

# Celebrating the Biblical Feasts

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*Overview and Ideas of celebration taken from Feasts of the Bible by Rose Publishing 2011 and email conversation with Everette Ingram Nov. 11 2012*

## **Feast of Trumpets or New Year (Yom Ha Teruah תְּרוּעָה or Rosh HaShanah רֹאשׁ הַשָּׁנָה)** **1 Tishri (September or October) Leviticus 23:23-25**

### **General Information**

The Ten Days of Repentance with Rosh HaShanah (Rosh Ha-SHA-nah) on the first day and Yom Kippur on the last day make up the High Holy Days. Jewish tradition says that God writes every person's words, deeds, and thoughts in the Book of Life, which he opens and examines on this day. If good deeds outnumber sinful ones for the year, that person's name will be inscribed in the book for another year on Yom Kippur. So during Rosh HaShanah and the Ten Days of Repentance, people can repent of their sins and do good deeds to increase their chances of being inscribed in the Book of Life. During the Rosh HaShanah synagogue services, the shofar (ram's horn) is blown 100 times.

Many Jewish people attend Rosh HaShanah and Yom Kippur services even if they have not attended synagogue services the rest of the year. *(Taken From Feasts of the Bible)*

The emphasis on the “head of the new year” and eating certain foods and saying certain blessings is a non-biblical cultural practice. Much of the Yom Teruah (Day of Blasting – the Shofar) is often ignored in secular Israel in favor of the new year emphasis. Judaism adopts Yom Teruah as the first day of creation. *(Taken from email conversation with Everette Ingram)*

The biblical name is Teruah meaning a shout, blast, or alarm. Rosh ha-Shanah is the postbiblical celebration of New Year's Day, but there is no evidence that the biblical celebration was connected to the new year. This implies trumpet blasts such as occurred on the the first of every month. It also set the seventh month apart as a Sabbath month by establishing the first day as a Sabbath day. The month would include Yom Teruah (Feast of Trumpets), the Day of Atonement (Yom Kippur) and Sukkot (Feast of Tabernacles). It was a special Sabbath and a day of remembrance, where the Jews were to remember their covenantal relationship with Yahweh.

In post-exilic times it was on this day that the law was reintroduced through reading and interpretation causing the people of Israel to weep. Nehemiah, Ezra, the Levites, priests and scribes instructed the people to not weep because this was a holy day (Neh 8:9-12).

### **Christian Application**

Rosh HaShanah is sometimes referred to as the day of judgment. Jesus said he has the authority to judge people (John 5:24-27), and the apostle Paul referred to him as the judge of “the living and the dead” (2 Tim. 4:1). God does have a book of life; which is called the “Lamb's book of life” (Ps 69:28; Phil 4:3; Rev. 3:5; 13:8; 17:8; 20:12-15; 21:27). The only way to have one's name inscribed in it is through faith in Jesus as Savior from sin. Those whose names are not in the book will be judged and sentenced to hell: “Anyone whose name was not found written in the book of life was thrown into the lake of fire” (Rev. 20:11-15). *(Taken From Feasts of the Bible)* The only way to keep one's name from being blotted out of the book of life is to overcome by enduring in our faith in Christ to the end (Rev. 3:5; Matt. 10:22; 24:13).

Some in the church believe this will be the day of the rapture, but Everette Ingram believes that it is the day of the last trumpet of Revelation when Jesus returns with the Saints to establish His

kingdom (Rev. 11:15). The shofar is announcing to the angelic, demonic, and creative realms what time it is so that the angels may join in with us and to declare to the demonic realm that it is scheduled for punishment as we declare YHWH's eternal rule and what they will ultimately face for their rebellion.

This day also begins the 10 days of repentance leading up to Yom Kippur. These are called the 10 Days of Awe and have a prophetic counterpart in the millennial reign of Messiah. Jesus says to leave our gift at the altar and be reconciled to our brother (Matt. 5:23-25). On Yom Kippur the Jews give their best offering of the whole year to God, so they want to make sure everything is right with their brothers in order for the gifts can be presented with a right spirit. This is a good time for self-introspection and making lists of anyone during the last 12 months that a relationship or friendship is strained. Perhaps one can not make it right, but at least you can offer forgiveness and ask for forgiveness and then trust the rest to the Holy Spirit.

The Jews change their prayer for 10 days to refer to God as the Heavenly King and King of Kings (1 Tim. 6:15). The period of Yom Teruah to Yom Kippur is a time of extreme holiness and purging of sin. It can easily reflect the Prophetic 7th Day in the Creation, or the 1000 years Sabbath in which Yeshua is enthroned and rules as King of kings. *(Taken from email conversation with Everette Ingram)*

Certainly this day for Christians can be a remembrance and thanksgiving of the holy covenant with Yahweh we have through Abraham brought to full fruition in Christ. As Gentiles we can add to this the fact that we are grafted into this reality (Gal. 3:27; Eph. 2:13; 3:6; Rom. 11:17; Rom. 15:27)

### **Biblical References**

OT: Lev. 23:23-25; Num. 29:1-6

### **Ideas for Celebration**

A common custom is sending cards to relatives and friends to wish them a happy, healthy, and prosperous new year. The message includes the greeting, *L'shanah tovah tikatevoo*, which means "May you be inscribed [in the Book of Life] for a good year." It is traditional to eat apple slices dipped in honey. The apples represent provision, and the honey represents sweetness for the coming year. *(Taken From Feasts of the Bible)*

There are a number of ways the Feast of Trumpets can be celebrated. One can blow the shofar throughout this time, and even study about the shofar in scripture, and how the sound blown means different things such as: to meet with God, go to war, leaders gather, etc. . . . One can study about the return of Christ, and the fact that no man knows the day or the hour (Matt. 24:36, 42, 44; 25:13), which is a direct Hebrew reference to the Feast of Trumpets, because this is the only day that is not known in advance (Zech 14:7), which is the the blowing of the seventh trumpet ushering in Christ's return (Rev. 11). Also, one can study the days of creation.

For the 10 Days of Awe that follow and lead up to Yom Kippur, one can do a number of activities fostering holiness and the purging of sin. One can make a list of those offended in the last year and make efforts to restore the relationship. One can plan and begin preparing a special offering or gift to God for Yom Kippur. Instead of praying to "God" or "Our Heavenly Father," the Christian can pray to the "Heavenly King" or "King of kings." A study can be done on the millennial kingdom distinguishing it from heaven. Discuss the coming reign of Jesus as King. *(Taken from email conversation with Everette Ingram)*

In addition to the previous emphasis creation, the shofar, or the second coming, there can also be the retelling of the story of Abraham and God's covenant with His people along with how the Christian is grafted into this through the blood of Christ. God's activity in the past can be emphasized through personal testimonies, stories from church history, stories from the Bible, or a combination of all.

## Personal Application (Feast of Trumpets, Teruah, Rosh HaShanah)

1. On Wednesday night 6 PM, September 4<sup>th</sup> we will hold a Sacred Assembly at DHOP (public gathering, about one hour in length) beginning with the blowing of the shofar. During this time briefly we will review the story of God's covenant with Abraham's concluding it with scriptures revealing how this covenant is fulfilled in Christ and how Gentiles are grafted in. We will here a few testimonies personal salvation in Christ. We will conclude with the blowing of the shofar and dining out.
2. Participants will spend the next 10 days in repentance, which are called the Days of Awe. Each day take time to personally pray a prayer of confession (Acts 3:19; 1 John 1:9). Each night take time as a family to pray prayers of confession and repentance. With young children try to emphasize sins of selfishness, not sharing, etc . . .
  - a) The scope of confession
    - Ask the Lord to reveal anyone with whom we have a broken relationship and seek to restore that relationship (Matt. 5:23-25).
    - Ask the Lord to search us and reveal any personal sins (Psalm 139:23-24).
    - Broaden the scope of our repentance to include our nation and our city, taking ownership of our own participation (Daniel 9). Repent of the sins of our culture and take ownership of the role we have played in it.
  - b) Some general rules of confession
    - Have paper and pen ready. If the Lord begins revealing some sins, it may be helpful to make a "sin list".
    - Make the confession as public as the sin. For instance, if we have sinned against our spouse, we need to go to them and confess, or if we have sinned against a group of people, we need to go to that group and make thing right. Also, if there is a sin known by others, broaden the confession to include that group.
    - Make restitution. If there is something that we have taken, then restore it (Luke 19:8).
    - Confess to a trusted friend or spiritual adviser (James 5:16). Sometimes the personal confession of personal sin, needs to be taken to another level.
    - Allow the Holy Spirit to highlight the sins He is after, do not try to play His role. Wait on the Lord to open the understanding.
    - Once confession and genuine repentance has occurred, trust in the blood of Jesus to cleanse from that sin (1 John 1:7-9). Thank the Lord for forgiveness, throw the sin list away (or burn it), and then declare a personal war on that sin.
3. For the next 10 days to refer to God as King, or Jesus as King of kings and teach about the millennial kingdom reign of Christ.
4. Be in prayer about the special offering on the Day of Atonement.

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## Day of Atonement (Yom Kippur יום כִּפּוּר)

**10 Tishri (September or October)    Leviticus 23:26-32**

### General Information

The Day of Atonement is the day the high priest makes atonement for sin. Yom Kippur (Yome Ki-POOR), also known as the Day of Atonement, is the most solemn holy day of the Jewish people. *Yom* means “day” and *kippur* means “atonement” or “covering.” *Atonement* means the reconciliation of God and human kind. The ten days which include Rosh HaShanah and Yom Kippur are known as the “days of repentance.” Yom Kippur is the final day of judgment when God judges the people. The shofar (ram's horn) is blown at the end of the evening prayer service for the first time since Rosh HaShanah.

In Bible times, the high priest sacrificed an animal to pay for his sins and the sins of the people. It was a time of fasting and prayer. When the high priest was finished with the atonement sacrifice, a goat was released into the wilderness. This “scapegoat” carried Israel's sins away, never to return (Lev. 16:8-10; 20-22; 29-34).

After the temple was destroyed in A.D. 70, Jewish people could no longer offer the prescribed sacrifices for atonement sins. They have substituted prayer, good works, and charitable donations hoping to take away the penalty for their sins. *(Taken From Feasts of the Bible)*

Literally, Yom Kippurim, or Day of Atonements. The night is called Erev Yom Kippur and the day is called Yom Kippur. *(Taken from email conversations with Everette Ingram)*

### Christian Application

The Holy of Holies, in the temple, was separated from the congregation by a veil from floor to ceiling. It was entered once a year on Yom Kippur, when the high priest offered the blood sacrifice of atonement on behalf of the people. When Jesus died on the cross, the thick veil was ripped from top to bottom (Luke 23:44-46). Christ came as high priest and entered the Holy of Holies (Heaven itself) once for all, not by the blood of goats and calves but by his own blood, having obtained eternal redemption (Heb. 9:11-28). Believers in Jesus accept his sacrifice on the cross as the final atonement for sin, “being justified by his grace through the redemption that is in Christ Jesus” (Rom.3:21-25). When Messiah returns, Israel will look on him, whom they pierced, and repent (Zech. 12:10). On this day of repentance, Israel will be forgiven and permanently restored (Isa. 66:7-14; Rom. 11:26). *(Taken From Feasts of the Bible)*

Prophetically, this ends the Days of Awe, representing the Millennial Kingdom, the Day of Atonement does two things. Positively, it prepares us for the future - much like the declarations. This can be a time of the "Judgment Seat of Messiah" whereby we learn of our roles in the New Kingdom. Negatively, for those for whom the atonement is not given, this is the "Great White Throne Judgment." In this way, because of the Atonement, the blood actually puts an end to Satan and to his followers with the Lake of Fire. *(Taken from email conversation with Everette Ingram)*

### Biblical References

OT: Lev. 16; Lev. 25:9; Num. 29:7-11; Ezek. 45:20; Zech. 12:10-13:9

NT: Acts 27:9

## **Ideas for Celebration**

Yom Kippur is a day of fasting. No work is done on this day, including at home. Many Jewish people spend the day at synagogue, praying for forgiveness of their sins. Immediately after the evening service, they have a “break fast” meal. The book of Jonah is read during the afternoon service to remind people of God's forgiveness and mercy. *(Taken From Feasts of the Bible)*

There can be a Mikveh sometime on the afternoon of Tishri 9. This can be an amazing thing, whether it is in a river, lake, or pool, especially if done in a group. This is not a baptism. It is a self-immersion just as an outward sign of the internal cleansing and repentance during the Days of Awe. But it can be done individually, just in a shower if natural water can not be found. But as a family or as a congregation, once you get people to understand it is not baptism, it can be a great congregational bonding experience.

Also there can be a Kol Nidre, which is a ceremony where one cleans the slate of any kinds of commitments or vows they have made under duress, unintentionally, or unwisely. One custom is that on the night it is done, after everyone is finished, they are silent. The idea is not to speak to anyone, answer any phone call, watch any TV, just a night of communing between the person and the Lord.

The next day there is a day of consummate worship. This is where time is spent making confessions or professions, looking forward instead of backwards using scripture and making declarations and prophesying your destiny for the next 52 weeks. Then, at some time on the day the special offering is presented. This is a day of commanded fast. It is a complete fast – no food or drink.

Here is a review of how this day can be observed. 1) Fast for 24 hours. 2) Study about the Day of Atonement (Lev. 16). 3) Talk about the idea of going into the Holy of Holies; 4) Hold a Mikveh. 5) Hold a Kol Nidre. 6) Worship and make confessions of faith. 7) Take a special offering. 8) Study about prophetic understanding.

The next five days are used to prepare for Sukkot, the Feast of Tabernacles. This is where the temporary dwelling places are constructed – the preparation of a sukkah. Next, there is the ushpizin, which is the preparation for an unexpected guest because Sukkot is a time of welcome and hospitality. *(Taken from email conversations with Everette Ingram)*

It can be a day of emphasizing the cross and all that it give us: covenant relationship with God, permanent covering and forgiveness of sin, and the grafting into God's family (Gal. 3:27-29; Eph. 2:13; 3:6; Rom. 11:17; Rom. 15:27).

## **Personal Application (Day of Atonement, Yom Kippur)**

1. On Friday, September 13<sup>th</sup> we will hold another sacred assembly, which will be our normal Friday night Harp and Bowl prayer meeting, with a special emphasis on the atonement of Christ.
2. This night will begin a 24 hour fast. To use this time to teach children the importance of this day and what it represents, encourage small to children to fast a toy, candy or treats for a day.
3. Spend time the next day reading and meditating with the family on scriptures related to the cross and atonement of Christ (separate list), scriptures relating to the holy of holies (Exo.26:33-35; Exo.40:20-21; Heb.9:3-5,7,8; Matt.27:51; Mk.15:38; Lk.23:45), and scriptures on how we are grafted into Israel (Gal. 3:27-29; Eph. 2:13; 3:6; Rom. 11:17; Rom. 15:27).
4. Explain the concept of a scapegoat. Emphasize Jesus as our scapegoat, the one who took our sins on himself. With small children take the sin lists made during the Days of Awe and tape on a lamb or goat cut out of construction paper. With a short ceremony, pray a prayer of thanksgiving for the blood of Jesus as the atonement for our sins. Afterwards, remove the “sin list” and throw it away or burn it, with the explanation that Jesus takes those sins away and forgives. With older children teach on the concepts of “atonement” and “propitiation.” Take time to thank Jesus for shedding His blood on the cross.
5. Prepare a special meal to break the fast as a family and before eating, take the special family offering to be given either to the church or to the poor.
6. Begin the 5 day preparation for the Feast of Tabernacles.