel, and with the **sound of the trumpet** of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

A *shofar* (trumpet) is blown every morning of the month of Elul leading up to Rosh HaShanah. The *shofar* blown on Rosh HaShanah is known as the **Last Trump**, which the apostle Paul mentioned in 1 Cor 15:52.

1 Cor 15:51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality ...

The Last Trumpet mentioned in 1 Cor 15:52 does not refer to the seventh (and last) trumpet judgment in Revelation, which some believe. When First Corinthians was written, the Book we call Revelation, with its reference to the trumpet judgements, did not exist and was decades away from being written by John, so a reference to a yet unrevealed incident found only there would have been meaningless to the earlier readers of Paul's first epistle to the Corinthians.

At the blowing of the Last Trumpet, the believers in the Messiah who are righteous (imputed righteousness of Christ) will be taken to Heaven in the rapture along with the righteous CA believers who had died.

Whether it is by the blast of a *shofar* or the force of a supernatural shout, or both, God's goal is to awaken us! The theme of awakening from sleep is found in John 11:11; Ro 13:11; Dan 12:1-2; and Ps 78:65; Is 51:9

Another name for Rosh HaShanah is *Yom HaDin*, the Day of Judgment. Judgment is associated with Rosh HaShanah. The unrepentant from the *Teshuvah* period will face God's judgment on the earth during the tribulation period. The righteous (raptured) Church Age believers face their Bema judgment or evaluation in heaven. Surviving unbelievers left in the Tribulation have until death during the Tribulation or *Yom Kippur* ending it to make a decision for Christ or his fate is sealed forever.

Another theme and term associated with *Rosh HaShanah* in Hebrew is *HaMelech* (the King). On *Rosh HaShanah*, the coronation of the Messiah as King will happen in Heaven (Revelation 5). *Yeshua*, who had come to earth during His first coming to play the role of the suffering Messiah, *Messiah ben Joseph*, will be crowned as King over all the earth in preparation for His coming back to earth to reign as King Messiah (*Messiah ben David*) during the Kingdom age, the Millennium (Rev 19:16; 20:4).

Daniel 7:9-14 speaks of this, "I beheld till the thrones were cast down, and the Ancient of days did sit...the judgment was set, and the books were opened. [This is Rosh HaShanah, Yom HaDin, the Day of Judgment] ... I saw... one like the Son of man [this is understood to be the Messiah Yeshua (Mat 24:30; 26:64)] coming with the clouds of heaven [the clouds are the CA believers in the Messiah (Heb 12:1; Rev 1:7)]...And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed".

John saw this same thing in the Book of Revelation. "After this I looked, and, behold, a door was opened in heaven ..." [the gates of Heaven are said to be opened on *Rosh HaShanah*, according to Isaiah 26:2 and Psalm

118:19-20]: "... and the first voice which I heard was as it were of a trumpet ..." [Rosh HaShanah - last trump] [*Rosh HaShanah* is known as *Yom Teruah*, the Day of the Awakening Blast or loud shout (1 Thess 4:16-17)]. "... And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne ..." [this is the coronation of the Messiah; the coronation ceremony is described later in Revelation 5] (Rev 4:1-2).

The description given here in Revelation matches the account in Daniel 7:9-14. The gates of Heaven are opened on *Rosh HaShanah* so the righteous nations may enter (Is 26:2; Ps 118:19-20). Because the gates of Heaven are understood to be open on *Rosh HaShanah*, this suggests that the rapture of the believers in the Messiah *Yeshua* will take place on *Rosh HaShanah* or near *Rosh HaShanah*. We are told that no man knows the day or the hour of Christ's return, but keep in mind the exact date of Rosh HaShanah is not known until the new moon appears, nor is the year known. Will it be next *Rosh HaShanah* or the one following, or the one 500 years from now?

Then consider this....

Rosh Hashanah: The Wedding of the Messiah

Understanding the process of a first century arranged marriage is an aid to interpreting many passages relating to the church, which is depicted as the Bride of Christ (Eph 5:22-33; Rev 21:2, 9; 22:17). The Bible is a marriage covenant. Both the *Tanach* (Old Testament) and the *Brit Hadashah* (New Testament) describe how God through the Messiah, the Bridegroom, is in the process of marrying His bride, the believers in Him who will ultimately live and dwell with Him forever. Let's consider some relevant passages first:

John 14:2 In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

1 Thes 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Mark 13:32 “But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Take heed, watch and pray; for you do not know when the time is. (The Parable of the Absent House Owner follows.)

Mat 25:6 “And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’

1 Cor 15:51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality.

Rev 4:1 After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.” (24 Elders seen in v4.)

The steps of a Traditional Middle Eastern Marriage

1. **The selection of the bride.** — The bride was usually chosen by the father of the bridegroom, and so the believers in the Messiah are chosen by God the Father (John 15:16).
2. **A bride price was established.** — A price would have to be paid for the bride. The agreed upon price was called a *mohar* in Hebrew. *Yeshua* paid a very high price for His bride — His life.
3. **The bride and groom are betrothed to each other.** — This is the first stage of marriage known as *kiddushin* or betrothal and is the first of two steps in the marriage process. The betrothal legally binds the bride and the groom together in a marriage contract, except they do not physically live together. They are considered legally married at this point, and only a writ of divorce can change that. It was after this

but before consummating the marriage, which comes later, that Joseph learned Mary was pregnant. Historically, God betrothed Himself to Israel at Mount Sinai (Jer 2:2; Hosea 2:19-20). Whenever you accept the Messiah as your savior, you become betrothed to Him while living on the earth.

4. **A written document is drawn up, known as a *ketubah*.** — The *ketubah* is the marriage contract that states the bride price, the promises of the groom, and the rights of the bride. The word *ketubah* means "that which is written." The Bible is the believer's *ketubah*.
5. **The bride must give her consent.** — God betrothed Himself to Israel at Mount Sinai as stated in Jeremiah 2:2. Israel consented to the marriage proposal from God and said, "I do," as it is written in Ex 24:3. Likewise, Church Age believers must give their free will consent to the relationship, as it is written in Romans 10:8-10:
6. **Gifts were given to the bride and a cup called the cup of the covenant was shared between the bride and the groom.** — The rite of betrothal (*erusin*) is completed when the groom gives something of value to the bride and she accepts it. The gift God gives to those who accept the Messiah is the Holy Spirit along with thirty-some-odd gifts including things like eternal life, imputed righteousness of Christ, spiritual gifts, etc. In addition, at this time, the cup of the covenant was shared and marriage is sealed between the bride and the groom with the drinking of wine. In doing so, the couple drinks from a common cup. The cup is first given to the groom to sip, and then is given to the bride. This cup, known as the cup of the covenant, is spoken of in Jeremiah 31:31-33. Jesus spoke of the cup of the New Covenant in Luke 22:20.
7. **The bride had a *mikvah*, which is a ritual of cleansing.** — *Mikvah* is a ceremonial act of purification by the immersion in water and indicates a separation from a former way to a new way. In the case of marriage, it indicates leaving an old life for a new life with your spouse (Gen 2:23-24; Eph 5:31). Immersing in the *mikvah* is considered spiritual rebirth. Baptism, both water and Spirit Baptism, come to mind here.
8. **The bridegroom departed, going back to his father's house to prepare the bridal chamber.** — At this point, the bridegroom leaves for his father's house to prepare the bridal chamber for his bride. Before he goes, though, he will make a statement to the bride. "I go

to prepare a place for you; if I go, I will return again unto you." This is the same statement Jesus made in John 14:1-3 before He went to His father's house in Heaven.

9. **The bride was consecrated and set apart for a period of time while the bridegroom was away building the house.** — Before the bridegroom could go and get the bride, the groom's father had to be satisfied that every preparation had been made by the son. Only then could he give permission to the son to go and get the bride. The bridegroom did not know when his father would declare the bridal chamber fit and send him to go get his bride. This is exactly what Jesus was referring to in Mark 13:32-37. Meanwhile, the bride was to wait eagerly for the return of the bridegroom. In the mind of the bride, the bridegroom could come at any time, even in the middle of the night. Therefore, she had to be ready at all times. Jesus referred to this in Mark 13:32-37 and Matthew 25:1-13.
10. **The bridegroom would return with a shout, "Behold, the bridegroom comes" and the sound of the ram's horn (*shofar*) would be blown.** — When the bridegroom did come, he came with a shout (Mat 25:6) and with the blowing of a *shofar* (trumpet) (1 Thess 4:16-17; Rev 4:1). The bridegroom came to the bride's house ***but did not enter and called (shouted) for her to come out***, which she did. At the rapture Christ does not return all the way to earth but calls His bride to come up and meet Him in the air. He would abduct his bride, usually in the middle of the night, and they will go to the wedding chamber, or *chadar* in Hebrew, where the marriage will be consummated. They will stay in that wedding chamber for seven days. In Genesis 29 Jacob discovers on his wedding day that he has been tricked and he is actually marrying Leah instead of Rachel and demands an explanation from his father-in-law, Laban. (Gen 29:26-28) And Laban said, "It must not be done so in our country, to give the younger before the firstborn. 27 Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years." 28 Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.) At the end of the seven days, the bride and groom will come out from the wedding chamber. This can be seen in Joel 2:16 "Gather the people, Sanctify the congregation, Assemble the elders, Gather the children and nursing babes; Let the bridegroom go out from his chamber, And

the bride from her dressing room.” The word week in Hebrew is *shavuah*. It means a "seven." It can mean seven days or seven years. The week referred to in Daniel 9:27 is known to Bible believers as the tribulation period. The Jewish people understand this time to be the birth pangs of the Messiah known in Hebrew eschatology as the *Chevlai shel Mashiach*.

11. **Finally, there would be a marriage supper for all the guests invited by the father of the bride.** — The marriage was consummated on the first night of the seven (Gen 29:23). When the bride and the groom initially went into the wedding chamber, the friend of the bridegroom stood outside the door. All the assembled guests of the wedding gathered outside, waiting for the friend of the bride-groom to announce the consummation of the marriage, which was relayed to him by the groom. John the Baptist referred to this in John 3:29. At this signal, great rejoicing broke forth (John 3:29). The bloodstained linen from this night was preserved as proof of the bride's virginity (Deut 22:13-21). (Aren't you glad we didn't keep this tradition?) On the wedding day, the bridegroom is seen as a king and the bride as a queen. After the marriage, the bride (Church) and Groom Christ will return to earth. The marriage supper will take place on earth and only the invited guests of the Father of the Groom (God the Father) will be present at the banquet meal. (Rev 19:7-16). The wedding supper is a theme of the festival of Tabernacles *Sukkot*, which will be discussed later.

Review

Rosh HaShanah exhibits all the characteristics we would associate with the beginning of the Tribulation. That includes:

- Its perfect alignment (and that of the feasts that follow) with the practice of Middle Eastern arranged marriages spoken of in Scripture
- The rapture of the church and removal of the bride to the room prepared for her by the Bridegroom in His Father's house.
- The Bridegroom does not enter the house of the bride
- The "shout" or calling out of the bride
- And the beginning of the seven days of the honeymoon away from the guests.

- The Jewish tradition of what they call the “Last Trumpet” being associated with this feast day and Paul referencing it specifically in First Corinthians.
- The day and hour of the observance of Rosh HaShanah is unknown and depends on the observed appearance of the new moon.
- Israel understood Rosh HaShanah as the last chance for repentance or they might find themselves in the “days of awe”, which is the Tribulation.
- The closing of Rosh HaShanah is the beginning of the “days of awe” or high holy days, where Israelites find themselves in the midst of the “birth pains” of the coming of Messiah.
- More on this in the next lesson