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## **The Jewish Feasts**

**Radically Biblical, Apostolic, Christianity**



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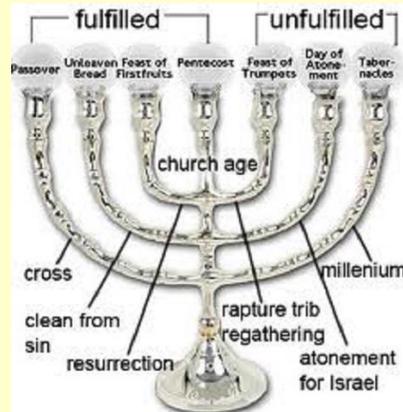
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## THE JEWISH FEASTS



The holidays of the Jews are not only historic, but prophetic, and point to the return of Christ. “These are the feasts of the Lord, even holy convocation, which ye shall proclaim in their seasons”

(Leviticus 23:4).

In addition to these seven Feasts, other days were added years later to commemorate certain events. According to the original Levitical instructions, there were only seven times during the year, when Israel was to observe religious festivals and fasts. The seven feasts of Yeshua are arranged in Leviticus 23, in two groups. The first four came at the beginning of the Biblical Jewish year, and the last three came toward the end of the year.

Between these two groups, there was a period of several months when there were no feasts or holy convocations.

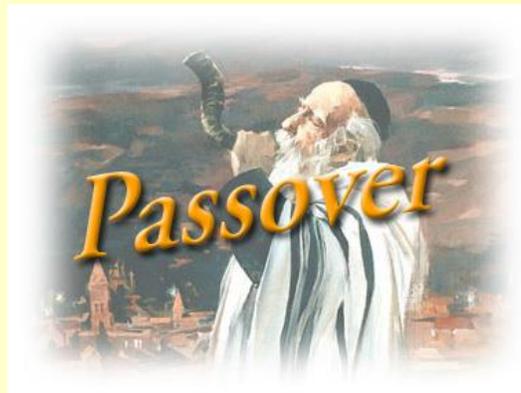
The Feasts of Passover and Unleavened Bread point to Christ’s death and burial; First fruits to His resurrection; and Pentecost to His Church. Then there is the space of time, representing the long period, in which Israel is out of the Land of Promise and out

of the place of blessing, which coincides with the Church Age. Finally, there are the last three, the Feast of Trumpets, Day of Atonement, and Feast of Tabernacles, all of which foreshadow the next prophetic events.

The coming events cast their shadows before. These Feasts of Yeshua, “are a shadow of things to come” (Colossians 2:17). The meaning of the Hebrew word translated, “feast,” carries the thought of “to keep an appointment.” God made appointments with His covenant people to meet with them at certain times appointed.

The Jewish years are counted, according to the World Era, beginning with the creation of man, according to Biblical chronology. The year One, started with Adam. Because of the aversion to counting time from the birth of Christ, Jewish people indicate the years before Christ as B.C.E., (Before Common Era); and the years following Christ’s birth as C.E., (Common Era).

## **PASSOVER**



This is the first of the seven feasts of the Lord as described in Leviticus 23. The Passover and the Feast of Unleavened Bread are combined in the Passover and last seven days.

“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” (Leviticus 23:4-6).

The first month was known as Nisan and so called in Esther 3:7. It is the first month of the Biblical year which begins with the new moon at the end of March. It is called, Abib, in Exodus 13:4 and Deuteronomy 16:1. Nisan corresponds with April, but sometimes takes in the latter part of March.

The instructions for the original Passover are found in Exodus 12: “And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you, the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house, take it according to the number of the souls; every man according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

“And they shall take the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remained of it until the morning, ye shall burn with fire. 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.”

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt, will I execute

judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

“And this day shall be unto you for a memorial; and ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; even the first day, ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

Ever since that memorable night in Egypt, around 3,500 years ago, the Jewish people have been observing, annually, that deliverance.

The Jews realize that God has preserved them and no enemy can wipe them out. If the nation of Israel can be wiped out, then God would be the loser, for His Word is at stake. This Passover Feast is kept annually in remembrance of the deliverance from Egyptian bondage.

So, on the 10th day of Abib, (Nisan), the Passover lamb was chosen (Exodus 12:3-5). On the 14th day, the Passover lamb was eaten in the evening with bitter herbs as a reminder of the bondage in Egypt and of the anxiety and trouble mingled with blessings in life.

The 15th to 21st day was the feast of Unleavened Bread. The 15th and 21st days were Sabbath days. This was a seven-day feast. No manner of work was to be done.

When Jesus was here on earth, He kept the Passover with His disciples. “Now the first day of the feast of unleavened bread, the disciples come to Jesus, saying unto Him, “Where wilt Thou that we prepare for Thee to eat the Passover?” And He said, “Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had

appointed them; and they made ready, the Passover. Now when the even was come, He sat down with the twelve . . . 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. And He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; For this is My blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink, henceforth, of this fruit of the vine until that day when I drink it new with you in My Father's kingdom. And when they had sung a hymn, they went out into the Mount of Olives" (Matthew 26:17-20; 26-30). They sang the Hallel, Psalms 113 through 118.

Jesus became the Passover lamb on the cross. He died on the 14<sup>th</sup> of Abib (Nisan). Jesus was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, so opened He not His mouth (Isaiah 53:7, Acts 8:26-40). He became the fulfillment of the lamb slain in Egypt on that Passover night.

The "Bread of Affliction" was eaten for seven days at the Feast of Unleavened Bread, from the 15<sup>th</sup> to the 21<sup>st</sup>. The body of Jesus was afflicted at His trial and death. Leavened bread is salted and soured. Leavened bread speaks of the corruption and error of the Pharisees (Matthew 16:6). Burnt-offerings were offered each day for seven days.

The Passover was held in a month when ears of grain were forming; Jesus was the corn of wheat to die (John 12:24). The Feast of Passover and Unleavened Bread pointed to Christ's death and burial.

## FEAST OF FIRSTFRUITS



The Feasts of Firstfruits, following “on the morrow after the Sabbath,” points to the resurrection of Christ, just as the Passover points to “Christ our Passover sacrificed for us” (I Corinthians 5:7).

“And the Lord spake unto Moses, saying, “When ye be come unto the children of Israel, and say unto them, When ye be come into the land which I give you, and shall reap the harvest thereof, then shall ye bring a sheaf of the firstfruits of your harvest unto the priest: And he shall save the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath, the priest shall wave it” (Leviticus 23:9-11).

That was the prophecy, now notice the fulfillment: “If in this life only, we have hope in Christ, we are of all men, most miserable. But now, is Christ risen from the dead, and became the firstfruits of them that slept. For since, by man came death, by man came also, the resurrection of the dead. For as in Adam, all die, even so in Christ, shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at His coming” (I Corinthians 15:19-23).

Notice that Israel was to bring the sheaf of the firstfruits of the harvest on the first day of the week and wave it before the Lord. Christ arose on the first day of the week (Sunday). That one sheaf represented the whole harvest. The harvest is at the end of this age of sowing and planting. “Christ, the firstfruits: afterward they that are Christ’s

at His coming,” the end of the harvest.

This Feast of Firstfruits clearly points to our Lord’s resurrection, and also assures all Jews and Gentiles who have put their trust in Him, “they that are Christ’s at His coming,” that they too will be resurrected from the dead. Easter is really the prophetic fulfillment of the Feast of Firstfruits. The word, “Easter,” does not occur in the Scriptures. There is a verse in the King James Version of the New Testament where the word is found, but there, the word should be translated Passover as it is in the original text (Acts 12:4).

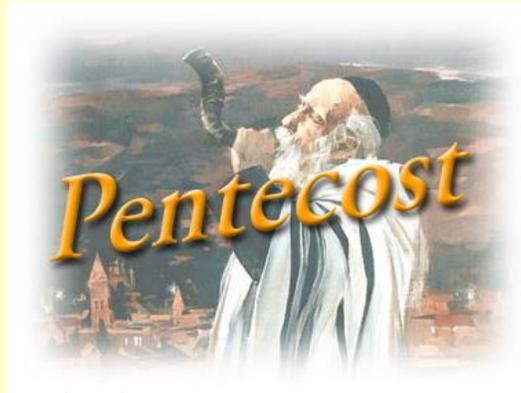
The word, “Passover,” in the Hebrew, is “Pesach” and means “to pass or hover over.” The word, “Easter,” is derived from a Saxon goddess, called “Eastre” and some of the Eastertide customs come from the festival of this goddess, which took place about the time we celebrate Easter.

Notice, both in the prophecy, (Leviticus 23:10) and in the fulfillment (I Corinthians 15:23), it is not called firstfruit, singular, but firstfruits, plural. Not one ear, but a sheaf. “Christ the firstfruits; afterward, they that are Christ’s at His coming.” Firstfruits refers to the whole harvest: Christ first, afterward, those of us who are true believers.

It is very significant that the priest waved the sheaf before the Lord (Leviticus 23:11). The sheaf was waved “before the Lord on the morrow after the Sabbath,” the first day of the week, the day of Christ’s resurrection. Christ made Himself known to Mary at the empty tomb, by calling her name. She turned to Christ and said, “Rabboni;” which is to say, Master. Jesus said, touch me not; for I am not yet ascended to My Father” (John 20:16-17). Christ had to be received by the Father before He could be appropriated by His people. The sheaf was waved before the Lord to be accepted for you. Not until our Lord fulfilled the type, could we partake of Him as the Bread of Life.

The Festival of Firstfruits, as it is called in Israel, is known as Bikkurin. All the farming communities join in the celebration, following the custom of the ancient Israelites, who gave thanks for their crops.

## FEAST OF PENTECOST



The Biblical basis for this holiday is found in Leviticus, chapter 23.

“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 meal-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 firstfruits unto the Lord . . . And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all of your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God” (Leviticus 23:15-17, 21-22).

The Feast of Pentecost fell on the 6th day of Sivan. This festive day is also called Feast of Weeks (Exodus 34:22). This 6th day falls fifty days after Firstfruits, and the word, “Pentecost,” means fifty or fifty days. The firstfruits of the fields and orchards from the spring harvests were brought to the Temple as an offering unto the Lord.

Seven lambs, without blemish, were offered along with one young bullock, and two rams. The offerings consisted of Meal-offerings, Burnt-offerings, and Drink-offerings.

One kid of the goats was sacrificed for a sin offering, and two lambs for a sacrifice of peace offerings.

Traditionally, the holiday is also the commemoration of the giving of the Ten Commandments on Mt. Sinai.

The Day of Pentecost was the birthday of the Church, when the Holy Ghost came to unite the Jewish believers of that day into one loaf or body. This feast, in fulfillment, is recorded in Acts 2:1-13: "And when the day of Pentecost was fully come, they were all, with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them, cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them the utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under Heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were amazed and marveled, saying one to another, "Behold, are not all these which speak Galileans? . . . We do not hear them speak in our tongues, the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine."

In the Passover preparations, all leaven had to be removed from the homes. The second Feast, Unleavened Bread, is combined with the Passover observances. There could be no leaven there, for leaven is a type of sin. In Christ, our Passover, there is no sin, for He is the Holy One of Israel, the spotless Lamb of God. But in this Feast of Pentecost, they were instructed to bake the wave-loaves with leaven. There is no sin in Christ, but who can deny that there is sin in the members of His Church. And there will be sin in the members of His body until we will be made like Him (Philippians 3:20-21). That is why the apostle Paul exhorted the Church at Corinth: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

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” (I Corinthians 5:6-7).

The presentation of the first ripe ears of barley represented the firstfruits of the Gospel. The two loaves represented the Jews (Acts 2) and the Gentiles (Acts 10).

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The voice of God and the trumpet were heard at Mt. Sinai, and the rushing mighty wind and tongues were heard at Pentecost. This feast is held today in Israel and is called Shabuoth.

## FEAST OF TRUMPETS



This feast falls on the first day of Tishri, the seventh month in the Jewish calendar. It is in the fall of the year, and corresponds to our September. The instructions for this feast is found in Leviticus 23:24-25. “Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.”

This blowing of trumpets was a memorial of God’s grace to Abraham when He substituted a ram to be sacrificed instead of his son, Isaac. The trumpets were blown in Israel for the calling of the assembly; to sound an alarm, to prepare the people for battle; and was done at the Feast of Trumpets, as a memorial before their God.

This feast points to the present regathering of Israel. From Numbers 10:1-10, we learn that the blowing of the trumpet was for the calling and gathering of the people. Almost two million have been gathered from over eighty countries and are now in the land of Israel.

The land of Israel was the birthplace of the Jewish people. Here, their spiritual, religious, and national identity was formed. Here, they received independence and created a culture of national and universal significance. Here, they wrote and gave the

Bible to the world. Exiled from the land of Israel, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

In the year, 1897, the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish state, proclaimed the right of the Jewish people to national revival in their own land. This right was acknowledged by the Balfour Declaration of November 2nd, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their National Home.

On November 29th, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine.

Israel's Declaration of Independence was May 14, 1948. The new Nation of Israel was immediately recognized by world powers and on May 11, 1949, was received as a member nation of the United Nations.

God is getting the Jews back to the land, not because they are turning to Him, or because they deserve it, but because of His Holy Name. It is not because of their faithfulness, but because of His faithfulness.

The Lord will move Heaven and earth to cause His Word to be fulfilled. He allowed World War I, to prepare the land for His people. That war opened the door for Jewish people to go to the land of their fathers. World War II, prepared the people for the land, for the great majority of Jewish people, especially those living in Europe, had no desire to go to the land. And there will be another World War that will prepare the Jewish people in the land for their Messiah. World War III, will end in the battle of Armageddon.

Israel's political rebirth took place on May 14, 1948. Her Spiritual rebirth will take place at the Battle of Armageddon, and the first days of the Millennial.

The blowing of trumpets, also points, to the return of the Messiah. The present regathering and the establishment of the State of Israel are strong evidences that His coming is close at hand.

The full answer to the Feast of Trumpets is yet to come, and will have its fulfillment in that day when “The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God” (I Thessalonians 4:16). When at the “last trump” (I Corinthians 15:52), the dead in Christ shall rise first, incorruptible, and the living changed, having put on immortality, both will together ascend to meet Jesus in the air. The Church today is not looking for signs any longer, they are listening for the trumpet call and the shout of the Lord Jesus.

The “last trump” is not the 7th trump of Revelation, but the last trumpet to blow in the Feast of Trumpets.

## DAY OF ATONEMENT



The Day of Atonement comes on the 10th day of Tishri, and is celebrated today in Israel as Yom Kippur.

We will find this holy day in (Leviticus 23:26-32). “And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month, there shall be a Day of Atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a Day of Atonement, to make an atonement for you before the Lord, your God. For whatever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people . . . Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.”

This was the great solemn day when the high priest went into the holy of holies in the Temple. He sacrificed a bullock and the second goat, then sprinkled the most holy place, the veil, the altar, and cleansed them from all defilement. The lots had been cast upon the two goats. The one upon which the lot fell was sacrificed unto the Lord as a sin offering; and the other one, the priest was to present before the Lord, laying his hands upon its head and confessing over it the sins of the congregation, so that it would bear away, unto a land not inhabited, all the sins of the people. That one was called the scapegoat. And this was done in order to make atonement (Kaphar), from which

developed the name, Yom Kippur.

Clearly the only basis of true atonement was, and is, blood. “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” (Leviticus 17:11).

The best that the children of Israel could hope for in the Biblical Day of Atonement ritual, was to have their sins atoned for, covered. Year after year, they looked to this solemn day, and if they obeyed the details prescribed for that day, their sins were covered for the past year. Then they went into another year, and again looked to the next Day of Atonement. God could cover their sins because He looked beyond the blood of bullocks and goats and saw the shed blood of His Son. Therefore, God could righteously “pass over” sins done aforetime, that is, ever since Adam. “Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Jesus” (Romans 3:24-26, Hebrews 9:15).

Note, how verse 25, gives the retrospect of Christ’s sacrificial death, and how verse 26, gives us the prospect of it. All Jews and Gentiles who believe this glorious Gospel are included, for we are “justified freely by His grace through the redemption that is in Christ Jesus.” Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:12-14).

The Day of Atonement has a prophetic character. It looks forward to a time when Israel will be regathered in their own national homeland.

Since, Israel today, has not accepted the atonement of Jesus Christ on the cross, they themselves must be afflicted. This time, will be during the tribulation period, when the Jews will be afflicted by the nations of the world, and the antichrist.

It is “in that day” that the nation of Israel will afflict her soul and mourn with deep-heart affliction. In Zechariah 12 and 13, God tells about this future day of mourning. “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 mourned for his only son, and shall be in bitterness for Him, as one is in bitterness for his firstborn. In that day, there shall be great mourning in Jerusalem . . . In that day, there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness.”

This will be the ultimate of all Yom Kippurs; this is the final Day of Atonement. But, “in that day” the nation will cease looking to the day and will look to the Person, even her Messiah. In that day, the nation of Israel’s deliverance and salvation as a nation, the remnant that will comprise the nation after two-thirds, will have been cut off (Zechariah 13:8-9), will afflict her soul and repent of all her wrong doings, especially in failing to believe in her Messiah.

In that day, the nation will cease to look to a day, even the Day of Atonement, and will look to the Atonement Himself. They will obey Him, who spoke through Isaiah: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isaiah 45:22).

## FEAST OF TABERNACLES



The Feast of Tabernacles came five days after the Day of Atonement. It came on the 15th of Tishri, and is celebrated today in Israel as Succoth. It is also known as the Feast of Ingathering.

“The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord . . . Also 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 . . . Ye shall dwell in booths, seven days; all that are Israelites born, shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord, your God” (Leviticus 23:34, 39, 42, 43).

In Exodus 23, this is called the Feast of Ingathering: “And the Feast of Harvest, the firstfruits of thy labours, which thou hast sown in the field; and the Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field” (Exodus 23:16).

This feast was kept for eight days, after the corn and the wine had been gathered in.

Booths were made of palm trees, and willows of the brook, and reminded Israel of wilderness days. The palm, in remembrance of the victories won by His Grace, and the

willow in memory of the tears wiped away by His hand.

Special offerings were made unto the Lord, Burnt-offerings, Meal-offerings, and Drink-offerings. This feast was also a time of giving gifts, vows, and Freewill-offerings. Many bullocks, rams, and lambs were offered each day unto the Lord (Numbers 29).

In Biblical times, one very important and significant ritual of the Feast of Tabernacles was the pouring of water in the Temple. This ceremony lasted seven days. The last day was called Hosha 'na Rabba, meaning the Day of the Great Hosanna. All of this was done as the priests blew the trumpets. With the waving of their lulavs, the Levites and all the people sang the Great Hallel, that is Psalms 113 through 118. Toward the end of the Hallel are the words, "Save now, I beseech Thee, O Lord" (Psalms 118:25).

The words, save now, in Hebrew, are Hosha 'na Rabba. So, this last day was known as the Great Hosanna. All of this throws light on the cry of the people as Jesus entered Jerusalem just before His crucifixion. This multitude cried out, "Hosanna; Blessed is He that cometh in the Name of the Lord . . . Hosanna in the highest" (Mark 11:8-11). They really cried, "Save now," but, we fear, they were also the ones, who a few days later cried, "Crucify Him."

In the light of these observances, the pouring of water on the last day of the feast, we can understand the significance of what Jesus said, when He attended the Feast of Tabernacles. "Now the Jews' Feast of Tabernacles was at hand . . . He (Jesus) also went up unto the feast . . . In the last days, 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 Jesus was not yet glorified )" ( John 7:2, 37-39).

The number, seven, is very prominent in this Feast of Tabernacles. It is the seventh of the feasts; observed in the seventh month; and was to last, seven days. Seven is the

Bible number of completion. It was on the seventh day that God rested from all His work of creation. This feast points to the Millennium, the seventh dispensation.

It is a feast of rejoicing (Deuteronomy 16:14). Even the land will rejoice in that future day. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the Glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the Glory of the Lord, and the excellency of our God” (Isaiah 35:1-2).

Such is the wonderful future, God has in store for a redeemed Israel, who will obey and worship Him with sincerity of heart. Of that day, Zechariah tells us: “Thus saith the Lord of hosts; in those days, it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zechariah 8:23).

This means that the Gentile peoples of the world will come to the spiritually-reborn people of Israel and say unto them in effect, “Please show us the way to God.” And so, in this sense, the Feast of Tabernacles will also be the Feast of Ingathering. For, as the Feast of Tabernacles was meant to celebrate each year, the harvest of the land, so in that blessed era, known as the Millennium, the world will witness the gathering of all the nations to the Messiah.

At the beginning of that wonderful Millennial era of Tabernacles, the Jewish people, purified through tribulation sufferings, will look to King Jesus, who will return to earth. He will bring about a miraculous deliverance, both physically and spiritually. As foretold, by both Old and New Testament prophets, the Jewish nation in that future day, will be saved by looking to Him, the One who was pierced on God’s altar of sacrifice 1,900 years ago.

Israel will keep the Feast of Yeshua throughout the Millennial reign of Christ. All

these seven feasts will serve to remind the nation of Israel of the accomplishments of Christ as their Messiah.

The nation of Israel will repent of the great mistake made when Messiah came the first time, in fulfillment of the Jewish Scriptures, and died for our sins. Israel, as a nation, rejected Him then, but in this future day, the nation of Israel, will turn to Him and be born again, for they will call upon the Name of the Lord (Romans 10:13). “They shall call upon My Name, and I will hear them (saith the Lord): I will say, it is My people: and they shall say, The Lord is my God” (Zechariah 13:9).

Again, God describes to us the glory and splendor of that great Feast of Tabernacles to come: “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter, shall it be. And the Lord shall be King over all the earth: in that day, shall there be One Lord, and His Name, One . . . And men shall dwell in it, and there shall be no more utter destruction; but, Jerusalem shall be safely inhabited . . . And it shall come to pass, that everyone that is left of all the nations, which come up 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” (Zechariah 14:8-16).

The following holidays were added in later years to commemorate certain events:

## FEAST OF PURIM



According to the Gregorian calendar, Purim is the first important holiday in Jewry, but it occurs in the twelfth month in the Jewish Biblical year. This is one of the very happy festive commemorations among the Jewish people. It is not one of the Feasts of Jehovah, commanded to be kept in Leviticus 23, but the Scripture does teach that the Jewish people should “keep these two days . . . and that these days should be remembered and kept throughout every generation” (Esther 9:27-28). So, year after year, on the fourteenth and fifteenth of Adar, the sons of Jacob commemorate their deliverance from destruction in Persia about twenty-four hundred years ago.

You can read about Esther, a Jewish maiden who was chosen by King Ahasuerus as his queen, because of her great natural beauty. Mordecai, her cousin, will command your respect and admiration as you behold him, standing for his convictions, against great odds. There is not only a beautiful queen as heroine, a brave Mordecai, but there is also a villain, named Haman, the Prime Minister of Persia, who planned the extermination of all Jews and erected gallows upon which Mordecai was to die.

It was Haman who really named the holiday, although he did not mean to do so. Eager to choose the best day to carry out his fiendish plans, and being superstitious, he threw lots, a kind of dice called in Hebrew, Pur. The numbers of the Purim were 13 and 12, which he believed to mean the thirteenth day of the twelfth month, Adar. So, he commanded that this wicked order of Jewish extermination be carried out on that day.

The key to the story of deliverance in the days of Ahasuerus, is found in the fourth chapter of Esther. When Mordecai learned that the decree had gone forth “to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women” he “rent his clothes, and . . . there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes (Esther 4:1-2).

Mordecai sent word to Queen Esther informing her “of all that had happened . . . and of the sum of money that Haman had promised to pay to the king’s treasuries for the Jews, to destroy them.” He charged her to go in unto the king, to make supplication unto him, and to make request before him for her people. Esther then sent out word to Mordecai, saying, “All of the king’s servants, and the people of the king’s provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.”

Mordecai answered Esther, “Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For, if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but, thou and thy father’s house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?”

Then Esther bade them; return to Mordecai this answer, “Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat or drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.” So, Mordecai went his way and did according to all that Esther had commanded him.

On the third day, Esther put on her royal apparel and stood in the inner court of the king’s house, as the king sat upon his throne. When the king saw Esther standing in the

court, he held out the golden scepter that was in his hand. The king said unto her, "What is thy request? It shall be given unto thee to the half of the kingdom."

From this moment onward, Esther found favor in the eyes of the king, and she began her plan to reveal to the king, the wicked plot of Haman to destroy all the Jews.

The king, in his wrath, commanded that Haman be hung on the gallows he had prepared for Mordecai. The Jews were saved by the actions of Esther the Queen, and the Jews had joy and gladness throughout the land.

As the Jews celebrate the Purim or Feast of Esther, today, the Book of Esther is read to the people.

In prophecy, this feast points to the day when the wicked angel, Satan, will be cast alive into the lake of fire. The one who is the accuser of the brethren, and who would cause all Christians to fall, will then be punished for all his wicked deeds. There will be great rejoicing in that day when Satan

will be cast into the lake of fire, and death and hell also, will be cast into the lake of fire. The Christians of all ages will stand victorious on the streets of gold in the city of the New Jerusalem.

## FEAST OF LIGHTS



The Feasts of Lights, or Hanukkah, is another happy, festive, joyous day in Jewry. It falls on Kislev (December) 25th. It symbolizes freedom from oppression. This eight-day festive season commemorates the Jewish victory over the demoralizing and oppressing Syrians and ancient Greeks, who aimed to eradicate Judaism. The revolt against Antiochus Epiphanes, the enemy of the Jews, was started by an old priest, named Mattathias of Modin, and it continued under his brave son, Judas Maccabaeus. On the twenty-fifth of Kislev (164 B.C.), three years after the Temple had been so blasphemously defiled, Judas Maccabaeus, with a small army of Jewish soldiers, victoriously entered Jerusalem, cleansed and repaired, and rededicated the Temple.

This happy festival is not mentioned in the Old Testament for the simple reason that the historic event happened during the four-hundred year period between the two Testaments. It is mentioned, however, in the New Testament: “And it was at Jerusalem, the Feast of the Dedication, and it was winter” (John 10:22). Here it is called the Feast of Dedication. Hanukkah in Hebrew means dedication. It is spoken of as the Feast of Lights today.

Tradition tells us that one of the priests in 164 B.C., found a cruse of unpolluted oil. With this, the candlestick was replenished. It is also said that it lasted eight days. Hence, the eight days of festivities. In the first day, the shamash, the prominent branch of the Hanukkah Menorah, the nine-branched candlestick, is lighted. The shamash, which means servant, is usually in the center and is the tallest of the branches of the candlestick. From it, each of the other branches is lighted on subsequent days, until all are lighted.

The way in which the Jewish people celebrate Hanukkah today is very significant. The customs of this joyous season point very definitely to the One of whom all the divinely inspired Jewish prophets of old wrote, the One revealed in the New Testament.

The true Shammash, the Servant of Yeshua said: "I am the Light of the World: he that followed me shall not walk in darkness, but shall have the Light of Life" (John 8:12). Just as the Shammash on the Hanukkah Memorah lights all the other branches, Christ is the true Light, who gives light to all who come in contact with Him, all who believe in Him.

It was a great deliverance that God wrought through the Maccabees over 2,100 years ago. But there is a greater victory. The Lord Jesus Christ defeated the powers of darkness. There is deliverance from sin for Jews and Gentiles who believe in Him as the true Light and the world's only Saviour.

The prophetic fulfillment of this feast will be realized when all the Jewish and Gentile believers will dwell forever with Christ in the Eternal City of the New Jerusalem. "And the city had no need of the sun, neither of the moon, to shine in it: for the Glory of God . . . is the Light thereof. And the nations of them, which are saved, shall walk in the Light of it . . . for there shall be no night there" (Revelation 21:23-25). "I, Jesus . . . am the root and the offspring of David, and the bright and morning star" (Revelation 22:16).

These feasts days show God's control and time clock for the world.

Feast of Passover

Christ died

Feast of Unleavened Bread

Christ buried

Feast of Firstfruits

Christ resurrected

Feast of Pentecost

Holy Ghost given

Feast of Trumpets

Rapture of the Church

Feast of Atonement  
Feast of Tabernacles  
Feast of Purim  
Feast of Lights

Jewish seven year tribulation  
The Millennial reign of Christ  
Satan cast into the Lake of Fire  
New Jerusalem

## **JESUS & FEAST DAYS**

Born on Feast of Trumpets

Crucified on Feast of Passover

Buried on Feast of Unleavened Bread

Arose on Feast of Firstfruits

Sent His Spirit on Feast of Pentecost

Raptures the Church on Feast of Trumpets

Afflicts Israel seven years on Feast of Atonement

Reigns on earth 1,000 years on Feast of Tabernacles

Casts Satan in the Lake of Fire on Feast of Purim

Reigns with the Saints on the Feast of Lights

## JEWISH CALENDAR NISAN ( APRIL ) 33 A.D.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	Passover 14	High Sabbath 15	16	Sabbath 17
18	19	20	21	22	23	24

Jesus died on Wednesday, April (Nisan) 14th 33 A.D., on the 30th Jubilee

Jewish days are from sunset to sunset, 6:00 P.M. to 6:00 P.M.

The 14th was the day of preparation (Mark 15:42)

The 15th was the High Sabbath which came once a year (John 19:31)

The regular weekly Sabbath was on Saturday the 17<sup>th</sup>

The Passover started 6:00 P.M., of the 13th, Jesus ate the Passover that night  
Jesus was crucified 9:00 A.M., on the cross until 3:00 that afternoon  
He died 3:00 P.M., at close of 14th, was buried before 6:00 P.M. He was off  
the cross by 6:00 P.M., the beginning of the 15th. The 15th, the High Sabbath,  
the feast of unleavened bread. 7 days feast of unleavened bread, 3 days of  
mourning, 4 days of lamentations. For 3 days of penitence, Jesus in the tomb.  
He arose early in the eve of Saturday night. He arose anytime after 6:00 P.M.,  
Saturday, which began the 1st day of the week, Sunday. He is seen on Sunday,  
the 1<sup>st</sup> day of the week. Firstfruits is a feast within a feast, He became the  
Passover Lamb, the unleavened bread and the firstfruits. Jesus was exactly  
in the tomb 3 days and 3 nights, 72 hours. Matthew 12:40

## MAJOR HOLIDAYS IN ISRAEL

### NAME AND DATE CELEBRATED

### PURPOSE

ROSH HASHANAH (THE NEW YEAR).

Celebrated on the 1<sup>st</sup> and 2<sup>nd</sup> of Tishri, a month which falls during September and October.

A time of spiritual renewal. Tradition holds that Rosh Hashanah is the beginning of a period when God judges men and decides what their destinies will be during the Coming year. A principal feature of the holiday is the blowing of the *shofar*, or ram's horn, which summons men to self-judgment

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YOM KIPPUR (THE DAY OF ATONEMENT). Tishri 10th.

The holiest day of the year, on which Jews spiritually rededicate themselves. Yom Kipper is marked by prayer and fasting.

SUCCOT (THE FEAST OF TABERNACLES). Tishri 15th.

Commemorates both the 40-year wandering of the Israelites in the wilderness and the summer harvest. The holiday has five symbols: the palm, the citron, the myrtle, and the willow, which are carried in synagogue processions, And the *succah*, an outdoor structure, in which families traditionally sleep and take meals. Its roof, made of tree branches, recalls the temporary dwellings erected at harvest time and those in which the Jews lived during the wandering.

SHEMINI ATZERET--SIMCHAT TORAH

Concluding autumn festival, it marks the completion of the annual cycle of readings from the Torah. Members of the congregation joyously carry the sacred Torah scrolls in procession through the synagogue

(8th DAY OF ASSEMBLY --- THE REJOICING OF THE LAW). Tishri 22nd.

HANNUKAH (THE FEAST OF LIGHTS). Celebrated for eight days extending from purification Kislev (November - December) 25th to (December-January) 2nd

Recalls the victory of Judah Maccabee over Syrian forces and the subsequent and rededication of the Temple in 164 B.C.

TU B`SHEVAT ( THE NEW YEAR FOR TREES). Shevat (January-February) 15th.

Candles are lighted everyday during the to commemorate the relighting of the holiday Temple lamps.

Celebrates the rising of the sap in the fruit trees.

On Tu B`Shevat, it is customary to plant saplings and to eat almonds, figs, and carob, the fruit of the locust tree.

PURIM (THE FEAST OF LOTS). Adar (February - March) 15th.

One of the merriest days in the year, it who comemorates the courage of Queen Esther, interceded with her Persian husband, King Ahasuerus, to prevent a planned slaughter of His Jewish subjects. Parades and fancy-dress parties are held on Purim

PESACH (PASSOVER). Nisan (March - April) 15th to 21st.

A commemoration of the exodus from Egypt. *Matzot*, or unleavened bread, symbolizing the unprepared dough which the Israelites took with them as they left, is eaten during the week of Pesach and at the *seder*, a ritual dinner at which the story is recounted.

YOM HA`ATZMAUT (ISRAELI INDEPENDENCE DAY). Iyar (April - May) 5th

Anniversary of the proclamation of the state in 1948

LAG B`OMER (33rd DAY OF OMER). Iyar 18th.

Celebrated on the 33rd of the 49 days THE separating Pesach from Savuot, Lag B`Omer honors both the anniversary of the death, in the Second Century, of Rabbi Simeon Ben-Yohai, reputed author of a famous mystical work, the *Zohar*, and the association of the Rabbi Akiva, and his disciples, with the rebellion of Bar-Kokhba against the Romans. There are bonfires, archery displays, and an all-night pilgrimage

SHAVUOT (THE FEAST OF WEEKS). Sivan (May or June) 6th.

to Rabbi Simeon Ben-Yohai's tomb at Meiron.

Celebrated at the traditional time of the wheat harvest, Shavuot commemorates the presentation of the Ten Commandments to Moses. The Book of Ruth, which mentions the ancient barley and wheat harvests, is read in the synagogues.

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TISHA B`AV (THE 9th of AV). Av (July - August) 9th.

A fast day, Tisha B`Av commemorates the destruction of the First and Second Temples. In the synagogue, the Book of Lamentations is read, dirges are sung, and mourning customs are observed.

## A HOLY MONTH—A HOLY GARMENT



The month of *Tishri*, the 7th month of the Biblical calendar, is considered to be the holiest month of the year. It is the month when the High Holy Days occur. This year the Feast of Trumpets (*Rosh HaShana*) begins on the evening of October 1, 1997. *Yom Kippur*, the Day of Atonement, begins the evening of October 10, and the Feast of Tabernacles (*Sukkot*) begins on October 15. All over the world, Jewish men will go to synagogues and put on a special holy garment, called a “prayer shawl,” or *talit*, in Hebrew. This garment is usually worn at morning services in traditional Judaism and on the evening, *Yom Kippur* service, called *Kol Nidre*, (all vows).

The *talit* (pronounced: tah-leet) is not worn at night, because an ancient rabbinic teaching said it should only be worn when there is sufficient light for the fringes (*tsitsit*) to be easily noticed. Neil doesn't accept this edict in our days of electric lighting, so he wears his *talit* whenever he wants to worship the Lord in the beauty of holiness. We believe that Messianic Jews should have liberty in the Messiah to create their own traditions as they are led by the Holy Spirit and the Holy Scriptures.

### TALIT IN THE SCRIPTURES

The origin of the *talit* is found in the Torah in the Book of Numbers, Chapter 15, verses 37-40: “*And the Lord spoke to Moses, saying, `Speak to the children of Israel: Tell them to make tassels (fringes, KJV) on the corners of their garments throughout*

*their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the Lord, and do them; and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God. `”*

The English word garments is *beged* in Hebrew. The word fringes is *tsitsit* (*pronounced: tseat-tseat*). The special garment that bears the fringes has had various names over the years, but today is universally known as *talit*. The *tsitsit* gives the *talit* its religious significance because they are a reminder of the Lord’s commandments. When one looks at or touches the *tsitsit*, God’s Word is brought to mind. The above Scripture makes it clear that this Word is not only to be remembered, but obeyed. God’s children are to remember Him, be consecrated unto Him and follow Him. The message of the *tsitsit* really is: “Thy will not mine, O Lord.” (Tying a string on one’s finger “to remember something,” probably originated with the *talit* and *tsitsit*. What we’re supposed to remember is the Word of the Lord!)

## THE TALIT IN ANCIENT TIMES

Four-cornered garments were common in ancient times. Another word for *talit* is *arba-kanfot*, literally, four-cornered. The *talit* of antiquity was like a long toga that covered the entire body and held the *tsitsit* (fringes). Since this garment was worn at all times, the *tsitsit* were worn at all times. When clothing styles changed, a small *talit*, called a *talit katan* was developed, which fits over the shoulders, covers the chest, and back, and is usually worn under a shirt. The fringes, however, are sometimes worn on the outside. This kind of *talit* is worn by most Orthodox Jews today, at all times. The larger, fancier *talit*, the *talit gadol*, is worn on the outside at prayer services.

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The *tsitsit*, today, not only represent the Commandments of God, they also carry the Name of God. The fringes are tied in such a way that the sacred tetragrammaton, YHVH, is spelled out in the knots and loops. (Hebrew letters have numerical equivalents). But in ancient times, the *tsitsit* also represented, authority. An individual's *tsitsit* were tied in a unique pattern that represented the person's individual identity and position of authority. A *tsitsit*, pressed into wet clay, could serve as a signature. A piece of a *tsitsit*, could be sent to validate the contents of a letter. There are a few passages in the Scriptures that clearly show the relationship between *tsitsit* and a person's authority. When David cut off the "skirt" of Saul's robe in Samuel 24:4, he was actually snipping off the *tsitsit* of his garment, representing the King's authority. That's why Saul said: "*And now I know, indeed, that you shall surely be King, and that the Kingdom of Israel shall be established in your hand.*" (1 Samuel 24:20) [see also 1 Samuel 15:25-28]

Reuven Prager of *Begeg Ivri* (Hebrew Garments), in Jerusalem is of the opinion that all Jewish males, living in Israel, should once again wear outer clothing with *tsitsit* attached, such as the garment that Neil wore at our 25th anniversary. So far, he has only a few followers. But we know of a number of Messianic Jews, who have purchased the beautiful garments, that Reuven makes to wear for special ministry occasions and holidays.



## THE MANTLE OF ELIJAH

Elijah's mantle was most probably a *talit* that had *tsitsit* in its four corners. We read in I Kings 19:19, that Elijah threw his mantle over Elisha when he called him to be his successor. The Hebrew word, used here, for mantle is *aderet*, which means, glory or honor. Elijah's *talit* was a garment of glory. It was also different from most, because it was made of camel's hair. Because of this, it is speculated that the *talit* of Elijah was passed down through the generations (preserved by the priesthood), and eventually, owned by Zacharias, the father of John, the Immerser. John, as you recall, appeared at the River Jordan, clad in "camels hair." Before John was born, an angel of the Lord had told Zacharias that his son would be before the Lord in the spirit and power of Elijah....(Luke 1:17). He was, indeed, the forerunner of the Messiah, and his spirit, the spirit of repentance, must precede the second coming of Yeshua, as well.

The *talit of Elijah*, bestowed with its God-given power and authority, was used to part the waters of the Jordan River: "*Now Elijah took his mantle, rolled it up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground (2 Kings 2:8)*. After the Lord took Elijah up to heaven in a whirlwind, Elisha, his disciple, picked up Elijah's *talit*, struck the waters of the Jordan, and they parted again.

## THE “THREAD OF BLUE”

In Numbers, Chapter 15, the Lord instructed the children of Israel to include in the *tsitsit*, a blue thread. Where is the blue thread today? You will not find the blue thread on traditional *talitot*, (plural of *talit*, pronounced: *tah-lee-toat*), because the source of the special blue dye is no longer known. (The blue stripes on many *talitot* have replaced the blue thread).

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Originally each *tsitsit* on a Hebrew *talit* had a blue thread, called the “*shamash*” (literally servant, the same word used for the 9th candle at Hanukkah that lights all the rest). The dye used to produce the blue-purple color, called *techeleth*, came from an animal known as the *chilazon*. The precise identity of the animal is no longer known, although some believe, it was a murex snail that lived in the Mediterranean between Tyre and Haifa. Most Orthodox Jews don’t accept this, and therefore, do not use a blue thread today.

Reuven Prager, however, and many Messianic Jews, do incorporate the blue thread. Reuven believes that, in recent years, a source of the dye has been located. Messianic Jews, for the most part, don’t concern themselves with the technicalities of the blue dye. Some, (like us), are beginning to pray about incorporating the blue thread into the *talit* once more.

The color, blue, has traditionally been the color of royalty (blue blood, royal blue, something blue at weddings). This is because the blue dye was extremely expensive. In ancient times, it took 10,000 snails to produce 1 cubic centimeter of dye. One pound cost approximately two years’ wages. A woman in the New Covenant Scriptures, named Lydia, sold cloth made with this dye (see Acts 16:14). For this reason, it is assumed, that she was very wealthy. Because of its cost, a person who wore a lot of blue, was generally, prominent in society. (By 300 A.D., a pound of blue Sidonian silk, sold for over \$90,000.)

A *tsitsit*, with a blue thread, was something to be valued. The fringes were usually passed down in the family. For Messianic Jews, the blue thread is an obvious reminder of our Messiah, Yeshua, the living Word of God, the Servant/King, our High Priest, the One, who perfectly fulfilled all the commandments.

## TALIT IN THE NEW COVENANT

It has been estimated, by some, that there are as many as 47 references to the Jewish *talit*, in the New Covenant. Certainly, Yeshua, as an observant Jew, wore a *talit*. The New Covenant uses other words to refer to this special garment, including cloak, tent, vesture, napkin, and garment.

Probably, the most famous passage dealing with the *talit*, is found in Luke 8:40-56. This passage, actually includes two *talit* stories, one about the healing of Jairus' daughter and the other about a woman with an issue of blood. In summary, Jairus, a ruler of the synagogue, fell down at Yeshua's feet, imploring Him to come to his home, because his only daughter, age 12, was dying. Immediately, following this, a woman, who had an issue of blood, for twelve years, and had spent all her living on doctors, came behind Yeshua and touched the "border of his garment" (His *tsitsit*) and immediately, she was healed. Shortly thereafter, a messenger came telling Jairus that his daughter had died. Yeshua responded by saying: "*Fear not: believe only, and she shall be made whole.*" Yeshua went to Jairus' house, took the girl by the hand, and said, "*Talitha cumi.*" Her spirit returned and she arose, healed.

Space does not permit all we'd like to share about the *talit* in the New Covenant, but we'd like to leave you with a few thoughts about the two stories in Luke, Chapter 8:

1. The woman with the issue of blood was unclean, according to Torah, - Everything she touched would be unclean.
2. This woman had probably been to the hot spas, by the Sea of Galilee, which were famous for their healing properties, and where blood letters (doctors), and pagan shrines for healing, abounded.
3. One's *tsitsit* were usually touched by family only.

4. Yeshua was approachable, inviting people to familiarity (see also Matthew 14:34-36).

5. To touch Yeshua's *talit* was to make contact with His authority, the Word of God, God's Name, and the Living Word. Healing resulted.

6. The same thing happened with Jairus' daughter. Yeshua probably said, "*Arise to my talit*" and the *tsitsit* touched her. She was restored to life by the power of the living Word.

## GOD'S TALIT

The Rabbis say that Psalms 104:2, “*Who covered thyself with light as with a garment*” refers to God’s *talit*. Certainly, our God, covers us, protects us, and gathers us under His wings, and heals us of all our diseases, as we touch His *tsitsit*, by faith.

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God meets with us in the secret place of prayer. A *talit* can be a special prayer closet (for women too!), a place to hide oneself with the Lord, a place of intimacy. Jew and non-Jews (see Zechariah 8:23, a prophetic verse) can wrap themselves in a *talit* and touch the *tsitsit* that represents the commandments, the name, and the healing power of the God of Abraham, Isaac, and Jacob. Like the Israelites of old, who stood in the entrance to their tents, as Moses entered the Tent of Meeting (Exodus 33:8), we can stand in our tents as our faithful High Priest, Yeshua, intercedes on our behalf.

