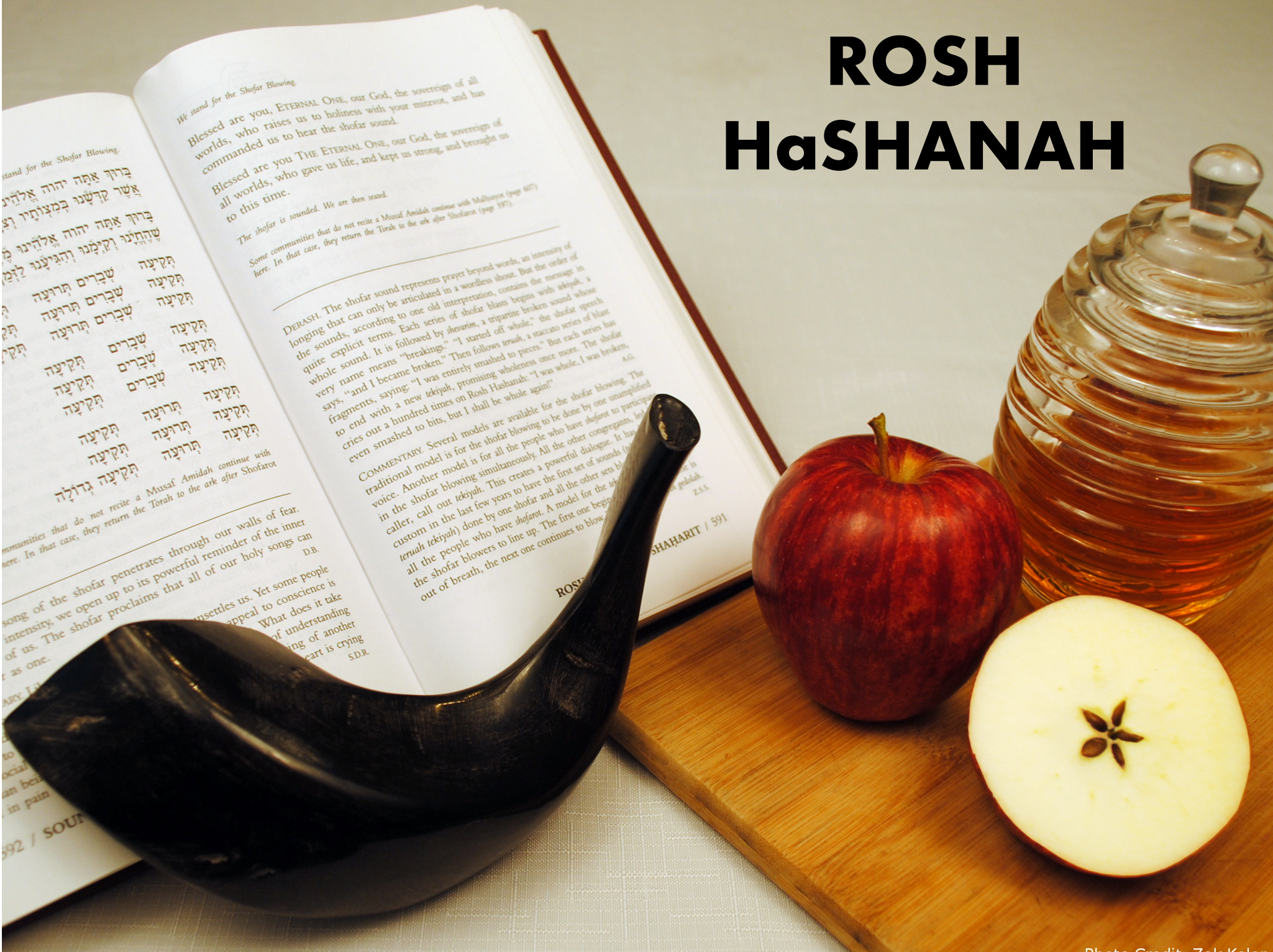


FALL FEASTS

Dan Stolebarger - Holy Ground Explorations



ROSH HaSHANAH



TRUMPETS

ROSH HaSHANAH

Rosh Hashanah, the Jewish New Year, is a fall holiday, taking place at the beginning of the month of Tishrei , which is actually the seventh month of the Jewish year (counting from Nisan in the spring).

It is both a time of rejoicing and of serious introspection, a time to celebrate the completion of another year while also taking stock of one's life.

The rabbis imbued it with Jewish significance as the anniversary of the day on which the world was created, or of the day on which humanity was created.

The heart of Rosh Hashanah itself is the blowing of the shofar. The Feast of Trumpets was important for several reasons. First, it commemorated the end of the agricultural and festival year.

The shofar is blown 100 times during a Rosh HaShana service

10 DAYS OF AWE

TESHUVAH

- **Tashlikh** - reminds us that our LORD is a God of new beginnings and even if we have sinned and fallen away from Him, He is faithful to restore us and cast our sins from us.
- **Mechilah** - turning to those we have harmed or offended
- **Tzedakah** - turning to those in need
- The **LAST TRUMP** is a technical term for the final, long, and most significant trumpet blast of the Feast of Trumpets... Paul was saying that the Feast of Trumpets was going to be fulfilled by the rapture of the Church.'
- **1 Corinthians 15:51-52** Listen, I tell you a mystery: We will not all sleep, but we will all be changed-- (52) in a flash, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

YOM KIPPUR

HIGH PRIEST

- Sacrifices - bulls etc
- Two Goats - Scapegoat
- Goes into the Holy of Holies
- Sprinkles blood, confesses the sins of the nation and speaks the name of God. Some time after the return from the Captivity, and before the beginning of the Christian era, the Jews came to believe that the Name YHWH was too sacred to be uttered on ordinary occasions. It was said to be pronounced by the High Priest on the Day of Atonement.

YOM KIPPUR

SCAPEGOAT

Check this out ... At the end of the trek, the skein of scarlet wool was removed from the goat's horns and tied to a nearby rock and thrown from a cliff. The cliff was so sheer that the goat tumbled and torn to pieces from the fall. If Israel's sins were forgiven by this act of contrition, the crimson thread would miraculously turn white as would the thread on the Temple doors. This aspect of the Yom Kippur service was hinted at by the Prophet Isaiah.

"Come, let us reach an understanding, –says Hashem. Be your sins like crimson, They can turn snow-white; Be they red as dyed wool, They can become like fleece."
Isaiah 1:18

It was documented that for the last forty years of the Second Temple, the thread remained scarlet." Yes, this is in the Talmud. What a coincidence! The Temple was destroyed in 70 A.D. Yeshua was crucified 30 A.D.

SCAPEGOAT - MT AZAZEL



YOM KIPPUR

YESHUA

The Day of Atonement foreshadowed the work of Christ and has been fulfilled at the cross where He Who knew no sin died for those who are sinners (2nd Cor 5:21); the innocent dying for the guilty; the Perfect dying for the imperfect, and so He *"entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption"*

(Heb 9:12), because animal sacrifices were never enough, and so *"Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world.*

But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself" (Heb 9:24-26).

TABERNACLES

Eight day celebration

Booths to remember

Harvest Festival

The Torah explicit commands three things regarding Sukkot

1. To gather the four species (Lev 23:40)

ETROG - lemon-like citrus ... symbolizes the humble heart

LULAV - palm frond ... backbone of a person - conviction and strength

HADAS - three myrtle branches ... shape of the eye - vision

ARAVAH - leafy branch of a willow tree - ultimate victory over enemies

2. To REJOICE before the Lord (Deut 16:13-14)

3. To live in a Sukkah (Lev 23:42)

TABERNACLES

There are also some who believe that it was likely during the Feast of Tabernacles that Jesus was born.

The strong possibility that Jesus was born at the time of the Feast of Tabernacles is also seen in the words John wrote in John 1:14. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The word John chose to speak of Jesus "dwelling" among us is the word tabernacle, which simply means to "dwell in a tent."

Some believe it is very likely that John intentionally used this word to associate the first coming of Christ with the Feast of Tabernacles. Christ came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Lord of Lords.

TABERNACLES PROCESSIONAL

37 Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink! **38** He who believes in me, as the Scripture has said, from within him will flow rivers of living water." John 7

Followed by his proclamation of being the Light of the world



SIMCHAT TORAH



This holiday is characterized by utterly unbridled joy, which reaches its climax on Simchat Torah, when we celebrate the conclusion—and restart—of the annual Torah-reading cycle. The highlight of Simchat Torah ("The Joy of the Torah"), is held on both the eve and the morning of Simchat Torah, in which we march and dance with the Torah scrolls around the reading table in the synagogue.