



Messenger Project Newsletter

The Messenger

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A NONPROFIT CORPORATION PROMOTING THE BIBLE THROUGH THE ARTS

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Messenger Notes

Lionel De Leon performed *Last Words of David* (2 Samuel 23:1) with Huntington Beach's **Community Bible Church** worship team during the September 17th offertory. His next tentatively scheduled song is October 29th.

Jesus in Jewish Feasts

Since the time of Moses, Israelis have celebrated Feasts that were established by God. When we look closer at the symbolism within these feasts (and the historical Christian events that coincided with these holy days), it appears that God intended these feasts to be remembrances and prophecies concerning Jesus.

Jesus was crucified on the Passover Feast, resurrected on the Feast of Firstfruits and gave us the Holy Spirit (and birth of the church) on the Feast of Weeks. He may very well return on the Feast of Trumpets, Judge the world on Yom Kippur and be crowned king on the Feast of Tabernacles.

God knows the end from the beginning and established these ceremonial days of remembrance among his chosen people, ultimately to honor his Son (whom he chose as Israel's eternal Messiah-King).

The feasts mean something entirely different to observant Jews because they coincide with Jewish historical events as well. Paul tells us in 1 Corinthians 11:25 that "Israel has experienced a hardening in part until the full number of the Gentiles have come in." It is amazing how God uses Israel's unbelief to strengthen the belief of Christians (by prophesying Jesus' rejection from the Jews - which continues to this day). With so many ceremonies and prophecies, Israel should have recognized Jesus as the Messiah. According to the Bible, Israel will recognize Jesus after the last Gentile is saved (a date determined by God).

1. Feast of the Passover-Crucifixion. The Jews were told to sacrifice a lamb that was without defect and to place its blood on three places of the front door. The angel of death would "pass over" any house where he saw the blood. Jesus was the fulfillment of this feast when he was crucified. Jesus is the "Lamb who takes away the sin of the world." He was sinless (without defect) and his blood atoned for repentant sinners. When Israelis applied the sacrificial lamb's blood on the door in three locations (at the top and on both sides), it made a sign of the cross.

After the High Priest sacrificed the lamb, he would say, "It is finished" (Jesus' final words on the cross). According to Mosaic Law, the sacrificial lamb had to be approved by the High Priest. Caiaphas unwittingly approved of Jesus' sacrifice when he said (regarding Jesus) "it is expedient for us that one man should die for the people and the nation perish not" (John 11:49). The Passover lamb was roasted vertically on a pomegranate stick over an open fire. Because its legs could not be broken, the forelegs were stretched horizontally on a stick, appearing like Jesus on the cross.

The similarity of the sacrificial lamb to Jesus was more than coincidence. The lamb was to be without defect or blemish (Jesus was sinless). The lamb was a male of the first year (Jesus was the firstborn Son of God). The lamb was set aside for four days on the tenth of Nisan (Jesus entered Jerusalem and The Temple on public display for four days on the tenth of Nisan). The penalty was imposed on the lamb as soon as it was chosen (Christ received the death penalty for our sins before he was born). The lamb was killed at 3:00 p.m. (Jesus died at 3:00 p.m.). The lamb's bones were not broken (Jesus' bones were not broken). The lamb's blood saved Israeli firstborns (Jesus' blood saves us). The body of the lamb was to be eaten the same night (Jesus was crucified and died in the same night). No work was to be done on the Passover (Jesus' blood saves us, not our works).

2. Feast of Unleavened Bread-Jesus.

Unleavened bread is a symbol of purity because there is no yeast in the bread (which represents sin). When we add yeast to bread, it "puffs up" (like prideful sin). Jesus called himself the

"bread of life" and told us to eat unleavened bread in remembrance of him. The Feast of Unleavened Bread symbolizes Jesus both as one who did not commit sin and as our "bread of life." The matza bread used by Jews is striped and pierced (a symbol of Jesus' beating and piercing). This feast commemorates Israel's exodus from Egypt.

3. Feast of the Firstfruits-Resurrection. The feast of firstfruits was to occur on the morning after the regular Sabbath that followed Passover. Jesus rose from the dead on that very day and is called the "first fruits of the dead" in 1 Corinthians 15:20.

4. Feast of Weeks-Pentecost. The Feast of Weeks is a Jewish celebration of the birth of the nation Israel through God's covenant at Mount Sinai and coincides with the birth of the church and God's giving of the Holy Spirit. It is celebrated with two loaves of leavened bread that represent Jews and Gentiles. The bread is leavened to signify man's sinful nature.

5. Feast of Trumpets-Rapture. This is a feast of the final great harvest at season's end and symbolizes the return of Israel to her nation and the rapture of the church when Jesus returns. The Bible says that the Lord will come down from heaven with the voice of the archangel and with the *trumpet* call of God.

6. Yom Kippur-Day of Judgment. The Day of Atonement is included with the feasts, but is actually a fast. This is the day that God judges Israel and represents God's Final Judgment against unrepentant sinners, through Jesus.

7. Feast of Tabernacles-Coronation of Christ. The eighth day of Tabernacles is the Coronation Day of the King. Israel expects to crown their Messiah as King on that Day. Among the ceremonies of this feast is the *House of the Water Pouring*. The High Priest retrieved a vase of "living water" from the pool of Siloam and carried it in a golden vessel to the Temple. Jesus called himself the "Living Water." Some Messianic Jews also believe that this is the day of Jesus' birth.