



CHRIST
Baptist Church
THE SECOND BAPTIST CHURCH OF
BURLINGTON, NEW JERSEY

THE FALL FEASTS OF ISRAEL

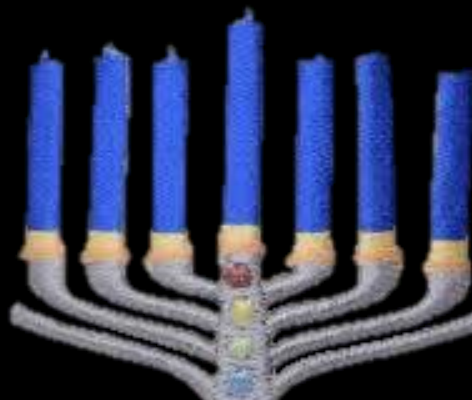
❖ Rosh Hashanah

❖ Yom Kippur

❖ Sukkot

❖ Hanukkah

Mitch and Zhava Glaser



Clabon Bogan Jr – Interim Pastor

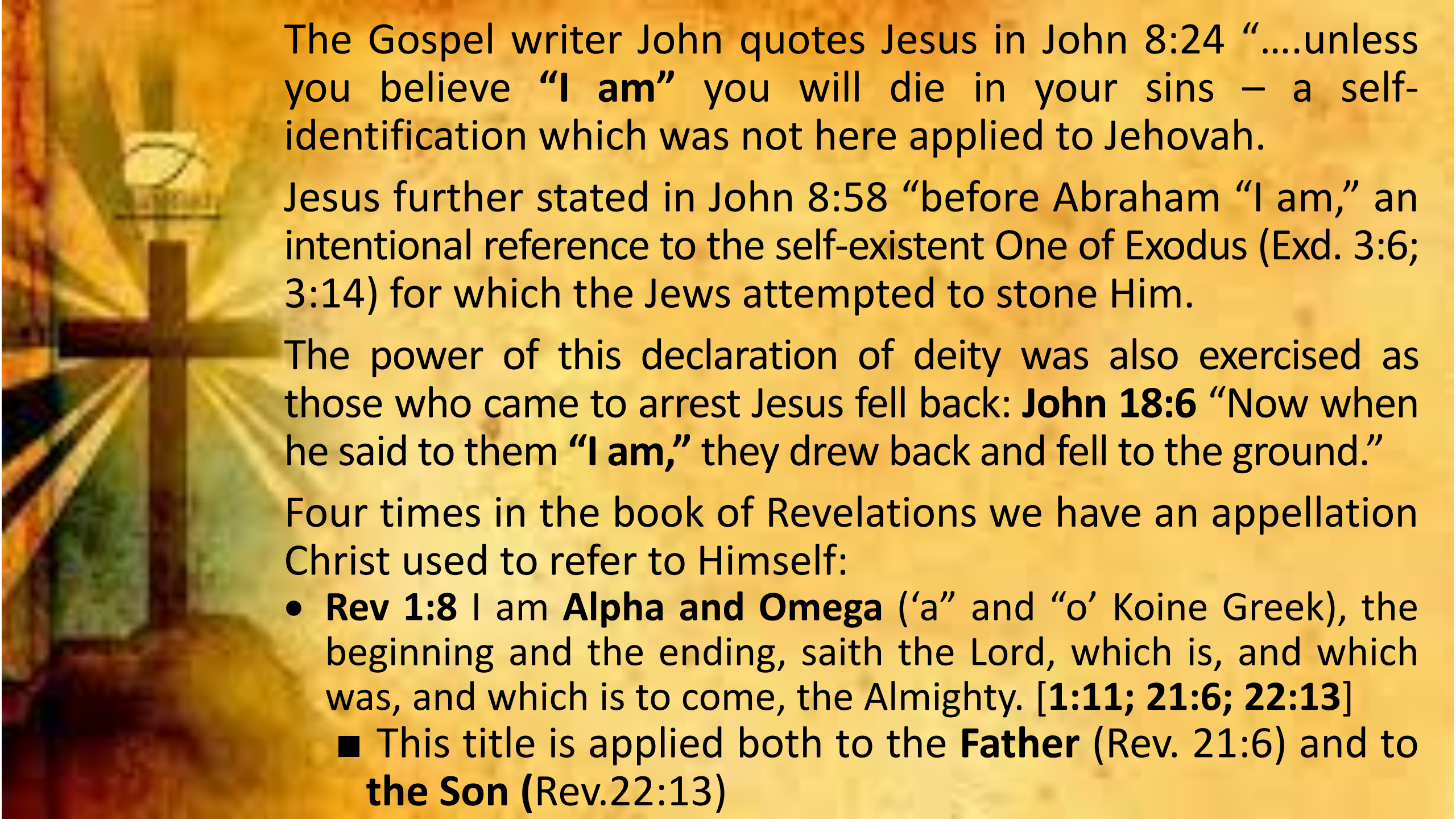
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A silver shofar, a traditional Jewish trumpet, is shown against a yellow background. The shofar is curved and has a flared end. The text "ROSH HASHANA" is overlaid on the image in a large, black, serif font.

ROSH HASHANA

The Feast of Trumpets



The Gospel writer John quotes Jesus in John 8:24 “...unless you believe “**I am**” you will die in your sins – a self-identification which was not here applied to Jehovah.

Jesus further stated in John 8:58 “before Abraham “I am,” an intentional reference to the self-existent One of Exodus (Exd. 3:6; 3:14) for which the Jews attempted to stone Him.

The power of this declaration of deity was also exercised as those who came to arrest Jesus fell back: **John 18:6** “Now when he said to them “**I am**,” they drew back and fell to the ground.”

Four times in the book of Revelations we have an appellation Christ used to refer to Himself:

- **Rev 1:8** I am **Alpha and Omega** (‘a” and “o’ Koine Greek), the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. [**1:11; 21:6; 22:13**]
 - This title is applied both to the **Father** (Rev. 21:6) and to **the Son** (Rev.22:13)

Jesus statements in Revelation, surely had a Jewish origin, as found in Psl. 90:2 (“from everlasting to everlasting”), and Isa. 41:4, Isa. 44:6.

- Because of the common language spoken by Jesus, He more than likely said “I am the **Aleph** and the **Tav**, the beginning and the ending,” (1st and 22nd Hebrew alphabet)

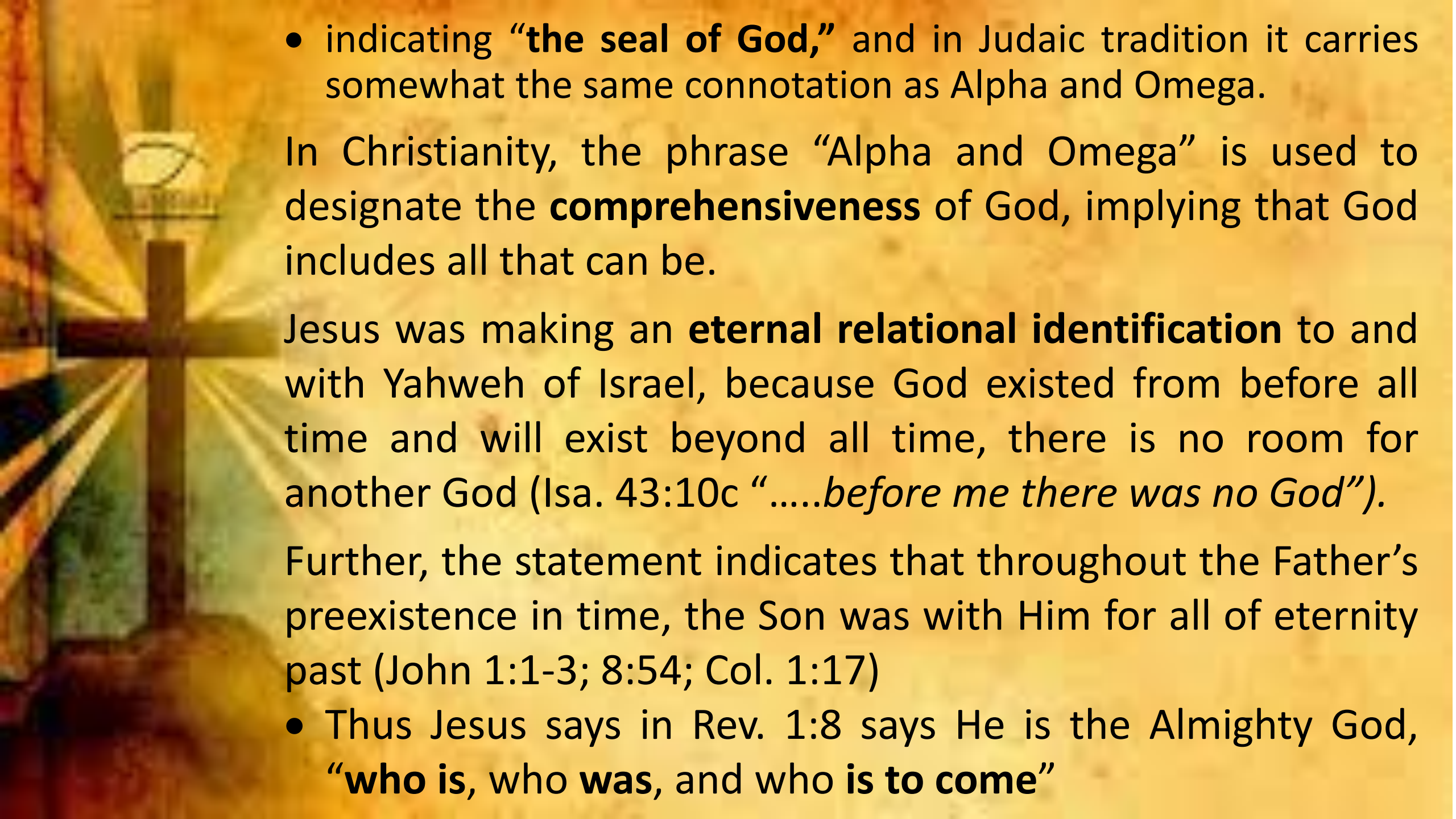
❑ **Isaiah 41:4** Who has performed and done *it*, Calling the generations from the beginning? ' I, the LORD, am the **first**; (ri 'shôn – head; chief; first in time or rank) and with the **last** ('aharôn) I *am* He.' “

❑ **Isaiah 44:6** Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the **ri 'shôn** and I *am* the **'aharôn** and beside me *there is* no God.

❑ Additionally, in rabbinic literature, the word **emet** (“truth”), was composed of the first and last letters of the Hebrew alphabet, **Aleph** and the **Tav** with a “mem” in the middle

EMET = TRUTH




- 
- indicating “**the seal of God,**” and in Judaic tradition it carries somewhat the same connotation as Alpha and Omega.

In Christianity, the phrase “Alpha and Omega” is used to designate the **comprehensiveness** of God, implying that God includes all that can be.

Jesus was making an **eternal relational identification** to and with Yahweh of Israel, because God existed from before all time and will exist beyond all time, there is no room for another God (Isa. 43:10c “.....*before me there was no God*”).

Further, the statement indicates that throughout the Father’s preexistence in time, the Son was with Him for all of eternity past (John 1:1-3; 8:54; Col. 1:17)

- Thus Jesus says in Rev. 1:8 says He is the Almighty God, “**who is, who was, and who is to come**”



Consider the Eternal God Who predates all sequence of events (*time*), existed beyond the limitations of time and space, stepped out of eternity to serve in the arena where the heavenly meets the temporal, and identified Himself as Lord of time -- “first and last”

And in this temporal sphere, God sets up divisions of the year which align themselves to climatic alterations affecting the lives of the citizens of His planet Earth.

In John 1:1 and Col. 1:16 we are informed that the pre-incarnate Christ was the architect of creation -- “All things came into being by Him, and apart from Him nothing came into being that has come into being.”

God intended events on earth to reflect heavenly realities, thus our lives are to be characterized by heavenly values (i.e., the temporal reflects the eternal) – as we are taught to practice, when we say: “Thy will be done, on earth as it is in heaven” (Matt. 6:10)


A religious painting of a crucifix. The cross is dark wood, set against a golden background with rays of light emanating from behind it. The background is a warm, golden-yellow color with some darker, textured areas on the left side.

Early in history, Adam and Eve revolted and ripped away from God the mantle of leadership, enthroning themselves in His stead.

Adam's rebellion would turn man's walk through history into a "course of thorns" (Gen. 3:18) which could only be overcome by a "crown of thorns" (Mark 15:17).

- The "fallen state of earth" is redeemed to elevated by the "favor of Eternity"
- **Adam** was the first born of the living (**Gen 2:7-20**) made in the image of God, and given dominion over creatures and the earth (**Gen 1:26**)
- **Jesus** was the first born of the dead (meaning resurrected) and the very likeness of the invisible God (**Col 1:15**), given dominion over 'kings of the earth' (**Rev 1:4-5**) indeed authority over all creation (**Matt 28:18**)

The sanctity of time and the Lord's sovereignty over history were lessons that God sought to teach His chosen nation, Israel.




Through the holy calendar given at Mount Sinai, the Lord of the Universe ordered the days of His people, focusing their attention on the heavenly realm.

“The feasts of the Lord were not given to enslave the Israelites but to free them to reflect on the Person, plan, and attributes of the Holy One of Israel. Through those special days, they were to recognize that He is Lord of every moment and must rule over every second of their lives. The feasts and laws of the Lord were a tutor (Galatians 3:24) to lead the Israelites to the Savior. The apostle Paul described the Hebrew calendar as a “mere shadow” of what was to come.”

[Glaser, Mitch; Glaser, Zhava. The Fall Feasts Of Israel. P . 10-11 (Moody Publishers)]

The calendric Hebrew “**feasts**” were designed by God as another means of directing His people to follow the Lord of time manifest in His Son, the Christ.



Jesus Himself said, “Do not think that I came to abolish the law or the prophets; I did not come to abolish but to fulfill” (Matt. 5:17).


As a Christian, I have come to realize that by an in-depth understanding of the feast calendar, my knowledge of the Lord Jesus Christ is enhanced.

Behind the intricate details of each feast stood the God who ordained them, and Who call the feasts of Israel “My appointed Times” (Lev. 23)

- He created time to help us remember that history bears the image of His presence.

“The feasts of Israel were God’s appointed times to remind His people that He was Lord of the calendar, the King of creation, and that He was to be worshiped every day. The feasts of the Lord have a great deal to teach all who have crowned Him Lord of their lives.”

[Glaser, Mitch; Glaser, Zhava. The Fall Feasts Of Israel. P. 11 (Moody Publishers)]




We find in **I Kings 4:7** “And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year.”

- From this we can see that time was divided in 12 periods called months
- **I Chr. 27:2-15 and Psl. 104:19** corroborate a 12 month lunar calendar of about 29 days which is 10 days shorter than a solar calendar
- To compensate for his differential, a periodic leap year was instituted in which a thirteenth month was added after the twelfth month of Adar (roughly March).

The “new moon” was a critical determinant and so it was made each month by a court of three people which included the high priest.

- confirmation of the day was made each month by a court of three people, which always included the high priest.



❖ “According to the Mishna, not every witness was considered credible. The Rabbis listed as ineligible: “a dice player, a usurer, those who fly pigeons, dealers in the produce of a Sabbatical year and slaves”

[Glaser, Mitch; Glaser, Zhava. The Fall Feasts Of Israel. P. 14 (Moody Publishers)]

The Hebrews sensed a holy obligation to live obediently before the Lord of time and they felt it was their duty to observe and obey God’s outlines for life.

Along with the weekly Sabbath, seven periods in the Hebrew year were set apart as festivals or feasts which were based on the sacrificial altar and the worship of God.

Leviticus 23 describes **eight “appointed times”** of the Lord (although the celebration of the new moon might have been included as well – Num. 28:11-15).

A stained glass window with a cross and a dove. The cross is dark wood, and the dove is white with a halo. The background is a mix of yellow, orange, and green. The text is overlaid on the right side of the image.

The feasts divide naturally into two groups:

(a) the first group, all related to Passover, are the Paschal sacrifice, the feast of Unleavened Bread, the feast of First Fruits, and the Day of Pentecost.

(b) the second group, all observed during Tishri, the sacred seventh month, we find the **feast of Trumpets**, the **Day of Atonement**, and the **feast of Tabernacles**. This study will concentrate on the last three—the fall feasts and one other celebration **Hanukkah**

The fall feasts are unique among the appointed times of the Lord as they form a natural progression of thought:

A. the **feast of Trumpets** (Rosh Hashanah) teaches **repentance**

B. the **Day of Atonement** (Yom Kippur) teaches **redemption**

C. the **feast of Tabernacles** (Sukkot) teaches **rejoicing**

D. the feast of **Hanukkah** teaches **rededication**



Rosh Hashanah literally meaning “**head of the year,**” ushers in the **Ten Days of Awe** (**repentance**) culminating in a major fast on **Yom Kippur**, the Day of Atonement.

- Occurring 163 days after Pesach, it is the third Jewish calendric New year
- A. The first new year's day is the first day of the Hebrew month of **Nisan**, usually in the early spring (April). Nisan is considered the first month of the Hebrew calendar
- B. The second new year's day is on the first day of **Elul**, the sixth month of the Hebrew calendar, which usually falls in the late summer (August).
 - According to the Mishnah, this was the new year for animal tithes.
- C. The 4th new year is Tu B'Shvat, the **15th of Shvat**, which is considered the new year's day for trees, usually falling between January and February.
 - According to the Torah, fruits cannot be consumed from trees less than three years old, and Tu B'Shvat was used as the starting date for determining the age of the trees.



■ Unlike the first of Nisan and the first of Elul, Tu B'Shvat is still widely observed as a minor Jewish holiday.

D. The third new year, and the focus of our study is the 1st of Tishrei (Rosh Hashanah), occurring in the 7th month of the year, it corresponds to the month of September.


■ It marks the day when the Jewish calendar year advances and is seen traditionally as the date when the world was created.

■ In antiquity, this date was used to calculate certain tithes, such as those for vegetables, and for calculating the start of Sabbatical and Jubilee years when land was left fallow.

Origins of the Four New Year's Days in Judaism

The main textual origin for the four new year's days comes from the Mishnah in Rosh Hashanah 1:1. There are references to several of these new year's days in the Torah, as well. The new year on the first of Nisan is mentioned in both Exodus 12:2 and Deuteronomy 16:1. Rosh Hashanah on the first day of Tishrei is described in Numbers 29:1-2 and Leviticus 23:24-25. [Pelaia, Peter. "The Four Jewish New Year's Observances."

Learn Religions, Aug. 28, 2020, learnreligions.com/four-jewish-new-years-2076661]



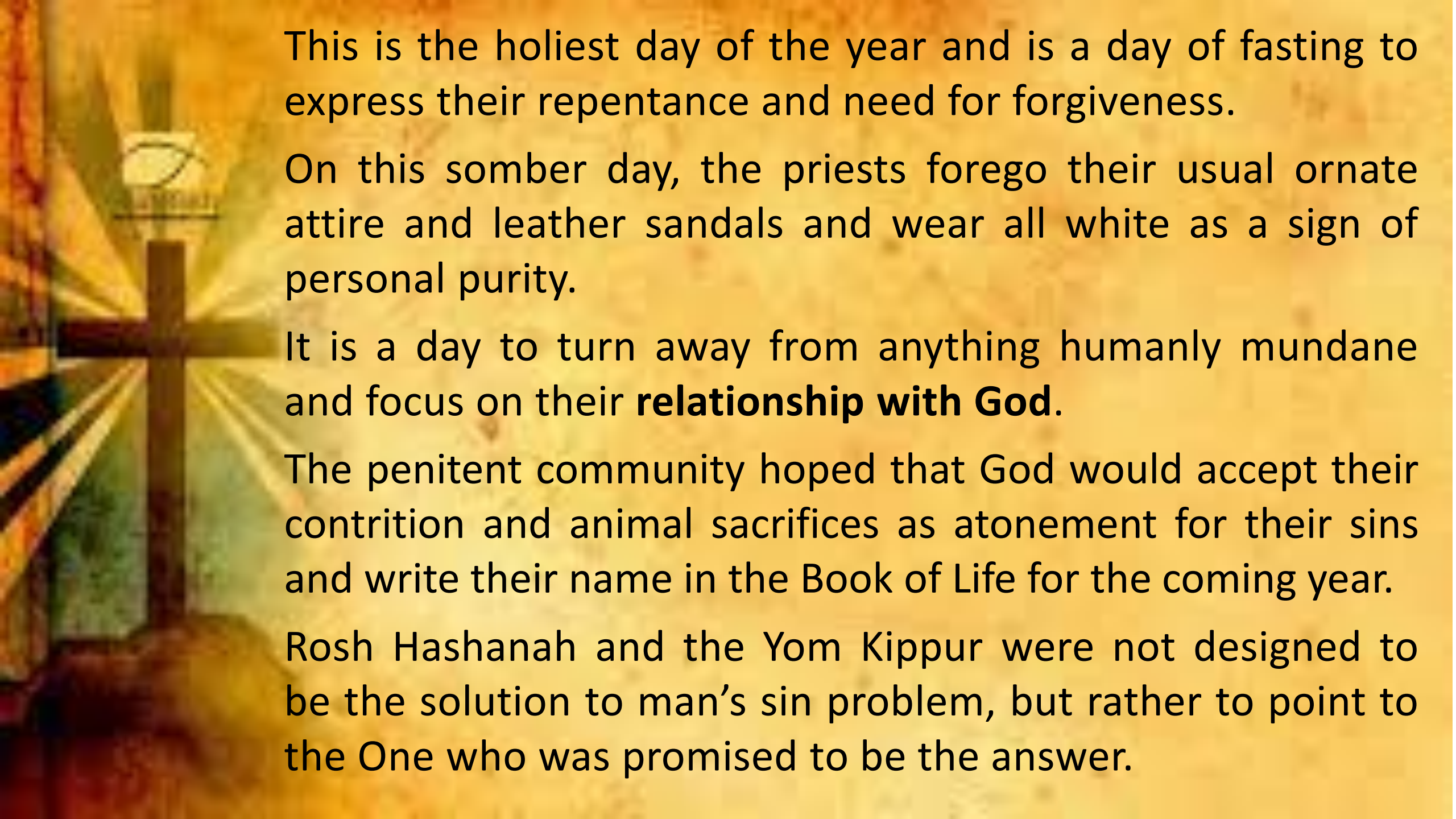
During the “ten Days of Awe,” the Jewish people are to focus on their sins of the past year; as they contemplate how they have violated God’s laws and injured other people.

They are to confess their sins to God and seek to make things right with those they have violated.

This is an important time of **reflection** and **introspection**, as one considered the consequence of their sins – purposing not to repeat them.

According to Jewish tradition, Rosh Hashanah is also called the Day of Judgment in which God opens up the Books of Life and Death for the year.

The focus on repentance is designed to highlight their **need for forgiveness** and **reconciliation** with God and culminates in Yom Kippur, the Day of Atonement.



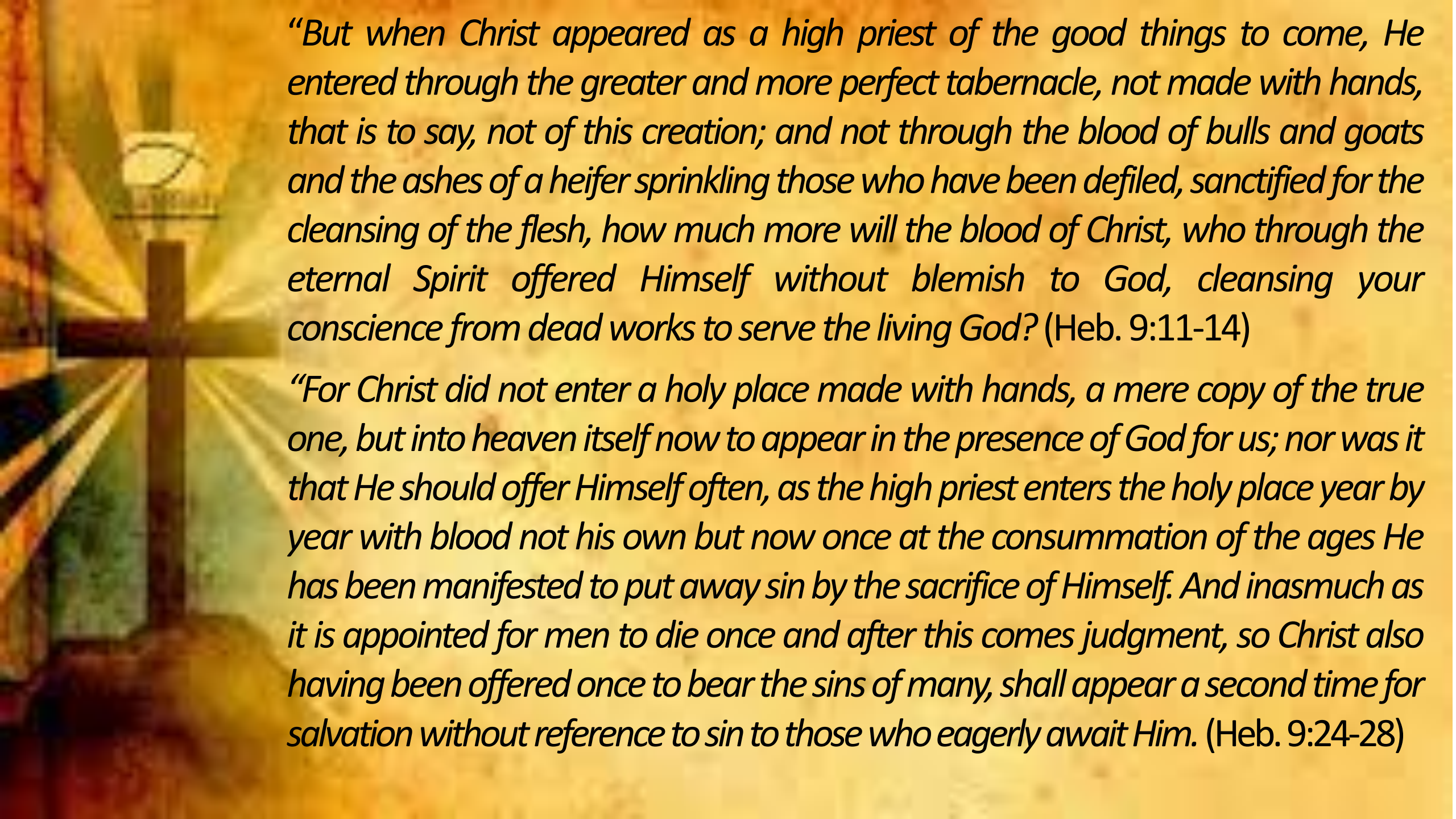
This is the holiest day of the year and is a day of fasting to express their repentance and need for forgiveness.

On this somber day, the priests forego their usual ornate attire and leather sandals and wear all white as a sign of personal purity.

It is a day to turn away from anything humanly mundane and focus on their **relationship with God**.


The penitent community hoped that God would accept their contrition and animal sacrifices as atonement for their sins and write their name in the Book of Life for the coming year.

Rosh Hashanah and the Yom Kippur were not designed to be the solution to man's sin problem, but rather to point to the One who was promised to be the answer.



“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of bulls and goats and the ashes of a heifer sprinkling those who have been defiled, sanctified for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleansing your conscience from dead works to serve the living God? (Heb. 9:11-14)

“For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself now to appear in the presence of God for us; nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin to those who eagerly await Him. (Heb. 9:24-28)

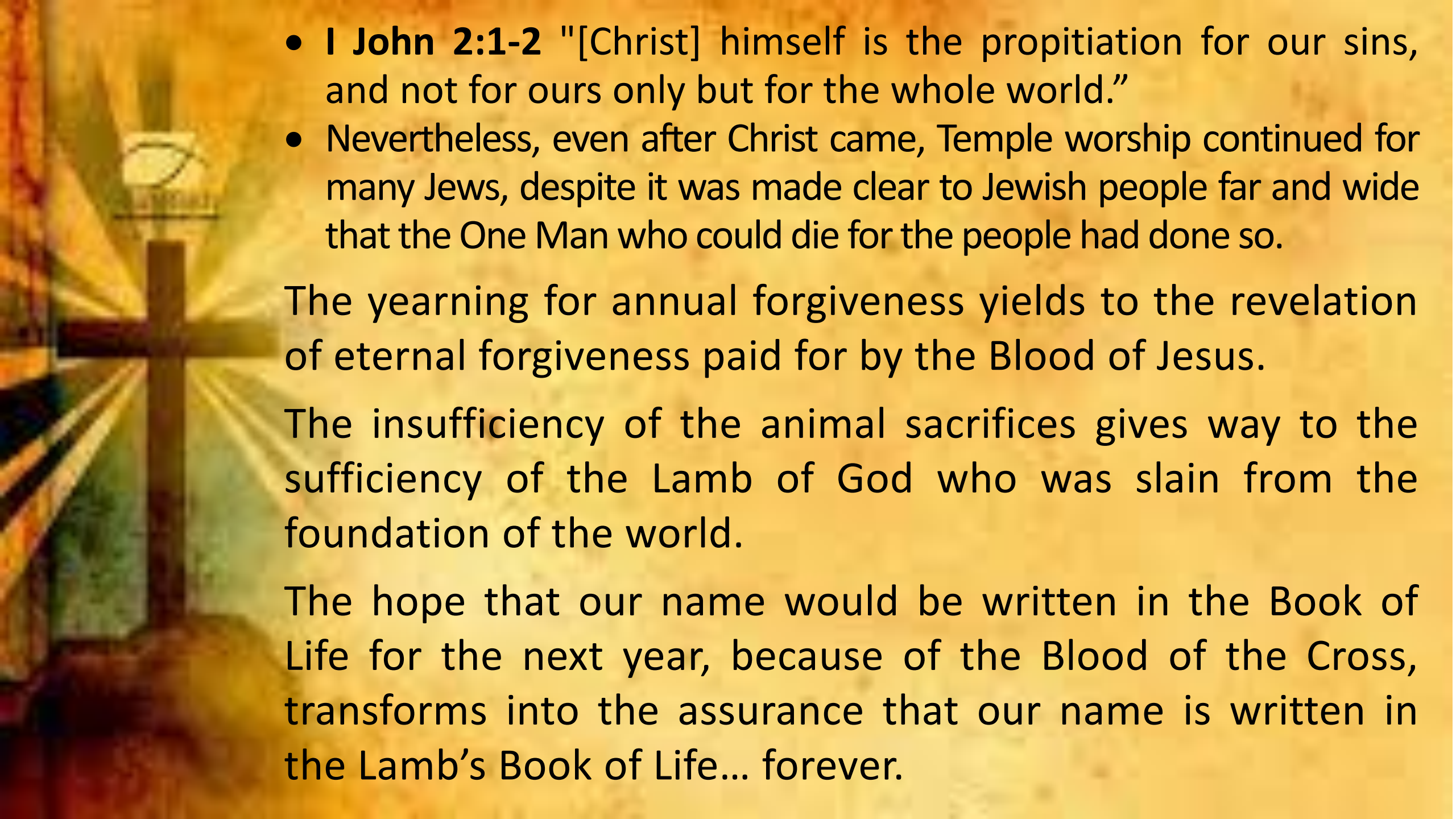


So, in ancient Israel before the coming of Christ, the Day of Atonement was never a done deal; for they had to do it again next year.

At best, the Israelites could feel somewhat secure for a few days a year because the Day of Atonement was an annual event.

Every year they repeated the same confessions, the same rituals and the same sacrifices, only different details and different animals.

- Why? Because *"It is impossible for the blood of bulls and goats to take away sins"* (Heb. 10:4)
- Created things tainted by sin, can never settle sin's debt.
- Jesus offered his body and his blood, as the final sin offering for all people for all eternity.
- Heb. 10:14 "For by one offering he has perfected forever those being sanctified."

- 
- **1 John 2:1-2** "[Christ] himself is the propitiation for our sins, and not for ours only but for the whole world."
 - Nevertheless, even after Christ came, Temple worship continued for many Jews, despite it was made clear to Jewish people far and wide that the One Man who could die for the people had done so.

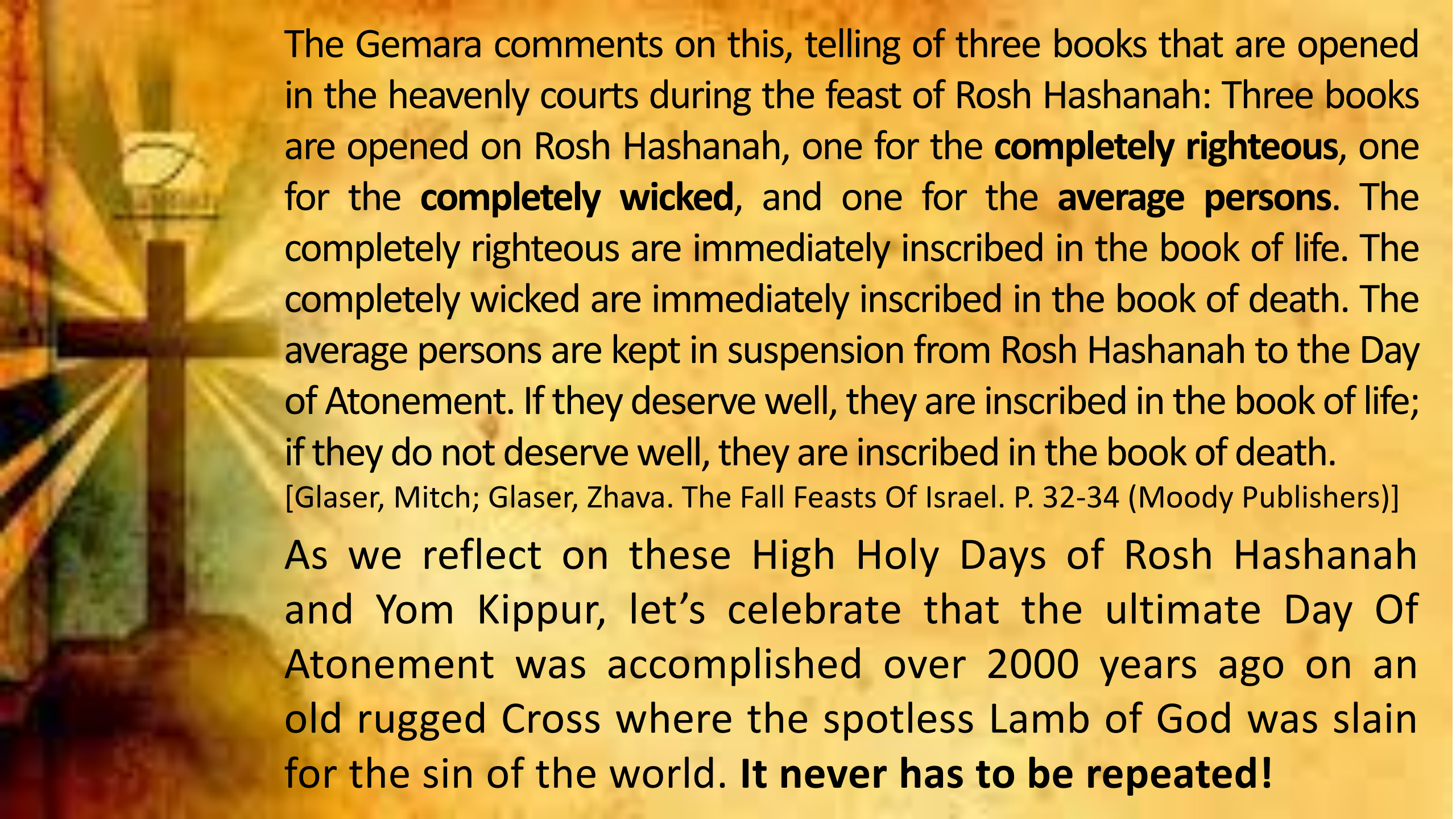
The yearning for annual forgiveness yields to the revelation of eternal forgiveness paid for by the Blood of Jesus.

The insufficiency of the animal sacrifices gives way to the sufficiency of the Lamb of God who was slain from the foundation of the world.

The hope that our name would be written in the Book of Life for the next year, because of the Blood of the Cross, transforms into the assurance that our name is written in the Lamb's Book of Life... forever.

The four Judgments

“The role of Rosh Hashanah in the judgment of Israel and the Gentiles (based upon Deuteronomy 11:13-18) was greatly expanded by the time of Christ. The rabbis believed that God had determined four seasons of judgment for the world. The judgment of God was often expressed in agricultural terms, as He withheld or blessed the nation’s crops. Thus: “The world is judged at four periods in the year: **on Passover**, for grain [Passover was the time of the barley harvest], on the **festival of Weeks**, for the fruit of trees [Pentecost began the fruit season].” The rabbis say, “On **the new year**, all the inhabitants of the world pass before Him like flocks of sheep, as it is said, ‘He who fashioneth the hearts of them all, who understand all their doings’ ” (**Rosh Hashanah 1:2**). The fourth period of judgment is the feast of Tabernacles. The Mishna says, “And on the Festival of Tabernacles, they are judged for water” (Rosh Hashanah 1:2).



The Gemara comments on this, telling of three books that are opened in the heavenly courts during the feast of Rosh Hashanah: Three books are opened on Rosh Hashanah, one for the **completely righteous**, one for the **completely wicked**, and one for the **average persons**. The completely righteous are immediately inscribed in the book of life. The completely wicked are immediately inscribed in the book of death. The average persons are kept in suspension from Rosh Hashanah to the Day of Atonement. If they deserve well, they are inscribed in the book of life; if they do not deserve well, they are inscribed in the book of death.

[Glaser, Mitch; Glaser, Zhava. The Fall Feasts Of Israel. P. 32-34 (Moody Publishers)]

As we reflect on these High Holy Days of Rosh Hashanah and Yom Kippur, let's celebrate that the ultimate Day Of Atonement was accomplished over 2000 years ago on an old rugged Cross where the spotless Lamb of God was slain for the sin of the world. **It never has to be repeated!**

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