

Week #: 11 Text: ----- Title: Lord's Feast: Rosh Hashanah

Songs: Victor's Crown

Your Presence is Heaven

Videos: \_\_\_\_\_

#### Moedim:

- Moedim is a Hebrew word that means appointed time. They are a time of meeting with God- Divine Appointments; Holy Convocations. This is God's calendar. They establish God's dress rehearsals for everything He was establishing from the beginning. Genesis 1:14 is when God said He set the sun and the moon and the stars as signs and seasons.
- It was on Mount Sinai (Leviticus 23) that God gave Moses the dates and observances of seven major feasts for the Jewish people to observe. Here are their names:
  - 1. Passover, or Pesach - Nisan 14
    - Passover served as a reminder that there is no atonement for sin apart from the shedding of blood. It was required that they go to Jerusalem to celebrate this feast.
  - 2. Unleavened Bread, or Chag Hamotzi - Nisan 15-22
    - Unleavened Bread was a reminder of God's call on their lives to be a people set apart to holiness. Leaven was a symbol of sin. They were to be unleavened that is, holy before the nations as a witness of God.
  - 3. First Fruits, or Yom habikkurim - Nisan 16
    - First Fruits was a call to consider their priorities, to make certain they were putting God first in their lives.
  - 4. Pentecost, or Shavu'ot - Sivan 6
    - Harvest was a reminder that God is the source of all blessings. It was required that they go to Jerusalem to celebrate this feast.
  - 5. Trumpets, or Yom Teru'ah - Tishri 1
    - The solemn assembly day of Trumpets was a reminder of the need for constant, ongoing repentance.
  - 6. Atonement, or Yom Kippur - Tishri 10
    - The Day of Atonement was also a solemn assembly day a day of rest and introspection. It was a reminder of God's promise to send a Messiah whose blood would cover the demands of the Law with the mercy of God.
  - 7. Tabernacles, or Sukkot - Tishri 15
    - In sharp contrast to Trumpets and Atonement, Tabernacles was a joyous celebration of God's faithfulness, even when the Children of Israel were unfaithful. God chose to come and sukot (or to be) with them. It was required that they go to Jerusalem to celebrate this feast.
- The feasts fall into three clusters.
  - The first three feasts Passover, Unleavened Bread, and First Fruits occur in rapid succession in the spring of the year over a period of eight days. They came to be referred to collectively as "Passover."

- The fourth feast, Harvest, occurs fifty days later at the beginning of the summer. By New Testament times this feast had come to be known by its Greek name, Pentecost, a word meaning fifty.
- The last three feasts Trumpets, Atonement, and Tabernacles extend over a period of twenty-one days in the fall of the year. They came to be known collectively as “Tabernacles.”
- Jesus is the ultimate fulfillment of each of these feasts. The prophetic significance of the feasts:
  - What the Jewish people did not seem to realize is that all of the feasts were also symbolic types. In other words, they were prophetic in nature, each one pointing in a unique way to some aspect of the life and work of the promised Messiah.
  - 1. Passover (Leviticus 23:5) — Pointed to the Messiah as our Passover lamb (1 Corinthians 5:7) whose blood would be shed for our sins. Jesus was crucified on the day of preparation for the Passover (Mark 14:12), at the same time that the lambs were being slaughtered for the Passover meal that evening. Christ is a “lamb without blemish or defect” (1 Peter 1:19) because His life was completely free from sin (Hebrews 4:15). As the first Passover marked the Hebrews’ release from Egyptian slavery, so the death of Christ marks our release from the slavery of sin (Romans 8:2).
  - 2. Unleavened Bread (Leviticus 23:6) — Pointed to the Messiah’s sinless life (as leaven is a picture of sin in the Bible), making Him the perfect sacrifice for our sins. Jesus’ body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life.
  - 3. First Fruits (Leviticus 23:10) — Pointed to the Messiah’s resurrection as the first fruits of the righteous. Jesus was resurrected on this very day, which is one of the reasons that Paul refers to him in I Corinthians 15:20 as the “first fruits from the dead.”
  - 4. Harvest or Pentecost (Leviticus 23:16) — (Called Shavuot today.) Occurred fifty days after the beginning of the Feast of Unleavened Bread and pointed to the great harvest of souls, both Jew and Gentile, that would come into the kingdom of God during the Church Age (see Acts 2). The Church was actually established on this day when the God poured out His Holy Spirit and 3,000 Jews responded to Peter's great sermon and his first proclamation of the gospel.
  - The long interval of three months between Harvest and Trumpets points to the current Church Age, a period of time that was kept as a mystery to the Hebrew prophets in Old Testament times.
  - That leaves us with the three fall feasts which are yet to be fulfilled in the life and work of the Messiah. Because Jesus literally fulfilled the first four feasts and did so on the actual feast days, it is safe to assume that the last three will also be fulfilled and that their fulfillment will occur on the actual feast days. We cannot be certain how they will be fulfilled, but my guess is that they most likely have the following prophetic implications:
  - 5. Trumpets (Leviticus 23:24) — (Called Rosh Hashanah today.) The first of the fall feasts. Many believe this day points to the Rapture of the Church when the Messiah Jesus will appear in the heavens as He comes for His bride, the Church. The Rapture is always associated in Scripture with the blowing of a loud trumpet (1 Thessalonians 4:13-18 and 1 Corinthians 15:52).

- 6. Atonement (Leviticus 23:27) — (Called Yom Kippur today.)
  - Past: Yom Kippur, the Day of Atonement, is primarily a prefiguring of Calvary. One of the most important aspects of Yom Kippur is the idea of the scapegoat. This is the one and only time of the year when the high priest would go behind the veil in the Holy of Holies in the Temple, dare to utter the name of God, the Tetragrammaton, YHWH, and offer the sacrifice of two goats. Upon one goat, the high priest placed his hands while confessing all the sins of Israel, symbolically conferring the sin to the goat. It was then sent off into the wilderness to die. The other goat was sacrificed, and the high priest sprinkled its blood upon the mercy seat in the Holy Holies. The high priest then came out and announced, “It is done.” This has clear similarities with the paschal lamb, and again, a foreshadowing of Christ and His last words from the Cross “It is finished.” (Jn. 19:30). As the letter to the Hebrews states, “He entered once for all into the sanctuary, not with the blood of goats and calves, but with His own blood, thus obtaining eternal redemption.” (Heb. 9:12) If God accepted Israel’s sacrifice of goats, as mere symbol of Christ’s sacrifice, how much more efficacious is the actual sacrifice of Jesus’ body and blood? The Day of Atonement finds its ultimate meaning in Calvary.
  - Future: Many believe this prophetically points to the day of the Second Coming of Jesus when He will return to earth. That will be the Day of Atonement for the Jewish remnant when they “look upon Him whom they have pierced,” repent of their sins, and receive Him as their Messiah (Zechariah 12:10 and Romans 11:1-6, 25-36).
- 7. Tabernacles or Booths (Leviticus 23:34) — (Called Sukkot today.)
  - Past: Jesus was likely born during this feast. He came and “tabernacled” with us here on earth.
  - Future: Many scholars believe that this feast day points to the Lord's promise that He will once again “tabernacle” with His people when He returns to reign over all the world (Micah 4:1-7).
- The first six feasts are related to man’s sin and struggle to exist.
- The last feast, Tabernacles, is related to rest. It is the most joyous feast of the year. It looks to the past in celebration of God’s faithfulness in the wilderness. It looks to the present in celebration of the completion of the hard labor of the agricultural cycle. And it looks to the future in celebration of God’s promise to return to this earth and provide the world with rest in the form of peace, righteousness and justice.

#### Rosh Hashanah, Yom Kippur, and Sukkot:

- Rosh Hashanah occurs on the first and second days of the Jewish month of Tishri.
  - 2018- begins evening of Sunday, September 9; ends evening of Tuesday, September 11
- Rosh Hashanah, literally meaning the "beginning (also head) [of] the year" is the Jewish New Year
- The fundamental theme of Rosh Hashanah is the coronation of God as King over us.
- Rosh Hashanah is found in Leviticus 23:23-25

- 23 Adonai said to Moshe, 24 “Tell the people of Isra’el, ‘In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. 25 Do not do any kind of ordinary work, and bring an offering made by fire to Adonai.’”
- Yom-Kippur is found in Leviticus 23:26-32
  - Leviticus 23:26 Adonai said to Moshe, 27 “The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to Adonai. 28 You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before Adonai your God. 29 Anyone who does not deny himself on that day is to be cut off from his people; 30 and anyone who does any kind of work on that day, I will destroy from among his people. 31 You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. 32 It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening.”
- Sukkot is found in Leviticus 23:33-36
  - Leviticus 23:33 Adonai said to Moshe, 34 “Tell the people of Isra’el, ‘On the fifteenth day of this seventh month is the feast of Sukkot for seven days to Adonai. 35 On the first day there is to be a holy convocation; do not do any kind of ordinary work. 36 For seven days you are to bring an offering made by fire to Adonai; on the eighth day you are to have a holy convocation and bring an offering made by fire to Adonai; it is a day of public assembly; do not do any kind of ordinary work.
- The Jewish New Year festival, held on the first (also sometimes the second) day of Tishri (in September). It is marked by the blowing of the shofar, and begins the ten days of penitence culminating in Yom Kippur.
- Rosh Hashanah is also called the Feast of Trumpets
  - Because they stand at the ready with the shofar, and the moment the moon is visible in Jerusalem, the blowing of the shofar ushers in the start of the feast. They do not know the exact moment (day or hour) it will begin.
- The shofar blasts (30 in the Bible; 100 is traditional) are meant to be a wake-up call to put behind us what needs to be left and to go forward with those things which we should be doing.
- The Hebrew word translated as “trumpets” in Numbers 29:1 (תְּרוּעָה – *těrû’āh*) is derived from the verb רוּעַ (*rû’ā*), meaning “give a great shout,” “shout a war-cry,” and “sound the signal for battle.” There are four distinct uses for this word variant outlined in the Old Testament:
  - It is used for “signal” (Lev. 25:9), the “sound of the trumpet” for the blowing of the *shofar* on the day of atonement.
  - It is also used for “alarm” as in case of attack (Josh. 6:5; Jer. 4:19), “I hear the sound of the trumpet, the alarm of war.”
  - It is used for the trumpet in the tumult of battle, “And Moab shall die amid uproar, amid shouting, and the sound of the trumpet” (Amos 2:2).
  - Lastly, the noun is used for the exultation of praise to God, “Praise him with trumpet sound, praise him with lute and harp” (Ps 150:3).
- One of the alternate names for this particular Jewish feast is *Yom Teruah* (lit. “the Day of the Shout”). In 1 Thessalonians 4:16, Paul states, “For the Lord Himself will descend from heaven

with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first” (NASB)

- The blowing of trumpets served *three* chief purposes in the Old Testament:
  - to assemble Israel before Yahweh (Exod. 19:13-19, 20:18; Num. 10:2; Isa. 27:13)
  - to sound the alarm or battle cry in time of war (Num. 10:9; Josh 6:4, 20; Judg. 3:27, 6:34, 7:8-22; Neh. 4:18; Job 39:25; Jer. 4:5, 19)
  - to signal the coronation of the king of Israel (2 Sam. 15:10; 1 Kgs. 1:34, 39; 2 Kgs. 9:13, 11:12-14).
- The future fulfillment of those three purposes is laid out here:
  - Just as the trumpet was used to assemble Israel before the Lord in the Old Testament, all believers will be resurrected “at the last trumpet” (1 Cor. 15:51-52; cf. 1 Thess. 4:15-17) and “caught up together...in the clouds to meet the Lord in the air” (1 Thess. 4:17) at Christ’s Second Coming.
  - Just as the trumpet was blown to sound an alarm or battle cry in the Old Testament, the Trumpet of God will sound the battle cry for the final climactic battle of God (Rev. 6:12-17; 19:13-20).
  - Just as the trumpet signaled the coronation of the king of Israel in the Old Testament, the trumpet of God will signal the consummation of Christ’s heavenly reign in fulfillment of the Davidic promises (1 Cor. 15:24-26).
- An intense spirit of watchfulness permeated the observance of this feast, since the trumpets were to be sounded as soon as the smallest portion of the new moon was visible. In a similar manner, the life of a New Covenant believer is to be characterized by an intense watchfulness with regard to Christ’s Second Coming. Concerning His return, the Lord Jesus declared, “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone....Therefore be on the alert, for you do not know which day your Lord is coming....For this reason you be ready too; for the Son of Man is coming at an hour when you do not think *He will*” (Matt 24: 36, 42, 44; NASB).
- Jewish tradition associates the Feast of Trumpets with the Final Judgment when the judgment “books” are opened. Amazingly, the New Testament stands in agreement with this particular aspect of Jewish tradition. If the *parousia* of 1 Corinthians 15:23, 51-57 is “the end” (1 Cor. 15:24), then the Feast of Trumpets stands fulfilled not only in Christ’s return but also in the Great White Throne Judgment.
- Many Americans use the New Year as a time to plan a better life, making "resolutions." Likewise, the Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to make in the new year, continuing through the Days of Awe and Yom Kippur.
- The name "Rosh Hashanah" is not used in the Bible to discuss this holiday. The Bible refers to the holiday as Yom Ha-Zikkaron (the day of remembrance) or Yom Teruah (the day of the sounding of the shofar).
- The shofar is a ram's horn which is blown somewhat like a trumpet. In fact, many English bibles translate the word "shofar" as "trumpet." One of the most important observances of this holiday is hearing the sounding of the shofar in the synagogue. The Bible gives no specific reason for this practice. One that has been suggested is that the shofar's sound is a call to repentance. The shofar is not blown if the holiday falls on Shabbat.

- No work is permitted on Rosh Hashanah. Much of the day is spent in synagogue, where the regular daily liturgy is somewhat expanded. In fact, there is a special prayer book called the machzor used for Rosh Hashanah and Yom Kippur because of the extensive liturgical changes for these holidays.
- Another popular observance during this holiday is eating apples dipped in honey, a symbol of our wish for a sweet new year. They also dip bread in honey (instead of the usual practice of sprinkling salt on it) at this time of year for the same reason.
  - Honey in the Bible is always a picture of God.
  - Psalm 81:13–16: *“If my people would only listen to me, if Israel would only follow my ways, how quickly I would subdue their enemies and turn my hand against their foes! Those who hate the Lord would cringe before him, and their punishment would last forever. But you would be fed with the finest of wheat; with honey from the rock I would satisfy you.”*
  - Every Jew learns early in their education that God and the words of God taste like honey. If we would walk the right path and trust in the right voice, God promises to feed us with honey from the rock. It isn't that He promises to take the rocks away (or the things that make us stumble, the trials life throws at us), but He does promise that if you'll follow His voice, there will be just enough of His presence in every rock to get you through.
- Religious services for the holiday focus on the concept of G-d's sovereignty.
- Yom-Kippur
  - Just as the high priest entered the Temple and offered the sacrifice of goats, so too, does Christ enter the heavenly sanctuary and offer the sacrifice of Himself to the Father on behalf of our sins.
  - The high priest of Yom Kippur is a 'type' of the true and eternal high priest of Christ in heaven. Christ Himself is both the high priest and the sacrifice. As Hebrews 9:12 states, *“He entered once for all into the sanctuary, not with the blood of goats and calves, but with His own blood, thus obtaining eternal redemption.”* If God accepted Israel's sacrifice of goats, as mere symbol of Christ's sacrifice, how much more efficacious is the actual sacrifice of Jesus' body and blood? The Day of Atonement finds its ultimate meaning in Calvary.
  - In this regard, Jewish tradition documents a miraculous event pertaining to Yom Kippur. In both the Jerusalem and Babylonian Talmuds, they record that there was a scarlet cloth or strap tied to the scapegoat on Yom Kippur, as part of the sin offering. (The Bible tells that this was to mark the goat as being part of the sin offering, so they would not capture and eat it later). A thread from the crimson cloth was later tied to the Temple door. According to the Talmudic anecdote, every year when the goat was sacrificed, the thread would miraculously turn white, in recognition of God accepting their sin offering. One is reminded of Isaiah's scripture *“though your sins are like scarlet, they shall be as white as snow.”* (Is. 1:18) Yet, as recorded in both Talmuds, this stopped happening some forty years before the destruction of the Temple in 70 A.D. This would have been about the time of Jesus' crucifixion. The scapegoat was no longer accepted in atonement for sin, but was superseded now by the sacrifice of Christ.

## Scarlet Worm:

- "When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted. What a picture this gives of Christ, dying on the tree, shedding His precious blood that He might "bring many sons unto glory" (Heb. 2:10)! He died for us, that we might live through Him! Ps. 22:6 describes such a worm and gives us this picture of Christ (Isa 1:18)." ~Henry Morris, "Biblical Basis for Modern Science" p. 73

## Red Heifer:

- The Temple Institute announced in the Jerusalem Times on September 5, 2018, that they have a red heifer that was born.
- The red heifer has to be without spot or blemish
- The ashes of a sacrificed red heifer are used in the cleansing ceremony, and so it must be available for a new Temple to be built.
- There have been many red heifers born in recent years, but none that were found to be perfect.
- One week after its birth, it was certified by a board of rabbis as fulfilling all the Biblical requirements laid out in Numbers 19.
- The red heifer is significant prophetically as it relates to the first coming of Jesus Christ and the second coming of Jesus Christ as well.
- Jesus fulfilled the red heifer's position and use!

## Should we celebrate these feasts?

- Whether or not a Christian celebrates the Jewish feast days would be a matter of conscience for the individual Christian. Colossians 2:16-17 tells us, "*Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.*" Christians are not bound to observe the Jewish feasts the way an Old Testament Jew was, but we should not criticize another believer who does or does not observe these special days and feasts (Romans 14:5-23).
- <sup>5</sup> One person considers some days more holy than others, while someone else regards them as being all alike. What is important is for each to be fully convinced in his own mind. <sup>6</sup> He who observes a day as special does so to honor the Lord. Also he who eats anything, eats to honor the Lord, since he gives thanks to God; likewise the abstainer abstains to honor the Lord, and he too gives thanks to God. <sup>7</sup> For none of us lives only in relation to himself, and none of us dies only in relation to himself; <sup>8</sup> for if we live, we live in relation to the Lord; and if we die, we die in relation to the Lord. So whether we live or die, we belong to the Lord — <sup>9</sup> indeed, it was for this very reason that the Messiah died and came back to life, so that he might be Lord of both the dead and the living. <sup>10</sup> You then, why do you pass judgment

on your brother? Or why do you look down on your brother? For all of us will stand before God's judgment seat; <sup>11</sup> since it is written in the *Tanakh*, "**As I live, says ADONAI, every knee will bend before me, and every tongue will publicly acknowledge God.**" <sup>12</sup> So then, every one of us will have to give an account of himself to God. <sup>13</sup> Therefore, let's stop passing judgment on each other! Instead, make this one judgment — not to put a stumbling block or a snare in a brother's way. <sup>14</sup> I know — that is, I have been persuaded by the Lord Yeshua the Messiah — that nothing is unclean in itself. But if a person considers something unclean, then for him it is unclean; <sup>15</sup> and if your brother is being upset by the food you eat, your life is no longer one of love. Do not, by your eating habits, destroy someone for whom the Messiah died! <sup>16</sup> Do not let what you know to be good, be spoken of as bad; <sup>17</sup> for the Kingdom of God is not eating and drinking, but righteousness, *shalom* and joy in the *Ruach HaKodesh*. <sup>18</sup> Anyone who serves the Messiah in this fashion both pleases God and wins the approval of other people. <sup>19</sup> So then, let us pursue the things that make for *shalom* and mutual upbuilding. <sup>20</sup> Don't tear down God's work for the sake of food. True enough, all things are clean; but it is wrong for anybody by his eating to cause someone to fall away. <sup>21</sup> What is good is not to eat meat or drink wine or do anything that causes your brother to stumble. <sup>22</sup> The belief you hold about such things, keep between yourself and God. Happy the person who is free of self-condemnation when he approves of something! <sup>23</sup> But the doubter comes under condemnation if he eats, because his action is not based on trust. And anything not based on trust is a sin.

- While it is not required for Christians to celebrate the Jewish feast days, it is beneficial to study them. Certainly, it could be beneficial to celebrate these days if it leads one to a greater understanding and appreciation for Christ's death and resurrection and the future promise of His coming. As Christians, if we choose to celebrate these special days, we should put Christ in the center of the celebration, as the One who came to fulfill the prophetic significance of each of them.

#### Romans 14:5-23

- Rev. 3:1-3 (CJB) states: *"To the angel of the Messianic Community in Sardis, write: 'Here is the message from the one who has the sevenfold Spirit of God and the seven stars: 'I know what you are doing — you have a reputation for being alive, but in fact you are dead! ' Wake up, and strengthen what remains, before it dies too! For I have found what you are doing incomplete in the sight of my God. ' So remember what you received and heard, and obey it, and turn from your sin! For if you don't wake up, I will come like a thief; and you don't know at what moment I will come upon you.'"*



## **Correlation between the Red Heifer and Jesus' fulfillment of that as written in Numbers 19:**

Vs: Red Heifer:	Jesus' Fulfillment:
2 Red in color; red in Hebrew is "Adom", very close to Adam's name, meaning man/mankind.	Jesus the second Adam came for the remission of sin that entered mankind by the first Adam, thus His red blood was shed.
2 Had to be a pure virgin female. (Only this sacrifice was a female). Leviticus 27:3-4	Jesus born of a virgin was sacrificed to die and for thirty pieces of silver (the price of a female). Matthew 26:15
2 Had to be without spot or blemish.	Jesus was without a spot of sin or blemish.
2 Had to never be under a yoke of bondage.	Jesus had never been yoked to man or in bondage to sin.
3 Had to be given to the priest Eleazar by virtue of his being a son of Aaron.	Jesus has given us the priesthood as a believer when we enter into a personal relationship by virtue His being the Son of God.
3 Had to be slaughtered outside the Horse-gate or Damascus Gate located North.	Jesus had been crucified outside the Horse-gate to the North of the city at Calvary, (Golgotha).
3 Had to be put to death while Eleazar, the second priest, looked on.	Jesus the second person of the Trinity was put to death while God the Father looked on.
4 Had to have its blood sprinkled "7" times.	Jesus had His blood shed "7" times in seven different places: both feet, both wrists, back (whipped), head (thorns), and side (spear).
6 Had to be burned with cedar wood.	Jesus was likely crucified on a cross made of cedar wood.
6 Had to be burned with hyssop	Jesus had been offered to take hyssop soaked in vinegar.
6 Had to be bound with scarlet wool.	Jesus became that scarlet sin.
6 Had to be led out of Jerusalem, bound and thrust into a pit ignited by fire as the cedar wood and hyssop bound by scarlet wool were thrown onto it.	Jesus was led out of Jerusalem as the innocent Lamb of God to the wooden cross. Nails were thrust into his hands and feet. As the God Man was bound by our sin that was thrown onto Him.
9 Had to use the ashes from the death of the heifer in the ceremonial washing in order to be cleansed from sin.	Jesus offers us forgiveness in His death on the cross in order for us to be cleansed.
17 Had to put some ashes into a vessel and pour "running water" upon them.	Jesus the Word gave us His Word that He would send the Holy Spirit to be poured out upon us.
17 Had to be "running water" in the Hebrew, "living waters shall be given".	Jesus gives us the Third Person of the Trinity the Holy Spirit, so our lives are full-"filled" and become torrents of "living water".
18 Had to dip hyssop in water with the ashes and sprinkle them in order to be cleansed.	Jesus baptizes us in the Holy Spirit Who showers us with gifts and empowers us to live a pure (clean) and holy (whole) life.
18 Had to be applied with hyssop to be purified.	Jesus died, and His death has to be applied for us to be purified.
19 Had to be one man willing to become unclean (sin) in order to cleanse all men from uncleanness (sin).	Jesus, "behold the man" was the one who willingly became sin for us in order to cleanse us from all sin.
19 Had to be used for cleansing on the "third" and "seventh" day.	Jesus our "New Covenant" (in the "seventh" millennium) made the "Old Covenant" with Israel at Mt. Sinai during the "third" millennium on the Jewish calendar).

# Deliverance

# Separation

# Revelation

# Exile / Judgment

# Comfort

