

Week #:	100	Series:	Hebrew Roots	Title:	Teshuvah – Days of Awe
Text:	Leviticus 23; Deuteronomy 25:3; Genesis 7:12; Exodus 34:27-28; I Kings 19:1-21; Matthew 4:1-3; Luke 4:2; Numbers 13:25; Numbers 14:34; Deuteronomy 2:7; Joshua 5:6; Acts 13:21; II Samuel 5:4; I Kings 2:11; I Kings 11:42; Ezekiel 4:6; Judges 13:1; Jonah 3:1-10; John 21:25; Acts 1; Amos 3:3; I John 1:5-10; Hebrews 7:25				
Songs:	In Your Presence – Paul Wilbur (8:48)				
	Heart of Worship – Matt Redman (5:01)				
	Draw Me Close – Michael W Smith (4:28)				
	PRAYER: Let It Rain (3:23)				

## **The Season of Teshuvah: Turning from Sin & Preparing for Messiah’s Return**

It was on Mount Sinai that God gave Moses the dates and observances of seven major feasts for the Jewish people to observe. This is recorded in Leviticus 23. Here are their names:

### **1. Passover / Pesach**

- Jewish Calendar Date: Nisan 14
- Passover served as a reminder that there is no atonement for sin apart from the shedding of blood.
- It was required that they go to Jerusalem to celebrate this feast.

### **2. Unleavened Bread / Chag Hamotzi**

- Jewish Calendar Date: Nisan 15-22
- Unleavened Bread was a reminder of God’s call on their lives to be a people set apart to holiness. Leaven was a symbol of sin. They were to be unleavened that is, holy before the nations as a witness of God.

### **3. Firstfruits / Yom Habikkurim**

- Jewish Calendar Date: Nisan 16
- Firstfruits was a call to consider their priorities, to make certain they were putting God first in their lives.

### **4. Pentecost / Weeks / Shavu’ot**

- Jewish Calendar Date: Sivan 6
- Harvest was a reminder that God is the source of all blessings.
- It is called the Feast of Weeks in the Old Testament because you count 7 weeks after Firstfruits, then add one day to equal 50.
- *Pentecost* is a Greek term indicating that this takes place 50 days after the previous feast of Firstfruits.
- It was required that they go to Jerusalem to celebrate this feast.

### **5. Trumpets / Rosh Hashanah / Yom Teru’ah**

- Jewish Calendar Date: Tishri 1
- The solemn assembly day of Trumpets was a reminder of the need for constant, ongoing repentance.

### **6. Atonement / Yom Kippur**

- Jewish Calendar Tishri 10
- The Day of Atonement was also a solemn assembly day a day of rest and introspection. It was a reminder of God’s promise to send a Messiah whose blood would cover the demands of the Law with the mercy of God.

## 7. Tabernacles, or Sukkot

- Jewish Calendar Date: Tishri 15
- In sharp contrast to Trumpets and Atonement, Tabernacles was a joyous celebration of God's faithfulness, even when the Children of Israel were unfaithful. God chose to come and sukkot (or to be) with them.
- It was required that they go to Jerusalem to celebrate this feast.

### The feasts fall into three clusters:

- The first three feasts [Passover, Unleavened Bread, and Firstfruits] occur in rapid succession in the spring of the year over a period of eight days. They came to be referred to collectively as "Passover."
- The fourth feast, Harvest, occurs fifty days later at the beginning of the summer. By New Testament times this feast had come to be known by its Greek name, Pentecost, a word meaning fifty. In the Old Testament it is referred to as the Festival of Weeks, because they were to count 7 weeks plus 1 day past the last spring feast for this one to begin.
- The last three feasts [Trumpets, Atonement, and Tabernacles] extend over a period of twenty-one days in the fall of the year. They came to be known collectively as "Tabernacles."

The months of September and October on our calendar are the months where you find the three Fall Feasts of the Jewish calendar. The dates fluctuate every year on our calendar, because the Jewish calendar has a different cycle style than our calendar. This year these fall feasts will be on:

- September 18-20, 2020: Rosh Hashanah / Feast of Trumpets / Yom Teru'ah
- September 24, 2020: Yom Kippur / Day of Atonement
- October 1, 2020: Sukkot / Feast of Tabernacles

As with all things in the Bible, we can look at them three ways – the literal fulfillment, the practical fulfillment, and the prophetic fulfillment in the future.

All of these feasts are a prophetic timetable for what God wants to accomplish through the earth in the first and second comings of Yeshua.

- The spring feasts – Passover, Unleavened Bread, Firstfruits, and Pentecost – are a picture of what Yeshua accomplished when He came the first time.
- The fall feasts – Rosh Hashanah, Yom Kippur, and Sukkot – all depict what Yeshua will accomplish in His second coming.

In the coming weeks we will dive into the three fall feasts more, but today we will get into the time period leading up to them. It is known as ***Teshuvah***, or the ***Days of Awe***.

### Teshuvah

The word ***teshuvah*** is usually translated as ***repentance***.

- Repentance is derived from an Indo-European root that means to cause pain.
- While teshuva may involve a certain amount of pain, it's kind of like growing pains, not pain inflicted because of injury. It's a healthy pain. It's a pain of the muscles and tissues knitting together to form a stronger and healthier you.

Teshuva is a very happy process. It's full of joy. It's a time of development. So you can see how it is a very different process than just repentance as a whole.

The word ***Teshuvah*** comes from the Hebrew root ***shuv***, which means ***to go back; to return***.

- So you could say this time is to bring one's self back to center; to take stock of one's values and to bring them into harmony with the desires of one's self, one's family, one's community, and with God.

The 40 days of Teshuva starts at Rosh Elul [Rosh is the Hebrew word meaning head – referring to the first of the month. So this is the 1<sup>st</sup> day of the month of Elul], and ends at Yom Kippur (40 days later). It encompasses two of the three fall feasts.

Maimonides (early writer) goes through the process of shuva. He was the first thinker to codify all the laws of shuva into a single book.

The time of Teshuvah lasts for 40 days.

***40 is the number of Testing and Repentance.***

The number 40 appears 146 times in the Bible.

There are numerous times in the Bible we find the number 40 in some prominent way:

- 40 years is considered a generation. The passing of a generation bring about a change, or a new beginning – a repentance.
- 40 stripes was the maximum number allowed for anyone to be punished according to the law (Deuteronomy 25:3).
- Noah and his family were taken into the Ark by God to save them from the 40 days of rain that would flood the earth and destroy all living creatures on the land (Genesis 7:12).
- Moses, Elijah, and Jesus all fasted in the desert for 40 days each
  - Moses received the Ten Commandments during his time of fasting on Mount Sinai (Exodus 34:27-28).
  - Elijah gained instruction while on Mount Horeb on how to lead the people of Israel (I Kings 19:1-21).
  - Jesus thwarted satan's temptations while in the Judean Wilderness before He started His ministry (Matthew 4:1-3; Luke 4:2).
  - In each case, they passed their tests and gained new insights into God's ultimate plans.
- The 12 spies sent by Moses to spy out the Promised Land were gone for 40 days (Numbers 13:25; Numbers 14:34)
- The Israelites wandered in the desert for 40 years (Deuteronomy 2:7; Joshua 5:6)
  - This was because of their decision not to trust God in taking them into the land He had promised them and because of their bad report given to the people of Israel.
- Three kings of Israel reigned for 40 years each: Saul (I Samuel 13:21), David (II Samuel 5:4; I Kings 2:11), and Solomon (I Kings 11:42)
- Goliath taunted the Israelite army for 40 days before David showed up and decided to go face-to-face with this Philistine who was mocking and defiling God.
- Ezekiel laid on his right side for 40 days (Ezekiel 4:6)

- He was instructed by God to lay on his left side for 390 days and his right side for 40 days to bear the iniquities of Israel and Judah respectively. The days corresponded to the number of years each kingdom insulted the name of God through wickedness and rebellion. (Judges 13:1)
- Jonah prophesied the impending destruction of Nineveh if they didn't repent for 40 days (Jonah 3:1-10)
- Jesus remained on earth after His death and resurrection for 40 days before He ascended with the promise of returning one day (John 21:25; Acts 1).

The point of Teshuvah is to prepare, as a bride prepares for a bridegroom. It is not only about repentance, but also about anticipation and joy in looking forward to what is coming very soon.

From the time of John the Baptist until now we have been in this prophetic time of Teshuvah – a time of repentance and coming back. John's message was to "repent and be baptized." Jesus' message was to repent, for the kingdom of heaven is coming. The Apostles also, in the book of Acts, preach repentance. This is the message of the Gospel – repent, turn to God, because the time will come when He will return for us!

We are, right now, still in this season of Teshuvah and of repentance. We are turning back to the Almighty God. The bride is making herself ready for His soon return!

We, as the Body of Christ, empowered by the Holy Spirit, have become human shofars. We are charged by our Master to blast out the good news of the Kingdom.

These days of Teshuvah are a time of forsaking our sin and turning to God for forgiveness and healing. It's a time when the bride is preparing for the bridegroom.

In the synagogues the shofar is sounded regularly throughout the sixth month. It's a reminder and a call to turn back to God and walk in His ways. It's a call to wake up! A shofar blast is meant to wake you up. It's a time to wake up and realize that the judgment is near. If Yeshua is near, the judgment is near.

This season is of making things right with the Almighty, of forsaking sin, of aligning our ways with His ways, of becoming a bride that He can walk with.

Amos 3:3

<sup>3</sup> Do two people travel together without having so agreed?

How can Christ walk together with us as a bridegroom does with the bride if they are not agreed? This time is for us to come into agreement with Christ.

Not only do we need to align ourselves and walk right with God, but we also have to do so with man.

We in the church are taught that if we just walk and aisle and repeat a prayer, then you're automatically the bride. That's not true. The bride walks in the bridegroom's ways. The bride knows the bridegroom, intimately.

This is a solemn season. That's why it is also known as the Days of Awe. We cannot forget the awe that we must retain at the significance of what God is bringing about. This is a time to get serious about what's going on inside of us, and where we fit in God's plan – where we reflect the intimacy, or lack of, with Christ.

Sin is deceptive. We are not so smart that we can outwit sin. This time of Teshuvah is meant to bring light to this deception and weed it out of our lives so that we are worthy of being the bride when the bridegroom returns.

I John 1:5-10 tells us the results of sin.

<sup>5</sup> And this is the message which we have heard from him and proclaim to you: God is light, and there is no darkness in him — none!

<sup>6</sup> If we claim to have fellowship with him while we are walking in the darkness, we are lying and not living out the truth. <sup>7</sup> But if we are walking in the light, as he is in the light, then we have fellowship with each other, and the blood of his Son Yeshua purifies us from all sin.

<sup>8</sup> If we claim not to have sin, we are deceiving ourselves, and the truth is not in us. <sup>9</sup> If we acknowledge [confess] our sins, then, since he is trustworthy and just, he will forgive them and purify us from all wrongdoing.

<sup>10</sup> If we claim we have not been sinning, we are making him out to be a liar, and his Word is not in us.

The Apostle John is not talking to the lost world here. He's talking to the followers of Yeshua. If we say we are without sin then we are deceiving ourselves.

So we start this process of Teshuvah by saying that we sin. We don't want to sin. We make every effort not to sin. But we sin. We are not perfect. This is a time when the Holy Spirit's conviction brings to light where we have missed the mark.

The word *sin* is actually an archery term. When you miss the mark, or the perfect center or bullseye, then it is called a sin. When we miss the perfect holy mark God has set, we sin.

"If we acknowledge [confess] our sins..." – that's Teshuvah.

Hebrews 7:25

<sup>25</sup> and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf.

We have a high priest who ever lives to make intercession for us! This means He's on the job. He hasn't resigned. He hasn't gotten tired and weary and walked away. This is the joy that we can have in this season of Teshuvah! We are brought to repentance, through the conviction of the Holy Spirit, and we are forgiven so that we can have that hope and joy of looking forward to what is to come, which is an intimacy with God that He desires and that sin keeps us from right now.

Teshuvah is a time of joy because it is the final time period before the promise of being with God for eternity! The bridegroom is coming very soon. As the bride, we are to be ready for His appearance.

