



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	
	<p><u>COVENANT</u> IS AMPLIFIED “Keep my covenant to be a peculiar treasure: “Kingdom of priests” “holy nation” (Exodus 19:5-6)</p>	<p><u>LAWS</u> ARE PRESCRIBED “which if a man do, he shall live in them: I am the LORD” (Lev. 18:5)</p>		

Irvin L. Jensen, p 102
(Jensen’s Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification															
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts		21-23	Sanctification in the Promised Land	24-27			
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Priests	21-22	Holy Times	Holy Justice	26	Holy Vows	27	
Laws of Offering		6:8-10:20		11-15		16-17		18-20		21-22		23-25		26		27	
The Way to God		The Way to God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God	
How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God	
Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship	
Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice	
“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”	
Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH	

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice (Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)
 - 1. Burnt offerings (chap. 1)
 - 2. Grain offerings (chap. 2)
 - 3. Peace offerings (chap. 3)
 - 4. Sin offerings (4:1–5:13)
 - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)
 - 1. Burnt offerings (6:8–13)
 - 2. Grain offerings (6:14–23)
 - 3. Sin offerings (6:24–30)
 - 4. Trespass offerings (7:1–10)
 - 5. Peace offerings (7:11–36)
 - 6. Concluding remarks (7:37–38)

II. Beginnings of the Priesthood (Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)
- B. First Sacrifices (chap. 9)
- C. Execution of Nadab and Abihu (chap. 10)

III. Prescriptions for Uncleanness (Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleanness of Childbirth (chap. 12)
- C. Unclean Diseases (chap. 13)
- D. Cleansing of Diseases (chap. 14)
- E. Unclean Discharges (chap. 15)
- F. Purification of the Tabernacle from Uncleanness (chap. 16)

IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)
- B. Proper Sexual Behavior (chap. 18)
- C. Neighborliness (chap. 19)
- D. Capital/Grave Crimes (chap. 20)
- E. Instructions for Priests (chaps. 21, 22)
- F. Religious Festivals (chap. 23)
- G. The Tabernacle (24:1–9)
- H. An Account of Blasphemy (24:10–23)
- I. Sabbatical and Jubilee Years (chap. 25)
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)
- K. Redemption of Votive Gifts (chap. 27)

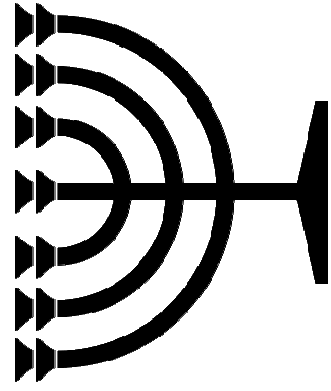


- **Holy Priests (Lev 21-22)**
- **Holy Times (Lev 23)**
- **Holy Oil, Holy Bread, Holy Name (Lev 24)**
- **Holy Years (Lev 25)**
- **Holy Justice (Lev 26)**
- **Holy Vows (Lev 27)**

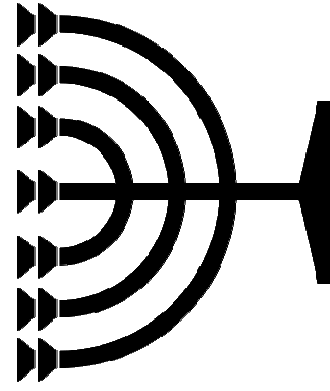
Sanctification (Leviticus 11-27)

- 
- **Weekly feasts – Sabbath**
 - **Monthly feasts – New Moon**
 - **Yearly feasts**
 - non-compulsory
 - compulsory
 - **Passover**
 - **Pentecost**
 - **Tabernacles**
 - **Other feasts / festivals**
 - **Sabbatical year (Ex 23:10,11; Lev 25:2-7)**
 - **Jubilee year (Lev 25:8-16; 27:16-25)**
 - **Dedication (John 10:22)**
 - **Purim (Esther 9:24-32)**

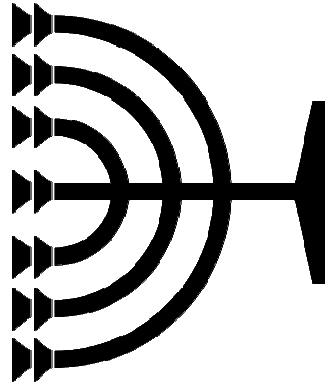
The Types of Feasts



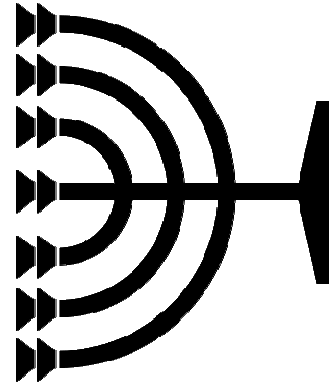
1. מועד *mow`ed* or מועד *mo`ed* א AV 223x א 1)
 appointed place, appointed time, meeting 1a)
 appointed time 1a1) appointed time (general)
 1a2) sacred season, set feast, appointed
 season 1b) appointed meeting 1c) appointed
 place 1d) appointed sign or signal 1e) tent of
 meeting / “holy rehearsals” set apart to reflect
 events in the Messianic era



2. מיקרא *miqra`* א AV 23x א 1) convocation,
 convoking, reading, a calling together 1a)
 convocation, sacred assembly 1b) convoking
 1c) reading



3. חג *chag* א AV 62x א 1) festival, feast, festival-
 gathering, pilgrim-feast 1a) feast 1b) festival
 sacrifice

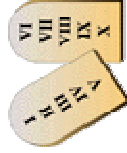


Meanings

Israel's Agricultural Calendar

Aviv / Nisan Mar-Apr 30 days	Ziv /Iyyar Apr-May 29 days	Sivan May-June 30 days	Tammuz June-July 29 days	Ab July-Aug 30 days	Elul Aug-Sep 29 days	Tishri /Ethanim Sep-Oct 30 days	Bul /Marchesh -van Oct-Nov 29 days	Kislev Nov-Dec 30 days	Tebeth Dec-Jan 29 days	Shebat Jan-Feb 30 days	Adar Feb-Mar 29 days	Adar Sheni 29 days
SPRING			SUMMER			AUTUMN			WINTER			
barley & flax harvest begins	barley harvest dry season begins	wheat harvest	tending vines	ripening of grapes, figs & olives	process -ing of grapes, figs & olives	plowing	sowing of wheat & barley	winter rains begin	rainy winter months	new year for trees	almond tree blossoms citrus fruits harvest	

- Passover
- Unleavened Bread
- First-fruits



- 9 Av
Destruction of Jerusalem + Temple
BC 586
AD 70

- Trumpets
- Atonement
- Tabernacles



- Dedication (Hanukkah)
John 10:22
8 days
25 Kislev - Tebeth

- Purim
14,15 Adar

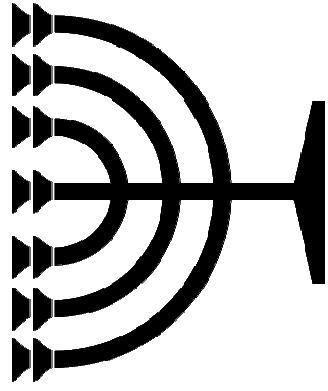
- Israel's calendar was an agricultural one, based on the moon. A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great inconvenience of preparing food. Rosh Hashanah (Trumpets) can't occur on Sunday, Wednesday or Friday.
- Therefore adjustments were made to Marcheshvan & Kislev in the preceding year.
- The calendar on the Internet is the calendar for Israel in the EXILE, now that Israel is back in the land, the Lord has raised up a group of rabbis who formed the Society of the New Moon who are proclaiming the holy convocations of the Lord by looking for the new moon *and* by making sure the barley is "aviv" (in the ear, Ex 9:31).



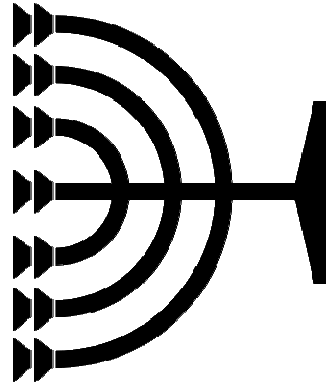
*The Fall Feasts
of Israel*

Art by
Yossi
Rosenstein

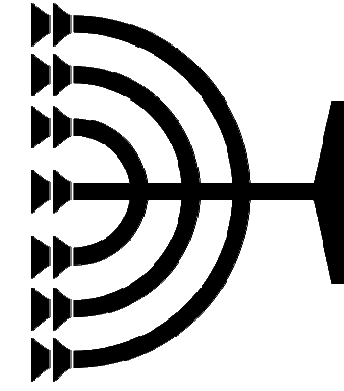
Copyright © Yossi Rosenstein 1999



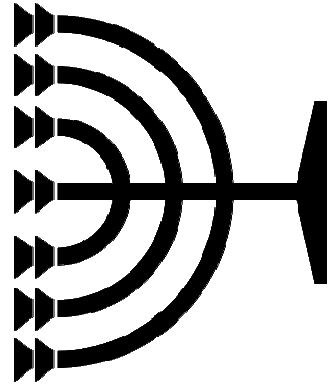
These holy days have a spiritual significance for the Church because they unveil to us God's wondrous and marvelous plan of redemption.



1. It was a seasonal holiday of religious significance.

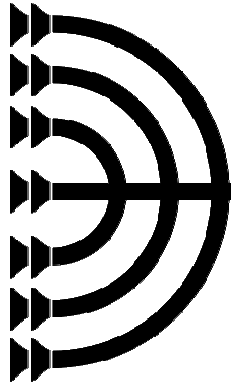


2. It was a memorial of God's dealings with His nation Israel.

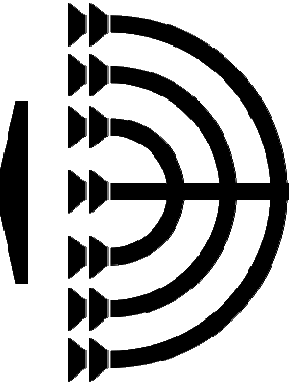


3. It was a prophetic symbol of God's future dealings with His people (believers in Yeshua HaMashiach).

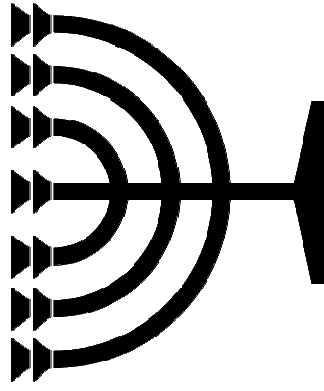
The Significance of the Feasts



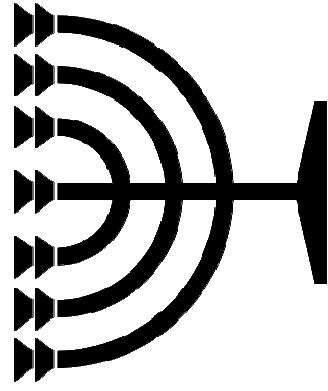
1. To promote national unity as the people congregate in one place, with one soul taking part in the same religious service.



2. To promote religious unity as the people present themselves to God as one body, binding themselves in fellowship to Yahweh.



3. To keep the people's consciousness alive to God's covenant, to revive, strengthen and perpetuate it as they attend the feasts.



The Purpose of the Feasts

The Feasts of Trumpets (Leviticus 23:23-25)

23 Again the LORD spoke to Moses, saying, 24 “Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month, you shall have a rest, a reminder by blowing of trumpets, a holy convocation. 25 You shall not do any laborious work, but you shall present an offering by fire to the LORD.’”

The Feasts of the Lord (Lev 23)



Entrusting the Word to the Faithful

Leviticus 23 - The Feasts of the LORD

A. Listing of the Feasts.

7. (23-25) The Feast of Trumpets (Rosh Hashanah).

a. **A memorial of blowing of trumpets, a holy convocation:** On the first day of the month Tishri on the Jewish ceremonial calendar, the feast of trumpets was held; trumpets were blown to gather together God's people for a holy convocation.

<http://www.enduringword.com/commentaries/0323.htm>

 Entrusting the Word to the Faithful

Trumpets (Rosh Hashannah) = Annual Sabbath

When: 1st day 7th month, Tishri

Use of Shofar / Silver Trumpets

1. to summon congregation
2. for camps to set out
3. for convening the assembly
4. for war
5. over burnt & peace offerings
6. in day of your gladness, appointed feasts and first days of Jubilee year
7. at start of Jubilee year
8. during coronation service for new king
9. sign of re-gathering of the dispersed (Great trumpet) (Is 27:13)
10. arrival of Messiah for war (Zech 9:14)
11. final re-gathering of the elect (Great Trumpet) (Is 27:13; Mt 24:31)
12. proclaim the Resurrection of the dead – last trump (1Th 4:11-17; 1Cor 15:51-54)

What:

- 1/ rest
 - 2/ reminder
 - 3/ holy convocation
- no work,
offerings

The Shofar is Symbolic of:

1. shape  curved

2. sound – broken, series of ‘staccato’ blasts

3. purpose to awaken & inspire everyone to remember their Creator, forsake evil ways & return to God

The Four Different Sounds of the Shofar

1. tekiah
2. shevarim
3. teruah
4. tekiah gedolah



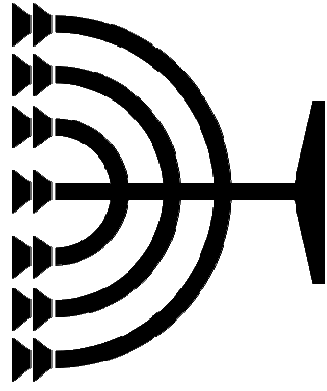
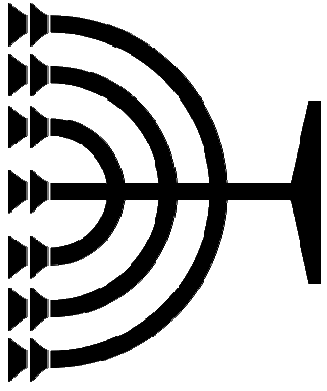
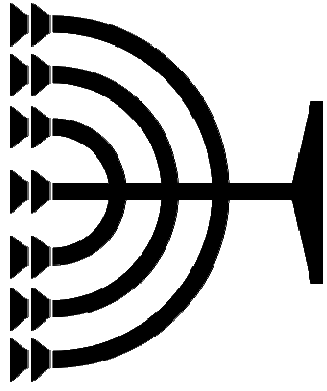
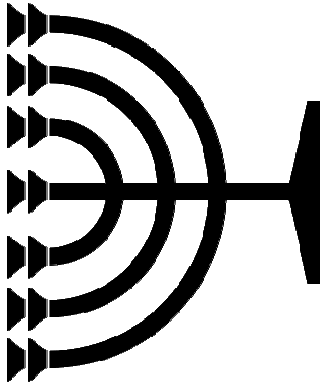


On the Feast of Trumpets, an additional priest was employed to sound the shofar. He stood in the row of priests with the silver trumpets facing the altar. The shofar sounded long, sustained blasts while the silver trumpets sounded short blasts over the sacrifices of the day.

More than one hundred priests officiated during the Feast of Trumpets due to the many morning, evening, new moon, and festival sacrifices. As the festive drink offerings were poured on the altar, the Levitical choir sang Psalm 81, the Feast of Trumpets psalm.



The Feast of Trumpets (Leviticus 23:23-25)
Israel, as a nation, was guided by trumpets (Numbers 29:1-6). This feast was a time of regathering the people to the land in preparation for the Day of Atonement. It speaks of the future regathering of Israel.

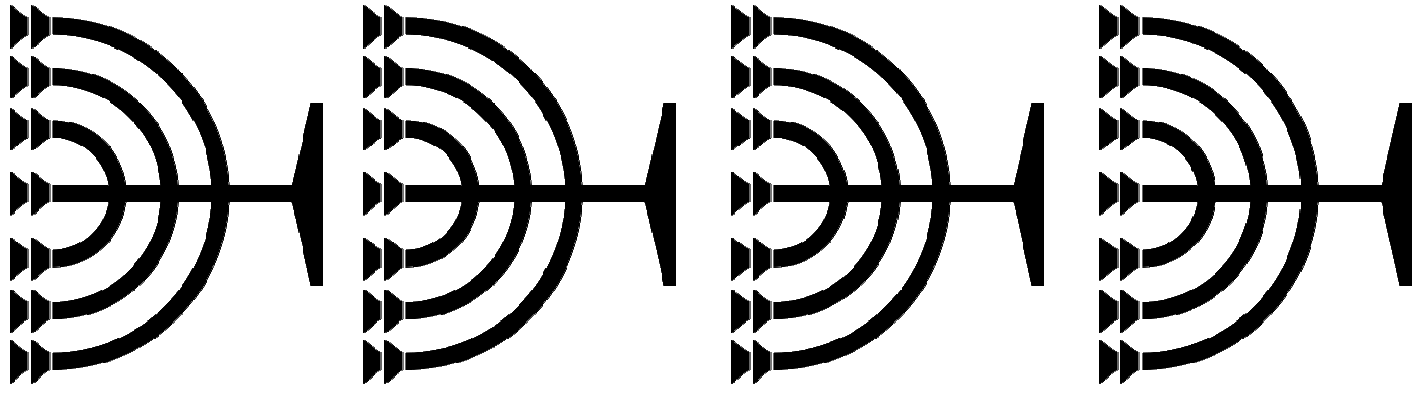


A Reminder to Inspire Us!

The Sefer HaChinuch writes that the Shofar is a reminder that man should strive to break the impulses of his heart which are evil with the sinful cravings of the world.



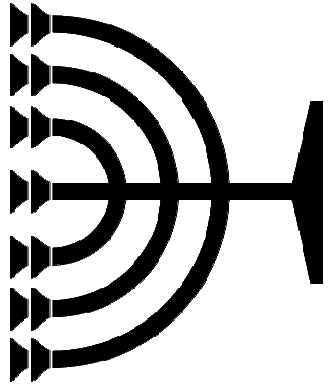
The Sound of the Shofar



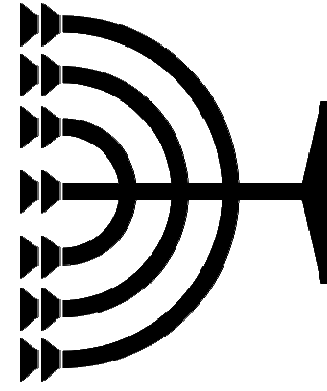
The actual sound emitted from the *Shofar* is broken; it is not one straight note, but a series of staccato blasts. The broken sound reminds us that we have a job of “breaking” to do as well – the breaking of our evil inclination. The shape of the *Shofar* is not straight like a trumpet. Rather, the end of the *Shofar* is curved and bent. This bent shape is to remind us that we should bend our hearts in subservience to *Hashem*.”



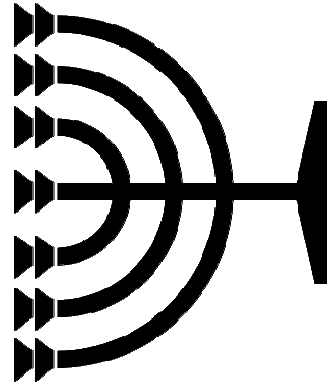
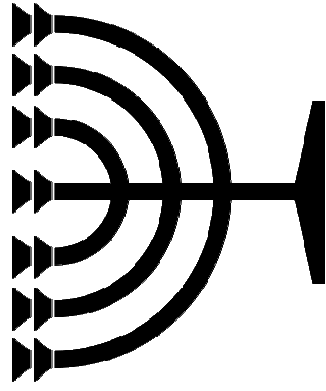
The Sound of the Shofar



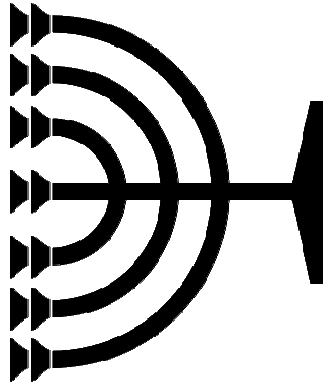
A ninth century Babylonian teacher, Saadia Gaon, taught that there were ten reasons that the Holy One commanded us to blow the *shofar* on Yom *Teruah*:



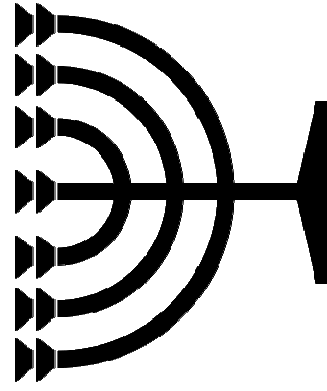
1. Just as earthly kings have horns and trumpets blown to celebrate the anniversary of their coronation, so God wants the *shofar* blown on the anniversary of the Creation – when there came to be a world that God could rule over, as it is said in Psalm 98:6: “*With trumpets and the blast of the ram’s horn – shout for joy before HaShem, the King.*”



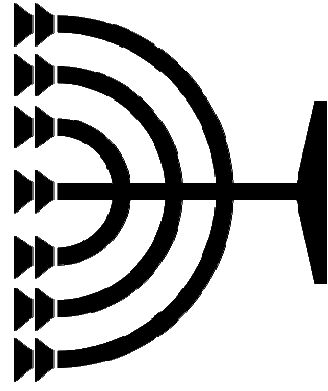
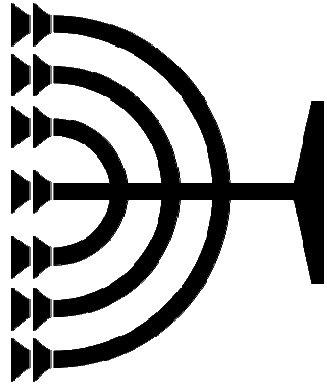
The Sound of the Shofar



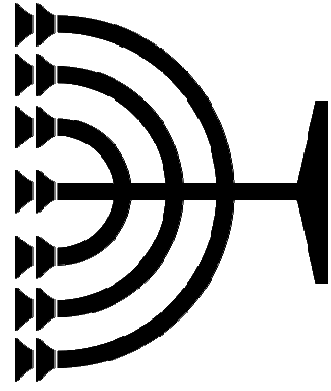
2. Just as earthly kings have horns and trumpets blown to announce their decrees – and only after this warning actually enforce the decree – so God wants the *shofar* blown to announce the beginning of the Ten Days of Return, when all are commanded to turn their lives around.



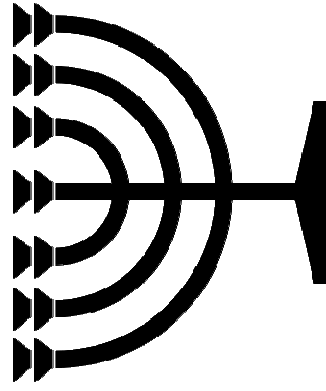
3. Just as the *shofar* blew when God gave the *Torah* at Mount Sinai, so it blows to remind us each year to do as our forbears said at Sinai in Exodus 24:7 “*Then he took the Book of the Covenant and read it to the people. They responded, ‘We will do everything HaShem has said; we will obey.’*”



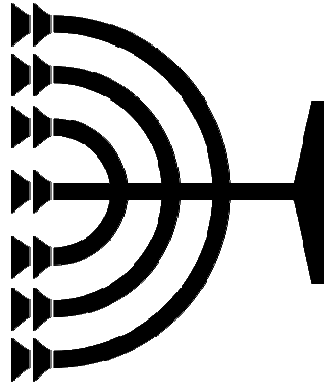
The Sound of the Shofar



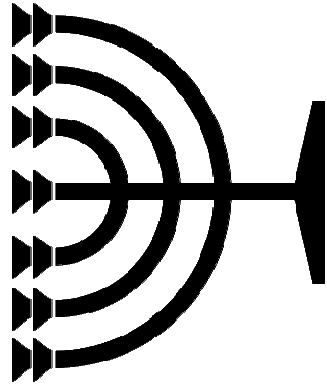
4. Just as Ezekiel compared the words of the Prophets, calling for the people to change their ways, to a shofar – so we must know that those who hear the shofar and do not take warning and change their lives will be responsible for their own destruction (Ezekiel 33:2-9).



5. Because the *shofar* was blown as a war-alarm when the Temple was destroyed, it should remind us of the destruction of the Temple – the disaster that we brought upon ourselves – and thus should warn us to abandon our misdeeds in order to avert disaster (Jeremiah 4:19-20).

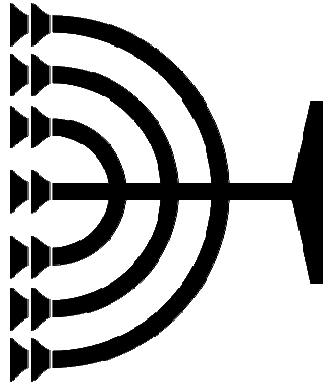


6. Because God used a ram as a substitute sacrifice for Isaac, the ram's horn should remind us how Isaac and Abraham were prepared to give up all their hopes and dreams for God's sake (Genesis 22).

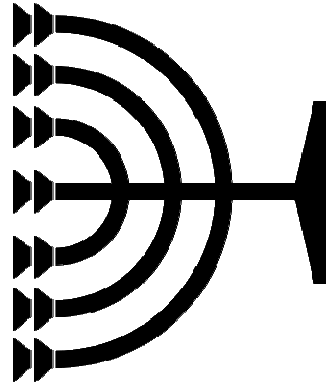


The Sound of the Shofar

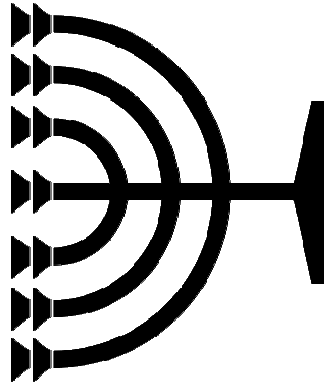




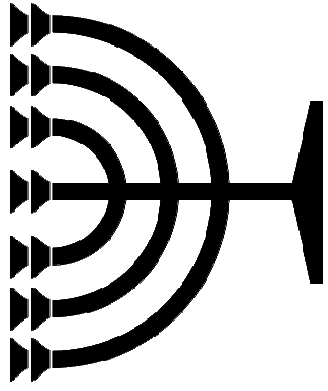
7. Since the blowing of a horn causes cities to tremble, so the shofar will make us tremble and fear our Creator, as it is said in Amos 3:6: *“When a shofar sounds in a city, do not the people tremble? When disaster comes to a city, has not HaShem caused it?”*



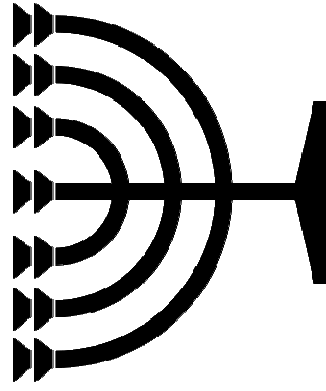
8. Since the shofar will be blown on the great day of HaShem (Zephaniah 1:14-16) Daniel speaks of this judgment day in Daniel 7:9-14 which when referenced to Revelation 20:4-6, shows us also the coronation of the King of kings.



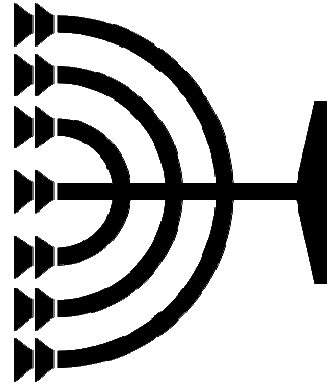
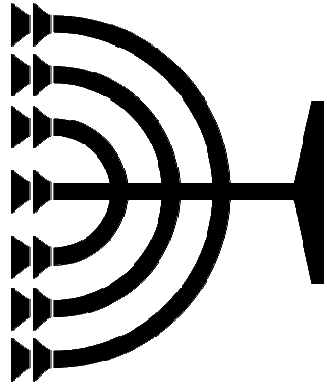
The Sound of the Shofar



9. Since the *shofar* will be blown when the tempest-tossed of God's people are gathered in harmony to the Land of Israel, we should hear the *shofar* to stir our longings for that day (Isaiah 27:12-13; see also Matthew 24:29-31).



10. Since the *shofar* will be blown when Messiah revives the dead, we hear the *shofar* in order to revive our faith in that supernatural transformation, the final victory of life and freedom over death, the ultimate oppressor (Isaiah 18:3; Ezekiel 37:1-14).



The Sound of the Shofar

Significance	Future Significance
<p>1. Birthday of the year – anniversary of creation of old earth</p>	<p>1. Creation of New Heavens & earth (?) בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ Bereshith – Av Tishri</p>
<p>2. Yom Teruah = The day of the Awakening Blast (Ps 98:6; 89:75) – Zech 9:9 – 1st coming of Christ</p>	<p>2. Teruah = shout (Is 12:5; 44:23; Jer 31:7, Zeph 3:14) - 1Th 4:16-17, Eph 5:14 - 2nd Coming of Christ</p>
<p>3. Yom Ha Din = The Day of Judgment 7th month = Dan = judged Zodiac sign = scales</p>	<p>3. Daniel 7:9-10</p>
<p>4. Yom HaMelech = Coronation of the King a. giving of the decree b. ceremony of taking the throne c. acclamation d. subjects visit king to receive their commission</p>	<p>4. Dan 7:13-14 - Ps 2:6-7; Zech 9:9; Jn 1:47-49 - Matt 22:44; Ps 110:1; Dan 7:9-14 - Ps 47 - Is 66:23; Zech 14:16-17</p>
<p>5. Yom HaZikkaron: The Day of Remembrance (Lev 23:24) a. God remembers us (Mal 3:16-18) b. We must remember God (Deut 8:18)</p>	<p>Dan 7:9-10 Rom 14:10; 2 Cor 5:10; 1 Cor 3:9-15</p>
<p>6. Time for Jacob's Trouble (Jer 30:4-7) a. Is 66:7 is a birth before travail (1st Coming of Christ) and/or it may refer to Israel's becoming a nation in 1948</p>	<p>Rev 12:1-2, Zech 13:8-9; Is 13:6-8 b. Is. 66:8 is a birth after travail (2nd Coming of Christ (Dan 12:1; Zech 14:4)</p>

Future Significance	Significance
Joel 2:32; Acts 2:21	7. Opening of the Gates
Rev 19:1-9	<p>8. The Wedding of the Messiah</p> <ul style="list-style-type: none"> a. bride selected by groom's father (Gen 24) b. bride price settled (1Pe 1:18-19; 1Co 6:20) c. bride + groom betrothed = KIDDUSHIN OT- Jer 2:2; Hos 2:19-20 d. written document drawn up = KETUBAH NT – 2 Cor 11:2-3 e. bride must give her consent (Ex 24:3 – Israel; Rom 10:8-10 NT believers) f. bride given gifts & cup of the covenant shared b/w bride & groom (Holy Spirit, believer, eternal life, grace, faith...) g. bride had a mikvah => separation from former way to a new way (spiritual rebirth – Jn 3:1-7) h. groom departs, prepares bridal chamber (Jn 14:1-3) i. bride consecrated & set apart for a time; had to be ready at all times (Mt 25:1-13) for groom's return j. groom returns with a shout, "Behold, the bridegroom comes" & shofar is blown – usually at midnight (Mt 25:6; 1Th 4:16-17) k. groom abducts bride; marriage takes place under chuppah; then bride & groom lifted up and carried around on shoulders of men. l. bride & groom in chuppah while friend of the groom waits outside to announce consummation & great rejoicing breaks out among guests
(1 Cor 15:52; Rev 11:15	9. Resurrection of the dead
Mt 24:36; Mark 13:32	10. Yom Hakeseh = The Hidden Day



- a. The bride is selected by groom's father (Gen 24)
- b. The bride price is settled (1 Pet 1:18-19; 1 Cor 6:20)
- c. The bride and groom are betrothed = KIDDUSHIN (OT - Jer 2:2; Hos 2:19-20)
- d. A written document drawn up = KETUBAH NT – 2 Cor 11:2-3
- e. The bride must give her consent (Ex 24:3 – Israel; Rom 10:8-10 – NT believers)
- f. The bride is given gifts & the cup of the covenant is shared between the bride & groom (Holy Spirit, believer, eternal life, grace, faith...)
- g. The bride had a mikvah => separation from former way to a new way (spiritual rebirth – John 3:1-7)

The Wedding of the Messiah



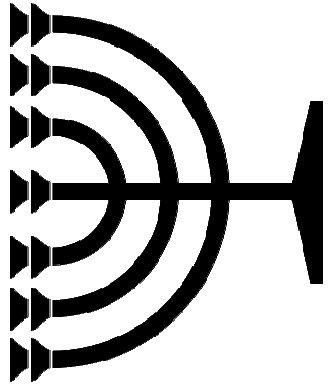
Entrusting the Word to the Faithful

- h. The groom departs, prepares a bridal chamber (**John 14:1-3**)
- i. The bride is consecrated & set apart for a time; She had to be ready at all times (**Matt 25:1-13**) for groom's return
- j. The groom returns with a shout, "Behold, the bridegroom comes" & the *shofar* is blown – usually at midnight (**Matt 25:6; 1Th 4:16-17**)
- k. The groom abducts his bride; the marriage takes place under the *chuppah*; then the bride & groom are lifted up and carried around on shoulders of men.
- l. The bride & groom stay in the *chuppah* while friend of the groom waits outside to announce consummation & great rejoicing breaks out among guests

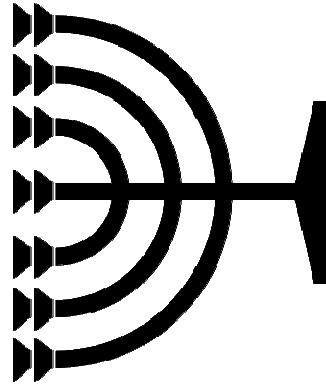
The Wedding of the Messiah



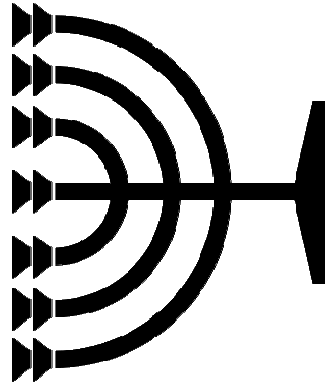
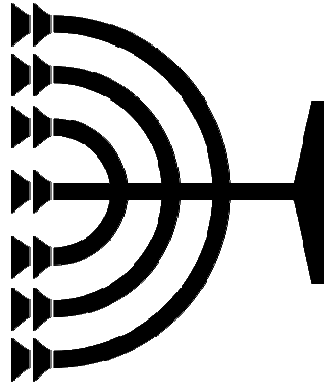
Entrusting the Word to the Faithful



- Rosh Hashanah as we know is the “hidden day” or in Hebrew “Yom Teruah”, the day of which Jesus says, “no one knows,... not even the Son” (Matthew 24:24:36; Mark 13:32)



- Greg Killian
<http://members.aol.com/gkilli/home>



The Hidden Day

Introduction

In the scriptures it is known as *Yom Teruah*, however, most of us know it as *Rosh Hashanah* or the Feast of Trumpets. *Yom Teruah* is the “Day of Judgment”, also the Feast of trumpets and because it occurs on the first day of the month, it is by definition also a *Rosh Chodesh*, a new moon.

Because all new moons are sanctified by the Sanhedrin on the basis of the testimony of two witnesses, HaShem (HaShem is a Hebrew word meaning “The Name”, it is how pious Jews refer to the Name of God, *yod-hay-vav-hay*, the tetragrammaton, YHWH), and all His hosts, must literally wait up to twenty-four hours, for men to sanctify the new moon before He can come and judge us.

The Hidden Day



Entrusting the Word to the Faithful

The Sanctification of the New Moon

Originally, the New Moon was not fixed by astronomical calculations, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon. On the 30th of each month, the members of the High Court (Beth Din) assembled in a courtyard in Jerusalem, named Beit Ya'azek, where they waited to receive the testimony of two reliable witnesses; they then sanctified the New Moon. If the moon's crescent was not seen on the 30th day, the New Moon was automatically celebrated on the 31st day.

According to the Talmud the witnesses were entertained lavishly to induce witnesses to come forward. They were then tested to ascertain that they were true witnesses Talmud - Mas. Rosh HaShana 23b: Mishnah. There was a large court in Jerusalem called Beth Ya'azek. There all the witnesses used to assemble and the Beth Din used to examine them. They used to entertain them lavishly there so that they should have an inducement to come. Originally they used not to leave the place the whole day, but Rabban Gamaliel the Elder introduced a rule that they could go two thousand cubits from it in any direction.

The Hidden Day

 Etrusting the Word to the Faithful

These were not the only ones [to whom this concession was made]. A midwife who has come [from a distance] to help in childbirth or one who comes to rescue from a fire or from bandits or from a river in flood or from a building that has fallen in — all these are on the same footing as the residents of the town, and may go two thousand cubits [on sabbath] in any direction.

Mishnah - How do they test the witnesses?

The pair who arrive first are tested first. The senior of them is brought in and they say to him, Tell us how you saw the moon – in front of the sun or behind the sun? to the north of it or the south? How big was it, and in which direction was it inclined? and how broad was it? If he says [he saw it] in front of the sun, his evidence is rejected. After that they would bring in the second and test him. If their accounts tallied, their evidence was accepted, and the other pairs were only questioned briefly, not because they were required at all, but so that they should not be disappointed, [and] so that they should not be dissuaded from coming.

The Hidden Day

 Entrusting the Word to the Faithful

The Uniqueness Of Yom Teruah - “It’s A Two-Day One-Day Celebration”

Yom Teruah is the only festival which has an uncertain beginning, since the first day of the month, Rosh Chodesh (New Moon), depends on sighting of witnesses to the new moon. For this reason, even in Israel this festival is celebrated for two days called “yoma arichta” (one long day). These two days are celebrated as though it is just one long day of forty-eight hours (see also Nehemiah 8:2-3, 13).

The reason that we celebrate for two days is because if we waited to start our celebration until after the new moon had been sanctified, we would have missed half the celebration because the new moon can only be sanctified during daylight hours, (Rosh HaShanah 3:1).

The new moon is also very difficult to see on the first day because it can be seen only about sunset, close to the sun, when the sun is traveling north. So, looking for a very slim faint crescent moon, which is very close to the sun, is a very difficult thing to do.

The Hidden Day



Entrusting the Word to the Faithful

**On Yom Teruah it is the duty of God’s people to recite:
“This is the day HaShem has made; let us rejoice and be glad in
it” (Psalm 118:24).**

“Its All-Inclusive Sacrifices”

Since Yom Teruah can occur on the weekly Sabbath, it has a rather unique status among all of the festivals. It is the only festival on which all of the following sacrifices (from the Hebrew word korban, which means to draw near) can be offered:

The daily offerings.

The Sabbath offerings.

The new moon offerings.

The festival offerings.

This is truly a day to draw near to God!

The Hidden Day



Entrusting the Word to the Faithful

“Its Unknown Timing”

Yom Teruah is the **ONLY moed** (appointment) that we do not know the day or the hour in which to keep it. Therefore, we have to be on the alert and watch for it.

The Rabbinic suggestion that we not sleep on Yom Teruah seems to be justified from these verses: Matt 24:29-39; 25:13; Mark 13:28-37; Rev 16:15; 1 Thess 5:1-11.

The Hidden Day

 Entrusting the Word to the Faithful

Names of Yom Teruah

1. Rosh Hashanah means the beginning or “head” of the year. Most Jews use this name to refer to this feast (moed). This name is mentioned only once in the scriptures in Ezekiel 40:1. The sages recognize that this is not referring to Yom Teruah, but to Yom HaKippurim in a Jubilee year.
2. Yom Teruah means a day of blowing (the shofar) or breathing. This name is found in Numbers 29:1 and Leviticus 23:24. Teruah in Hebrew means not only a certain unique sound. It also connotes “to break”, as the prophet Isaiah says *Roah Hisroah Haaretz (24:19), after the earth quaked, something broke to pieces. Teruah is associated with breakage and damage, for example we find the people of Sodom threatened to do damage to Lot for not turning over his guests to them.*
3. Yom Ha-Zekaron means a day of memorial or remembrance. This is derived from Leviticus 23:24.

The Hidden Day



Entrusting the Word to the Faithful

Names of Yom Teruah

4. Feast of Trumpets. This is the common name most used by Christians.
5. Yom Hakeseh means the Day of Concealment. The sages say that Psalm 81:4 should be translated: “Blow the shofar at the new moon, at the covered time for our feastday.” All that transpires on this day is characterized by concealment. All other festivals fall either when the moon is full or near full. Yom Teruah, however, falls on the first day of the month, when the new moon may not yet have appeared. The House of Israel is symbolically compared to the moon and is radiant on its Sabbaths and Festivals. On Yom Teruah, however, Israel diminishes herself and conceals its greatness in awe of the Day of Judgment. God, too, places a cover of concealment over His people’s sins and accords them forgiveness.

The Hidden Day

6. Yom Hadin means a Day of Judgement. In anticipation of this judgement, we begin teshuvah, to repent, at the beginning of Elul, thirty days earlier. We will have our final time for repentance at the end of this forty day period, on Yom HaKippurim. Repentance is also the important concept in the ritual of tashlich, where we symbolically cast our sins away, on this day.

On this day man is judged for all of his actions, and all that will transpire and occur during the coming year is recorded. The Talmud (Rosh Hashanah 8a) derives this from Deuteronomy 11:12. Rosh Hashanah was ordained as a day of judgment for two reasons:

- This is the day the world was created. The world was created by Elohim, the used when the attribute of justice is exercised.
- This is the day Adam was judged, he repented, and he was forgiven. Yom Teruah is “the sixth day” when Adam was created. This is also the day when Adam will be reborn into an indestructible body.
- The teaching of the Sages that each person is judged on Rosh Hashanah does not refer to whether a person will merit Gan Eden, the Garden of Eden, if he is worthy, or Gehinnom and eternal destruction if he is unworthy. Rather, man is judged on Rosh Hashanah concerning only this world: whether he is worthy of life and peace, or death and affliction.

The Hidden Day

 Entrusting the Word to the Faithful

Themes of Yom Teruah

1. This is a day for repentance. This is the primary theme.
2. This is the day that Israel will be gathered.
3. This is the coronation day of the King of kings.
4. This is resurrection day.
5. This is a day to remember the fathers.
6. This is a day to blow the shofar.
7. This is the day that the world was created.
8. This is a day for judgment.

– The Day of Judgment – Psalm 81:4. Rosh HaShanah is singled out by the Talmud as both the start of the Jewish year, and the annual Day of Judgment. Our Sages point out that in Deuteronomy 11:12 the Torah tells us that our destiny -- whether financial, physical, or other - is preordained on one day each year for the entire duration of that year (Tractate Rosh Hashanah 8a). The Gemara identifies the day on which this judgment takes place with the Yom Teru'ah of Bemidbar (Rosh Hashanah 16a), basing this on Psalm 81:4: "Sound the Shofar on the New Moon, on the day that marks our holiday, for it is [time for] the judgment of the God of Yaakov." Since there is only one holiday that occurs on a new moon – namely, Yom Teru'ah – the “time of judgment” referred to must be on that same holiday, the day we call Rosh Hashanah.

The Hidden Day



Entrusting the Word to the Faithful

- The Day for Repentance – Here are the main scriptures used to encourage repentance (Teshuva – returning): Num 5:5-7; Deut 30:1-6; 1 Kings 8:33-34; Isaiah 55:6-7; Jeremiah 3:12-14; Ezekiel 18:21-23, 30-32; Hosea 14:2-5.

The Days of Awe

The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (Yamim Noraim) or the Days of Repentance. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.

One of the ongoing themes of the Days of Awe is the concept that G-d has "books" that he writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year. These books are written in on Rosh Hashanah, but our actions during the Days of Awe can alter G-d's decree. The actions that change the decree are "teshuvah, tefilah and tzedakah," repentance, prayer, good deeds (usually, charity). These "books" are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time is "May you be inscribed and sealed for a good year."

The Hidden Day



Entrusting the Word to the Faithful

The Days of Awe: Architecture in Time

The great Jewish thinker Abraham Joshua Heschel characterized Judaism as the art of architecture in time. He called Shabbat and the other holy days our cathedrals - the sanctuaries we enter to step out of time. Yamim ha-Nora'im - The Days of Awe - constitute one such structure. Here are a few important aspects of its architecture.

Selichot: A spiritual warm-up for the penitential season. The Selichot service includes reflections on human life and divine mercy, petitions for relief from suffering and persecution, confessions of sin and pleas for forgiveness. Held on a Saturday night prior to Rosh HaShana, it introduces us to some of the stirring melodies of the season and helps us to focus on the breathtaking spiritual challenges and opportunities of the coming days.

Rosh HaShana: The New Year is the beginning of Aseret Yemei Teshuva, the Ten Days of Repentance. It reassures us that a new beginning is possible if only we will return to God, to one another and to our own true selves. The shofar calls us to do teshuva (return, repentance) and reminds us of the sacrifices our forbears were called upon to make.

The Hidden Day



Entrusting the Word to the Faithful

The Days of Awe: Architecture in Time

Tashlikh: We stand at a body of water and symbolically "cast away" our sins by throwing bread crumbs into the water as a concrete gesture of our desire to rid ourselves of whatever in us is unworthy. The ritual is accompanied by prayer and song and appeals especially to children and to the child in each of us.

Shabbat Shuva/The Shabbat of Return: The Shabbat between Rosh HaShana and Yom Kippur is named for the special Haftara reading from the prophet Hosea (14:2-10), "Return, O Israel, to the Lord your God...."

Kol Nidre: It is an ancient Aramaic formula for the release of vows, but it is the haunting melody of Kol Nidre that stirs our hearts as it erases the bounds of time and space. We remember loved ones who once stood with us, youthful ideals, dreams realized, dreams relinquished - what was it again that our lives were supposed to be about? Kol Nidre begins a twenty-four-hour process of breaking down our defenses and making us vulnerable enough and brave enough to see ourselves as God sees us.

The Hidden Day



Entrusting the Word to the Faithful

Avoda and Martyrology: The Yom Kippur Afternoon Service contains two pieces that are in some ways the crowning achievement of our machzor, Gates of Repentance. First, the Avoda ritual celebrates the pageantry of the Yom Kippur service as performed by the High Priest in the ancient Temple in Jerusalem. Then the Martyrology, which takes its name from a legend about the execution of ten of our great sages by the Romans in the second century, presents a canvas on which is painted the entire sweep of Jewish history and myth from Creation to our own day and beyond to the day when "All the World Shall Come to Serve You."

Yizkor: In God's eternity our loved ones never die. During Yizkor they are with us once again, to console and encourage us as we struggle to put our lives in order on this day. We speak to them in our hearts even as we speak aloud our gratitude to the One who is Parent to orphans, Companion to widows and widowers, and Consoler of the bereaved.

Ne'ila: Ne'ila - the closing of the gates - is the service of Yom Kippur and the official conclusion of the Ten Days of Repentance. Families return to the synagogue with their children to hear the final blast of the Shofar and to join hands and hearts with one another for the Havdala that marks our return to the world of time and space in which we make real our good intentions.

The Hidden Day



Entrusting the Word to the Faithful

Year	Passover	Shavuot	Rosh Hashanah	Yom Kippur	Sukkot	Tisha B'Av	Hanukkah	Purim
1999	Apr 1	May 21	Sep 11	Sep 20	Sep 25	Jul 22	Dec 4	Mar 2
2000	Apr 20	Jun 9	Sep 30	Oct 9	Oct 14	Aug 10	Dec 22	Mar 21
2001	Apr 8	May 28	Sep 18	Sep 27	Oct 2	Jul 29	Dec 10	Mar 9
2002	Mar 28	May 17	Sep 7	Sep 16	Sep 21	Jul 18	Nov 30	Feb 26
2003	Apr 17	Jun 6	Sep 27	Oct 6	Oct 11	Aug 7	Dec 20	Mar 18
2004	Apr 6	May 26	Sep 16	Sep 25	Sep 30	Jul 27	Dec 8	Mar 7
2005	Apr 24	Jun 13	Oct 4	Oct 13	Oct 18	Aug 14	Dec 26	Mar 25
2006	Apr 13	Jun 2	Sep 23	Oct 2	Oct 7	Aug 3	Dec 16	Mar 14
2007	Apr 3	May 23	Sep 13	Sep 22	Sep 27	Jul 24	Dec 5	Mar 4
2008	Apr 20	Jun 9	Sep 30	Oct 9	Oct 14	Aug 10	Dec 22	Mar 21
2009	Apr 9	May 29	Sep 19	Sep 28	Oct 3	Jul 30	Dec 12	Mar 10
2010	Mar 30	May 19	Sep 9	Sep 18	Sep 23	Jul 20	Dec 2	Feb 28
2011	Apr 19	Jun 8	Sep 29	Oct 8	Oct 13	Aug 9	Dec 21	Mar 20
2012	Apr 7	May 27	Sep 17	Sep 26	Oct 1	Jul 29	Dec 9	Mar 8
2013	Mar 26	May 15	Sep 5	Sep 14	Sep 19	Jul 16	Nov 28	Feb 24
2014	Apr 15	Jun 4	Sep 25	Oct 4	Oct 9	Aug 5	Dec 17	Mar 16
2015	Apr 4	May 24	Sep 14	Sep 23	Sep 28	Jul 26	Dec 7	Mar 5
2016	Apr 23	Jun 12	Oct 3	Oct 12	Oct 17	Aug 14	Dec 25	Mar 24

In this study we will look at the Feast of Trumpets and the Day of Atonement. These feasts are called Yom Teruah and Yom HaKippurim in the Hebrew, and are called the “High Holy (set apart) Days.” They are the most solemn of all feasts in Jewish life because of what they imply. Their focus is on preparing Israel to meet YAHWEH their maker on the Day of Judgment. They were celebrated over a ten day period during the fall of the year.

These deciding days are often called the “Ten Days of Awe” in Hebrew understanding because they are times of self examination and self repentance. The Scripture teaches us that “It is a fearful thing to fall into the hands of the living God (Elohim).” In Psalms 67:4 and 96:13 we are told that YAHWEH will judge all the inhabitants of the earth - most likely on this day!

These two feasts differ from the others in that they are not centred on agriculture. These feasts occur in the month of Tishri (September/October) which is the seventh month of the Hebrew year. Seven is related to completion and this feast along with the Day of Atonement and Tabernacles completes the fall feasts which tell of the completion of our walk and the completion of the Father’s work on Earth.

THE MOEDIM (FEASTS) OF YAHWEH BY Richard Meredith



Entrusting the Word to the Faithful

The Feast of Yom Teruah

Yom Teruah means day of blowing - Feast of Trumpets or Zikron Teruah means a memorial of blowing (**Leviticus 23:24**). The word “Teruah” means “an alarm, a signal, a sound of tempest, a shout of joy or a blast of war” . Yom Teruah is the only feast that fell on the first of the month. It fell during the dark or the first silver of the new moon. All other feasts fell during the middle of the month during the time of the full moon when it was light.

In Jewish tradition this feast is also known as Rosh HaShannah meaning the Head of the Year. In Israel this feast marks the beginning of their New Year; however this practice is not supported by Scripture. The Father stated that the month of Abib (Exodus 12:2) is the beginning of the year.

Judaism defends its position on two Scriptures in **Exodus 23:16 and 34:22**. A careful study of these Scriptures shows that they in fact refer to the end of the seven month long lunar cycle, which refers to the monthly rotation of the moon around the earth which marked the period of these feasts. It is suggested by Historians that this digression in Judah occurred during the Babylonian captivity where this feast became associated with the Babylonian New Year which occurred during this same month.

THE MOEDIM (FEASTS) OF YAHWEH BY RICHARD

Meredith

 **Entrusting the Word to the Faithful**

The Scriptural command for this feast is found in Leviticus 23:23-25

“Then YAHWEH spoke to Moses, saying, "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a Sabbath-rest, a memorial of blowing of trumpets, a holy convocation. 'You shall do no customary work on it; and you shall offer an offering made by fire to YAHWEH.'”

This feast is a Sabbath day therefore no work is permitted to be done on this day. How this feast was to be commemorated is found in **Numbers 10:1-10**. Specifically the priests were to blow two trumpets made from silver hammered work and they were to be used only to: Gather the Assembly (**Verse 2**), move the camp (**Verse 5**), prepare for war (**Verse 9**) and celebrate the feasts (**Verse 10**).

What is the significance of the Feast of Trumpets?

1. The two trumpets represent the dual work of the Son and Spirit in proclaiming the goods news of the Gospel of the Kingdom. In the New Covenant we see this partnership unfolding in the life of the Messiah where He would not begin His commission until He was baptized with the set apart Ruach (Spirit) Matthew 3:16. Likewise we see this same relationship unfolded when the Messiah commissioned His disciples.

THE MOEDIM (FEASTS) OF YAHWEH BY RICHARD

Meredith

 Entrusting the Word to the Faithful

- In **Luke 24:49** Yeshua instructs his disciples to wait for the Spirit of truth to come and after they were baptized by the Spirit of truth they would receive power to be His witnesses to the ends of the Earth. In **Acts 1:8** we see the fulfillment of this promise during the feast of Shavuot.
- The two trumpets represent two witnesses. We have already touched on this aspect in the last feast. What is significant here is that these two trumpets represent the two witnesses, who are the two voices of Revelation (**Revelation 1:10, Isaiah 43:10**). In **Isaiah 58:1** the message of the trumpets is made known, **“Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, and the house of Jacob their sins.”** Historically there have been two groups whom have been giving voice to the Earth concerning the above message; Jews and Christians. However, prophetically this is about to change as YAHWEH reveals to believers in the Church their true identity in Israel.
 - The two trumpets foreshowed things to come. The trumpets were to be made of one piece of hammered silver (**Numbers 10:2**) which symbolize refinement and redemption. Hammered trumpets tell us of the Father’s molding process through affliction. The Father said of the two witnesses that He would refine them (**Jeremiah 9:7**) in order to refine, purge and make them pure, until the end time (**Daniel 11:35**) and it will be like the refinement of silver (**Zechariah 13:9**) so that Israel will be as an offering of righteousness (**Malachi 3:3**).

THE MOEDIM (FEASTS) OF YAHWEH BY RICHARD MEREDITH

4. The two trumpets speak of the two fold message of the Torah. One aspect of the Torah is its judgment (its law side), and the other aspect is its pardon (its mercy side). What the Church calls law and grace. Our Messiah came to re-establish the law of YAHWEH and offer the pardon of YAHWEH. He said, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” Mathew 5:17. In other words, He came to correctly establish and interpret the Law. He says in Mathew 5:19, “Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.”
5. The blast from two trumpets speaks of the coming judgment of YAHWEH. The two trumpets were blown as a warning to Israel to consecrate themselves because they were about to meet their maker and judge. Yeshua, being the trumpet Himself, warned Israel that, “He who rejects Me, and does not receive My words, has that which judges him; the word that I have spoken will judge him in the last day.” John 12:48

THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith



6. The blast from two trumpets speaks of the last trumpet before the Messiah returns. Many believe that the Messiah will return during the feast of trumpets. In Christian circles this feast is most significant because of its association with the last trumpet. The Apostle Paul referred to the last trumpet as the moment where all believers will be resurrected, which is when the Messiah returns, “in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed” (1 Corinthians 15:52).

C’s Note: Jacob Prasch says that **BIBLICALLY speaking, the last trumpet refers to the last trumpet blown in the feast days, in Leviticus 25, which is the Jubilee trumpet.**

In Jewish households this feast is celebrated with the reading of the Torah. This practice comes from the time of Ezra when the Torah was read before the Assembly during this feast. See **Nehemiah 7:73 - 8:6**. Messianic Israel also read the Torah during this feast and blew the two silver trumpets as a call to Ephraim and Judah to unite.

THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith



Entrusting the Word to the Faithful

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification															
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts		21-23	Sanctification in the Promised Land	24-27			
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Priests	21-22	Holy Times	Holy Justice	26	Holy Vows	27	
Laws of Offering		6:8-10:20		11-15		16-17		18-20		21-22		23-25		26		27	
The Way to God		The Way to God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God	
How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God	
Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship	
Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice	
“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”	
Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH	

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin