

A Messianic Perspective of:
Rosh Hashanah (Feast of Trumpets)
Yom Noice'Im (Seven days of Awe)
Yom Kippur (Day of Atonement)
Hag Ha Succoth (Feast of Tabernacles)
(SEPTEMBER)



For those who know that the wild olive is grafted into the natural olive – those who recognize their Jewish roots.

Amanda Buys' Spiritual Covering

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PREFACE

This is the fifth of a number of books put together to try and assist Christians in their understanding of their Jewish roots and of the significance of the Jewish festivals to us as Christians. In so doing we hope to bridge the gap between the physical experience of the feast and the spiritual significance thereof in the New Jerusalem (Revelation). In this book the focus will be on Rosh Hashanah, Yom Noice'Im, Yom Kippur and Hag Ha Succoth.

The journey toward my Jewish roots began a few years ago when I attended a *Barmitzvah* in a local *synagogue*. After the service they told this story:

- Every young man at the age of 13 years goes through a process ending in the declaration of his entering manhood.
- He is given a new name.
- His name is engraved on a wooden carving of a tree – the tree of life.
- The rabbi sends a note to Jerusalem where his name is entered into the Book of Life.
- He doesn't need a visa if he should go to Israel and, because his name is recorded and he can stay there forever.

As they told this story I saw in it the New Testament truth of accepting Jesus as your personal Saviour and of being accepted into the Kingdom of God. What was being done in the natural at a Barmitzvah had a spiritual parallel in the kingdom of God. I realized that if we observe the Jewish festivals and celebrations in the natural we would uncover spiritual patterns and truths (1 Cor 14:46).

My thanks to a spiritual friend, Arthur Aaron, who started me (Roland) down this path, to Zanne Mouton for the hours of typing and to Emeritus Professor Rosalie Thompson for all the hours of editing.

These notes are the first fruits of our study and already we have realized that there is so much more to add.

Our suggestions for using this book are as follows:

1. Study our thoughts and the heart with which it was written.
2. Keep in mind the fact that we are looking for spiritual truths that are manifested in the natural and are not suggesting legalism.
3. Consider the strands and concepts that link the:
 - Old and New Testament
 - Jew and Christian

And consider what position you should take in relation to:

- The Jewish people
- Jerusalem
- The keeping of the feasts

Remember, you need to count the cost:

*If I should forget you
O Jerusalem
Let my right hand lose its skill
If I do not remember you
Let my tongue cling to the roof
Of my mouth
If I do not exalt Jerusalem
Above my chief joy.
(Ps 137:5)*

4. Consider the process of Pesach (Passover) of personal deliverance, meeting with God face to face, the process of unleavened bread (dealing with the old man), followed by Shavuot (empowerment of the Torah and the Holy Spirit). The simple order of this process is clear but it also contains a Biblical truth, namely that one cannot pray for the cleansing of the city or nation before one has dealt with issues at a personal level. This order is validated in that the next major feast of Yom Kippur deals with the cleansing of the nation.

This book is still in a developmental phase and we would therefore welcome feedback from those who have used it. Suggestions for improvements would be particularly appreciated, as would any testimonies as a result of your having used this book and applied it to your life.

Yours in Christ

Roland & Amanda Buys

Revised: September 2003

INTRODUCTION

As we approach this study of the feast of Rosh Hashanah, Yom Noice'Im, Yom Kippur and Hag Ha Succoth we need to keep in mind the key principle that God set out in

Ps 133:1-3. *Behold, how **good** and how pleasant it is for brethren to **dwelt together in unity!** It is like the **precious ointment** poured on the head, that ran down on the beard, even the beard of Aaron, that came down upon the collar and skirts of his garments [consecrating the whole body]. It is like the **dew** of [lofty] Mount Hermon and the dew that comes on the hills of Zion; for there the **Lord has commanded the blessing, even life forevermore** [upon the high and the lowly]¹.*

"For the past 2000 years, the church has, for the most part worked to separate itself from its Jewish roots. This is a violation of Paul's clear message that we are wild branches grafted into the olive tree (**Rom 11:13-24**). The olive tree represents God's Covenants and promises made to Israel, which we become part of when we received our salvation (**Eph 2:12-13**). Paul warned us against separating and becoming arrogant (**Rom 11:20**), knowing that the root holds up the branches, not the other way around. Sadly, the Churches' rejection of it's Jewish roots has led to heresies in the Church, the integration of pagan practices, and the persecution of the Jewish people by the Church throughout the centuries" (Wagner, 1998:11). As we can see there are at least **two themes** in the Bible, which emphasize the coming together of the Israelites and the Gentiles. **Firstly, the wild olive.** In **Jer 11:10-16** the Lord speaks through His prophet Jeremiah and talks of both houses of Israel and Judah as a "green" olive tree. Also in **Rom 11:17-24** Paul clearly says that the Israelites' rejection is not final and that the Gentiles (wild olives) would be grafted into the natural (green) olive (Israelites) (**Rom 11:24**)². **Secondly, one new man.** God has a purpose to create ONE NEW man (generic) out of both Israelite and Gentile, by bringing them both to the Cross – see **Eph 2:14-16**. The conflict between both groups is reconciled as we come into "one Spirit in the Father"

Eph 2:18 Paul goes on to say that, *Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household...with Christ Jesus Himself as the chief cornerstone. **In Him the whole building is joined together and rises to become a holy temple in the Lord (Eph 2:19-21).** Emphasis mine.*

[This division of Jew and Gentile] *is beginning to change ...the Church and Israel are [both] rediscovering each other. As God is restoring His land and people, Israel, in fulfilment of Bible prophecy and in preparation of the soon coming Messiah, Christians are rediscovering their Jewish roots, while Jews are meeting Christians who truly love and pray for them and the nation of Israel. In the past, Christians persecuted Jews in the Name of Jesus. Today, because of Jesus, "the dividing wall of hostility" is coming down, just as He had planned from the beginning (**Eph 2:14-18**) (Wagner, 1998:11).*

[1] Scriptures quoted are all taken from The Amplified Bible. Old Testament copyright © 1965, 1987 by the Zondervan Corporation. The Amplified New Testament copyright © 1958, 1987 by the Lockman Foundation.

[2] This grafting is contrary to current agricultural practice where the cultivated fruit tree branch is grafted into the wild tree.

FEASTS OF YAHWEH

The Feasts of the Lord are Holy convocations (see **Lev 23:1-2, 4**). God never said that they were the **Feasts of the Jews**, He said they were **My Feasts**. Moses gave the feasts according to the pattern he saw in heaven (on the mountain - see **Ex 25-31**).

All the feasts depict the life and ministry of Jesus on earth.

- The Passover Feast was when Jesus, the Passover Lamb, was slain.
- The Feast of Unleavened bread speaks of Jesus who was without sin.
- The Feast of Firstfruits was fulfilled when Jesus rose from the dead.
- The Feast of Pentecost is a feast of outpouring – on that day the Holy Spirit was poured out.

The feasts addressed in this book are:

- Rosh Hashanah (Feast of Trumpets)
- Yom Noice'Im (Seven days of Awe)
- Yom Kippur (Day of Atonement)
- Hag Ha Succoth (Feast of Tabernacles)

God has chosen to reveal the “things” of Heaven to us on earth in the natural, in the form of **patterns** or images, i.e. things on earth are a reflection or a mirror image of their real substance in Heaven. Why is it critical that we understand the value of this principle? We need to see that “doing” things in the physical has a real value on earth, **but** an even more powerful application in the spiritual. As we come to this revelation we will not see the “doing” of things as a **ritual** but as a **freewill offering of love**.

In **Heb 8:5** Moses is shown the Heavenly objects and then told to make these according to the **pattern** seen on the mountain (**Ex 25-31**). The furniture of the tabernacle has parallels in the spiritual realm, namely different forms and levels of prayer in the physical or natural (as illustrated in the following table):

FURNITURE OF THE TABERNACLE (OLD TESTAMENT)	SIGNIFICANCE IN THE SPIRITUAL REALM
Brazen altar – Ex 27:18; Rev 5:6; 13:8	Prayer of sacrifice, repentance, fasting, dedication – Rom 12:1
Laver of washing – Ex 30: 17-21; Rev 22:1	Prayer of praise and worship – Ps 100:4; 30: 11-12
Menorah – Ex 25: 31-40; Rev 1:12; 4:5	Prayer in the Spirit – 1 Cor 1-12; Is 11; Jude
Table of shewbread – Ex 25: 23-30; Rev 19:13	Meditation – Jos 1:8; John 1:1; 1 John 2:27
Altar of incense – Ex 30: 1-10; Rev 8:3-4; 9:13	Prayer of intercession – Rom 8:26; Heb 5:7; 1 Thes 5:17
Ark of the covenant – Ex 25:10-22; Rev 11:19	Waiting on God – Eph 1: 18-19; 2 Tim 4-8
Shekinah Glory – Rev 4:2	Face to face and God speaks – Acts 7:55; Luke 9: 34, 35

Every act carried out as a manifestation of the physical or natural has an equal action in the spiritual.

Now, when we come to consider the feasts and the reasons for keeping them we need to emphasize the central truth that **the feasts and the tabernacle are a pattern on earth of the real image in Heaven.** They are, as it were, a demonstration in the natural of an eternal / spiritual event or truth (see **Ex 25: 8-9, Heb 8: 1-23 & 1 Cor 15:46**).

*When we consider the New Testament references we discover something quite different from what the early Church Fathers taught regarding the keeping of the Biblical feasts. We see that Yeshua and all the disciples kept the festivals, but it seems Yeshua Himself even kept the lesser non-biblical festivals like Hanukkah, or the Feast of Dedication (**John 10:22**). In the scripture, we learn that Yeshua "desired" to keep the Passover with His disciples (**Luke 22:15**). Later on in Christian tradition we hear the Apostle Paul charging Gentile Christians to "keep the feast" (**1 Cor 5:8**). Paul himself clearly kept the Jewish festivals and on one occasion sought to arrive in Jerusalem for the Feast of Pentecost (**Acts 20:16**) (Wagner 1998:52).*

The following scriptures further emphasize the importance of us following the pattern that the Lord has given.

Matt 5: 17-19 *Do not think that I have come to **do away with** or undo the **Law** or the **Prophets**; I have come not to do away with or undo but to **complete and fulfil them**. For truly I tell you, until the sky and earth pass away and perish, not one smallest letter nor one little hook identifying certain Hebrew letters will pass from the Law until all things it foreshadows are accomplished. Whoever then breaks or does away with or relaxes one of the least important of these commandments and teaches men so shall be called least important in the Kingdom of Heaven, but he who practices them and teaches to others to do so shall be called great in the Kingdom of Heaven."*

Nahum 1:15 *"Behold! Upon the mountains the feet of him who brings good tidings, who publishes peace! **Celebrate your feasts, O Judah; perform your vows**. For the **wicked counsellor** shall **no more** come against you or pass through your land; he is **utterly cut off**."*

The feasts are given as an everlasting ordinance to remember what God has done, but also to speak prophetically into the New Jerusalem. Thus we see that the spiritual is not the first, but the natural and **then** the spiritual – **1 Cor 15:46**.

This is illustrated in an example given below.

Exodus 34:24	Feast in Jerusalem	Meaning	Yet to come
1. <i>"For I will cast out the nations before you and enlarge your borders;</i>	Pesach Passover	Deliverance / Reborn Canaan / Promised land	Final Peace Millennium
2. <i>neither shall any man desire your land</i>	Shavuot Pentecost	Torah & Holy Spirit	Living in God's Presence
3. <i>when you go up to appear before the Lord your God three times in a year."</i>	Sukkot Tabernacles	Joy	Everlasting Light

The **three main feasts of the year** (see Deut 16) are:

- Pesach - Passover (see separate book on Pesach)
- Shavuot - Pentecost (see separate book on Shavuot)
- Sukkot - Tabernacles (discussed in this book)

These feasts were to be held at an appointed place, namely Jerusalem, and all Jews were asked to go there (i.e. the lamb could only be offered in Jerusalem).

The following table discusses the **past**, **present** and **future** meanings of the feasts:

FEAST	PAST	PRESENT/FUTURE	SPIRITUAL PERSONAL SIGNIFICANCE →
Yom Haden	Blow the shophar	Repentance	
Yom Teruah (Feast of Trumpets) Rosh Hashanah	Blow the shophar Marriage to Israel	Resurrection of the dead / Rapture Marriage with the Bride	Hear the call of God for our lives
Yom Kippur (Day of Atonement)	Priest in the Holy of Holies – cleansing for people's sin	Messiah's second coming Day of Judgement	Yield to God so that we can live face to face with Him
Sukkot (Feast of Tabernacles)	Entering the Promised Land	Messianic era – 1000 years of peace, etc.	A daily rest on Shabbat and for the rest of our lives



ROSH HASHANAH

רוש השנה



Rosh Hashanah

A. ROSH HASHANAH¹ (Yom² Teruah/Feast of Trumpets)

In this section the Feast will first be introduced and put in a Biblical and **historical perspective** and also within the context of the religious calendar. This will be followed by a Bible study on the meanings of Rosh Hashanah (the prophetic meaning and fulfilment in Jesus Christ and the spiritual application for the church) and then the details of the actual ceremony will be presented.

1. INTRODUCTION

Rosh Hashanah is the first of the four fall feasts (the time of the fruit harvest) that speak prophetically of the Second Coming of Jesus. It is the feast that comes to **remind us that we need to live a life which is characterized by repentance (teshuvah) and the expectation that Jesus is coming back for His Bride.**

The principles for one to consider over this period are:

- to change from what we were to where God wants us to be;
- to move from an attitude of indifference to an attitude of accountability for our actions; and
- to move from living in a vacuum of self to the realization that we make an impact on this world.

Rosh Hashanah is celebrated on the first two days of the month of Tishrei³ (see Appendix A) and follows on 30 days of fasting during the previous month of E Hul. It is the only feast of which no man knows the day or the hour⁴, because the new moon must first be sighted (so if the new moon is only sighted on the second day of Tishrei that is when the feast will begin).

-
- [1] Rosh Ha Shanah literally means "**head or chief birthday of the year**" (new year).
- [2] "Yom" - the feasts have more than one name to reflect the different aspects of the feast. These names are all preceded by the word, "yom". "Yom" merely means, "*The day of...*".
- [3] Tishrei, means "to dissolve and pardon your iniquities". Tishrei is the seventh month of the year, thus a Sabbath of months! This festival falls in the month of Tishrei – the month belonging to the tribe of Dan. When Dan was born, Rachel said, *God has **judged** ... me and heard my plea ...* (Gen 30:6). Dan and Din came from the same root - a time of judgment and forgiveness (the zodiac sign/counterfeit for this month is the **scales**). **Dan 7 – 9:10** – Book of Life and Death.
- [4] The prophetic fulfilment of the rapture will take place during the Feast of Rosh HaShanah. When scripture speaks about the rapture (see **1 Cor 15** and in **1 Thes 4** and **Rev 4**) it speaks of the blast of the trumpet/shofar. When the Lord said, 'the day and the hour no one will know' He didn't mean we will never know what day and what hour, He was talking about the day and the hour of the 48 hours during Rosh HaShanah! That is why we have to watch and pray during that 48 hours to watch for the new moon, and in the same way that they watched for the new moon, we must be on the watchtower and watch for the Lord and be prepared and ready. This is what this whole feast is about - the returning of the Lord. It is a transitioning into the new year, and the Jews believe it is the day that the Messiah is coming for His Bride. Every Rosh HaShanah is like a rehearsal, and in **Rev. 19:7 & 8** it says: "*Rejoice and be glad, for the marriage supper of the Lamb has come, and the Bride has made herself ready.*"

When the new moon is sighted¹ the court of the Sanhedrin will agree and declare, by the word of two witnesses, that they have seen the new moon and that Rosh Hashanah has then begun. It is a two-day period of time celebrated as one day.

The priest will say the following prayer, called Kiddush Levanah – a blessing over the new moon: “***Blessed are You, O Lord our God, King of the universe, Whose Word created the Heavens, Whose breath created all that they contain. Statutes and seasons He set for them that they should not turn from the task. To the moon He spoke, Renew yourself, crown of glory for those who were borne in the womb, who are also destined to be renewed and to extol their Creator.***”

Rosh Hashanah also speaks prophetically of the Second Coming of Jesus on the day called Yom Hakiseh (The Hidden Day).

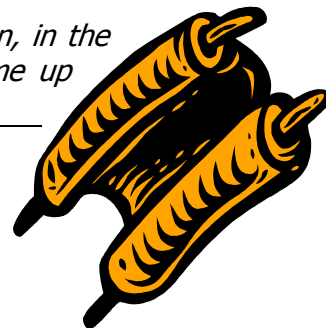
Everyday throughout the month of Ehul (the month before Rosh Hasannah) the trumpet is blown to warn the people to repent – to turn back to God but on the 30th day **no trumpet** is blown – there is silence as the psalmist said, *Sound the shophar on the New Moon, in concealment² of the day of the festival (Ps 81:3)*. This is to ensure that Satan is not given notice about the arrival of the Day of Judgment because *he comes to rob and steal, thus to confuse (John 10:10)*. Even into the New Testament the people wanted to know the time when Jesus would come. The answer is in **Acts 1:7**, *It is not for you to know ... Only God the Father knows. The day and the hour know no man except God (Matt 24:36)*.

Ps 27:5

*For in the time of trouble **He shall hide me** in His pavilion, in the secret of His tabernacle shall He hide me, He shall set me up upon a rock.*

Those who have a repentant heart are protected by God.

Rosh Hashanah is a feast that we are **commanded to keep**.



Lev 23: 23-25 *And the Lord (Hashem) said to Moses, Say to the Israelites, On the **first day of the seventh month** [almost October], **you shall observe a day of solemn rest, a memorial day announced by blowing of trumpets, a holy assembly**. You shall do no servile work on it, but you shall present an offering made by **fire** to (Ha Shem).*

Num 29:1 ... a day of **blowing of trumpets** ...

[1] There are watchtowers all over Israel from where they watch for the new moon. They watch for the first crescent of the new moon to come in, because that is the beginning of the new month and the new year for the Jews. So when they watch in their watchtowers, they don't know what day or what hour - during those two days of Rosh HaShanah - that they would spot the moon. They therefore have to be in their watchtowers and watch for it all the time for the whole 48 hour period. The moment it appears, they blow the ramshorns all over the country to announce the beginning of the new month and the new year.

[2] The Hebrew word, *kacah*, means to conceal, cover or hide.

Is 55:1 – 56:8 – If we look carefully it says the day is “announced” – this means we have to **hear**, not necessarily blow the shophar. The promise of **Is 55** is for those who **wait and listen**.

55:1 Wait and listen (i.e. those who hear the shophar), *everyone who is thirsty! Come to the waters; and he who has no money, come, buy and eat! Yes, come, buy wine and milk without money and without price.*

55:3 Incline your ear and come to Me; **hear**, and your soul will revive; and I will make an everlasting covenant or league with you, even the sure mercy promised to David.

55:6 Seek, inquire for, and require the Lord while He may be found [claiming Him by necessity and by right]; call upon Him while He is near.

55:7 Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have love, pity, and mercy for him, and to our God, for He will multiply to him His abundant pardon.

56:7 All these I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for **My house will be called a house of prayer for all peoples.**

56:8 Thus says the Lord God, Who gathers the outcasts of Israel: I will gather yet others to [Israel] besides those already gathered.

1.1 The season of Teshuvah¹ (Yom Haden²)

As already indicated Rosh Hashanah is preceded by a month of repentance, called “teshuvah”. Every morning for the entire month of Ehul, except for the Sabbath, the trumpet/shophar is sounded to warn people to **repent** and to turn to God – except for the Sabbath.

Why is the shophar sounded on these days?

1. It is a call **to examine the Scripture** for evidence of the Messiah.
2. It is a call to those who accept Jesus as Messiah. We are called to **examine our lives and see where we fall short.**

In other words, the shophar is sounded to call us to do **introspection** and to ask ourselves, **Are we ready for the Messiah’s return?**

Ps 27, *The Lord is my Light and my Salvation...* – We can use this psalm as a basis of study during this time. As we meditate we find focus in God’s promise for those who desire to dwell in God’s House.

[1] Teshuvah really means “to turn around”, “to return”, “to start over again”.

[2] Yom Haden means “to speak for all people”.

God gives us a clear idea in His Torah of what we need to evaluate and the action we need to take.

We need to turn **from** the following

Ezek 18:30-31

*Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord God. Repent and **turn from all your transgressions**, lest iniquity be your ruin and so shall they not be a stumbling block to you. Cast away from you all your transgressions by which you have transgressed against Me, and make you a new mind and heart and a new spirit. For why will you die, O house of Israel?*

Is 59:20

He shall come as a Redeemer to Zion to those in Jacob (Israel) who turn from transgression, says the Lord.

We need to turn **to** the following

Ps 2:12

Kiss the Son [pay homage to Him in purity], lest He be angry and you perish in the way, for soon shall His wrath be kindled. O blessed (happy, fortunate, and to be envied) are all those who seek refuge and put their trust in Him!

Is 45:23

... unto Me every knee shall bow, every tongue shall swear [allegiance].

God **always** warns His people before a judgment (before the days of tribulation/awe¹), e.g. Noah, Nineveh.

1.2 What is the process of teshuvah?

It is the ability to examine one's life and behaviour to improve one's character by seeing one's reflection in the mirror of God's Word. Every now and then our conscience is stirred and our heart saddened because we are not where God wants us to be. If we open our eyes to the Light of God's Word and allow the darkness to be dispelled we can say, the process of teshuvah is in action.

There are three components of teshuvah:

1. Acknowledge and confess your deeds before God. This is by far the most difficult, to say "I am wrong/I have failed". However successful I appear to be, the painful reality is "I have failed". The prayer is for the courage to face this fact and that one would make a decision to act on one's conviction this time.
2. Remorse for the wrongdoings; repentance and whole-hearted regret comes quickly when you realize the futility of where you are.
3. Resolve not to repeat your past errors. You may hesitate and waste some time, but once you have made a commitment you will be able to stand firm.

[1] Days of Awe (Tribulation) are 7 days which follow directly after Rosh Hashanah.

Matt. 22:36-38 "36 Teacher, which kind of commandment is great and important (the principal kind) in the Law? [Some commandments are light—which are heavy?]
37 And He replied to him, **You shall love the Lord your God with all your heart and with all your soul and with all your mind** (intellect).
38 This is the great (most important, principal) and first commandment."

Yeshua quotes from **Deut. 6:5** where God explains how to love Him and thus how to "return" to Him. Yeshua's answer is a call to Teshuvah, as there are **three aspects** to this, based on this commandment and the makeup of man:

- **Prayer and Devotion** with our Spiritman (love the Lord with all your heart).
- **Study and Meditation**, with our will, mind and emotions (love the Lord with all your mind).
- **Following** the Lord's commands and doing good deeds with our physical ability (love the Lord with all your strength).

Only when one goes through this process can one enter into clear communion with God, His Maker, because in dealing with these issues one gets the ability to transform prayer into intimacy. If one can commit a sin and immediately afterward do a good deed to win the same person's blessing without feeling any embarrassment at the contradiction, then one will know how far one is away from any level of integrity and honesty. The Torah promises that all who seek with all integrity and honesty will find the Truth, i.e. the Truth is as close to you as your own need/desire to find it.

The month of Ehul, preceding Rosh Hashanah, is nothing more and nothing less than the process of "preparing the field". One must prepare for the seeds or else weeds will grow. **Only what man sows on these days will sprout in the months to follow.** One must plant for the whole year. This is the **foundation** of life for the year. How does one do this successfully? By associating oneself with a group of friends who will provide joint accountability¹.

[1] The benefits are:
First, even those of us with the purest intentions need encouragement, especially during personally trying periods. A group of friends can provide us with the strength we need to maintain our commitments and continue growing even through difficult times.
Second, although we have great difficulty identifying our own flaws, we are more adept at discerning those of our friends. If we were to get together occasionally with trusted companions and open each other's eyes – both to our own biases and to the faults those biases conceal – we would benefit immeasurably.
Third, 'A prisoner cannot release himself from prison'. Often we might even recognize our problem and still be unable to determine the solution. But a friend observing from without – emotionally disconnected from our struggles and frustrations – might perceive the answer and be able to offer us the perfect advice.
Fourth, and finally, conferencing with friends who value spiritual growth presents an enviable opportunity, especially to our generation. We live in times when people are capable of discussing anything – even the most personal matters – with anyone, without experiencing the slightest twinge of embarrassment. The only topic people shy away from discussing is spiritual growth in Judaism and how to achieve it (Mendelsen, 2001).

Eccles 9:13-18 "13 This [illustration of] wisdom have I seen also under the sun, and it seemed great to me:
14 There was a little city with few men in it. And a great king came against it and besieged it and built great bulwarks against it.
15 But there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man [seriously] remembered that poor man.
16 But I say that **wisdom is better than might**, though the poor man's wisdom is despised and his words are not heeded.
17 The words of wise men heard in quiet are better than the shouts of him who rules among fools.
18 **Wisdom is better than weapons of war**, but one sinner destroys much good."

The wise man is the one who **quickly** makes peace with God, i.e. **returns to God**...

Lam. 5:21 "Turn us to Yourself, O Lord, and we shall be turned and restored! Renew our days as of old!—"

...and then decides to remain near to God everyday, every week and forever after.

New Testament application:

1 Cor. 15:49 "And just as we have borne the image [of the man] of dust, so shall we and so let us also bear the image [of the Man] of Heaven."

2 Cor. 3:18 "And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are **constantly being transfigured into His very own image** in ever increasing splendor and **from one degree of glory to another**; [for this comes] from the Lord [Who is] the Spirit."

2 Cor. 4:4 "For the god of this world has blinded the unbelievers' minds [that they should not discern the truth], preventing them from seeing the illuminating light of the Gospel of the glory of Christ (the Messiah), Who is the Image and Likeness of God."

Col. 1:15 "[Now] He is the **exact likeness** of the unseen God [the visible representation of the invisible]; He is the Firstborn of all creation."

Col. 3:10 "And have clothed yourselves with the new [spiritual self], which is [ever in the process of being] **renewed** and **remolded** into [fuller and more perfect knowledge upon] knowledge after the image (the likeness) of Him Who created it."

By becoming more like God, we enable ourselves to have more of His light shine into the darkness of this world. Teshuvah can be seen as our chief purpose in life.

1.3 The custom of Tashlich

Repentance with words only gives me right standing with God, however a physical prophetic action demonstrating the act creates a powerful memorial of the event which is not easily broken down, such is the custom of Tashlich.

The word "tashlich" means "to cast away". It is based on the last verses of the book, **Micah**: "*You will cast all your sins into the depths of the sea*". The Jewish people keep this interesting custom as a physical manifestation of **spiritual warfare**. Every year they go and they stand at a river/lake and pray prayers of penitence where they "cast away" their sins and ask for forgiveness. The prayer includes **Micah 7:18-20, Ps 118:5-9, Ps 33, Ps 130 and Is 11:9**. By exercising this deed in the physical they are exercising their faith in the spiritual.

The parallel between the physical and the spiritual is:

- | | |
|--|---|
| 1. Fish are protected by the water in which they live. | We pray for God's protection. |
| 2. They can easily be caught by a net. | We pray that we don't fall easily into sin. |
| 3. The eyes of the fish are always open. | God will keep watch over His people. |

The following scriptures bear witness that God is good and will **restore** everyone who repents of his sin and changes his ways:

Jer 3: 12-14

*Go and proclaim these words toward the north and say, Return faithless Israel, says the Lord, and I will not cause My countenance to fall and look in anger upon you, for I am merciful, says the Lord; I will not keep My anger forever. **Only know, understand, and acknowledge your iniquity and guilt** – that you have **rebelled and transgressed against the Lord your God** and have scattered your favour among strangers under every green tree, and you have **not obeyed My voice**, says the Lord. **Return**, O faithless children, says the Lord, for I am Lord and Master and Husband to you, and I will take you – one from a city and two from a tribal family – and **I will bring you to Zion**.*

Ezek 18: 21-23

*But if the **wicked man turns from all his sins** that he has committed and **keeps all My statutes** and does that which is lawful and right, he shall surely live; he shall not die. None of his transgressions which he has committed shall be remembered against him; for his righteousness which he has executed, he shall live. Have I any pleasure in the death of the wicked? says the Lord, and not rather that he should turn from his evil way and return and live?*

Hos 14: 2-5

*Take with you words and **return to the Lord**. Say to Him, **Take away all our iniquity**; accept what is good and receive us graciously; so will we render as bullocks and pay the confession of our lips. Assyria shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, You are our gods. For in You the fatherless find love, pity and mercy. I will heal their faithlessness; I will love them freely, for My anger is turned away from [Israel]. I will be like the dew and the night mist to Israel; he shall grow and blossom like the lily and cast forth his roots like [the sturdy evergreens of] Lebanon.*

Man is therefore judged as to whether he is worthy of life on earth.

1.4 A memorial – remembering God

We often mistakenly think that if we forget something then the concept is lost – what really happens is that the concept drops into our subconscious mind and can return at any time with little effort.

But, when we have done anything unworthy or wrong we often have difficulty recognizing this. This is not forgetfulness but a lack of discernment, and the fact that we do not measure ourselves against God's plumb-line (Word). A person has to be able to sanctify God's Name both in:

- the visible and
- the invisible actions.

God's judgment will bring into account the smallest portions of our motives in which we are expected to sanctify God's Name.

The commandment defining this feast calls for a specific act by man, namely to make this occasion a "Memorial day". For me to do this, one needs to take specific steps to remember, recommit and tell others why this day is special (**Lev 23:23-25**). This remembrance should be a **lifestyle**, so ingrained into our children that they will follow our example and in doing so honour us as parents. Abraham had faith to take Isaac for an sacrificial offering. Isaac honoured his father and went with him.

Ps 79:8

O do not remember against us the iniquities and guilt of our forefathers! Let Your compassion and tender mercy speedily come to meet us, for we are brought very low.

God's eyes testify to the smallest and least obvious.

Ps 33:18

... the Lord's eye is on those who fear Him ...

2 Chron 16:9

For the eyes of the Lord run to and fro throughout the whole earth ...

"Human beings see with the eyes" and in the heart fail to discern small deeds of evil. But "God sees by the heart", and to this scrutiny even the smallest point is visible.

Since our spiritual vision has such difficulty in perceiving the ultra-small, God gave us the Torah, which can aid us to discern what would otherwise be beyond our reach.

Ecc1 8:5

Whoever observes the [king's] command will experience no harm, and a wise man's mind will know both when and what to do.

1 Pet 3:4

*But let it be the inward adorning and beauty of **the hidden person of the heart**, with the incorruptible and unfading charm of a gentle and peaceful spirit, which is very precious in the sight of God.*

God is prepared to remember for a person even an infinitesimal amount of good that he may have done, but only for those who remember Him, and who try to recognize the smallest points within their own soul and to bring them out into the light – which is what we mean by “remembering”.

Eph 6:6

*Not in the way of eye-service and only to please men, but as servants of Christ, **doing the will of God heartily and with your whole soul.***

One who does this to the best of his ability, and brings even the smallest point before God, attempting to rectify it as part of his service of God, is in effect “remembering” God – and in return God will “remember” him.

The Sabbath in-between Rosh Hashanah and Yom Kippur is called “Shabbos Shuvoh” meaning “the Sabbath of Returning”. **Hosea 14:2-3** is the declaration of remembrance.

Hosea 14:2-3 *"2 Take with you words and return to the Lord. Say to Him, Take away all our iniquity; accept what is good and receive us graciously; so will we render [our thanks] as bullocks [to be sacrificed] and pay the confession of our lips.
3 Assyria shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands [idols], You are our gods. For in You [O Lord] the fatherless find love, pity, and mercy."*

2. THE DIFFERENT MEANINGS

Before considering the different meanings encompassed in this Feast of Rosh Hashanah let us first consider what this feast teaches about:

- the Coronation and Wedding of the Messiah and the rapture of the Bride (no. 2.4),
- the Day of Judgment (ends on Yom Kippur) (no. 2.1 & 2.2)
- Beginning of the Messianic Kingdom (no. 2.1),
- the Resurrection of the Dead (no. 2.1),
- the Birthday of the World (no. 2.1).

There are a number of interpretations to Rosh Hashanah.

2.1 Yom Teruah²: The day of the awakening blast or shout

It emphasises that we need to **wake up and repent** by the blast of the shofar¹ (or the force of a super-natural shout). The shofar is sounded to arouse all those who have fallen asleep, i.e. to remind them of the Torah and the Holy Spirit. The shofar is the cry of every Messianic believer for God to hear us.



The question one must ask ourselves is, ***Do we hang the shofar up as an ornament on the wall or do we use it to start a stampede to achieve God's purposes?***

Ezek 33:2-9

*Son of man, speak to your people [the Israelite captives in Babylon] and say to them, When I bring the sword upon a land and the people of the land take a man from among them and make him their watchman, if when he sees the sword coming upon the land, he **blows the trumpet and warns the people**, then whoever hears the sound of the trumpet and does not take warning, and the sword comes and takes him away, his blood shall be upon his own head. He heard the sound of the trumpet and did not take warning; his blood shall be upon himself. But he who takes warning shall save his life.*

[1] The shofar is a ram's horn, (using a cow's horn would be idolatry!) which God instructed us to use, to hear the sound and awake from spiritual slumber (**1 Cor 15:52**in a moment, in a twinkling of an eye, at the last trumpet. For the trumpet (shofar) shall sound and the dead will be raised incorruptible, and we shall be changed..) The shofar was first mentioned at Mount Sinai (**Ex 19:15**).

[2] teruah – translated in the Aramaic as “yebavah” which mean “to cry” when man is at his most defenceless he resorts to tears. God hears our voice when we cry. (**Jer. 31**)

But if the **watchman** sees the sword coming and **does not blow the trumpet** and the people are not warned, and the sword comes and takes any one of them, he is taken away in and for his perversity and iniquity, but his blood will I require at the watchman's hand. So you, son of man, I have made you a watchman for the house of Israel; therefore **hear the word at My mouth and give them warning from Me.**

When I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked from his way, that wicked man shall die in his perversity and iniquity, but his blood will I require at your hand. But if you **warn the wicked** to turn from his evil way and he does not turn from his evil way, he shall die in his iniquity, but you will have saved your life.

The sounding of the shophar conveys a number of messages as listed below, but a critical point to understand is that you don't have to blow the shophar yourself, but it is imperative that **each and every person hears the shophar.**

John 14:15

*If you [really] love Me, you will keep My commands, i.e. an impetus for change. You don't have to blow, but you **must hear** it.*

Jewish history tells us that **Joseph** was released from prison **on this day.** Why was he released? The reason was his acts of **kindness.**

We all experience times of hardships and trials – sometimes a consequence of our own actions, sometimes seemingly without cause. All of these are for a purpose.

Ps. 116:3, 4,5,13 teach us that these things cause us to **cry to God** and to turn to God in real repentance.

2.1.1 Celebrating the Lord's Goodness

Ps 98:6

*With **trumpets** and the **sound of the horn** make a joyful noise before the King, the Lord!*

Ps 89:15

*Blessed are the people who **know the joyful sound** [who understand and appreciate the spiritual blessings symbolized by the feasts]; *they walk, O Lord, in the light and favour of Your countenance!**

2.1.2 Warning of judgment

It is an awakening blast – to shout. **Is 13:2-4.**

New Testament: The ultimate shout is at the rapture (natzel), the coming of the Messiah. God gives this festival to teach us that we are judged on Rosh Hashanah and **sealed** until the closing of the gates (neilah) on Yom Kippur.

1 Thes 4: 16-17

*For the Lord Himself will descend from Heaven with a loud cry of summons, with the **shout** of an archangel, and with the **blast of the trumpet** of God. And those who have departed this life in Christ will rise first. Then we, the living ones who remain [on the earth], shall simultaneously be caught up along with [the resurrected dead] in the clouds to meet the Lord in the air; and so always we shall be with the Lord!*

Eph 5:14

...Awake, O sleeper, and arise from the dead...

Eph 4:30

...sealed for the day of redemption...

Read **Revelations 8 and 9**.

Matt 24:31

And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, [even] from one end of the universe to the other.

1 Cor 15:51-52

Take notice! I tell you a mystery. We shall not all fall asleep [in death], but we shall all be changed in a moment, in the twinkling of an eye, at the [sound of the] last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable, and we shall be changed.

Zech 9:14

And the Lord shall be seen over them and His arrow shall go forth as the lightning, and the Lord God will blow the trumpet and will go forth in the windstorms of the south.

2.1.3 Resurrection

The blowing of the shophar at this festival speaks of resurrection.

Your dead shall live... (Is 26:19).

Is 27:13

And it shall be in that day that a great trumpet will be blown; and they will come who were lost and ready to perish in the land of Assyria and those who were driven out to the land of Egypt, and they will worship the Lord on the holy mountain at Jerusalem.

Is 18:3

All you inhabitants of the world, you who dwell on the earth, when a signal is raised on the mountains – look! When a trumpet is blown – hear!



Is 51:9

Awake, awake...

Awake from a spiritual slumber

1 Cor 15:42-49

42 So it is with the resurrection of the dead. [The body] that is sown is perishable and decays, but [the body] that is resurrected is imperishable (immune to decay, immortal).

43 It is sown in dishonor and humiliation; it is raised in honor and glory. It is sown in infirmity and weakness; it is resurrected in strength and endowed with power.

44 It is sown a natural (physical) body; it is raised a supernatural (a spiritual) body. [As surely as] there is a physical body, there is also a spiritual body.

45 Thus it is written, The first man Adam became a living being (an individual personality); the last Adam (Christ) became a life-giving Spirit [restoring the dead to life].

46 But it is not the spiritual life which came first, but the physical and then the spiritual.

47 The first man [was] from out of earth, made of dust (earthly-minded); the second Man [is] the Lord from out of heaven.

48 Now those who are made of the dust are like him who was first made of the dust (earthly-minded); and as is [the Man] from heaven, so also [are those] who are of heaven (heavenly-minded).

49 And just as we have borne the image [of the man] of dust, so shall we and so let us also bear the image [of the Man] of heaven.

2.1.4 A battle cry

Ex 19:8-13, 16, 19 - When we hear the sound of the shophar we are reminded of the commitment, "*All that the Lord has spoken we will do*".

The sounding of the shophar arouses fear in the hearts of the listeners. As the prophet Amos rhetorically asked, "*Can a shophar be blown in a city and the people not tremble?*"

Lev 25: 9-10

Then you shall sound ... the loud trumpet ... and proclaim liberty ... to all ... inhabitants. It shall be a jubilee for you, i.e. the setting free of the slaves.

This is a battle cry to wage war on our internal enemy, evil inclination and passion, as well as external attacks from satan (Eph 1-6).

2.1.5 God's people gather at Mount Sinai

The shophar blast was heard as God gave the Torah to His people. As we proclaim our acceptance that we believe in the Messiah and as we hear this shophar we acknowledge our responsibility to pass this blessing on from parent to child.

Ex 24:7

Then he took the Book of the Covenant and read in the hearing of the people; and they said, Behold the Blood of the Covenant which the Lord has made with you in accordance with all these words.

Ex 19:19

As the trumpet blast grew louder and louder, Moses spoke and God answered him with a voice.

We commit to “do” and to “listen” – the promise made by the Israelites after Moses had told them God’s Word/Torah (**Ex 19:8-9**).

As we gather during this time we need to know what tools are available to effect a change in nature. The torah teaches us that prayer saves us and changes the course of nature – **Ps 107 & Gen 25**. When we pray at this time we ask God:

- to change our sinful nature that we can bare good fruit
- to bring salvation to our community (a place of peace and rest)
- to give us long life.

2.1.6 Destruction of Jerusalem

The shophar was sounded throughout the Temple’s glory of over eight hundred years. The shophar sounded today recalls the destruction of the Holy Temple in Jerusalem nearly 2000 years ago. It inspires us to pray for the New Jerusalem.

Jer 4:19-20

*[It is not only the prophet but also the people who cry out in their thoughts] My anguish, my anguish! I writhe in pain! Oh, the walls of my heart! My heart is disquieted and throbs aloud within me; I cannot be silent! For I have heard the **sound of the trumpet**, the **alarm of war**. News of one violent disaster and calamity comes close after another, for the whole land is laid waste; suddenly are my tents spoiled and destroyed, and my [tent] curtains ruined in a moment.*

2.1.7 Isaac, a picture of the Messiah

According to history, **the binding of Isaac** on the altar to be the sacrificial offer occurred on Rosh Hashanah. Abraham was commanded by God to sacrifice his son Isaac, and at the last moment was prevented from fulfilling the command. Instead, Abraham sacrificed a ram (ram’s horns are used as shophars). On Rosh Hashanah we pray that we strengthen our resolve to be worthy of the work of Christ in our lives. Read **Genesis 22**.

There is a wonderful message from this story of Isaac’s sacrifice. First Abraham was told to take his son up the mountain, **but only after** God had confirmed that from Isaac’s seed a multitude of nations would follow – God prepares us for the tests / trials.

Secondly, we realize that many people are prepared to offer a sacrifice, because it’s a **one time affair**, it has a moment and then it is **past**.

God however desires much more – He asks the fathers to **“take their sons up the mountain”**, to help him sanctify his life and be holy and then to live a life of continuous glory, growing daily in intimacy with God.

2.1.8 The Jews must return to Israel

The shophar will be blown in the future until all Jews have returned to Israel. We need to pray for this – the end time prophecy only applies when the lost 10 tribes of Israel have returned.

2.1.9 Revival

The sounding of the shophar speaks of a time of revival – when Ezra rebuilt the temple and the altar (in **Ezra 3:1-6** and **Neh 7:73 – 8:13** we see that revival broke out). Every time we blow the shophar we should call for revival.

Prov. 6:6-8 *“6 Go to the ant, you sluggard; consider her ways and be wise!—
7 Which, having no chief, overseer, or ruler,
8 Provides her food in the summer and gathers her supplies in the harvest.”*

An ant only lives for six months – it eats up approximately one and a half stalks in it’s entire life – yet it gathers all the food it can find – far more than it needs. The ant works – just in case God changes his mind and decides to extend it’s lifespan.

We humans have an allotted time of seventy years, but often live longer – the question is, do we live as though we have a limited amount of time in which to live life to the fullest extent? – to become what God planned for us to be – to impact on the community and Bride of Christ – or are we lazy and content to let life drift by.

2.1.10 Creation’s birthday

Ps 47 preceded the blowing of the shophar. Why?

Sing praises to our King...King of all the earth

Adam’s birthday

In the beginning = Aleph b’Teshrei

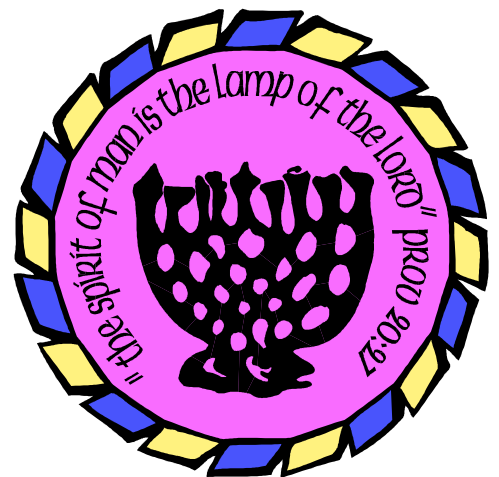
Ps 46

2.1.11 Call of the commencement of the Messianic era

Is 27:13

And it shall be in that day that a great trumpet will be blown; and they will come who were lost and ready to perish in the land of Assyria and those who were driven out to the land of Egypt, and they will worship the Lord on the holy mountain at Jerusalem.

Remember: The **works** of the people are judged, not their **salvation**.



2 Cor 5:10

For we must all appear and be revealed as we are before the judgment seat of Christ, so that each one may receive [his pay] according to what he has done in the body, whether good or evil [considering what his purpose and motive have been, and what he has achieved, been busy with, and given himself and his attention to accomplishing].

1 Cor 3: 9-15

For we are fellow workmen with and for God; you are God's garden and vineyard and field under cultivation, God's building. According to the grace of God bestowed on me, like a skilful architect and master builder I laid a foundation, and now another is building upon it. But let each be careful how he builds upon it, for no other foundation can anyone lay than that which is laid, which is Jesus Christ. But if anyone builds upon the Foundation, whether it be with gold, silver, precious stones, wood, hay, straw, the work of each will become known; for the day [of Christ] will disclose and declare it, because it will be revealed with fire, and the fire will test and critically appraise the character and worth of the work each person has done. If the work which any person has built on this Foundation survives, he will get his reward. But if any person's work is burned up, he will suffer the loss, though he himself will be saved, but only as [one who has passed] through fire.

2.2 Yom Hadin – Day of Judgment

Rosh Hashanah is sometimes called Yom Hadin, the Day of Judgment, signifying that we shall be judged on our actions. This also implies that we need to review our deeds of the past year.

2.2.1 God would sit in court and all men would pass before Him. Three great books will be opened:

a) Wholly righteous – sealed for life	<u>New Testament</u> Rapture 1 Thes 4: 14-18 Matt 24: 29-31
b) Wholly wicked – sealed for perdition	Tribulation Rev 17:8
c) Intermediates (no decision is made)	The average person has until Yom Kippur to repent, i.e. going through the seven years of tribulation and must turn to God in this time.

Matt 24: 15-21, 29-31

So when you see the appalling sacrilege, spoken of by the prophet Daniel, standing in the Holy Place – let the reader take notice and ponder and consider and heed – then let those who are in Judea flee to the mountains; let him who is on the housetop not come down and go into the house to take anything; and let him who is in the field not turn back to get his overcoat.

And alas for the women who are pregnant and for those who have nursing babies in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation such as has not been from the beginning of the world until now – no, and never will be.

Immediately after the tribulation of those days the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn and beat their breasts and lament in anguish, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the universe to the other.

Rev 20:4-5

Then I saw thrones, and sitting on them were those to whom authority to act as judges and to pass sentence was entrusted. Also I saw the souls of those who had been slain with axes [beheaded] for their witnessing to Jesus and for the Word of God, and who had refused to pay homage to the beast or his statue and had not accepted his mark or permitted it to be stamped on their foreheads or on their hands. And they lived again and ruled with Christ a thousand years. The remainder of the dead were not restored to life again until the thousand years were completed. This is the first resurrection.

Blowing of the Last Trump

We find further reference to judgment in the following scripture where we see that the “last trump” belongs to God:

1 Thes 4:16-17

*For the Lord Himself will descend from heaven with a **loud cry** of summons, with the **shout** of an archangel, and with the **blast** of the trumpet of God. And those who have departed this life in Christ will rise first. Then we, the living ones who remain [on the earth], shall simultaneously be caught up along with [the resurrected dead] in the clouds to meet the Lord in the air; and so always we shall be with the Lord!*

2.2.2 We all look to the sky? (a solar eclipse)

Is 30:25-33

...the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, like the light of seven days [concentrated in one], ...

2.2.3 The Day of Judgment is also the coronation of a King (Ha Melech = the King)

Dan 7: 9-14

I kept looking until thrones were placed [for the assessors with the Judge], and the Ancient of Days [God, the eternal Father] took His seat, Whose garment was white as snow and the hair of His head like pure wool. His throne was like the fiery flame; its wheels were burning fire. A stream of fire came forth from before Him; a thousand thousands ministered to Him and ten thousand times ten thousand rose up and stood before Him; the Judge was seated and the books were opened. I looked then because of the sound of the great words which the horn was speaking. I watched until the beast was slain and its body destroyed and given over to be burned with fire. And as for the rest of the beasts, their power of dominion was taken away; yet their lives were prolonged [for the duration of their lives was fixed] for a season and a time. I saw in the night visions, and behold, on the clouds of the heavens came One like a Son of man, and He came to the Ancient of Days and was presented before Him. And there was given Him [the Messiah] dominion and glory and kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom is one which shall not be destroyed.

Rev 4: 1-2

After this I looked, and behold, a door standing open in heaven! And the first voice which I heard addressing me like [the calling of] a war trumpet said, Come up here, and I will show you what must take place in the future. At once I came under the [Holy] Spirit's power, and behold, a throne stood in heaven, with One seated on the throne!

A door was opened in the Heaven. This happens on Rosh Hashanah.

Is 26:2

Open the gates, that the [uncompromisingly] righteous nation which keeps her faith and her troth [with God] may enter in.

Ps 118: 19-20

Open to me the [temple] gates of righteousness; I will enter through them, and I will confess and praise the Lord.

Revelation tells us that those who are not taken up as the Bride will have to go through the tribulation. Although you may have found salvation through Jesus we need to remember that our works will still be judged.

2.3 Yom Hazikkaron – Day of Remembrance

Lev 23:24 calls this day a memorial. God remembers us; we remember God.

2.4 Rosh Hashanah – The wedding of the Messiah

Jesus is coming to get His Bride!! From the time of Adam and Eve right through to **Rom 3:2, Rom 9:4 and Col 2: 16-17**, we see the “wedding” message.



The wedding ceremony of the Jewish people follows a tradition and a pattern that coincides closely with the picture of the Bridegroom and Bride described in the New Testament (see table below.)

Twelve steps in a customary Jewish wedding New Testament Connotation

1	Selection of the bride: Chosen by a trusted servant (Gen 24). The bride consents before she sees him (Gen 24).	Holy Spirit comes to lead us (John 16: 7, 8; Eph 5:25). Also, we consent before we see Him (1 Pet 1:8 – "... having not seen ...").
2	A bridal price is established.	Thy will not mine (Matt 26:39; 1 Cor 6:20)
3	Bride and groom betrothed (kiddushin).	God establishes this (Jer 2:2; Hos 2: 19-20)
4	Written document (ketubah), unalienable right of the bride.	2 Cor 1:20
5	Bride must give consent – "I do".	Rom 10: 8-10
6	Gifts and the cup of the covenant. Gift of value (ring). Cup (Jer 31: 31-33).	Gifts of righteousness, faith and 1 Cor 12: 1-4. Cup: Luke 22:20.
7	Bride has a mikvah (cleansing bath). Ezek 16: 8-9 – "I washed you with water".	John 3: 1-7, to Nicodemus, be born anew (immersed), to enter in.
8	Bridegroom goes to prepare a chamber.	John 14: 1-3
9	Bride set apart.	Pet 3: 1-13
10	Bridegroom returns with a shout! – shophar – behold, the bridegroom cometh! The bridegroom stands under the chupah (canopy). As he approaches we shout "Blessed is he who comes...".	Matt 25:6; 1 Thes 4: 16-17; Rev 4:1; Matt 23:39
11	Consummation of the wedding. Joel 2:16 – seven days – Jer 30: 5-7.	
12	Marriage supper; takes place on earth.	Takes place on earth; Luke 12: 35-38; Rev 19: 7-16; home of the Bride = Jerusalem

3. THE FESTIVAL / CEREMONY

3.1 Timing in the week

It always falls on the second, third or fifth day of the week.

3.2 Dress

One would wear white kittels/robes.

3.3 Ceremony

- A candle is lit (24 hrs) to celebrate both days. A prayer is said, "***Blessed are You oh Lord our God, King of the universe, Who has sanctified us with His commandments and instructed us to light the candle'***".
- One would avoid sleeping, especially in morning and evening hours, to study the Torah and recite Psalms. "*If one sleeps at the year's beginning, his good fortune sleeps also'*".
- A shophar is blown 100 times during the service. Three major themes are present in the blessings/prayers. The relevant Torah readings for study are **Gen 22:1-24, Num 29:1-6 and Jer 31:2-20.**



On the day you will hear the shophar sound as follows:

Traditionally, approximately 100 shophar blasts are sounded:

- 30 blasts before;
- 30 during the proclamation of kingship, and hopes for the Messianic era (we hope for the 1000 years of reign);
- 30 afterwards.
- 10 a single set

These blasts take place during the day.

Four different shophar sounds:

- Tekiah: Pure, unbroken: Man searches his heart and seeks forgiveness.
- Shebarim: Broken, staccato: Man has sorrow when he realizes his wrongdoing.
- Teruah: Wave-like alarm: Call for us to stand by the banner of God.
- Tekiah Gedslah: Prolonged, unbroken: Final appeal for repentance and atonement.

The Priest will say the following prayer before the shophar is sounded:

***Baruch ata HaShem
Eloheinu melech ha-olam
Ha-sheh gid-shanu
Barmits vo-tav
Vetsi-vanu leshemsa
kol shofar***

Blessed are You, Hashem our God, King of the Universe, Who has sanctified us with Your commandments and has instructed us to hear the shophar.

3.4 Food

- Challah (the weekly Shabbat bread) – but baked in the shape of a crown or a ladder (we look forward to the day when we are joined).
- Dip challah in honey – Ps 81:16.
- We eat a piece of apple dipped into honey

Gen 27:27 *“Blessed are You oh Lord our God, King of the universe, Who creates the fruit to eat.” “May it be Your will oh Lord our God and the God of our ancestors, that You renew for us a good and sweet year.”*



- Eat other food as follows: [Blessing: "**May it be Your will, Hashem our God and the God of our forefathers ...**"]

Means		
To increase	Fenugreek	"That our merits increase"
To increase	Carrots	"That our merits increase"
To cut down	Leeks	"That our enemy be decimated"
To remove	Beets	"That our enemy be removed"
To consume	Dates	"That our enemy be consumed"
To read	Squash	"That our merit may be read before you"
To increase	Pomegranate	"That our merit increase"
Fruitful	Fish	"That we be fruitful and multiply"
	Head of sheep	"That we be the head and not the tail"

3.5 Obligation

To give to charity:

Neh 8:10

Then [Ezra] told them, Go your way, eat the fat, drink the sweet drink, and send portions to him for whom nothing is prepared; for this day is holy to our Lord. And be not grieved and depressed, for the joy of the Lord is your strength and stronghold.

To honour and enjoy the day through:

- New clothes
- Gifts for wife and children
- Two festive meals on each of the two days.

3.6 Greeting

"Leshona toRa tekatin v'techateem" meaning "**May you be inscribed and sealed for a good year**".

4. CONCLUSION

God evaluates us collectively, just as a shepherd looks over his flock with one glance. He also judges us individually like a shepherd who looks at each single sheep as it files through a narrow opening in the gate. So Rosh Hashanah and Yom Kippur are more than just a Jewish version of New Year's Day. It's a time of **great introspection**, of teshuvah/**repentance** and of **stock-taking**. According to an ancient Jewish tradition, it marks the creation of Adam and Eve – who were created, who sinned, and who were judged all on the same day.

B. YOM NOICE'IM (THE SEVEN DAYS OF AWE)

1. INTRODUCTION

After the two days of Rosh Hashanah and until the tenth day of the month when we celebrate Yom Kippur, we live through **the seven days of awe** (see Appendix A). These seven days are equivalent to the seven years of tribulation described in Revelation, which precede the Second Coming of Christ. They are as it were the birth pangs of the coming Messiah.

With the **First Coming** of the Messiah there was birth before travail.

Is 66:7

Before [Zion] travailed, she gave birth; before her pain came upon her, she was delivered of a male child .

However, with the **Second Coming** of Jesus there will be birth after travail.

Is 66:8

*Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Or shall a nation be brought forth in a moment? **For as soon as Zion was in labour, she brought forth her children.***

This will be a sign of the times. In **Zech 14:1-4** we read the signs of labour pain is evident when Jesus returns.

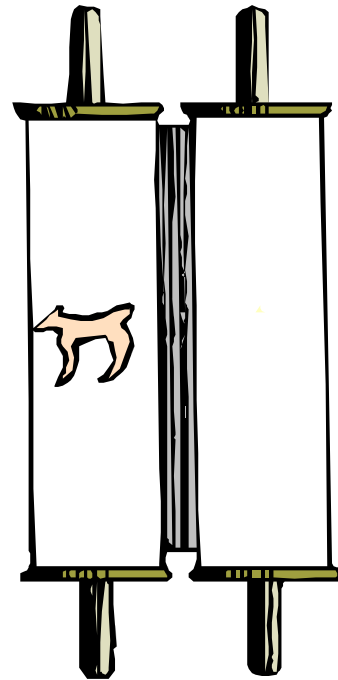
1.1 Link between birth pains and the seven years of the tribulation

The word of Jeremiah is our source to connect the time period of seven years in relation with the concept of "birth pangs". We know that Jacob had to serve seven years for the wife of his choice, Rebecca – this would be the "time of Jacob's trouble" (**Jer 30:47**).

The New Testament disciples wanted to know what the end time signs would be – when would Jesus return? Two scriptures which explain this "time" also refers to the "birth pain": **1 Thes 5:13** and **Romans 12:1-2**.

We now have a direct link between "birth pain", "Jacob's trouble" and "Jacob's seven year term" and can make a parallel to the seven years of tribulation. The seven days of Awe are spent in earnest reflection, repentance and awareness of your own position in relation to the place/purpose and destiny which God has for you.

Clearly God can't be where sin is, where people are living a life through choice, where they have as yet not chosen to accept Jesus as their Messiah and God as their Father. We find in **Hosea 5:15** the final thought that God's presence will not be there with them at the time of the **impending** judgement.



1.2 Do we go through the tribulation?

We see clearly in **Matt 24:29-31** that Jesus will return **after** the tribulation.

We also see (**Matt 24:36-44**) that the times will be as in the days of Noah. We know that they were living a "normal" life **but** did not see the flood and so we see that those who did not obey God "were all taken away by the flood". So it is clear that when two men are in the field and **one** is taken away it refers to the one who has **not** accepted God – the one who is left is the one who "will be **alive and remain** until the coming of the Lord".

"Shall be caught up together in the clouds" (1 Thes 4:14-18) –

BUT

... we who have accepted the God of Abraham, Isaac and Jacob as Father, Jesus as the Messiah and the Holy Spirit as Helper must live lives that make the Jewish people **jealous** so that they too can see Jesus for Who He really **is**.

Why is this so important? **Zech 13: 7-9** teaches us that two thirds of the Jewish people will be cut off and die during this period of Tribulation. Related scriptures: **Is 13:68; Matt 24:29; Mark 13:24**.

There is a striking parallel between Joseph and Jesus (Appendix B refers).

In **Romans 11:7-8** we read that God has temporarily closed the eyes of the Jews. Such was the case in the days of Joseph. His brothers sold him into slavery. Now he stands before them dressed in **Egyptian clothes** and they (the brothers) could not recognise him. Jesus today is clothed in "Christian" garments so that the Jews can't easily see Him.

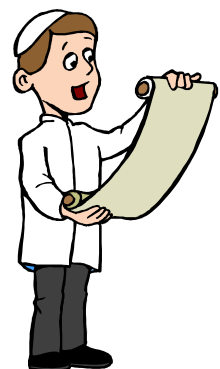
But the day will come – during the seven days of awe / seven years of tribulation that Jesus will take off these "Christian" clothes and dress once more with a "tallit" – the Jews will open their eyes and recognise a Jewish Rabbi and Messiah – **they will see God's final plan**.

Jer 30: 4-7

And these are the words ... a man can give birth to a child? ... all faces turned pale? ... it will be the time of Jacob's trouble¹, but he will be saved out of it.

1 Thes 5: 1-3

*But as to the suitable times ... you yourselves know perfectly well that the day of [the return of the] Lord will come [as unexpectedly and suddenly as a thief in the night... Then in a moment unforeseen destruction will come ... **suddenly as labour pains come upon a woman with child**; ... no escape [emphasis mine].*



[1] In this verse there are two synonyms: 1) The birth pangs = time of Jacob's trouble, 2) Time of Jacob's trouble = seven years of tribulation.

Rev 12: 1-2

*And a great sign ... appeared in the heaven: a woman clothed with the sun... She was pregnant and she **cried out in her birth pangs** ... (emphasis mine)*

As indicated earlier the **seven days of awe** in this festival have a direct parallel with the **seven trumpets**¹ in Revelation. Each day represents a trumpet of judgment. The purpose of this judgment is to show clearly who is in control and to give man the opportunity to come to the place where he makes a decision to follow the Messiah, knowing that he could easily die in the process. When the **last trumpet** is sounded, Jesus will come to gather His elect.

Matt 24:31

And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, [even] from one end of the universe to the other.

1 Cor 15:52

... in a moment, in the twinkling of an eye, at the last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable, and we shall be changed.

1 Thes 4:16

For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the blast of the trumpet of God. And those who have departed this life in Christ will rise first.

Those who have lived through the tribulation and have not accepted the mark of the beast as well as the Jews that have been "hidden" during this time will be caught up together with them on the clouds to meet the Lord in the air (**1 Thes 4:17**) and then we will all come to the New Jerusalem to deal with satan.

1.3 A short testimony by Pieter & Eddelene Marais, Bridges for Peace, Jerusalem, Israel

"We went for a walk and to our surprise we found **white squills** blossoming. This is a flower with a story behind it. It blossoms **at the same time all over Israel** between Tu B'Av and Yom Kippur (more or less from 15 August to 27 September). Each cirlet of **white flowers** opens at **midnight and lasts for twenty-four hours**. This is also the time when the Biblical story in Judges 21 took place, when the **girls danced in the olive groves, looking for bridegrooms**. Most flowers and fruit ripen at different times in the mountains and valleys in Israel. What causes the flowers to blossom at the same time over Israel? The answer – it is **THE DEW** that increase at this time of year all over Israel. **The story... This is a picture of our Bridegroom who is coming at "midnight" to fetch His bride, who is dancing, clothed in pure white, looking for our Bridegroom. Because of the Holy Spirit ("the dew") that is omnipresent the Bride will see the Bridegroom coming at the same time.**"

[1] In scripture a trumpet is used to sound a warning, to call an assembly, to announce a battle and to announce the year of Jubilee. Israel had to destroy seven nations before they could possess Canaan (**Acts 13:19 and Jos 3:10**). The shophar/trumpet was given to Joshua to be used against each Canaanite tribe who represents an evil force that has to be overcome through spiritual warfare. Just as God gave the victory to Joshua so, too, will He do again before the Messianic era. The shophar was a warning of the wrath of judgment that would follow.

2. SEVEN DAYS OF AWE – SEVEN TRUMPETS OF REVELATION

The seven trumpets are the last warning signs for those who have yet to believe that God is Almighty and will judge evil. As in the day of awe people have this final time to turn to God Almighty and refuse the mark of the beast (when we can use this time every year to recommit our lives to God before the time of tribulation comes).

The correlation with Revelation can be seen in the following table:

1 st + 2 nd	3 rd → 9 th	10 th
<ul style="list-style-type: none"> • Rosh Hashanah • Rapture of those who believe in Christ + 144 000 • Rev 7:1-8 • First fruit of the Jewish people • Not only the believers in Christ but also the first fruit of the believers in God from the Jewish people 	<ul style="list-style-type: none"> • Seven days of awe • Halfway through this time we see the two witnesses, their ministry, death and resurrection • Rev 11:1-14 • Seven trumpets • Rev 8:7 – 11:19 • During this time the judgment of the seven trumpets occur. • Somewhere just before the end we find the reaping of the harvest of the tribulation saints. • Rev 14:14-16 • Rev 7:9-14 	<ul style="list-style-type: none"> • Yom Kippur • Yom Kippur • Judgment Day 1. Rev 15-18 Fall of Babylon 2. King of kings Rev 19 3. Reign of 1000 yrs Rev 20
<p>1st Trumpet Fire: One third of vegetation is destroyed by hail and fire and blood. The earth's ability to provide is significantly reduced. The whole concept of life in the seed is reduced to nothing in one full swoop. Physical damage: Real hunger will follow for those who did not hunger after God.</p> <p>2nd Trumpet Mountain of fire: One third of the sea becomes blood. One third of the living creatures in the sea and one third of the ships are destroyed. Provision from the sea is reduced even further and much life is lost.</p> <p>3rd Trumpet Burning torch – wormwood – “bitter” substance will affect the drinking water. Man can last for long times without food but only a relatively short time without water. The physical lack become intensified especially for those who did not hunger after the Spirit of God.</p>	<p>4th Trumpet One third of the sun, moon and stars are struck – there is darkness. Much of the light and the heat needed by man to survive is lost. We start to experience the cold that comes from living distant from God.</p> <p>5th Trumpet Key: Locusts from hell (that look like “horses”) attack any man who does not have God's seal on his forehead. This will last for five months. Since hunger, thirst and cold is still not enough to get man to realize his position we find that physical pain is added.</p> <p>6th Trumpet Four angels from the Euphrates are released to kill one third of man. An army on horses brings plagues of fire, smoke and brimstone. Many die because they refuse to recognize God and continue with idolatry, sorcery and immorality.</p> <p>7th Trumpet What you eat is sweet as honey but is bitter in the stomach. Reaping the grapes of wrath where blood flows in the streets up to the horses' bridles.</p>	

3. CONCLUSION

We stand aghast at the magnitude of the Holocaust! That will be like a storm in a teacup compared to the magnitude of these judgements. If we can grasp this we would be able to focus on the awesome responsibility to intercede for:

- All those who are unsaved.
- All those who are deceived by false doctrine.
- The Jews and Arabs to be reconciled.
- The revelation of end time prophetic word.
- God's mercy to be extended (i.e. the shophar's call to repent will be clear and loud).
- Courage to stand against compromise.
- To stand:
 - against any Anti-Semitism.
 - for the Jewish nation.
- To identify yourself as a Hebrew – **one who has crossed over**, i.e. with a "seal" on your forehead – **Rev 9: 4 & 14:1**

Rev 9: 4 *"4 They were told not to injure the herbage of the earth nor any green thing nor any tree, but only [to attack] such human beings as do not have the seal (mark) of God on their foreheads."*

Rev 14:1 *"1 THEN I looked, and behold, the Lamb stood on Mount Zion, and with Him 144,000 [men] who had His name and His Father's name inscribed on their foreheads."*



C. YOM KIPPUR¹ (DAY OF ATONEMENT²)

1. INTRODUCTION

The day of Atonement (Yom Kippur) was the most solemn of all the feast days. The prophet Zechariah, in prophesying of this day, said: "... and I will remove the iniquity of that land in **one day**" (**Zech. 3:9**). On this day alone, once a year, the high priest entered into the Holy of Holies in the temple, within the veil of the temple, with the blood of the Lord's goat, the sin offering. Here he sprinkled the blood on the mercy seat. The blood of the sin offering on the great Day of Atonement brought about the cleansing of all sin for himself, the priesthood, the sanctuary, and Israel as a nation (**Lev. 16:29-34**).

It is therefore a time for meeting with God to make atonement for the sin of the nation and to find out if God will pardon us for another year. As a Nation (from every tribe, tongue, etc.) of believers we will come to be judged on **the Day of Judgement** corporately for our works (i.e. are they silver, gold, wood, hay or stubble?).

Yom Kippur is celebrated on the 10th day of the month of Tishrei (see Appendix A). This is the time of the **grape** and **fruit harvest**. The harvest starts at the Feast of Trumpets (Rosh Hashanah) but must be completed before Yom Kippur.

This is one of those days when all men/women must be in Jerusalem; it is a holy, solemn day.

Lev 16: 30-31

For on this day atonement shall be made ... it is a statute forever.

Lev 23: 27-32

... the tenth day ... It shall be to you a sabbath.

Num 29:7

... on the tenth day ... you shall not do any work in it.

It is also, according to **Joel 1:14-15** and **Ezra 8:21**, a day set aside for fasting. The **purpose** of this fast is described in **Is 58:1-12**. The **result** of fasting while living a sinful life is that God does not see the fast (verse 3 + 4).

However, the result of a God-fearing fast is seen in **verse 6-9**, where God says that He will answer us. They loose the **bonds of wickedness**, let the **oppressed go free** and **house the poor**. The results of a God-fearing fast and God's actions are that we **build waste places** and **raise up the foundations of generations** (see verse 12).

[1] Kippur means "to cover".

[2] The hebrew word "kaphar" for atonement means "a day of covering, cancelling, pardon, reconciliation".

Jonah

Jonah, the son of Amittai is called to the office of prophet in very difficult times.

His name is found **in 2 Kings 14:25-26**.

2 Kings 14:25-26 *"25 Jeroboam restored Israel's border from the entrance of Hamath to the [Dead] Sea of the Arabah, according to the word of the Lord, the God of Israel, which He spoke through His servant Jonah son of Amittai, the prophet from Gath-hepher.
2 Kings 14:26 For the Lord saw as very bitter the affliction of Israel; there was no one left, bond or free, nor any helper for Israel."*

The people of Israel have strayed into major sin – **idol worship** is of the order of the day – one king after another fails to make a real commitment to God.

We find a report of the time of King Jeroboam II – “who will not depart from the sins of his forefathers”, i.e. we have another **generation** which continues with this commitment to idol worship. God sees that the affliction on the people is “very bitter” and based on a righteous remnant (Jonah and unnamed others) gives the nation respite and allow them to recapture land.

2 Kings 14:26 / 28 *"26 For the Lord saw as very bitter the affliction of Israel; there was no one left, bond or free, nor any helper for Israel.
28 The rest of the acts of Jeroboam [II], all that he did, his might, how he warred, and how he recovered for Israel Damascus and Hamath, which had belonged to Judah, are they not written in the Book of the Chronicles of the Kings of Israel?"*

The name Johah ben Amittai is quite significant and indeed reflects the conflict shown in this book – the battle between love / mercy and justice.

Jonah in Hebrew means “dove”. Ammittai means “truth – based on uncompromising justice”.

Jonah is a spiritual man – clearly he is used by God (see Kings), however he knows the Torah / Word. He knows that his people are far from God and that they have repeatedly chosen to continue in idol worship. The call to bring God `s message to “gentiles” therefore has an ominous message – a message that evil had grown to such a level that God had decided to bring judgement; to send the Israelites into exile.

Jonah knows that:

1. evil in the days of Noah was so high
2. evil in the day of Sodom was so high
3. evil in the days of Pharoah of Egypt was so high

that God caused great distruction to obediate the sin totally.

This pattern of destruction is a stark reality for a judgement on Israel and Nineveh.

Jonah can't handle the thought that this could happen and rebels – and by running away he thinks that he can nullify this cause and effect commandment of God.

BUT Jonah's name reflects prophetically into the future as well.

Jonah means Dove.

Dove signaled the end of the flood.

A dove could substitute for the Lamb.

Lev. 12:8 *"8 If she is unable to bring a lamb [for lack of means] then she shall bring two turtledoves or young pigeons, one for a burnt offering, the other for a sin offering; the priest shall make atonement for her, and she shall be clean."*

Jesus would be the final substitute for the Lamb.

Matt. 25:31 *"31 When the Son of Man comes in His glory (His majesty and splendor), and all the holy angels with Him, then He will sit on the throne of His glory."*

Matt 27:50-53 *"50 And Jesus cried again with a loud voice and gave up His spirit.
51 And at once the curtain of the sanctuary of the temple was torn in two from top to bottom; the earth shook and the rocks were split.
52 The tombs were opened and many bodies of the saints who had fallen asleep in death were raised [to life];
53 And coming out of the tombs after His resurrection, they went into the holy city and appeared to many people."*

Salvation for Jew and Gentile

Jonah's action save the sailors who are a picture of the human race.

Jonah 1: 13-16 *"13 Nevertheless the men rowed hard to bring the ship to the land, but they could not, for the sea became more and more violent against them.
14 Therefore they cried to the Lord, We beseech You, O Lord, we beseech You, let us not perish for this man's life, and lay not upon us innocent blood; for You, O Lord, have done as it pleased You.
15 So they took up Jonah and cast him into the sea, and the sea ceased from its raging.
16 Then the men [reverently and worshipfully] feared the Lord exceedingly, and they offered a sacrifice to the Lord and made vows."*

Jonah's action saves the **gentiles of Nineveh**.

Jonah 3: 5, 6 & 10 *"5 So the people of Nineveh believed in God and proclaimed a fast and put on sackcloth [in penitent mourning], from the greatest of them even to the least of them.
6 For word came to the king of Nineveh [of all that had happened to Jonah, and his terrifying message from God], and he arose from his throne and he laid his robe aside, covered himself with sackcloth, and sat in ashes.
Jonah 3:10 (AMP)*

10 And God saw their works, that they turned from their evil way; and God revoked His [sentence of] evil that He had said that He would do to them and He did not do it [for He was comforted and eased concerning them]."

Jesus confirms that the message of the Kingdom of God, of Jubilee, is for all men.

Matt. 28:18-20 *"18 Jesus approached and, breaking the silence, said to them, All authority (all power of rule) in heaven and on earth has been given to Me.
19 Go then and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
20 Teaching them to observe everything that I have commanded you, and behold, I am with you all the days (perpetually, uniformly, and on every occasion), to the [very] close and consummation of the age. Amen (so let it be)."*

The seal of God's intention to save both Jew and Gentile is to be found in the following:

Ex. 32: 14 *"14 Then the Lord **turned** from the evil which He had thought to do **to His people.**"*

Jews are **forgiven** after the sin of the Golden calf

Jonah 3:10 *"10 And God saw their works, that they **turned** from their evil way; and God **revoked** His [sentence of] evil that He had said that He would **do to them** and He did not do it [for He was comforted and eased concerning them]."*

Gentiles are **forgiven** after their sin. BOTH ARE TREATED THE SAME.

Interestingly the Israelites have to wait forty days for Moses to return with the new tablets of the Covenant and the gentiles are given forty days to repent.

Jonah's Calling:

Jonah already knows the voice of God – he has **already** given direction for his people.

2 Kings 14:25b *"25 Jeroboam restored Israel's border from the entrance of Hamath to the [Dead] Sea of the Arabah, according to the word of the Lord, the God of Israel, which He spoke through His servant Jonah son of Amittai, the prophet from Gath-hepher."*

Jonah is called three times:

By God:

Jonah 1:2 *"2 Arise, go to Nineveh, that great city, and proclaim against it, for their wickedness has come up before Me."*

By the Captain:

Jonah 1:6 *"6 So the captain came and said to him, What do you mean, you sleeper? Arise, call upon your God! Perhaps your God will give a thought to us so that we shall not perish."*

By God:

Jonah 3:2 *"2 Arise, go to Nineveh, that great city, and preach and cry out to it the preaching that I tell you."*

God's message for Jonah was – go and tell the people what I want them to hear.

The message was "cry against the city".

The message does not say:

- for salvation
- or
- for destruction

God leaves that part **open ended** – it's **always man's choice** – what will we do when we are confronted? We always retain the freedom to **choose**.

An interesting parallel is found where Jesus confronts Peter (Simon, son of **Jonah**) and asks him three times to look after His sheep.

John 21:15-17 *"15 When they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these [others do—with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have deep, instinctive, personal affection for You, as for a close friend]. He said to him, Feed My lambs.
16 Again He said to him the second time, Simon, son of John, do you love Me [with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. He said to him, Shepherd (tend) My sheep.
17 He said to him the third time, Simon, son of John, do you love Me [with a deep, instinctive, personal affection for Me, as for a close friend]? Peter was grieved (was saddened and hurt) that He should ask him the third time, Do you love Me? And he said to Him, Lord, You know everything; You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. Jesus said to him, Feed My sheep."*

This "calling" for Peter speaks prophetically to reverse the curse of Hosea.

Feed my lambs: Lo Rochamah
 Have compassion where there was no compassion.

John 21:15 "15 When they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these [others do—with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have deep, instinctive, personal affection for You, as for a close friend]. He said to him, Feed My lambs."

Hos 1:6 "6 And [Gomer] conceived again and bore a daughter. And the Lord said to Hosea, Call her name Lo-Ruhamah or Not-pitied, for I will no more have love, pity, and mercy on the house of Israel, that I should in any way pardon them."

Tend my sheep: Lo Ami
Shepherd my people who were not my people.

John 21:16 "16 Again He said to him the second time, Simon, son of John, do you love Me [with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. He said to him, Shepherd (tend) My sheep."

Hos. 1:9 "9 And the Lord said, Call his name Lo-Ammi [Not-my-people], for you are not My people and I am not your God."

Feed my sheep: Jezreel
Feed all my sheep with compassion and forgiveness and gather all those that were scattered.

John 21:17 "17 He said to him the third time, Simon, son of John, do you love Me [with a deep, instinctive, personal affection for Me, as for a close friend]? Peter was grieved (was saddened and hurt) that He should ask him the third time, Do you love Me? And he said to Him, Lord, You know everything; You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. Jesus said to him, Feed My sheep."

Hos. 1:4 – 5 "4 And the Lord said to him, Call his name Jezreel or God-sows, for yet a little while and I will avenge the blood of Jezreel and visit the punishment for it upon the house of Jehu, and I will put an end to the kingdom of the house of Israel. 5 And on that day I will break the bow of Israel in the Valley of Jezreel."

You can't run and hide from God:

"and Jonah arose to flee."

Jonah 1:3 "3 But Jonah **rose up to flee** to Tarshish from being in the presence of the Lord [as His prophet] and went down to Joppa and found a ship going to Tarshish [the most remote of the Phoenician trading places then known]. So he paid the appointed fare and went down into the ship to go with them to Tarshish from being in the presence of the Lord [as His servant and minister]."

"and Jonah went in the lowest part of the ship."

Jonah 1:5 *"5 Then the mariners were afraid, and each man cried to his god; and they cast the goods that were in the ship into the sea to lighten it for them. But Jonah had gone **down into the inner part of the ship** and had lain down and was fast asleep."*

"and Jonah was in the belly of the fish."

Jonah 1:17 *"17 Now the Lord had prepared and appointed a great fish to swallow up Jonah. And Jonah was in the **belly of the fish** three days and three nights."*

"and Jonah made a shelter (Booth)"

Jonah 4:5 *"5 So Jonah went out of the city and sat to the east of the city, and he made a **booth** there for himself. He sat there under it in the shade till he might see what would become of the city."*

God controls and provides:

Jonah 1:4 *"4 But the Lord sent out a great wind upon the sea, and there was a violent tempest on the sea so that the ship was about to be broken."*

Jonah 2:10 *"10 And the Lord spoke to the fish, and it vomited out Jonah upon the dry land."*

God's Kindness and Mercy:

Jonah 4:11 *"11 And should not I spare Nineveh, that great city, in which there are more than 120,000 persons not [yet old enough to] know their right hand from their left, and also many cattle [not accountable for sin]?"*

Shema: God for Jew and Reborn Israelite:

Jonah should have realized that God meant business when the sailors cast **lots** to see who was at odds with God.

Jonah 1:7 *"7 And they each said to one another, Come, let us cast lots, that we may know on whose account this evil has come upon us. So they cast lots and the lot fell on Jonah."*

He, as a prophet, knew that annually on Yom Kippur the High Priest would **cast lots** in respect of the two goats to determine which one was the offer. He also knew the manner (casting of lots) of in which the day was chosen to come against the Jews in the Story of Esther.

A. God clearly says He is **Lord of ALL**; i.e. also the Gentiles.

Deut. 6: 4 *"4 Hear, O Israel: the Lord our God is one Lord [the only Lord]."*

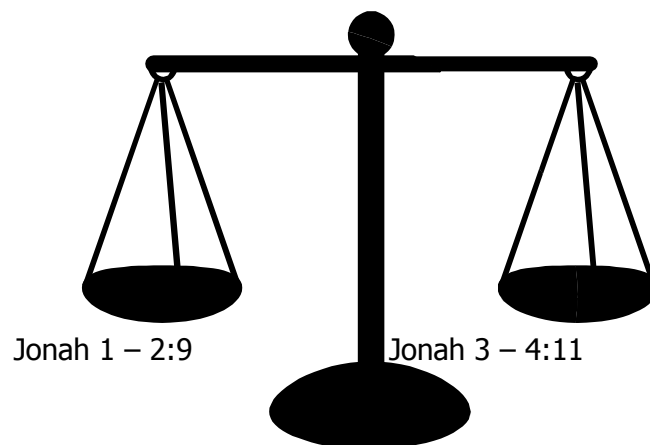
B. Abraham had compassion for the people of Sodom (i.e. also the Gentiles).

C. Solomon's temple was a house for **all** people.

1 Kings 8:41-43 *"41 Moreover, concerning a stranger who is not of Your people Israel but comes from a far country for the sake of Your name [and Your active Presence]—
42 For they will hear of Your great name (Your revelation of Yourself), Your strong hand, and outstretched arm—when he shall pray in [or toward] this house,
43 Hear in heaven, Your dwelling place, and do according to all that the stranger asks of You, so that all peoples of the earth may know Your name [and Your revelation of Your presence] and fear and revere You, as do Your people Israel, and may know and comprehend that this house which I have built is called by Your Name [and contains the token of Your presence]."*

The pivot point of the Story of Jonah:

The story of Jonah reveals a scale of justice.



Jonah 2:10 *"10 And the Lord spoke to the fish, and it vomited out Jonah upon the dry land."*

When we get to the point that:

- we remember God
- pray to God
- pay what we vow...

God will bring salvation.

1.1 Mikvah

This day is so holy that the priest did the purification rituals far more often than was usually necessary. Normally each day, before offering sacrifices, the priest will immerse in a mikvah (cleansing bath) and then wash his hands and feet from water in a copper vessel called the "kiyor". On the Day of Atonement however he would mikvah **five times** between every change of clothing and wash his hands and feet **ten times**. The High Priest also changes his clothes **five times** during the ceremony. He would use the gold threaded garments and the linen garments in the order described by God (i.e. gold, linen, gold, linen, gold).

In order to ensure that the High Priest was pure he was required to live in the temple court for the week prior to Yom Kippur to be prepared for the service. (Since the temple has been destroyed the rabbis have changed the process based on Hos 6:6. God desires mercy – not sacrifice.)

The story of Jonah is read on the afternoon of Yom Kippur. How does this book show God's purpose for man? He calls **all** Jews and **non-Jews** to **mass repentance**, for His heart is that no one be lost, but that all be saved.

2. THE UNIQUENESS

2.1 The Eve of Yom Kippur

We see in **Lev 23:32** that we celebrate the **day** of Yom Kippur, "on the 9th day of the month, at evening, from evening to evening".

This is different from the norm of "it was evening and it was day" and so we see that one must start the **fast** of Yom Kippur on the **previous** day, i.e. before the evening starts and **end** the fast after the start of the **next day**.

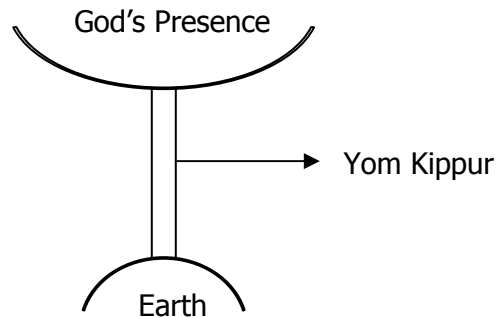
The **eve** of Yom Kippur is therefore the middle of the previous day when we enjoy and **eat** a good meal bearing in mind that excess in this area often leads to sin.

3. THE GATEWAY

We know that the world/place where **God stays** is **holy** and **sacred**.

We know that at present the world is under the rulership of satan – this is where impurity reigns.

God predestined Yom Kippur as the day that is the conduit/channel to God's Presence, i.e. this day contains elements of the **World to come**:



The concept of this day is that the power of grace, love and mercy comes from above as God's people unite in love and repentance. On this day (and each one where we stand in similar stead through the power of Jesus) satan loses his power to tempt Israel to sin.

As we renew our salvation through Jesus and stand in unity and love, we renew our heavenly roots, our spirit man, which is implanted in heaven.

4. BAPTISM

The mikvah is used as a purification bath where priests, through immersion, become purified. In a similar view, those saved by grace in Jesus who work to destroy self in their lives and increase God in their lives do so by becoming immersed/baptised in the Word (Torah) of God.

We become a container for the Word/Torah that can easily be opened to let a river of living water flow forth.

Read **Ezekiel 36:25-28**.

5. DANCING

Part of Yom Kippur's festivity, in amongst the fast, is the dance by all participants of the community to create/declare/emphasise the importance of **unity**.

- All participants wear borrowed clothing.
- The beautiful sing "look closely at your beauty".
- Some point out their distinguished roots.
- The ugly proclaim our insufficiency.

- We surrender individually on behalf of the community.
- Righteous deeds are beautiful in God's eyes.
- We all enjoy the merits of our fathers.
- Our least intentions are sound.



We really need to worship God with thanks to Jesus for making us righteous, for giving us an inheritance to the 1000th generation and we need to declare the power of unity.

6. POWER OF ATONEMENT

The Torah Tablets were originally given on Shavuot. However, when Moses came down from the Mountain he found that Aaron and the people had made an image of a gold calf and were busy worshipping this idol. Moses cast the tablets down so that they broke.

This transgression can be seen as the **root** of all sin in which Israel become involved.

Yom Kippur commemorates the final day of the second 40-day fast. Moses stays on Mt Sinai and fasts for a second period of 40 days while he again receives the Ten Commandments. The Jewish people fast on this day (the last of the second 40-day period) to express their unity with Moses.

Satan lured the people into idol worship on the last day of the previous 40-day stay on the Mountain. But this time things are different. The people fast and pray in true repentance (teshuvah). While being exposed to the same circumstance where they previously fell into sin, they are now able to stand up to it.

Satan never gives up on his attempts to ensnare us, but with the power of Jesus' Name and true repentance we can stand.

Lev. 16:16; 19;21 "16 Thus he shall **make atonement for the Holy Place because of the uncleanness of the Israelites and because of their transgressions, even all their sins; and so shall he do for the Tent of Meeting, that remains among them in the midst of their uncleanness.**
19 And he shall **sprinkle** some of the blood on it with his fingers seven times and cleanse it and hallow it from the uncleanness of the Israelites.
21 And Aaron shall **lay both his hands** upon the **head of the live goat** and **confess** over him **all the iniquities** of the Israelites and **all their transgressions, ALL THEIR SINS;** and he shall put them upon the head of the goat [the sin-bearer], and send him away into the wilderness by the hand of a man who is timely (ready, fit).

Lev 16:30

For on that day the priest shall make atonement for you, to cleanse you that you may be clean from all your sins before the Lord.

1 Pet. 1:1-2 *"I PETER, AN apostle (a special messenger) of Jesus Christ, [writing] to the elect exiles of the dispersion scattered (sowed) abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Who were chosen and foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ (the Messiah) and to be **sprinkled** with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance [that spiritual peace to be realized in and through Christ, freedom from fears, agitating passions, and moral conflicts]."*

Hebr. 10:22 *"Let us all come forward and draw near with true (honest and sincere) hearts in unqualified assurance and absolute conviction engendered by faith (by that leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom, and goodness), having our **hearts sprinkled** and purified from a guilty (evil) conscience and our bodies cleansed (Mikvah'd) with pure water."*

Hebr. 11:28 *"By faith (simple trust and confidence in God) he instituted and carried out the Passover and the **sprinkling** of the blood [on the doorposts], so that the destroyer of the firstborn (the angel) might not touch those [of the children of Israel]."*

Yom Kippur is the capacity for forgiveness between God and the sins committed. A prerequisite for forgiveness is that we must walk in unity. Disunity comes when our ways depart from the Word (Torah) which would unite us against sin.

As soon as you sin there is disunity between you and God; between you and your fellow man.

Teshuvah (repentance) with fellow men is needed in every circumstance – we need to:

- Make right, reconcile.
- Make restitution.
- Love one another again.

Each time we go through this process in the Name of Jesus, we strengthen the platform of righteousness on which we stand, by grace.

True atonement comes with a repentant heart washed by the Blood of the Lamb.

[1] He makes sure we understand Who is He Who blots out/**erase** – this implies the theme of purification by means of a mikvah.

Is 43:25

I, even I, am He Who blots out and cancels¹ your transgressions, for My own sake, and I will not remember your sins.

Only when we have felt the freedom of the atonement which comes from the Blood of the Lamb can we like David say:

Ps 15:1-2

Lord, who shall dwell in Your tabernacle? Who shall dwell on Your holy hill? He who walks and lives uprightly and blamelessly, who works rightness and justice and speaks and thinks the truth in his heart.

7. SPIRITUAL WARFARE

Lev 16 speaks of the Day of Atonement and this is followed immediately by the sanctity of the blood in **Lev 17**.

Lev 18:3

According to the day of Egypt where you dwelt (past tense) you shall not do it and according to the delays of Canaan where I am bringing you (present continuous) you shall not do nor walk in the way of their ordinances.

Egypt – paganism – idolatry – was the main sin.

Canaan – promiscuity – murder, evil talk, and baseless hatred was the main sin.

Every transgression lets evil penetrate further and further into your spirit.

Only by living a life where our goal is Heaven and where we stand on the platform of righteousness and where we are dressed in the armour of God (**Eph 6**) and where we cling to the Word (Torah) can we make war and stand in unity.

8. THE PURPOSE OF THE FESTIVAL AND RELATED SPIRITUAL TRUTH IN RELATION TO REVELATION

As indicated at the start of this book God has chosen to reveal through the feasts commanded in the book of Leviticus (chapter 23) different aspects of the Kingdom of God. *They were celebrated in type and symbol and spoke a profound spiritual truth that would not be fully revealed until both the First and the Second Coming of Christ (Arnott 2001:8).*

At Yom Kippur, in accordance with the Old Testament law (see **Lev 16:13-17**), the High Priest will sprinkle blood (from his finger) on the mercy seat **seven** times. [See the table on page 38 for details on the ceremony.] He makes atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgression, for all their sins.

When the High Priest has done this, and God has accepted the offerings, His Presence comes to cleanse the temple. Similarly, at the end of time, atonement for the earth must be made and for this God uses **the seven bowls** of His wrath.

Rev 15:7

... [He] gave the seven angels seven golden bowls full of the wrath and indignation of God ...

Just as the Temple was filled with incense of God's glory and the blood of the sacrifice, so it will be in the end. **Rev 15: 5-8** ... *And the sanctuary was filled with smoke from the glory of God ...* God will dwell with His people.

Also, every **fiftieth year** the children of Israel celebrate a **Jubilee year** when slaves were freed and land which had been sold was returned to its owners (**Lev 25:10-19**).

In this final Yom Kippur / Jubilee year we will be free from the slavery of this world as satan is bound for 1000 years.

Rev 20: 1-3

Then I saw an angel descending from heaven; he was holding the key of the Abyss and a great chain was in his hand. And he gripped and overpowered the dragon, that old serpent, who is the devil and Satan, and bound him for a thousand years. Then he hurled him into the Abyss and closed it and sealed it above him, so that he should no longer lead astray and deceive and seduce the nations until the thousand years were at an end. After that he must be liberated for a short time.

After the battle of Armageddon satan is defeated forever.

The earth is God's true altar. It is also the place where He longs to dwell. He will make a New Jerusalem again. God could not offer His Son on anything but the true altar – Christ's Blood on Calvary was a complete cleansing of that tabernacle, just as it was when the High Priest had completed seven times – seven being the sign of completeness. When the seven bowls of wrath are complete, the earth will be cleansed of Babylon and God will be able to bring down the New Jerusalem.

Ceremony (covers the detail of the day)

	History (perfection)	Spiritual (significance)	Messianic (picture)
1	On the 10 th day the High Priest (Cohen Hagadol) conducts a spiritual ceremony to purge defilement from the people and the temple & himself	Everything Jesus experienced in the flesh while on earth, we as His followers, will experience spiritually. We must die to self, lay down the old man of sin through the power of the Holy Spirit.	Jesus fulfilled this by entering the heavenly Holies to make atonement for the whole of mankind once and for all with His own Blood.
	a) Bull covers the sin of the High Priest and his family	<ul style="list-style-type: none"> ● Congregation of believers are presented without spot or blemish (Eph 5:27) ● We need to be a living sacrifice (Rom 12:1) ● We offer praise (Heb 13:15-16) 	Because of the Blood of Jesus (1 Pet 1:19)
	b) One of the two goats covers the sin of the Israelite people		
	c) The second goat is sent away (Azazel) – Lev 16:10. This goat carries the iniquities and transgression of all Israelites – Lev 16: 20-22.	Satan is sent away to the lake of fire (Rev 19:20)	Jesus carries the sin of the world; He becomes the scapegoat (Is 53:1-6, Gal 1:3-4).
	d) Done by lots (La Adrinana). In the right hand the good omen, in the left hand the bad.	The sign of Blessing changed and the goat from the left was chosen after the crucifixion; and for 40 years until the temple was destroyed, the goat died, but the crimson sash stayed "red", i.e. did not turn white, God had not accepted the offering	
2	The priest has to bathe his whole body and needs fresh, clean clothes (Num 8:5-7) – special garments of linen (Lev 16:4, 24).	Washed by the Word (Titus v.35); white = righteousness	Jesus wears the same special garment (Rev 1:13-15)
3	Used the Golden Censor (Lev 16:1-2, Heb 9:1-4).	Prayers of believers (Ps 141:2, Luke 1:5-11, Rev 5:8)	Jesus is our Mediator (Heb 7:22-27)
4	The High Priest puts incense over the mercy seat lest he die, and he sprinkles the blood with his fingers seven times (Lev 16:13-17).	Heb 9:11-14, 23-25 1 Pet 1:2	Rev 15:8

5	The High Priest would go in once per year (Lev 16:2, Heb 9:6-7) in God's presence, i.e. face to face, to confess his sins, Levi's sins and Israel's sins. After each confession the people would declare, "Baruch shem K'vod malchuto l'olam va'ed", meaning "Blessed be the Name of the Radiance of the Kingship forever and beyond". So total was this sense of cleansing and the renewing of the lives of transformation, that they moved from awe to joy.	1 Cor 13:9-12 Matt 27:50, 51 2 Cor 3:14, Is 58:1-2 Now we see things imperfectly as in a poor mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything completely, just as God knows me now.	Points to the return of Jesus to earth to judge the world. There will be great mourning or great joy.
6	The Great Shophar, "Shofar HaGadol" (Is 27:13)	Matt 24:31	
7	Neilah – Closing of the Gate; final service; the gates of heaven were open to receive our prayers but closes now		

9. SEVEN DROPS OF BLOOD ON THE MERCY SEAT AT THE DAY OF JUDGMENT (FINAL DAY OF ATONEMENT) = SEVEN BOWLS OF JUDGMENT

The final harvest of the earth has been made – the Son of Man with a gold crown on His head and a sharp sickle has reaped the final harvest.

Rev 14:14-16

Again I looked, and behold, a white cloud, and sitting on the cloud One resembling a Son of Man, with a crown of gold on His head and a sharp scythe (sickle) in His hand. And another angel came out of the temple sanctuary, calling with a mighty voice to Him Who was sitting upon the cloud, Put in Your scythe and reap, for the hour has arrived to gather the harvest, for the earth's crop is fully ripened. So He Who was sitting upon the cloud swung His scythe on the earth, and the earth's crop was harvested.

At this point the harvest of the earth – the grapes for the winepress of wrath – are reaped.

Rev 14:17-20

Then another angel came out of the temple in heaven, and he also carried a sharp scythe. And another angel came forth from the altar, who has authority and power over fire, and he called with a loud cry to him who had the sharp scythe, Put forth your scythe and reap the fruitage of the vine of the earth, for its grapes are entirely ripe. So the angel swung his scythe on the earth and stripped the grapes and gathered the vintage from the vines of the earth and cast it into the huge winepress of God's indignation and wrath. And [the grapes in] the winepress were trodden outside the city, and blood poured from the winepress, [reaching] as high as horses' bridles, for a distance of 1,600 stadia (about 200 miles).

And within the seven bowls “the wrath of God is **complete**”. **Rev 16:**

1 st bowl	Loathsome sores on the earth and all those with the mark will have the sores.
2 nd bowl	Blood in the sea and all in the sea will die.
3 rd bowl	Blood in rivers and springs.
4 th bowl	Men scorched; with great heat from the sun which has the power to scorch with fire.
5 th bowl	Darkness.
6 th bowl	Euphrates dries up and all gather at Armageddon.
7 th bowl	Earthquakes and hail, and Babylon is divided into three and falls.

10. CONCLUSION

We have lived with the belief that good will overcome evil. Prophecies from Daniel through to Revelation have told that there comes a time when God’s Presence will come to dwell with us on earth forever. We can look forward to a time of peace – shalom Jerusalem; peace in Jerusalem; peace in our hearts.

חג הסוכות



SUCCOT

D. HAG HA SUCCOTH (THE FEAST OF TABERNACLES)

1. INTRODUCTION

This was one of the three great pilgrimage festivals of the Jewish year at which every male was required to appear. It was kept over a 7-day period (from the 15th – 22nd) of the seventh month after the grape and fruit harvests had been gathered in. It was a time of rejoicing (**Lev 23:33-36** and **Deut 16:13**) (New Bible Dictionary 1962:1161).

*"The designation Feast of Booths/Tabernacles comes from the requirement for everyone born an Israelite to live in booths made of boughs of trees and branches of palm trees for the seven days of the feast (**Lev 23:42**). Sacrifices were offered on the seven days ... [and] on the eighth day there was a solemn assembly when a bullock, a ram and seven lambs were offered (**Num 29:36**). This is the last day, 'that great day of the feast', probably alluded to in **John 7:37**" (New Bible Dictionary 1962:1161).*

This feast is a celebration that both points back to the time in the Wilderness when Israel lived in tents (40 years) and God provided manna for His people and also points forward to a time (the end times) when God will again provide for His people.

In addition to this concept of total provision we also see that God's Presence will dwell with His people. In the past God's Presence departed due to sin, but in the Millennium God's Presence will dwell with us forever because of the perfect sacrifice of the Lamb, Jesus Christ.

*"Jesus Christ is the tabernacle or Abode of the Godhead and in Him the whole fullness of the Godhead continues to dwell in bodily form (**Col. 2:9**). [T]he Word (Christ) became flesh and tabernacled among us (**John 1:14**).*

But this feast also has a **personal** message for our day **today**. It speaks of two journeys:

- From one location to the next.
- **Ex 12:37**
The Israelites journeyed from Rameses to **Succoth....** During Sukkot we remember this journey which takes us out of slavery and we remember the provision provided during this time.
- From slavery to the protection of God's Presence. This journey speaks of the process of change in man's soul when he/she craves to have a close relationship with his/her Maker.

The fantastic news and celebrations of this feast are that we don't complete this journey in our own strength, but God carries us on "eagles'" wings. The New Testament gift of the Holy Spirit lives to do this daily in our lives.

Ex 19:4

...and how I bore you on eagles' wings and brought you to Myself.

With the celebrating of Succoth we look back at a time when God provided fully and we lived day by day. We must understand that this day is also the period of 1000 years where we will reign in peace before the final battle with Satan.

This feast is also the probable birthday of Jesus. We have a greater reason to celebrate – God gives us a Present through which we can get everlasting provision.

Probable birth of Jesus = Sukkot

The priest, Zachariah, is mentioned in **Luke 1:5** where he does his two weeks' service in the temple. He was from the division of Abia. The eighth division of priests would therefore minister in the tenth week of the year. The prayers were that Elijah would come (**Luke 1:9-10**). They got a message that John the Baptist would come (**Luke 1:17**). There were two weeks separation and nine months and then it was Passover (where the people looked for Elijah – **Matt 17:10-13**).

Luke 1:26 – In the sixth month of Elizabeth's pregnancy Gabriel appeared to Mary (\pm 25 of Kislev – Channukah). Count from 25 of Kislev eight days for the festival to the end plus nine months and you come to 15 of Tishrei, which is Sukkot. And if Jesus was circumcised on His eighth day it would be Shemini Atzerit.

Luke 2:22-23

And when the time for their purification came ... they brought Him up to Jerusalem ... Every male ... shall be set apart and dedicated and called holy to the Lord.

Lev 12:1-3

... If a woman bears a male child ... on the eighth day the child shall be circumcised.

Sukkot is a "season of joy".

Luke 2:10

... I bring you good news of a great joy ...

Matt 2:10

When they saw the star, they were thrilled with ecstatic joy.

Jesus was laid in a manger/*marbek* (**Luke 2:12**). See **Amos 6:4** and **Mal 4:2** (booth).

Three wise men from the east came (**Matt 2:1**). In Babylon was the biggest group of Jews outside of Jerusalem. *Magos* in Greek is also the Hebrew word *Ravmag*, meaning "rabbi". The wise men followed the star in the east. The booth had an open roof so that people could see the stars in the heavens.

All other offerings are divisible by seven, i.e. equal for each day and one for each nation as well. As the Jewish people celebrate the feast they have included those who would be part of the natural olive through Jesus the Messiah.

BUT, Jesus sorrowed and in **Jer 8:18-22** it is written, "... *The harvest has past; the summer has ended ... yet we are not saved! ...*" Jesus knew the real message of the feast and saw that the message of God's love was not being told to the world.

3.3 Season of lights

At the end of the first Shabbat the priest and Levites pour oil into four great candlesticks and use their worn-out clothes as wicks. The light from these four candles is so **bright** that there is no courtyard in Jerusalem that is not lit up with light (i.e. there is no darkness in Jerusalem). This is also a prophetic act and speaks of Jesus Who is was the Light to the world (**John 8:12**).

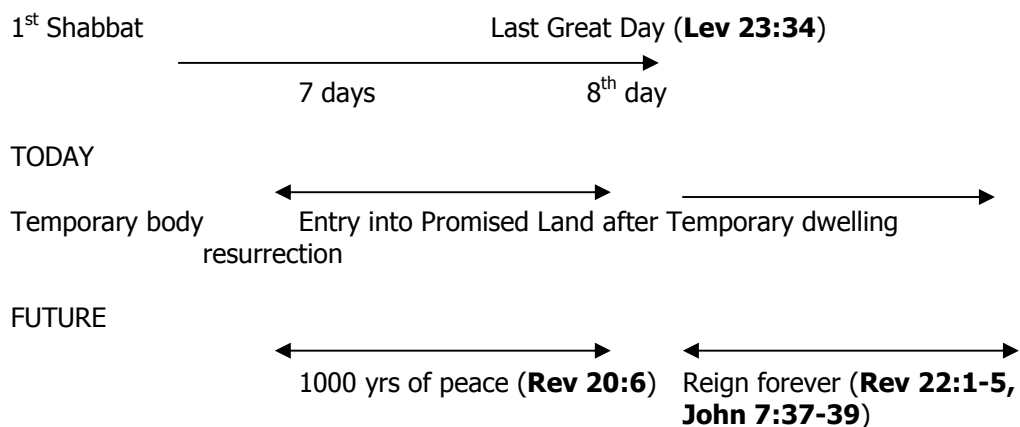
But before that day comes when the light of the World will shine forever God says that there will be a day:

- When He comes back to stand on the Mount of Olives and the mountain will split in two.
- When those who have not taken the mark of the beast will flee as in the days of Hezziah.
- A day when the light as we know it (sun/moon) will diminish and be taken away and **replaced** with the light of God's Glory.

Zech 14:6-7

*And it shall come to pass in that day that **there shall not be light**; the glorious and bright ones [the heavenly bodies] shall be darkened. But it shall be one continuous day, known to the Lord – not day and not night, but at evening time there shall be light.*

The tabernacle in the Book of Revelations



4. THE CEREMONY/FESTIVAL

Ps 76:2

In [Jeru]Salem also is His tabernacle, and His dwelling place is in Zion.

“Baruch ata adonay, Elo heino Melech ha olam asher Kid shanu bi’mitzo-sav, vi’tzivan lay-shave ba succot” meaning “Blessed is God Who sanctified us with His ... and instructed us to sit in the Succot”.



God calls us to keep His Commandments. The Jews say we keep a Mitzvah. One such Mitzvah is to build a booth and to live in it for eight days to rid yourself of materialism and recognise God’s provision.

4.1 Mitzvahs

Building a succoth

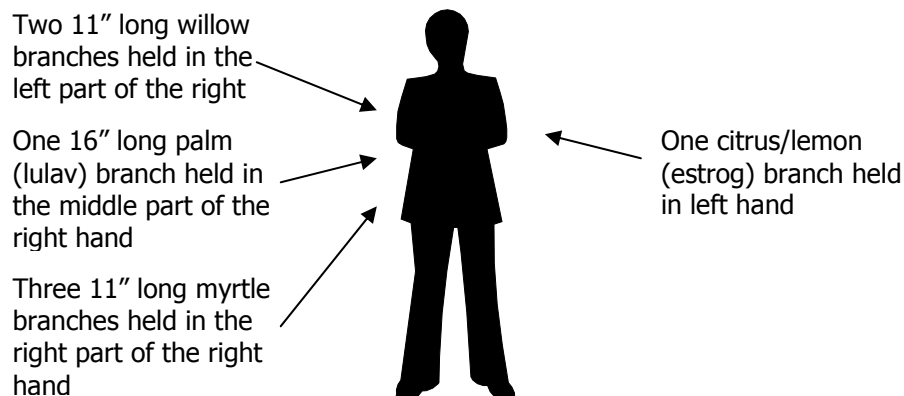
- a) Site
Place with no roof and big enough for one person to sit with a small table.
- b) Walls
Three complete walls.
- c) Roof
Must be made of wood or leaves (not steel, etc.) and must give shade during the day, but sufficiently open to see the stars at night.
- d) Decoration
Anything green/Jerusalem.

4.2 During the Succoth service

We take part in a prophetic action which has the purpose of uniting us and calling forth the harvest from all of the nations. There are four plants that are held in the hand: The palm, myrtle and willow are held in the right hand and the etrog (lemon) in the left hand (gentiles = strangers). These branches are waved to the east, west, south and north while making a circle around the temple. Our action in the natural is to call in all those that will be saved.

Praise God, the harvest comes from **all** nations and from all directions.

As we move around the room the “priest” will proclaim “***Baaemhakhb, vitzivanie al m-tilas lulav***” meaning “...***instructed us concerning the waving of the palm branch***”.



There are two principles or messages that are represented in the spiritual by the use of the physical “things/ four species, i.e. the natural come first and then the spiritual”.

A. On the first level it represents the different **attributes** of man.

Four physical species	Four attributes of man
1. Lemon Estrog has taste and aroma	Man who studies the Torah and lives a life filled with the Holy Spirit gives the fruit of good deeds.
2. Lulav Date palm produces food but has no aroma	Man who studies the Torah but bears no fruit.
3. Myrtle Has no fruit but a fragrant aroma	Man with good fruit but no Torah or principles.
4. Willow Odourless and tasteless	Man who lacks understanding of Torah (Biblical principles) and good fruit.

B. On the **second level** it represents the process of using the instruments used to sin and converts these to good thereby finding repentance and peace.

Four physical species	Four organs from which life or death flow
1. Estrog is shaped like a heart	What the eye sees the heart lusts for.
2. Myrtle is shaped like an eye.	What we see leads to temptations.
3. Willow is shaped like a mouth.	The tongue is a sharp weapon.
4. Lulav is shaped like man’s spinal cord.	Impulses from the brain go through to the rest of the body.

The combination of these plants with its prophetic declaration in the physical, symbolizes the decision to change; to deal with the “old” man, and to renew the mind, soul and body to become a banner of the goodness of God.

The priests are divided into three divisions:

- The first group would do the sacrifice.
- The second group would go out of the **Eastern Gate** (Beit Hanliksash) to the Molzah Valley to cut willows 25 ft long. They would then walk back to the temple waving the willows and making the sound of the wind of the Holy Spirit.
- The third group lead by the High Priest went out of the **Water Gate** to the pool of Siloam (**John 9:7-11**). The High Priest takes a golden vase and draws **living** water. His assistant has a silver vase full of wine. They then walk back to their gate.
- The shophar is sounded.

- The flute player (known as the pierced one – representing the Messiah) blows the call for the “water” and the “wind” to enter the temple.
- The Priest with willow branches (wind) circles the altar seven times and the priest pours the water over the horns of the altar. The willow branches form a “covering”.
- Songs are sung – “... with joy will you draw water from the wells of salvation” (**Is 12:3**). The Messianic understanding is that Christ on the cross poured forth His Spirit, Blood and Water while God was still “covering” Him so that all who believe can be saved. Jesus said,

“If any man is thirsty, let him come to Me and drink! He who believes in Me as the Scripture has said, From his innermost being shall flow [continuously] springs and rivers of living water” (John 7:2, 37-38).

God also promised that He would **pour out** His rain (water) on all flesh (**Joel 2:28-29**). The millennium reflects that time.

4.3 Hoshana Rabbah – The Great Salvation (the seventh day of the festival)

This is the last day of the festival. The people circle around the altar seven times while beating the willow. They shout, “Hosha Na!” (please save us), seven times.

The branches are then “cast” aside. Why? If we have lived through this feast in spiritual oneness with God then there comes a time when we must free our thoughts, emotions and memories from the past – we must go on to live a life where hurt of the past are dealt with and where we live out our prophetic destiny.

4.4 Shemini Atzerit and Simchat Torah

This is on the eighth and ninth days after Succoth.

Num 29:35

On the eighth day you shall have a solemn assembly; you shall do no work.

This means, to give an additional day. God tells us to keep the feast of Succoth and then He goes on and asks us to keep an **extra** day, a Sabbath day. It seems as if He wants a little extra of our presence with Him.

Teach this (that we should yearn for a little more of God’s presence in our lives) as a way of life. This is seen as the end of the cycle of reading the Torah, but you must start again, thus, celebrating joy without a sense of burden – just as God is Everlasting (**Matt 5:17-18**). We celebrate the day as an accomplishment but know that we still have work to do.

Prayer for rain: The outpouring of the Holy Spirit in the final days.

5. CONCLUSION

The interpretation of this feast has multiple facets, but the most important physical facet is that of prayer for rain, which Israel desperately needs. "Simcha bet ha-sho-evah" = "the rejoicing of the house of drawing water".

When the priest pours the water¹ over the horns there is a two-fold purpose:

- Prayer for rain.
- Prophetic declaration – **Is 12:3** ... *draw water from the wells of ... salvation.*

So imagine the crowd who have been enjoying the feast for the past six days when they hear Jesus cry out in a loud voice on the final and most important day of the Feast

If any man is thirsty, let him come to Me and drink! He who believes in Me as the Scripture has said, From his innermost being shall flow springs and rivers of living water. But He was speaking here of the Spirit, Whom those who believed in Him were afterward to receive. For the Spirit had not yet been given, because Jesus was not yet glorified (John 7:37-39).

What a powerful picture Jesus declares at the Feast of Tabernacles that **He is the Living Water**. If you have met Christ you can share in this feast and declare that we wait for the time when we will experience the eternal Living Streams of God's Presence.

Rev 21:1-3

*Then I saw a new sky and a new earth, for the former sky and the former earth had passed away, and there no longer existed any sea. And I saw the Holy City, the **new Jerusalem**, descending out of Heaven from God, all arrayed like a Bride beautified and adorned for her husband; Then I heard a mighty voice from the throne and I perceived its distinct words, saying, See! The abode of God is with men, and **He will live among them**; and they shall be His people, and God shall personally be with them and be their God.*

Finally, the first generation in the Wilderness experienced miracles every day and were able to transform to spiritual giants by the time they got to Canaan. We must do the same.

[1] "The ceremony of water-pouring, associated with this festival in post-exilic times and reflected in Jesus' proclamation in **John 7:37**, is not prescribed in the pentateuch. It's recognition of rain as a gift from God, necessary to produce fruitful harvests, is implied in **Zec 14:17**" (New Bible Dictionary 1962:1161).

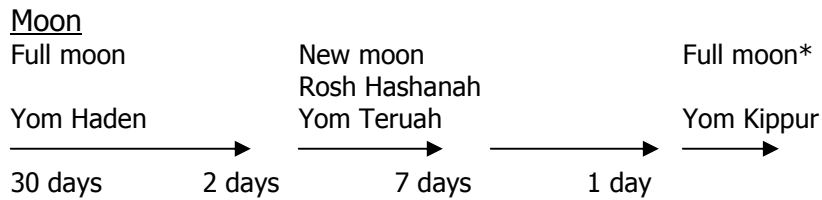
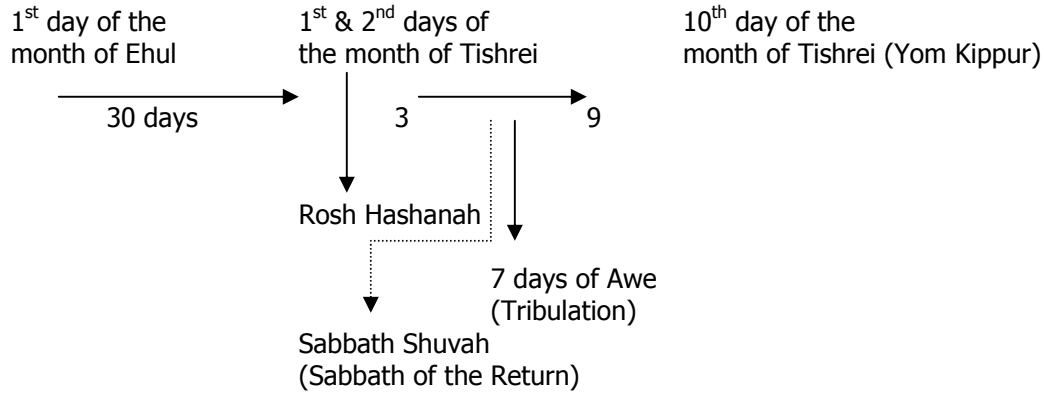
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APPENDIX A

TIMING IN THE RELIGIOUS CALENDAR¹

FALL FEASTS



Israel diminishes herself and conceals herself in the day of Judgment. God places a cover over sins and gives forgiveness.

*Israel normally has its feasts on full moon, i.e. the nation is radiant on Sabbath and feast days.

[1] God said the Jews should measure their calendar according to the moon, and it is therefore called the lunar calendar.

APPENDIX B

JESUS AND JOSEPH

JOSEPH

1. Name means "Salvation".
2. Sent by his father to a strange land to provide for his family.
3. Betrayed by brothers
4. Bread of Life (**John 6:38**).
5. Sold for 20 Shekels (**Gen 37:28**), price of a slave.
6. Falsely accused of rape (**Gen 39:19-20**).
7. Released from jail and rose to power as Pharaoh's right hand man.
8. Joseph's brothers travelled three times to Egypt.
9. Identified himself to his brothers as Joseph.

JESUS

- Name means "Salvation".
- Sent by His Father from heaven to provide a way for the "church".
- Betrayed by Judas and not accepted by Jews (**John 1:11**).
- Living Water (**John 4:10**).
- Sold for 30 pieces of silver (**Matt 26:15**).
- Pharisees lied about Jesus' teaching.
- Jesus rose from the dead. Sits at the Right Hand of God the Father.
- Jews enter Canaan under Joshua.
Jews enter with Nehemiah.
Jews return in 1948 (**Is 66:8**).
- Identifies Himself to His disciples as Jesus the Messiah.

APPENDIX C

JEWISH HOLIDAYS

HOLIDAY	2007	2008	2009	2010	2011	2012	2013	2014
PURIM	4 Mar	21 Mar	10 Mar	28 Feb	20 Mar	8 Mar	24 Feb	16 Mar
*PASSOVER	3 Apr	20 Apr	9 Apr	30 Mar	19 Apr	7 Apr	26 Mar	15 Apr
First day								
Second day	4 Apr	21 Apr	10 Apr	31 Mar	20 Apr	8 Apr	27 Mar	16 Apr
Third day	9 Apr	26 Apr	15 Apr	5 Apr	25 Apr	13 Apr	1 Apr	21 Apr
Fourth day	10 Apr	27 Apr	16 Apr	6 Apr	26 Apr	14 Apr	2 Apr	22 Apr
*SHAVUOT	23 May	9 June	29 May	19 May	8 June	27 May	15 May	4 June
First day								
Second day	24 May	10 June	30 May	20 May	9 June	28 May	16 May	5 June
*ROSH HOSHANA	13 Sept	30 Sept	19 Sept	9 Sept	29 Sept	17 Sept	5 Sept	25 Sept
First day								
Second day	14 Sept	1 Oct	20 Sept	10 Sept	30 Sept	18 Sept	6 Sept	26 Sept
*YOM KIPPUR	22 Sept	9 Oct	28 Sept	18 Sept	8 Oct	26 Sept	14 Sept	4 Oct
*SUCCOT	27 Sept	14 Oct	3 Oct	23 Sept	13 Oct	1 Oct	19 Sept	9 Oct
First day								
Second day	28 Sept	15 Oct	4 Oct	24 Sept	14 Oct	2 Oct	20 Sept	10 Oct
*SHEMINI ATZERET	4 Oct	21 Oct	10 Oct	30 Sept	20 Oct	8 Oct	26 Sept	16 Oct
*SIMCHAT TORAH	5 Oct	22 Oct	11 Oct	1 Oct	21 Oct	9 Oct	27 Sept	17 Oct
CHANNUKAH (8 days)	5 Dec	22 Dec	12 Dec	2 Dec	21 Dec	9 Dec	28 Nov	17 Dec

*RELIGIOUS HOLIDAYS – NO WORK ON THESE DAYS