

# Yom Kippur

*"The tenth day of this seventh month is Yom-Kippur.... It will be for you a Sabbath of complete rest, and you are to deny yourselves... from evening the ninth day of the month until the following evening."*  
Vayikra (Leviticus) 23:27, 32

## History and Traditions

Yom Kippur, the Day of Atonement, is observed annually in September or October depending on the lunar calendar. It was set apart as a sacred day in Vayikra (Leviticus) 23:27, *"The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made of fire to ADONAI."*



### גמר התיבה טובה

Yom Kippur is the most solemn holy day of the Jewish people. Yom means "day" and Kippur means "atonement" or "covering." Atonement provides for the reconciliation of G-d and man. The ten days between Rosh HaShanah and Yom Kippur are known as the "days of awe." Yom Kippur is the final day of judgment when G-d judges the people. Traditionally, white clothing is worn on Yom Kippur to symbolize purity and our sins being made white as snow. *"Come now," says ADONAI, 'let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool'"* (Yesha'yahu/Isaiah 1:18).

During the Temple era, the High Priest was required to slaughter animals to atone for his sin and the sins of Israel on Yom Kippur. It was a solemn day of fasting and denying oneself.

When the High Priest was finished with the atonement sacrifice, a goat was released into the wilderness. This "scapegoat" carried Israel's sins away, as Vayikra (Leviticus) 16:21-22 tells us, *"Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el... and then send it away into the desert.... The goat will bear all their transgressions away to some isolated place...."*

During Yom Kippur we fast and pray for twenty-four hours, after which the N'ilah (closing prayer) is recited and the shofar is blown to mark the closing (the Gates of Judgment) of the Days of Awe.

# Fulfillment in Yeshua

In the Temple, the Holy of Holies was separated from the congregation by a veil from floor to ceiling. The High Priest entered once a year on Yom Kippur to offer the blood sacrifice of atonement on behalf of the people of Israel. When Yeshua died on the tree to provide atonement, the same thick veil was ripped from top to bottom. Messiah is our high priest and entered the heavenly Holy of Holies once and for all, not by the blood of goats and calves but by His own blood, having obtained eternal redemption for us.

*"Then how much more the blood of the Messiah, who, through the eternal Spirit, offered Himself to G-d as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living G-d!...For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself; in order to appear now on our behalf in the very presence of G-d...Just as human beings have to die once, but after this comes judgment, so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for Him." Messianic Jews (Hebrews) 9:14, 24, 27-28*

Believers in Yeshua gratefully accept His sacrifice on the tree as the final atonement for sin. *"By G-d's grace, without earning it, all are granted the status of being considered righteous before Him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua."* Romans 3:24

When Messiah returns, Israel will look on Him, whom they pierced, and repent. On this day of repentance, Israel will be forgiven and permanently restored. *"And that it is in this way that all Isra'el will be saved. As the Tanakh says, 'Out of Tziyon will come the Redeemer; He will turn away ungodliness from Ya'akov and this will be my covenant with them,...when I take away their sins.'" Romans 11:26-27*



*"Behold, now is 'the acceptable time,' behold, now is 'the day of salvation.'" 2 Corinthians 6:2 (NASB)*

# Sukkot

*"On the fifteenth day of the seventh month.... You are to live in sukkot for seven days...so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of*

*Egypt; I am ADONAI your G-d."*

*Vayikra (Leviticus) 23:39, 42-43*

## History and Traditions

Sukkot, also known as the Feast of Tabernacles (or booths), is a week-long celebration of the fall harvest and a time to build booths (temporary shelters of branches) to remember how the nation of Israel lived under G-d's care during their forty years in the wilderness (Nechemyah/Nehemiah 8:14-17). It is a time of rejoicing in G-d's forgiveness and material blessings, as well as remembering His faithfulness and protection. Jews all over the world celebrate Sukkot by building and dwelling in temporary booths for eight days. There are four special plants used to cover the booth: citron, myrtle, palm and willow (Vayikra/Leviticus 23:40).

Sukkot is one of the three pilgrimage feasts when all Jewish males were required to go to Jerusalem to "appear in the presence of ADONAI" (D'varim/Deuteronomy 16:16).

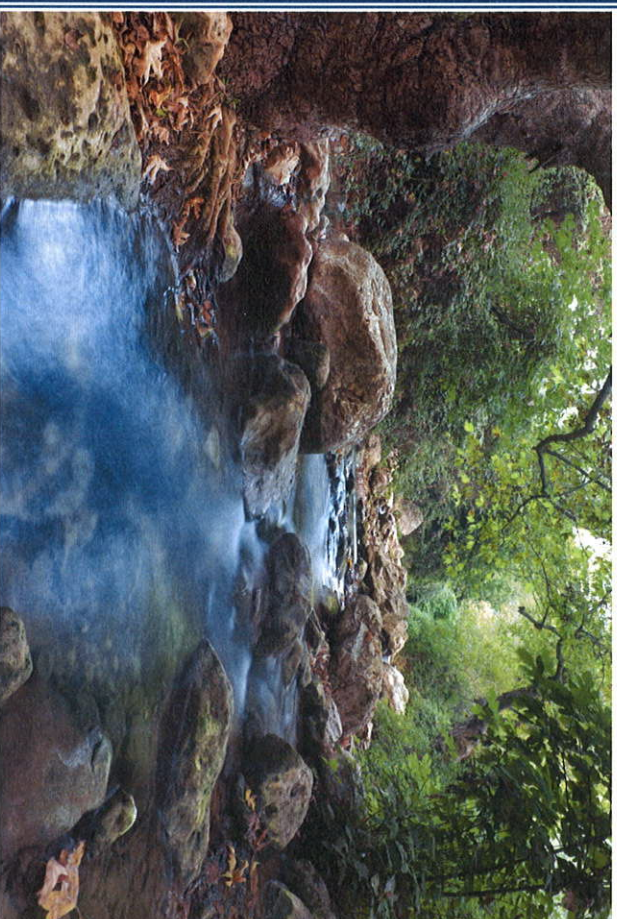
A lulav, made of willow, palm, and myrtle branches, along with the etrog (citron), is waved toward the North, South, East, and West, as well as up and down, to symbolize G-d's omnipresence.

During the Temple era, two ceremonies were traditionally part of the last day of Sukkot. In one of the ceremonies, people with torches marched around the Temple and then set lights around the walls of the Temple, symbolizing that Messiah would be a light to the nations (Yesh'aYahu/Isaiah 49:6). In the second ceremony, a priest carried water from the pool of Shiloach (Siloam) to the Temple, symbolizing the Messianic age to come when the whole earth will know G-d "as water covering the sea" (Yesh'aYahu/Isaiah 11:9).



*"Yah, if You kept a record of sins, who, Adonai, could stand? But with You there is forgiveness, so that You will be feared."*

*Tehillim (Psalm) 130:3-4*



*"Don't count past iniquities against us, but let Your compassion come quickly to meet us, for we have been brought very low. Help us, G-d of our salvation, for the sake of the glory of Your name. Deliver us, forgive our sins, for Your name's sake."*

*Tehillim (Psalm) 79:8-9*

## Tashlich



In addition to its sweetness, Rosh HaShanah commences the Ten Days of Awe, during which people examine their lives for sin and make peace with those to whom they have broken promises or hurt. It is the time to cast away sin, as symbolized by the traditional act of Tashlich ('to cast') – in which people visit a body of moving water and cast bread crumbs into the water. This act symbolically represents the confessing and forsaking of our sins.

This tradition originates from Mikhah (Micah) 7:19, *"He will again have compassion on us, He will subdue our iniquities. You will throw all their sins into the depths of the sea."*

Kefa (Peter) declared to his Jewish brothers in Jerusalem, *"Therefore, brothers, let it be known to you that through this man (Yeshua) is proclaimed forgiveness of sins!"* (Acts 13:38)

As we symbolically cast (tashlich) the bread into the water, we remember that Yeshua has washed away our sins by becoming our kapparah (atonement).

Yom Teruah has traditionally been linked to the resurrection, and perhaps Yeshua had this appointed time in mind when He spoke of Israel's regathering. *"He will send out His angels with a great shofar; and they will gather together His chosen people from the four winds, from one end of heaven to the other"* (Mattityahu/Matthew 24:31).

Traditionally it is believed that G-d records the righteous into the "Book of Life" during the Ten Days of Awe, hence the greeting that is often heard at that time, "May you be inscribed in the Book of Life!"

## Fulfillment in Yeshua

When Yeshua went up to Jerusalem during Sukkot on the last day (Hoshana Rabbah), He said, *"If anyone is thirsty, let him keep coming to Me and drinking! Whoever puts his trust in Me, as the Scripture says, rivers of living water will flow from his inmost being!"* (Yochanan/John 7:37-38) *The next morning as the torches were still burning, He said, "I am the light of the world"* (Yochanan/John 8:12).



Sukkot represents the final harvest when all the nations will share in the joy and blessings of G-d's Kingdom. During that time, all believers will celebrate and worship ADONAI-Tz'vaot as King, as it is written in the book of Z'kharyah (Zechariah):

*"Finally, everyone remaining from all the nations that came to attack Yerushalayim will go up every year to worship the King, ADONAI -Tz'vaot, and to keep the festival of Sukkot. If any of the families of the earth does not go up to Yerushalayim to worship the King, ADONAI-Tz'vaot, no rain will fall on them"* (Z'kharyah/Zechariah 14:16-17).

Revelation 7:9-10 depicts a future Sukkot: *"After this, I looked; and there before me was a huge crowd, too large for anyone to count, from every nation, tribe, people and language. They were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palm branches in their hands; and they shouted, 'Victory to our G-d, Who sits on the throne, and to the Lamb!'"*

During this time of rejoicing, let us remember that the L-RD is King, the L-RD was King, and that the L-RD will be King forever! Let us celebrate His goodness, as we look forward to the bountiful table He will lay out before us at the Marriage Supper of the Lamb.

## Simchat Torah (Sh'mini Atzeret)

*"...On the eighth day you are to have a holy convocation and bring an offering made by fire to ADONAI; it is a day of public assembly; do not do any kind of ordinary work."  
Vayikra (Leviticus) 23:36b*



### History and Traditions

Shmini Atzeret, the Eighth-Day Assembly, is observed after the final day of Sukkot. In addition, Simchat Torah, "Joy of the Torah," is usually celebrated in Israel on Sh'mini Atzeret; in the Diaspora, it is observed on the following day. It is a celebration of giving and receiving the Torah (the first five books of the Bible) which is the foundation of Jewish belief and faith. Torah means "instruction" in Hebrew.

The Torah is divided into portions and read each week in the worship service. During Simchat Torah, the congregation celebrates the completion of the reading cycle by carrying Torah scrolls around the sanctuary in a procession, while singing, dancing, and praising G-d. When the Torah reaches the bema (podium), it is rolled back to the first Torah portion, B'resheet (Genesis), which means "in the beginning", and the reading cycle begins again.

*"All the people gathered with one accord in the open space in front of the Water Gate and asked 'Ezra the Torah-teacher to bring the scroll of the Torah of Moshe, which ADONAI had commanded Israel. 'Ezra the cohen brought the Torah before the assembly, which consisted of men, women and all children old enough to understand. It was the first day of the seventh month....Nechemyah the Tirshata, 'Ezra the cohen and Torah-teacher and the L'v'im who taught the people said to all the people, 'Today is consecrated to ADONAI your G-d; don't be mournful, don't weep.' For all the people had been weeping when they heard the words of the Torah. Then he said to them, 'Go, eat rich food, drink sweet drinks, and send portions to those who can't provide for themselves; for today is consecrated to our L-rd. Don't be sad, because the joy of ADONAI is your strength.'" Nechemyah/Nehemiah 8:1-2, 9-10*

### Fulfillment in Yeshua

Yom Teruah/Rosh HaShanah has deep Messianic significance. The rabbis taught that one day the shofar would sound, the Messiah would come, and the dead would rise. Rav Shaul referred to this in 1 Thessalonians 4:16-17:

*"For the L-rd Himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with G-d's shofar; those who died united with the Messiah will be the first to rise; then we who are left still alive will be caught up with them in the clouds to meet the L-rd in the air; and thus we will always be with the L-rd."*

At the Messiah's return, all the believers will spend eternity together in worship and fellowship. In this way, the second coming is seen with anticipation for believers because of the reuniting of all believers before G-d. As it says in Yeshà'Yahu (Isaiah) 45:23-24a,

*"In the name of Myself I have sworn, from My mouth has rightly gone out, a word that will not return – that to Me every knee will bow and every tongue will swear about Me that only in ADONAI are justice and strength."*

Some people believe the spring holidays (Pesach, Chag HaMatzot, and Shavuot) were fulfilled in Messiah's first coming and that the autumn holidays (Yom Teruah, Yom Kippur, and Sukkot) will be fulfilled at His second coming.

*"...In the days of the sound from the seventh angel when he sounds his shofar, the hidden plan of G-d will be brought to completion, the Good News as He proclaimed it to His servants the prophets" (Revelation 10:7).*



**Yeshua will return for His followers and will reign on earth in Jerusalem as Messiah the King! Amen! Come, Adon Yeshua!**

## Rosh HaShanah (Yom Teruah)

*"In the seventh month, on the first day of the month, you are to have a holy convocation; do not do any kind of ordinary work; it is a day of blowing the shofar for you."*

*B'midbar (Numbers) 29:7*



### History and Traditions

The biblical holiday of Yom Teruah, the Day of Blowing, is recognized and observed as Rosh HaShanah within the Jewish community. The Torah calls it a "holy convocation announced with blasts on the shofar" (Vayikra/Leviticus 23:23-25), a holy gathering. It is a call to people to repent and remind them that the holy days are arriving. During Rosh HaShanah services, the shofar (animal horn trumpet) is blown 100 times.

According to tradition, the purpose of the shofar sound at Rosh HaShanah is to rouse the purely divine in human beings. Therefore, no artificially-made horn can be used. Jewish tradition also recognizes the essential, natural form of the shofar because no one can come to G-d by artificial means. In this way the pure, unaffected sound of the natural shofar may stir a person's heart and mind toward ADONAI.

All natural horns of clean animals are sanctified for the shofar except the horn of the bull, which is traditionally linked to the sinfulness of worshipping the golden calf. The most popular and significant shofar is made from the ram's horn since it is a reminder of Abraham's unconditional submission to the True and Living G-d in his willingness to sacrifice his son, Isaac. At the last moment, G-d provided a ram caught by his horns in a thicket as a sacrifice. The account of the binding of Isaac in B'resheet (Genesis) 22 is the prescribed Torah reading for Rosh HaShanah.

The Jewish community around the world celebrates Rosh HaShanah with honey cakes and apples dipped in honey in remembrance of G-d's faithfulness and the expectation of a sweet year ahead.

## Fulfillment in Yeshua

*"Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to [fulfill]. Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud or a stroke will pass from the Torah — not until everything that must happen has happened."* Mattityahu/Matthew 5:17-18

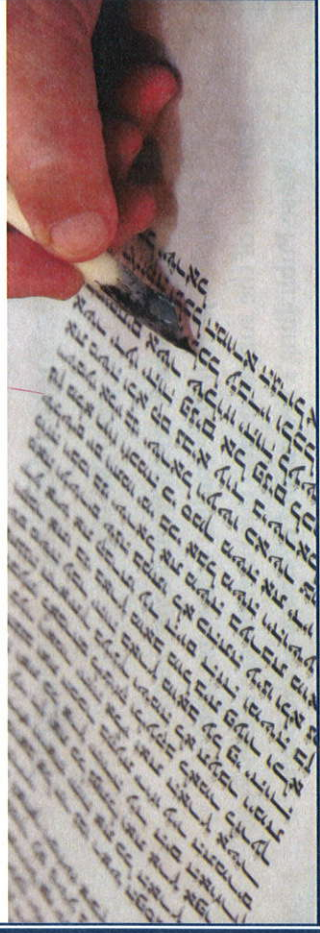
Yochanan/John 1:1 reads, "In the beginning was the Word, and the Word was with G-d, and the Word was G-d." Yochanan/John 1:14 reads, "The Word became a human being and lived with us." Yeshua is the Word which became flesh and dwelt among us. Simchat Torah is a celebration of the gift of G-d's instruction.

*"The Torah of ADONAI is perfect, restoring the inner person. The instruction of ADONAI is sure, making wise the thoughtless. The precepts of ADONAI are right, rejoicing the heart. The mitzvah of ADONAI is pure, enlightening the eyes. The fear of ADONAI is clean, enduring forever. The rulings of ADONAI are true, they are righteous altogether, more desirable than gold, than much fine gold, also sweeter than honey or drippings from the honeycomb. Through them your servant is warned; in obeying them there is great reward." (Tehillim/Psalm 19:8(7)-12(11))*

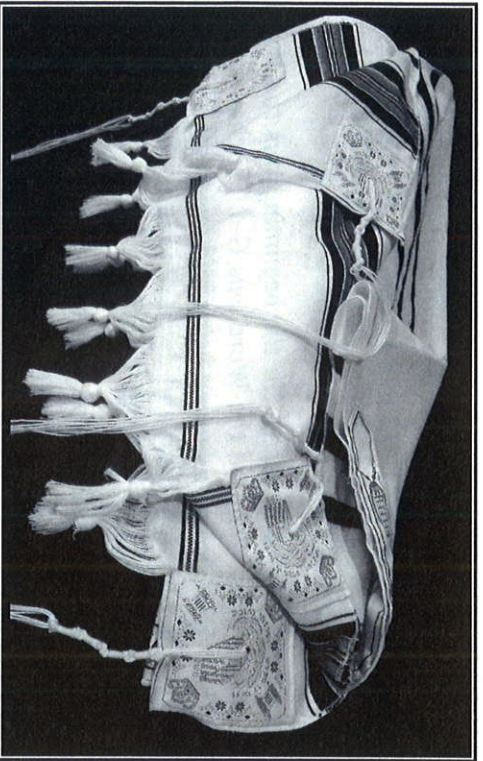
We rejoice that G-d has given us Yeshua, the living Torah. He is the Word made flesh, a lamp for our feet and light for our path (Tehillim/Psalm 19:105) that leads to salvation.

*"I am the light of the world; whoever follows Me will never walk in darkness but will have the light which gives life." Yochanan/John 8:12*

*"For however many promises G-d has made, they all find their 'Yes' in connection with [Yeshua]; that is why it is through Him that we say the 'Amen' when we give glory to G-d." 2 Corinthians 1:20*



## Tallit



- ◇ The tallit is worn during morning services (never during evening services except for Kol Nidre).
- ◇ Please do not take your tallit into the bathroom.

There are customs regarding dress for the Days of Awe that vary from one stream of Judaism to another as well as Ashkenazi and Sephardic traditions. Our synagogue welcomes the expression of these customs but does not require the observance of them by our congregants except for the guidelines about when it is acceptable to wear a tallit. According to our custom, men do not wear a tallit in the evening except on Erev Yom Kippur at the Kol Nidrei service.

## Baruch HaShem Messianic Synagogue

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All Scripture is taken from David Stern's

*Complete Jewish Bible* (unless otherwise noted).

Portions of the supplemental information are taken from Rose Publishing's *Feasts and Holidays of the Bible*.

*Celebrate the Holy Days*



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