

Week #:	60	Text:	Leviticus 23	Title:	Hebrew Roots: Yom Teruah (Rosh Hashanah) & Yom Kippur
Songs:	That's Why We Praise Him – Lisa Bevill (4:23)				
	The Blood Will Never Lose Its Power (4:14)				
	Take Me In – Kent Henry (4:02)				

Yom Teruah (Rosh Hashanah) & Yom Kippur:

We talked before (Lesson #44) about the spring feasts:

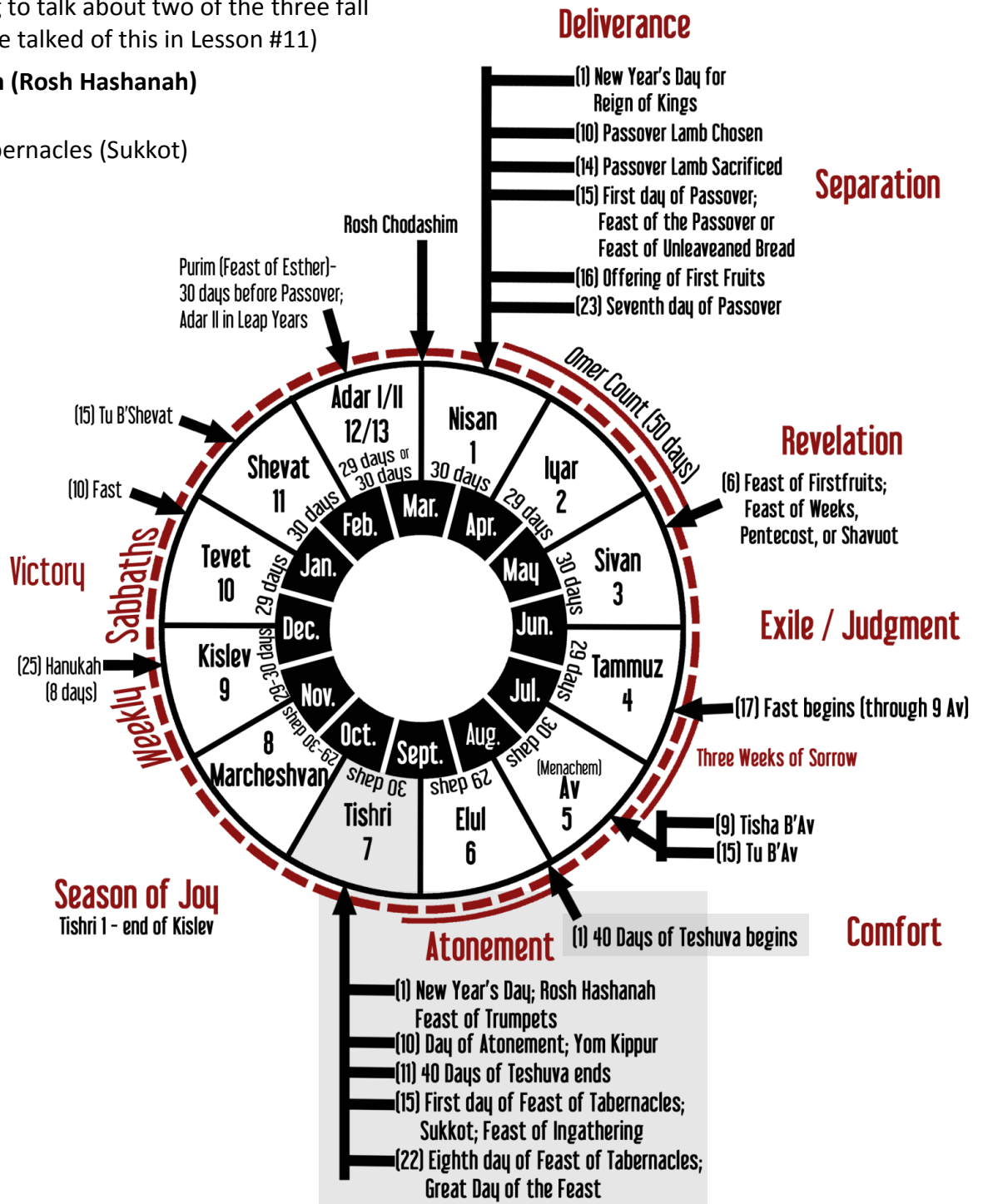
- Passover
- Feast of Unleavened Bread
- Firstfruits

We also talked of the summer feast (Lesson #44):

- Shavu'ot (Pentecost)

Today we are going to talk about two of the three fall feasts: (Last year we talked of this in Lesson #11)

- Yom Teruah (Rosh Hashanah)
- Yom Kippur
- Feast of Tabernacles (Sukkot)



Yom is the Hebrew word for **DAY**. We find this word in the Genesis creation account: “*and the evening and the morning were the [first, second, third, etc.] DAY.*” The word used here is **YOM**. So Yom Teruah and Yom Kippur both mean – **Day of...** They are both set days to be fulfilled.

Just as we discovered in our previous lessons, the feasts are set in a particular order and they must be fulfilled in that order. Pentecost couldn't have been fulfilled until Jesus rose from the dead. Messiah isn't going to rise from the dead until He is first buried. He's not going to be buried until He first dies. So you can see that the first Feast of the Lord – Passover – sets up the **order** of what has to take place.

It is the same for the fall feasts. They have to be fulfilled in the order in which God set them up from the beginning.

It is important for us to realize that Messiah is coming – and God has given us a road map of Messiah's fulfillment. It started when He fulfilled the spring feasts with His first coming, and in like manner will fulfill the fall feasts with His second coming.

Leviticus 23:1 (NKJV)

Feasts of the Lord

¹ And the Lord spoke to Moses, saying, ² “Speak to the children of Israel, and say to them: ‘The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts.”

Notice here God says these are “**MY Feasts.**” These are not the feasts of the Jewish people, they are the **feasts of the LORD.**

When we think of feast we think of food, but the word used here is the Hebrew word **MOED** (Strongs #4150). It does not mean food. It means **an appointment, a fixed time**. So it isn't going to change over time or through history. It is a divine appointment.

Another thing God says is to proclaim it to all. The word used is **KAWRA** and it means **to call out [with enthusiasm] to those that are bidden**, as in those invited, such as those invited to a celebration.

Matthew 22:2-5 says:

² “The kingdom of heaven is like a certain king who arranged a marriage for his son, ³ and sent out his servants **to call those who were invited to the wedding; and they were not willing to come.**

⁴ Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.”’ ⁵ **But they made light of it and went their ways**, one to his own farm, another to his business.

If we want to be at the wedding of the Messiah, we need to understand the Feasts of the Lord, because God lays out His plan in them. As a warning, the church does not need to make light of these Feasts. They are significant to God's plan from the start.

Leviticus also says these feasts are to be **HOLY CONVOCATIONS**. The word **CONVOCATION** (Strongs #4744) in Hebrew is **MIQRA**. It means **something that is called out, a public meeting, a [dress] rehearsal**.

The Feasts of the Lord were to be **dress rehearsals** for the prophetic events that were going to happen in the future. He wanted them to be signals for His people. That is why they are all so full of pictures. Anyone can look at the pictures and symbols in the celebration and see how Jesus has fulfilled or will fulfill each. God loves to talk in pictures.

There are three fall feasts:

- The **Feast of Yom Teruah (Trumpets)** speaks of repentance.
- The **Feast of Yom Kippur** speaks of redemption.
- The **Feast of Tabernacles (Sukkot)** speaks of rejoicing.

Repentance must come first before you can be redeemed, and after you are redeemed there is great rejoicing. This is why they are going to be fulfilled in this particular order.

Yom Teruah:

There are many names you will find of this particular feast. A few are:

- time of Jacob's trouble
- day of the awakening blast
- yom hadim - day of judgment
- opening of the books
- opening of the gates
- yom ha keset – the hidden day (because it takes place at a new moon when it is dark)
- ha kedoshim – referring to the wedding of the Messiah
- ha melech – the coronation of the Messiah

We can easily see the picture God is drawing for us here – it is pretty clear that these all describe events yet to be fulfilled of Jesus' second coming, of our going to heaven to be with Him. Fulfillment or prophecy is odd in that all of the above named will be fulfilled, maybe not all at the same time in the same year, but all will be fulfilled on the same day – the day is Yom Teruah – or Rosh Hashanah. Notice we aren't setting dates. We don't know the year these will be fulfilled. But we can certainly see the pattern set up for the **day** that these will be fulfilled.

God said this from the beginning in Genesis 1:14

¹⁴ Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs [owth] and seasons [moed], and for days and years;

The Hebrew word used here for **SIGNS** is **OWTH**. It's a signal to draw your attention so that you can keep a watchful eye out for what's to come. God showed us signs – He gave us signals in the form of pictures. We have to be looking though.

The Hebrew word for **SEASONS** is **MOED**. From their creation the sun, moon, and stars were to be for signs and then for seasons. Seasons doesn't mean our seasons – winter, spring, summer, autumn – that's not the same word. Here MOED is used, the same word used in Leviticus 23 – so they were for **His divine appointments**. Then after that, He set them for days and for years, the purpose being so that we could keep these appointments with Him.

The Gregorian calendar is based completely on the sun. The Muslim calendar is based completely on the moon. In both of these cases, you miss a lot of the significance of God's calendar. God's calendar is based on both the sun and the moon. He said "...let THEM be for signs and seasons..."

Leviticus 23:23-24

²³ ADONAI said to Moshe, ²⁴ "Tell the people of Isra'el, 'In the seventh month, the first of the month is to be for you a day of complete rest **for remembering, a holy convocation** announced with **blasts on the shofar**."

This is the first month on their civil calendar, but the seventh month on their religious calendar. This would fall on our calendar during September/October.

This is to be a **day of remembering**. We have a day of remembering in our country – Memorial Day. We remember the fallen soldiers who have given their all for our freedoms. Well, God says that this day is to be a memorial day, a divine appointment, a dress rehearsal, and it is to be announced with the blasting of the shofar.

The Hebrew word used here means to mark as a remembrance for a memento. this is again a picture word – we understand keeping mementos of events – a magnet from a special vacation spot, a t-shirt from a special band we saw, a flower from a special night with a loved one. These things might not mean that

much to others, but for us they are reminders of times of intimacy in our relationships or times of joy in our lives.

God says we are to remind Him! This is what these dress rehearsals are about. The importance of this is that if the Lord has no remembrance of someone then they have been rejected. If we have no remembrance of the Lord then we have rejected Him.

Luke 13:27

²⁷ and he will tell you, 'I don't know where you're from. Get away from me, all you workers of wickedness!'

Know here means *an intimate relationship with*. God wants to know us, He wants to remember us, and if He can't remember us then we can't have any part of Him or His kingdom.

Numbers 1:9

⁹ "When you go to war in your land against an adversary who is oppressing you, **you are to sound an alarm with the trumpets**; then **you will be remembered** before *ADONAI* your God, and you will be saved from your enemies.

The Lord knows us, but He still says to call upon Him with the shofar **so that He will remember us**. He's not saying He's forgotten you, but He wants us to do these things so that He will remember us. He wants that memento so that when He sees it He is reminded of the joy that comes with intimacy. The Feast of Trumpets is the dress rehearsal with the blowing of the shofar so that God will remember us!

Malachi 3:16-18

¹⁶ Then those who feared *ADONAI* spoke together; and *ADONAI* listened and heard. A record book was written in his presence for those who feared *ADONAI* and had respect for his name. ¹⁷ "They will be mine," says *ADONAI-Tzva'ot*, "on the day when I compose my own special treasure. I will spare them as a man spares his own son who serves him. ¹⁸ Then once again you will see the difference between the righteous and the wicked, between the person who serves God and one that doesn't serve him.

It is clear here that God writes down everything so that He can be reminded of these things. He has a book of remembrance, and one day that book will be opened and read.

This is why Yom Teruah is also known as the **Day of Remembrance**.

It is believed that the offering of Isaac by Abraham occurred on Rosh Hashanah. That event happened on that day, and is why that portion of the scripture is read on that day. The Jews say that when God hears the sound of the shofar He is moved to leave His seat of judgment and go to a seat of mercy and forgiveness. So to remind God of His mercy, they read the story of Isaac being mercifully saved. They blow the rams horn to remind God of His mercy.

This is why the shofar is blown – we want to remind God in the Day of Judgment of His great mercy.

The Feast of Trumpets is likened to a day of judgment with mercy extended, and the Feast of Yom Kippur is a day of mercy while atoning for our sins with justice. It is a day to remind people to repent of their sins and to remind God of His mercy.

Numbers 29:1

"In the seventh month, on the first day of the month, you are to have a holy convocation; do not do any kind of ordinary work; it is **a day of blowing the shofar** [teruah] for you.

The word **TERU'AH** (Strong #8643) means an **acclamation of joy**, or a **battle cry**; especially clanger of trumpets; blow an alarm, rejoicing, **shout(ing)**.

I Corinthians 14:8

⁸ And if the bugle [trumpet] gives an unclear sound, who will get ready for battle?

This is why it is important to understand the purpose for the blasting of the shofar. Without the blasting of that shofar we won't know to be battle ready. We get apathetic in our lifestyle when we are constantly on high alert – God knows we can't constantly be on high alert. So He sets certain times for us to be on high alert (these seven feasts), and He gives us reasons – celebrations – to keep us interested.

Psalms 47:5

God goes up to **shouts** of acclaim, *ADONAI* to a **blast on the shofar**.

I Thessalonians 4:16

¹⁶ For the Lord himself will come down from heaven **with a rousing cry [shout]**, with a call from one of the ruling angels, and **with God's shofar**; those who died united with the Messiah will be the first to rise;

You can see the connection here of the dead in Christ rising on Yom Teruah. We do not know what year, but it is pretty certain that this event will occur on the Feast of Trumpets.

Psalms 89:15

¹⁵ Blessed are the people who know the joyful shout!

Blessed are the people who know the sound of the teruah, because that is the sound of the rapture blast. We have to be ready for that blast – if we are not waiting and looking, I think it is pretty clear that we will not go.

Yom Kippur:

We know this feast as the **Day of Atonement**.

Leviticus 23:27

²⁷ “The **tenth day** of this seventh month is **Yom-Kippur**; you are to have **a holy convocation**, you are to deny yourselves, and you are to bring an offering made by fire to *ADONAI*.

The Feast of Trumpets is when the heavenly court is in session and books of remembrance are opened. Then there are ten days until Yom Kippur – known as the ten days of awe. On this day [Yom Kippur] the books are then closed and the sentence for the events read in the book of remembrance is meted out.

On the Day of Atonement though an offering made by fire is told to be brought before the Lord.

Leviticus 16:33

³³ he [high priest] will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the *cohanim* and for all the people of the community.

There is atonement made on this day for many things:

- The Especially Holy Place
- The tent of meeting
- The altar

- The cohanim [priests]
- All the people of the community

Some of these sound odd – what sin did the tabernacle commit? What sin did the altar commit? Yet there is atonement that is to be done for them. If you think about it, all year long they've been throwing blood all over the place. So to cleanse the blood, they throw more blood.

Scrubbing everything down with water is not going to work to cleanse anything in God's eyes. He requires blood to cleanse.

Genesis 3:7 and 21

⁷ Then the eyes of both of them were opened, and they realized that they were naked. So they sewed fig leaves together to make themselves loincloths.

²¹ *ADONAI*, God, made garments of skin for Adam and his wife and clothed them.

God had to cover them with the skin of an animal – blood had to be shed for this to take place. The covering for their sin had to come from God. They could not make it in their own strength. It was in this moment that Jesus was sentenced to death – His blood had to be shed to completely cover the sin that Adam and Eve opened up to this world and every generation since.

Leviticus 16:6

⁶ Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household.

First Aaron was to present a sacrifice for himself and his sins. Then He was to sacrifice for the sins of his household. Then, after those atonements had been made, he could present a sacrifice for the community.

Leviticus 16:7-10

⁷ He is to take the two goats and place them before *ADONAI* at the entrance to the tent of meeting.

⁸ Then Aharon is to cast lots for the two goats, one lot for *ADONAI* and the other for 'Az'azel.

⁹ Aharon is to present the goat whose lot fell to *ADONAI* and offer it as a sin offering. ¹⁰ But the goat whose lot fell to 'Az'azel is to be presented alive to *ADONAI* to be used for making atonement over it by sending it away into the desert for 'Az'azel.

Az'azel is the Hebrew word for ***scapegoat***.

Two goats are chosen and two lots are cast – one lot is cast for the Lord and another is cast for the scapegoat. Both goats are represented in Jesus in the different ministries that He accomplished/filled. He came as fully God and He came as fully man. He is the two goats.

Leviticus 23:32

³² It will be for you a *Shabbat* of complete rest, and you are to deny yourselves; you are to rest on your *Shabbat* from evening the ninth day of the month until the following evening."

They were told to deny themselves. One way in which they do this is to fast. Not all fasts in Judaism were declared by God, some are just tradition. This one however is the most solemn day of the year – atonement is to be made for the sins, and fasting and reverence (quiet) are called for.

What happened on the first Yom Kippur after the exodus from Egypt? First there was Passover, then they left Egypt. Shavu'ot (40 days later) is when Moses came down from the mountain and found them worshipping the idol. Moses then stayed with them for a time period cleaning up the mess, and then he said he was going to ascend the mountain to God and make atonement for all they had done.

Exodus 32:30-33

³⁰The next day Moshe said to the people, "You have committed a terrible sin. Now I will go up to *ADONAI* ; maybe I will be able to atone for your sin." ³¹ Moshe went back to *ADONAI* and said, "Please! These people have committed a terrible sin: they have made themselves a god out of gold. ³² Now, if you will just forgive their sin! But if you won't, then, I beg you, blot me out of your book which you have written!" ³³ *ADONAI* answered Moshe, "Those who have sinned against me are the ones I will blot out of my book.

Moses was so distraught for the sins of the people that He was willing to be blotted out of the book of life if God did not show His mercy and forgive them for their great sin. Moses was worried about God's honor being upheld. God answers Moses that it is the names of those who have sinned who He will blot out of His book.

Moses stayed on the mountain again for 40 days – and when he came down that second time, it was Yom Kippur – the Day of Atonement. It was on this day that he came down from his meeting with God and told the people that their sins had been forgiven. These 40 days are known on the Hebrew calendar as the **Days of Teshuva** (days of turn or days of repentance). They are days of fasting and mourning for the sins committed – days of repentance.

When Moses came down the mountain he had the plans from God for the tabernacle that was to be built so that they could commune with God and atonement could be made for the sins of the people.

The Day of Atonement was a gracious day each year when every person could experience a new beginning. This day is a foreshadowing of God's plan for the final disposition of sin, the creation of the new earth and heavens where righteousness will dwell. This day is the ultimate day of grace.

The word **ATONEMENT** in Hebrew is **KAFAR**, which means to cover. Picture it like a credit card. You want to purchase something and can't, so you use a credit card. The bill is covered until you can pay for it then at a later date. It's the same thing for the Day of Atonement. It isn't the payment for sin, but it does cover that bill and put off the payment until a later date. It did not take away the sins – that was what Jesus would one day do.

John 1:29 says:

²⁹The next day, Yochanan [John] saw Yeshua [Jesus] coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

Jesus is the one who would fulfill the Day of Atonement by taking away the sins of the world, not just covering them up and paying the bill for a while. When He died, the debt was cancelled.

So on this holiest day of the year the holiest man [the high priest] goes into the holiest place [the Holy of Holies] to proclaim the holiest name [name of Jesus].

Importance of Blood:

- Token of the New Covenant (Matthew 26:27-28; I Corinthians 11:25)
- Gives eternal life (John 6:53-54)
- Brings redemption (Ephesians 1:7)
- Makes atonement (Romans 3:25; I John 2:2; I John 4:9-10)
- Justifies us before God (Romans 5:9)
- Gives us forgiveness (Ephesians 2:13; Colossians 1:14; I John 1:9)
- Provides reconciliation (Colossians 1:19-20)
- Provides cleansing (I John 1:7)
- Enables us to be overcomers (Revelation 12:11)
- We are purchased with blood (Acts 20:28)

Job 9:30-33

³⁰ If I wash myself with snow water, And cleanse my hands with [lye] soap, ³¹ Yet You will plunge me into the pit, And my own clothes will abhor me. ³² “For *He is* not a man, as I *am*, *That* I may answer Him, *And that* we should go to court together. ³³ Nor is there any mediator between us, *Who* may lay his hand on us both.

Job is saying here that God is not a man, but he is, and there is no one who can lay hands on both of them – there is no mediator...YET.

I Samuel 2:25a

²⁵ If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?”

This shows us that there has to be a god-man that can make the connection between both God and man. There has to come a mediator. Of course we now know who that was – Jesus, the Messiah.

I Timothy 2:5

⁵ For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus,

Psalms 49:

⁶ Those who trust in their wealth And boast in the multitude of their riches,

⁷ None *of them* can by any means redeem *his* brother, Nor give to God a ransom for him—

⁸ For the redemption of their souls *is* costly, And it shall cease forever—

⁹ That he should continue to live eternally, *And* not see the Pit.

We cannot buy redemption with money, wealth, or any other means on this earth.

Psalms 49:15

¹⁵ But God will redeem my soul from the power of the grave, For He shall receive me. *Selah*

God has promised a redeemer.

Galatians 3:13a

¹³ Christ has redeemed us from the curse of the law,

Hebrews 10:3-4

³ But in those *sacrifices there is* a reminder of sins every year. ⁴ For *it is* not possible that the blood of bulls and goats could take away sins.

They knew that the blood of these sacrifices did not cover their sins – they understood that it was just covering their debt until the real sacrifice could be made. The point of all these sacrifices was to remind God that blood would one day be shed that *would* cover this debt, and to ask for His mercy until that time came.

Yom Kippur was the day God said that the nation of Israel was to be atoned for. Passover and Yom Kippur both speak of sacrifice, but if you look at the offerings of Yom Kippur, they were for Aaron, his family, the tabernacle, the nation is Israel. Nowhere in there is mentioned the nations. This day is for the national redemption of the nation of Israel.

On the Day of Atonement the high priest would remove the garments of beauty and he would wear only the white linen garments that the other priests wore all year long. The sacrifices were made, and blood was everywhere.

Leviticus 16:3-5

³ “Thus Aaron shall come into the Holy *Place*: with *the blood of* a young bull as a sin offering, and of a ram as a burnt offering. ⁴ He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on. ⁵ And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

Isaiah 1:18

¹⁸ “Come now, and let us reason together,” Says the LORD, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.

Isaiah 53:4

⁴ Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

Jeremiah 2:22

²² For though you wash yourself with lye, and use much soap, Yet your iniquity is marked before Me," says the Lord GOD.

The Hebrew word for **marked** here is the word **kaw-tham** and it means **to carve or engrave**. Our sins are engraved and no acid or soap or anything we can try can wash that off of us.

The Ceremony: There were no do-overs. There was a second ready to step in just in case the high priest died. They only had this one day that atonement could be made for the sins of the nation in the whole year. If it wasn't performed correctly, then their sins were not covered again for another year. How would you like to depend on someone else in order for you to be forgiven regardless of how good you were?

God was setting up from the beginning though that someone else has to do this for us...we can't do it for ourselves.

They didn't usually do the daily services for Yom Kippur except on that day, so for a week prior to the day the high priest would live in the tabernacle and he would practice and go over all the steps he had to take in performing the required sacrifices.

Two goats were chosen. They would tie a scarlet thread around the horns of the scapegoat – the one that would be released in the wilderness. Another scarlet thread would be tied around the door of the temple. They knew they were forgiven because a miracle would occur – the scarlet thread that was tied to the door of the temple would turn white when the scapegoat was led away, signifying to them that their sins were forgiven. If it stayed red then their sins were not forgiven. (Isaiah 1:18)

No one would want their sins returned to them – and sometimes the scapegoat, when he was sent out into the wilderness, would come wandering back. So once they were out of the city about 12 miles, they would take it to the edge of a cliff and they would throw it over the cliff so he would die and not have a chance to return.

Four Ominous Events:

The Talmud (written history) relates four events that took place 40 years before the destruction of the Temple in 70 a.d.: 70 minus 40 years puts these events around 30 a.d. – around the time of Jesus' death.

1. The lot for the Lord's goat would come up in the left hand
 - They always thought it was a good sign if the lot for the Lord came up in the right hand.
 - From this time on for 40 years it always came up in the left hand.
2. The scarlet thread stopped turning white
3. The westernmost light on the Temple Menorah wouldn't stay lit
4. The temple doors would open by themselves
 - These were cedar doors that were enormous in size.
 - about 75' high – so as tall as an 8-story building
 - about 50' wide – each door
 - It usually took 25 men just to open or close one door.