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THE FALL HIGH HOLY DAYS OF ISRAEL

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INTRODUCTION

- Instructor's Faith Testimony
- Law vs Grace
- An overview of the Biblical/Jewish calendar

THE FEAST OF TRUMPETS – ROSH HASHANAH

I. Biblical background – Lev. 23:23-25, Num. 29:1-6, Ps 81:3-4

- A. The 5th Holy Day of the annual cycle of Leviticus 23
- B. Held on 1st day of the seventh month
- C. A day of gathering, rest from ordinary work, animal sacrifices at the Tabernacle/Temple
- D. Purpose: A reminder/memorial (of what?) by the blowing of the Shofar
- E. Names, Biblical & Rabbinical

1. Zichron Teruah – “A reminder by the blowing (of the shofar)” – Lev. 23:24
2. Yom Teruah – “A day of the blowing (of the shofar)” – Num. 29:1
3. Rosh HaShanah – “Head of the Year” – Rabbinic

II. Current Jewish Practice

- A. Sounding the Shofar
 1. Meanings
 2. Manner: Tekiah – Shevarim – Teruah – Tekiah Gedolah
- B. Tashlich – Micah 7:18-20

C. Readings - Akedah

D. Customs

E. Beginning of the “Yomim Noraim” – the 10 days of Awe & Repentance

III. Prophetic Fulfillment

A. The event: The Rapture

B. The scripture

THE DAY OF ATONEMENT – YOM KIPPUR

I. Biblical background – Lev. 23:26-32, Num. 29:29:7-11, Leviticus 16:1-34

A. The 6th Holy Day of the annual cycle of Leviticus 23

B. Held on 10st day of the seventh month

C. A day of gathering, rest from ordinary work, animal sacrifices at the Tabernacle/Temple

D. Purpose: A day to make national atonement for sin, with warnings for non participation

E. Biblical practice – Leviticus 16

1. One place of Atonement

2. One means of Atonement

II. Current Jewish Practice

A. Climax of the 10 days of repentance, the most sacred & solemn day of the year

1. Complete fast, abstaining from normal activities and other regulations

2. Chanting of Kol Nidrei, formal confessions & additional prayer services

3. The Day of Judgment when one’s status for the year is determined

B. Substitute Atonement

1. Teshuvah, Tefillah, Tzedakah, - repentance, prayer, charity

2. Affliction of the body through fasting

3. Hassidim sacrifice a rooster or chicken

III. Prophetic Fulfillment

A. Initial individual fulfillment in sacrifice of Messiah Yeshua – Leviticus 17:11

1. Atonement substitution seen in Isaiah 53:4-8
2. The sacrifice of Messiah is a better atonement – Hebrew 9:11- 10:18

B. Final fulfillment in the affliction of the Tribulation, National Atonement & Messiah's return

1. Israel will undergo affliction of body & soul – Hosea 5 and 6
 - a. Messiah left for an “offence” – Hosea 5:15
 - b. A call to National faith & Repentance – Hosea 6:1
2. National repentance leads to National Salvation – Hosea 6:1-3, Zech. 3:8-10, Rom. 11:26

SUKKOT – THE FEAST OF TABERNACLES

- Final Holy Day, “Moed / Chag” of the Leviticus 23 calendar, Lev. 23:34-43, a 7 day festival - Num. 29:12-38, Deut 16:13-15

Observances commanded: Animal sacrifice, Live in Booths, Wave the Lulav & Etrog

- In the Temple Courtyard: Big ceremonies of water pouring and oil lampstand lighting

- Current Jewish Practice: Families live in booths - temporary shelters constructed of boughs and leafy branches - to remind us of God's protection during the wilderness wandering after the Exodus.

The Four Species: the Etrog, a citron, a citrus fruit native to Israel. The Lulav is made up of a palm branch, a myrtle branch and a willow branch and are used in worship. With the citron in the left hand, and the others held together in the right, a blessing is recited inside the sukkah (booth) and the items are waved east, south, west, north, up and down as a symbol that God's presence is everywhere.

- Ushpizin (Aramaic for "guests") - Hospitality is a Sukkot tradition, with people visiting each other in the sukkah and eating together.

- The week ends with an extra day, “Simchat Torah”, the rejoicing over the Torah, when the annual cycle of Torah readings ends in Deuteronomy and immediately begins again in Genesis.

- In the Gospel of John, chapters 7 & 8 have Jesus in Jerusalem during Sukkot

John 7:37 – “If anyone is thirsty . . . “

John 8:12 – “I Am the light of the world . . . “

Sukkot's emphasis on “God dwelling with his people” is ultimately bound to the fulfillment of the Messianic Kingdom promises when King Messiah dwells with his people - Zechariah 14:16-19

The theme of God's sheltering tabernacle in the New Jerusalem is expressed in Revelation 21:3: "...Behold, the tabernacle of God is with men and He will dwell with them..." Rev. 21:10,11 and v. 22-25 state that Messiah Himself will be the Tabernacle/Dwelling there.

ADDENDUM

Verses that indicate that believers in Messiah Yeshua are not under Mosaic Law

Jer 31:31-32 Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

Rom 7:4-6 Therefore, my brethren, you also were made to die to the Law through the body of Messiah, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

Rom 10:4 For Messiah is the end of the law for righteousness to everyone who believes.

1 Cor 9:20-21; To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Messiah, so that I might win those who are without law.

2 Cor 3:5b-11 Our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory because of the glory that surpasses it. For if that which fades away was with glory, much more that which remains is in glory.

Eph 2:14-15 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace,

Heb 7:11-12 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For when the priesthood is changed, of necessity there takes place a change of law.

Heb 8:13 When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

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The Two Jewish New Years

by Mottel Baleston

To help the person not familiar with the Jewish Holiday of Rosh Hashanah, commonly known as Jewish New Years, there are two approaches I can take in writing this article: A scholarly factual approach or a popular recitation of how the Holiday is observed in the Jewish community today.

Actually, either approach without the other is incomplete, but since I do have a wealth of personal experience growing up and experiencing Rosh Hashanah in the midst of our Jewish Community, let me first address the factual basics of what you need to know, then attempt to communicate why Rosh Hashanah is seen as such a point of basic identification by the Jewish Community.

The core biblical text that begins our consideration is Leviticus 23. This entire chapter outlines God's arrangement of the year under Mosaic Law. The Nation of Israel was to be a Theocracy, governed by God. As such it had a calendar that outlined the year. A simple reading of Leviticus 23:5 shows that the year begins in the spring with the Hebrew month Nisan. Passover is the first holiday that appears first, on the 14th of Nisan. Let's pause for a moment: Simply put, God begins His year in the spring. The year doesn't begin on January 1st, neither does it begin in the Autumn when Rosh Hashanah/Jewish New Years is celebrated. So, why in the world do Jewish people today refer to this biblical Feast of Trumpets as Jewish New Year's, when the Scriptures say it is the first day of the seventh month of a twelve month year, literally the first day of the second half of the year.

The answer goes back to the seventy year time period that the Jewish nation spent in captivity in Babylon. The first deportations into that captivity scooped up the leading young thinkers and leaders of the day; this is where the Book of Daniel comes in. Over the period of the two and a half generation sojourn in Babylon, the Jewish people borrowed a number of technological innovations from their hosts. Among them was the use of Aramaic as a common language, the adaptation of the Aramaic script to express the Hebrew language and a willingness to follow the Babylonian commercial calendar, the new year of which started in what is today late September.

So, in essence there are two Jewish New Year's, the first is the biblical one in the spring which is largely ignored and the second is the morphing of the biblical Feast of Trumpets on the first day of the seventh month into a new Jewish New Year. I was reminded of this over twenty years ago at the wedding of my brother-in-law, who was marrying the daughter of the President of a Synagogue in New York. In his wedding message, the Rabbi said "This is a very auspicious day for you to get married, you'll have lots of Mazel (luck), since it's the first day of the Jewish New Year". A murmur went thru the crowd, with a woman in back of me saying "what's he talking about, it's April not September!" The Rabbi quickly explained the facts of the two Jewish New Years, something that was a surprise to his largely Jewish audience.

Now, while all these facts about the origins of "Jewish New Years" could be gleaned in an hour searching the internet, what is not so apparent is this central truth: Observance of Rosh Hashanah is often considered a basic proof of identification with the Jewish community and religion. Growing up within a strong Jewish community in Brooklyn, it was made abundantly clear to me that I was expected to observe Rosh Hashanah in some way or form. There

were four large synagogues within a half mile of our housing project, so no matter what your Jewish preference, Orthodox, Conservative or Reformed, there was a synagogue that fit. Since Rosh Hashanah was seen as the beginning of the year, it was a re-gathering of the Tribe. People were back from summer vacations, you were just starting a new school year and in effect, Rosh Hashanah became a roll call of everyone in the community. Of course this holiday comes in a closely spaced bundle, the Big 3: Rosh Hashanah on the first of the Hebrew month of Tishrei, Yom Kippur/Day of Atonement on the 10th and Sukkot/Feast of Tabernacles on the 15th.

In my youth, as sundown of Rosh HaShanah eve approached, you would see a steady stream of people making their way toward the synagogues of the neighborhood. One core attraction was to hear the blowing of the Shofar, the Rams Horn, which was a highlight of the service, taken from Lev 23:24. We young people were sometimes excused from the most formal of the services, but we did take off from school and were expected to dress up as befits the importance of the holiday and we often spent hours sitting outside the Synagogue while our parents attended the 3 hour long morning services inside, then return for the afternoon service. If one did not dress up it was seen as an act of rebellion and of becoming estranged from the Jewish community. You felt ostracized if you didn't conform to these external customs. Whether or not a person was sincere in their worship or was seeking to know God was not the central question, rather we were measured by our external conformity to Jewish tradition. To paraphrase that well-known Jewish theologian, Woody Allen, "Ninety percent of our Judaism was just showing up".

One uniquely American aspect of my Jewish High Holy Days experience is the fact that since these 2 weeks often fall in October, they coincide with the Baseball World Series. This especially became an issue for us as we lived in New York City, and our beloved Yankees were so often in the World Series!! Why was that an issue? Traditional Judaism prohibits the use of radio or TV on the Sabbath and holy days, and so we had to devise devious ways to get around the prohibition and hear the game. A favorite strategy we had as teens was to get one of our non-Jewish friends to park their car on the same block as the Synagogue, have them turn the car radio to the baseball game, roll down the windows and we would casually stroll down the street and stop in front of the car to hear the game!! As long as we appeared to be keeping the customs, we didn't get into trouble.

As a result of all these things, the majority of my friends saw their Jewish identity as a mere cultural identification, often missing the rich truth that God gave our people the Hebrew Scriptures to point us to the coming Messiah, whom we now know is Yeshua, Jesus of Nazareth.

There will come a day when the Shofar/Trumpet will sound, alerting us to the reality of our being "caught up", raptured to meet the Messiah in the air (I Thess 4:16). That Messianic fulfillment of Rosh HaShanah is one that I want to see many of my fellow Jewish people involved in. My sharing our Messiah Yeshua with them is for that purpose. May God bring in a large harvest of our Jewish people who long for a real relationship with the God of Israel !!

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The 7 Holy Days of Israel and the Ministry of Messiah Yeshua

In Leviticus 23 an annual cycle of Holy Celebrations and Remembrances are given by God to his Covenant Nation of Israel. Messiah Yeshua arranged His earthly ministry using the themes of these Holy Days. We believe that a careful study shows that just as these Days follows a chronological order, the way in which Messiah fulfilled them follows that same Chronological order. While believers in Yeshua are not bound by Mosaic Law, but rather are under Grace, nevertheless this God ordained calendar is still in place and has much to teach us. MB

Feast Day	Original Occasion	Scripture	Messianic Fulfillment
Lev. 23:5-8 - Month 1, day 14 1. PASSOVER 2. UNLEAVENED BREAD	Exodus from Egyptian slavery and God's supply of needs	1 Cor. 5:7	Sacrifice of Messiah Yeshua as the greater Passover Lamb
Lev. 23:9-14 1st Sunday after Passover 3. FIRSTFRUITS (Barley harvest)	Commitment to give God the priority in all	1 Cor. 15:20-23	Resurrection of the Messiah
Lev. 23:15-17, 50 days from Passover 4. FEAST OF WEEKS	First wheat harvest, 2 loaves with leaven brought together and presented to God	Acts 2:1-47	Birth of the Kehilah/Church
Summer Harvest		Harvest of new believers	
Lev. 23:23-25 - Month 7, day 1 5. Feast of Trumpets	Beginning of 10 day period of repentance	1 Cor. 15:51-54 1 Thess 4:16-18	Rapture of the believers
Lev. 23: 26-28 - Month 7, day 10 6. Day of Atonement	The day each year when the High Priest made atonement for sin	Isa. 53:1-12 Rom. 11:25-29	Salvation of Israel Zech. 3:9, Isa. 66:8
Lev. 23:33-43 - Month 7, day 15 7. Feast of Booths	Remembrance of 40 years wandering in the Desert	Zech 14:4-11 14:16-21	1,000 Year Reign of Messiah Yeshua

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