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Thank you for taking the time to read this booklet, and for studying the Word in order to please your Father.

If something in this booklet offends you, there are two options. One is to contact me (through the web site is easiest), let me know your concerns, and we can talk. That is, if you are truly seeking answers. The second option, if you are just whining because of my conclusions and you don't really want to discuss what the Bible says, is to learn to live with it. I will continue to attempt to show people that the yoke of Jesus (the whole Word of God) is easy and light. For all you Torah tyrants out there, look out. We are armed with the Word of our Father and dangerous, and we aren't going to take it anymore.



**From The Word of God  
Whole Bible Christian Community**

## **Christian Faith & Practice through God's Fall Feasts**

**<sup>1</sup>The Lord spoke again to Moses, saying, <sup>2</sup>“Speak to the sons of Israel and say to them, ‘The Lord’s appointed times which you shall proclaim as holy convocations—My appointed times are these: (Leviticus 23:1-2 NASB95)**

### **Highlights of What's Inside**

- Biblical guides from a Christian perspective for practicing God's fall feasts of Trumpets, Atonement, and Tabernacles.
- Easy to follow instructions, in English.
- Biblical tips and practices.
- Prophetic Significance.
- Association with Jesus.

branches to wave around while singing and making merry, eat special food if you'd like, rest on the first and the eighth day (plus regular Sabbaths), every once in a while read the Law (first five books) to everyone, and rejoice a whole bunch.

Did I also mention rejoicing?

sound of a trumpet. <sup>6</sup>Sing praises to God, sing praises; Sing praises to our King, sing praises. <sup>7</sup>For God is the King of all the earth; Sing praises with a skillful psalm. <sup>8</sup>God reigns over the nations, God sits on His holy throne. <sup>9</sup>The princes of the people have assembled themselves as the people of the God of Abraham, For the shields of the earth belong to God; He is highly exalted. (Psalm 47:5-9 NASB95)

Ascended = coronation, shouts of joy, trumpets.

<sup>4</sup>One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple. <sup>5</sup>For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock. <sup>6</sup>And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the LORD. (Psalm 27:4-6 NASB95)

This feast could be called God's Camping Trip because of traveling to Jerusalem and living in tents. We live in tents during this time to remind us that Jesus dwelt with us for a while, and we will dwell with Him when He sets up His Kingdom and reigns from Jerusalem for 1,000 years. We have joy now because we are free in Him, and we will be even freer when He comes and we are with Him.

So there you have it. Build a temporary shelter (you can also pitch a tent), get some nicely scented and beautiful

## Christian Faith & Practice through the Feast of Trumpets

<sup>23</sup>Again the LORD spoke to Moses, saying, <sup>24</sup>“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. <sup>25</sup>‘You shall not do any laborious work, but you shall present an offering by fire to the LORD.’” (Leviticus 23:23-25 NASB95)

The Feast of Trumpets is known in Hebrew as Yom Teruah (tay-rue-ah) or “Day of the Awakening Blast.” It is one of the three fall feasts, along with Yom Kippur (Day of Atonement) and Sukkot (Sue-coat) or Tabernacles. The time between Trumpets and Atonement together with the holy days (ten days total) is called the ‘Days of Awe’ by our Jewish brothers and sisters. The ten days are also included with the month before the Feast of Trumpets as a kind of “Season of Repentance.” During this time God's people are called to self-examination, repentance, and restoration. The extra thirty days are not prescribed by Scripture, but it is a good time for reflection and preparation going into the ‘Days of Awe.’

The Feast of Trumpets is a day of resting (a Sabbath), of remembering, of gathering or assembly (*miqra quodesh*), an offering made by fire, and blowing of trumpets, or as they say in Hebrew, *shofars* (pronounced pretty much like it's spelled). On this day it is said there is an “open door” in heaven welcoming the repentant

person. Other names for this feast are “Rosh haShannah” (Head of the Year) and “Feast of Trumpets.” It is thought by Isra’eli sages that this was the time of Creation, and it used to be the first of the New Year. God changed the beginning of the year from this month, Tishri, to the month (Nisan) of Pesach (Passover – Exodus 12:2). In other words He swapped the first month and the seventh month, so now the month of Pesach is the first month of the year.

In true Jewish fashion, however, the calendar year still starts on Tishri 1, while the “religious” year starts on Nisan 1. The reign of kings in Isra’el was reckoned by the calendar year, while other years are counted by the religious year. This creates a great deal of confusion when trying to match up timelines in the Bible. But don’t worry too much about this unless you are trying to correlate Gentile and Isra’eli events.

As with most of the feasts or festivals, this celebration involves a lot of fellowship and food (with lots of sweet stuff), in addition to the various teachings that go along with it. We do not have the tools available for sacrifices, and perhaps there is even some uncertainty about whether or not they would be necessary (after all, God allowed the Temple to be destroyed) but the other facets of the Feast are easy to follow. And by golly, you would think that after a while the Father would get tired of all of this celebrating!

All the feasts have three aspects: past, present, and future. We remember what God did in the past related to the feast, we continue the present practice and teach our children of His wonderful grace, and we rehearse for the

He reminds us that He is always in control, knowing (and declaring) the end from the beginning, and encouraging us to overcome. Through the recurring pattern of annual appointments with Him, salted throughout with various themes relating to His character and attributes, He reveals Himself to His people. He is the Center, the Rock, our Redeemer; on Him we can rely, we can trust and obey with full confidence that He doesn’t fail and He will never leave nor forsake those who place that confidence unreservedly in Him.

Some of the themes associated with Tabernacles are resurrection; rewards; rest; thanksgiving; rejoicing; celebration; also called the Season of Our Joy and the Feast of Nations.

*<sup>17</sup>As the pregnant woman approaches the time to give birth, She writhes and cries out in her labor pains, Thus were we before You, O LORD. <sup>18</sup>We were pregnant, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were inhabitants of the world born. <sup>19</sup>Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. <sup>20</sup>Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course. <sup>21</sup>For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain. (Isaiah 26:17-21 NASB95)*

*<sup>5</sup>God has ascended with a shout, The LORD, with the*

*Then Moses commanded them, saying, "At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, when all Israel comes to appear before the LORD your God at the place which He will choose, you shall read this law in front of all Israel in their hearing. Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the LORD your God, and be careful to observe all the words of this law. Their children, who have not known, will hear and learn to fear the LORD your God, as long as you live on the land which you are about to cross the Jordan to possess."*  
Deuteronomy 31:10-13 NASB95

### **Themes in Sukkot or Tabernacles**

Themes have become an integrated part of the celebrations, built up by association with the first use of a term, meanings of words, the first events, the time of year, and subsequent related events happening at the same time. For instance, when the Father says that Trumpets is a "day of blowing," then sounding the shofar in other places becomes associated with this action. Another comparison can be drawn from how the Passover Lamb is understood first to be an actual lamb and also Jesus the Lamb of God. Our Father uses these natural types of things to illustrate His spiritual realities for us (see John 3).

Another way that themes become associated with the feasts is through prophecy. Our Father makes and fulfills prophecy around the feasts, using the elements of the feast to inform His people about what is going to happen, helping us to persevere in times of adversity.

future. The word 'remember' means to 'speak or act on behalf of,' so we can not only remember the past, but also the future. The prophetic connections are part and parcel of all of the feasts, especially these fall feasts because there is much that hasn't been fulfilled or accomplished yet.

The timing of this feast is a little tricky, because it's the only one that is supposed to be on the first day of a month (Tishri). The trickiness is because months don't start until the first bit of light appears on a new moon, and the moon can stay dark for up to 3½ days. In times past the high priest would listen to testimony from at least two witnesses who saw that first sliver of light in order to determine the start of the month (and the feast in this case). Then he would send word throughout the Land of Israel that it was time to get down, get funky, and get loose.

Because of the time needed for getting the message out to everybody, this feast is actually two days long, or one long day. But, and this is REALLY important, *no one would know the day or the hour that the feast would start*. Does this sound familiar? It should, because Jesus said this exact thing concerning His return.

*"But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone."* (Matthew 24:36 NASB)

While any horn or trumpet could be considered a shofar (Strong's number 7782), it is more properly an instrument made from the curved horn of a sheep or goat-related animal. To be a proper shofar, it should have at least one bend in it. Another type of trumpet (made

from silver and straight) is used for summoning the congregation or signaling camp movement in places such as Numbers 10. The Hebrew word for this type of trumpet is *chatsotsrah* (khah-tsow-tsraw, Strong's number 2689). In some ways there are specific meanings attached to each type of noisemaker, and in some ways they are interchangeable, depending on what they are used for. For instance, both are mentioned in Psalm 98:6 as a way to make a joyful noise.

*With trumpets and the sound of the horn shout joyfully before the King, the LORD.*

The shofar was also used as mentioned in Exodus 19:16,19 and 20:18 for a representation of the voice of God. (See also Psalm 47:5.) Perhaps that's one of the reasons why the walls of Jericho collapsed (ram's horns or shofars are mentioned 14 times in Joshua 6). Shofars were used to sound battle cries (Judges), rally troops (Nehemiah 4:20), or express joy, while trumpets seem to be used more as a calling device or for music (usually joyful), mostly connected to the Tabernacle or Temple. Shofars seem to be mentioned more often than *chatsotsrah*, but that could be because animal horns were easier for the average person to obtain. Or because battle was more common than worship.

A couple of verses in Jeremiah are very interesting. He seems to say that we are directed to the "good way" by the sound of the shofar, and this good way is Torah.

<sup>16</sup>*Thus says the LORD, "Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you will find rest for your souls. But they said, 'We will not walk in it.'* <sup>17</sup>*"And I set watchmen over you, saying, 'Listen to the sound*

was destroyed it was not just a sad day for Isra'el but also for the nations, because these sacrifices were for them also. Of course we know that Jesus offered Himself once for all (Hebrews 7:27), but this was true and applicable both before and after His death. Why institute sacrifices in the first place? Why not just point to the Messiah's death and say it was sufficient, though not realized in time and space (Revelation 13:8)? There is more going on here than meets the eye.

Besides, this feast is specifically mentioned as continuing on into the Millennial Kingdom in Zechariah 14:16-18.

*Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths. This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths. (NASB95)*

Another task we are to perform at this feast (in the Sabbath year – every seventh year) is the reading of the entire Law to E-V-E-R-Y-O-N-E so that he or she may hear and fear. Kids who haven't known are taught, aliens (E.T. phone home?) are included, even the men get in on the act. Um, did I mention it was for all people?

*Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the LORD empty-handed. Every man shall give as he is able, according to the blessing of the LORD your God which He has given you.” Deuteronomy 16:16,17 NASB*

And as I’ve mentioned before, we can either dismiss this because there is no Temple, or we can ask, “Where has He put His name now? Directly on us, the stones of His Temple?” So far this is my understanding, unless you can show me something different. We are all strangers and aliens here, and we are traveling by faith to the place God has told us to go, dragging these old tents around with us and waiting for our new dwelling.

*By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God. (Hebrews 11:8-10 NASB95)*

This feast was also known as the “Feast of Nations.” According to Numbers 29:12-40, sacrifices were offered for the nations (70) throughout the week. The number 70 comes from Deuteronomy 32:8 where Moses says that the number of the nations was set according to the sons of Isra’el, and Deuteronomy 10:22 where the Word says the number of people was 70. When the Temple

*of the trumpet!’ But they said, ‘We will not listen.’<sup>18</sup>“Therefore hear, O nations, And know, O congregation, what is among them.<sup>19</sup>“Hear, O earth: behold, I am bringing disaster on this people, The fruit of their plans, Because they have not listened to My words, And as for My law, they have rejected it also. (Jeremiah 6:16-19 NASB95)*

Another interesting thing in Jeremiah, that I’m not quite sure about, is in 49:2.

*“Therefore behold, the days are coming,” declares the LORD, “That I will cause a trumpet blast of war to be heard against Rabbah of the sons of Ammon; and it will become a desolate heap, and her towns will be set on fire. Then Israel will take possession of his possessors,” says the LORD.*

Jeremiah uses the analogy of an “awakening blast” (teruah) of war. I wonder what this means in view of our holiday of the Awakening Blast?

## **Themes**

Each of the appointments has themes associated with them. The themes have become an integrated part of the celebrations, built up by association with the first use of a term, meanings of words, the first events, the time of year, and subsequent related events happening at the same time. For instance, when the Father says that Yom Teruah is a “day of blowing,” then sounding the shofar in other places becomes associated with this action. Another comparison can be drawn from how the Passover Lamb is understood first to be an actual lamb and also Jesus the Lamb of God. Our Father uses these natural types of things to illustrate His spiritual realities for us

(see also John 3, for instance).

Another way that themes become associated with the feasts is through prophecy. Our Father makes and fulfills prophecy around the feasts, using the elements of the feast to inform His people about what is going to happen, helping us to persevere in times of adversity. He reminds us that He is always in control, knowing (and declaring) the end from the beginning, and encouraging us to overcome. Through the recurring pattern of annual appointments with Him, salted throughout with various themes relating to His character and attributes, He reveals Himself to His people. He is the Center, the Rock, our Redeemer; on Him we can rely, we can trust and obey with full confidence that He doesn't fail and He will never leave nor forsake those who place that confidence unreservedly in Him.

The Akeidah is the story of the binding of Isaac, and of Abraham's obedience in offering him as a sacrifice (Genesis 22). It connects or figures into both Pentecost and Yom Teruah. The association with Pentecost comes from the voice of God represented as a shofar sounding louder and louder (Exodus 19:16,19), and horns are also reminders of the sin of the golden calf worship (Exodus 32, idolatry). It is a picture of the sacrifice made by the Father using His Son Jesus for our redemption. The ram caught by its horns (two) was the substitute, just as Jesus was the substitute for us. The first horn (left horn) can symbolize the first redemption (the soul) while the second one can symbolize physical resurrection.

Yom Teruah has a veritable plethora (fancy way of saying a whole bunch) of themes. There is a king's corona-

*the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month.*

*You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.'” So Moses declared to the sons of Israel the appointed times of the LORD.*  
Leviticus 23:33-44 NASB

Notice that in the reference at the head of this article (Deuteronomy 16:13-17) that everyone is to be involved. In the reference immediately above (Leviticus 23:33-44) it says that all native-born Israelites are to live in the booths. However, in verse 33 it says “children of Israel.” If all believers are not “children of Israel” then I don't know who is. The branches mentioned can, I believe, be any tree branch that is both beautiful to look at and leafy (pretty much including any tree branch). Palm and willow are just mentioned as examples of what God has in mind. These branches are used for decoration, and for waving as part of rejoicing. Think about the sounds and smells when hundreds or thousands of people wave bunches of beautiful scented branches and rejoice!

At three feast times each year all Isra'el was to travel to Jerusalem – Unleavened Bread, the feast of Weeks (Pentecost or Shavuot), and Booths or tabernacles (Sukkot). They were not to appear empty handed, meaning they needed to bring freewill offerings.



need houses because the environment (and other people) was not harmful to our own Tabernacles.

Leviticus 23 has more of the specifics for celebrating this festival.

*Again the LORD spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly.*

*You shall do no laborious work. These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, each day’s matter on its own day— besides those of the Sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD. On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day.*

*Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. You shall thus celebrate it as a feast to*

tion (who is our king, the calf or God?) perhaps best pictured in Daniel 7:9,10,13,14 (related to Revelation 4:1,2), where books are opened and judgment is made (that’s why this scene is associated with this holy day), and the Son of Man is given a kingdom (dominion and glory). The meaning of the word Teruah means “awake” or “shout,” and Yom Teruah literally means “Day of Awakening Blast” (or shout). So we wake up from the sleep of sin to repentance, or from spiritual lack of awareness to resurrection.

Other themes that I don’t have space to talk about here are marriage and concealment. Sweetness is prominent in the food we eat and speaks of sweet things given to us by God such as the resurrection; my wife Susan likes to call this the “feast of Sugar.” Some Scripture associated with this day includes:

<sup>13</sup>*It will come about also in that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem. (Isaiah 27:13 NASB95)*

<sup>1</sup>*Awake, awake, Clothe yourself in your strength, O Zion; Clothe yourself in your beautiful garments, O Jerusalem, the holy city; For the uncircumcised and the unclean Will no longer come into you. (Isaiah 52:1 NASB95)*

<sup>51</sup>*Behold, I tell you a mystery; we will not all sleep, but we will all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. (1 Corinthians 15:51-*

These are prophetic of **resurrection**, our gathering together with Him, our “wedding” with Him, and our being hidden on the Day of Wrath (Yom Kippur). Remember that God switched this month with the month of Passover. Even though many call this the “head of the year” (Rosh HaShanah), it really is in the seventh month. Also, even though now it is a two-day event (because of it’s starting right smack on the new moon), it is supposed to be only one day long.

### **Buying and Playing a Shofar**

Shofars may be purchased from a number of different companies; you can find many on the web. They can be classified as two basic models, “ram’s horn” and “Yemenite.” (Some companies even have the straight silver trumpet.) Usually they are under a heading on the web site of “Judaica” or gifts. A Yemenite is stretched out long with several curves or “twists.” But a ram’s horn is smaller and more compact (like, uh, a ram’s horn). The size of a Yemenite or ram’s horn shofar is measured from tip to tip following the curves. There are even display stands and bags for them in case you want to take your show on the road. I bought a Yemenite that has three twists or curves, is about 30 inches long, and cost me about \$225.00 15 years ago. I bought another one that is about 48” long and was about \$200.00 at another place. I think they are getting a little less expensive as demand goes up and supplies increase. I encourage you to buy at least one and learn how to really ‘wail.’ You can support Israel in a small way by purchasing from one of the Messianic or Jewish online shops below (or others you may know).

rain and hold up under high winds, still others just pitch a tent. Some only eat meals in them; others live in them for the whole week. My wife and I pitch a tent and sleep in it every night. I suppose any of these options are fine as long as the idea is to rejoice, remember, and rehearse for the future.

*<sup>1</sup>For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.*

*<sup>2</sup>For indeed in this house we groan, longing to be clothed with our dwelling from heaven, <sup>3</sup>inasmuch as we, having put it on, will not be found naked.*

*<sup>4</sup>For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life. <sup>5</sup>Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge. (2 Corinthians 5:1-5 NASB95)*

Rehearsing is interesting here because a bunch of Scripture ties this feast to the future time when the Messiah will return and set up His Kingdom on earth (as it is in Heaven). Then, there will be no harm done by the environment, or other people, to us, so a temporary structure will be sufficient for our housing needs. Everyone will follow the Messiah’s commands (like it or not), and there will be peace breaking out all over the place. The feast also ties us to the time when Isra’el spent a lot of time living in tents, and they took God’s tent around with them too. If you will, it is also symbolic of our temporary abode here on earth because our permanent home is wherever Jesus is. And, there are ties to the Garden, when people walked with God and we didn’t

home such as a booth or tent) begins on the 15<sup>th</sup> (usually around September or October). It lasts for a total of eight days, the first and last of which are regular Sabbaths, in addition to any weekly Sabbath. In a farming community (which might be closer to what God wants than our present techno-garbage society) this was after the fall harvest, and the feast was partly in thanksgiving for the bounty provided by the Father. The Tent of Meeting (Tabernacle) was a sukkot, and our own bodies could be considered a sukkot. The first mention of booths is in Genesis 33:17.

*Jacob journeyed to Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth.*

All the feasts have three aspects: past, present, and future. We remember what God did in the past related to the feast, we continue the present practice and teach our children of His wonderful grace, and we rehearse for the future. The word ‘remember’ means to ‘speak or act on behalf of,’ so we can not only remember the past, but also the future. The prophetic connections are part and parcel of all of the feasts, especially these fall feasts because there is much that hasn’t been fulfilled or accomplished yet.

Succoth is another spelling for Sukkot. There’s a good chance that the manger which some people like to use in Christmas stories was probably not a feed bin or a stall for animals, but more likely a sukkot. A booth can be any kind of a temporary shelter. Some of our Jewish brothers and sisters build one inside the house out of flimsy materials such as cardboard and branches. Others build them outside with more sturdy materials that shed

[www.theshofarman.com](http://www.theshofarman.com)  
[www.israel-catalog.com](http://www.israel-catalog.com)

Probably the best place to buy from is Shofar Man. He’s got a lot of beautiful shofars in different sizes, and even some twin sets (both from the same animal). He also has artwork and garments. Shofar-Judaica has about 25 models from \$30.00 to \$289.00 straight from Israel and a video for about \$17.00. A huge general shopping site that I highly recommend is [www.shopinisrael.com](http://www.shopinisrael.com) which has many different stores and products available.

Learning to blow the shofar is a little difficult, although kids seem to be able to learn it quickly and adults struggle more. Smaller shofars are more difficult to learn on than larger shofars, but once you learn how you can adapt to almost any size. The secret lies in keeping the lips loose enough to vibrate (not like a raspberry- the vibration comes from the interior part of the lip), but firm enough to direct the sound into the shofar. The blowing end is not big like a trumpet, but just a hole in the end of the horn. There are websites (use a search engine) that have examples of the series of sounds used by the Jews for various purposes, and videos. After lots of practice I can (sort of) get about four different notes out, but a skilled person can almost play a tune (up to five notes).

An interesting event is connected to the Feast of Trumpets, if you would like to participate, suggested by Ken Wells and Omega Praise Fellowship of Grants Pass, Oregon. Called “Shofars Around the World,” it attempts to coordinate the sounding of shofars all around the world (hey, that’s probably why the name, huh?!). For

## Christian Faith & Practice through the Feast of Tabernacles

*<sup>13</sup>“You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; <sup>14</sup>and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. <sup>15</sup>“Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful. (Deuteronomy 16:13-15 NASB95)*

The Feast of Tabernacles (a.k.a. Booths or Nations) is the last of the seven yearly appointments that God wants His children to keep with Him. In this short article we will go over the basic guidelines laid down for us by God to celebrate the feast together. One very large group of people who claim to wear His name are refusing to follow His Ways, but a remnant is realizing that perhaps the doctrines of men are wrong and more of His Word applies to His followers than previously thought. So this series of articles on Christian Faith and Practice is intended to help introduce the various specifics commanded in the Scriptures and provide a little background and encouragement for discovering the joys and blessings of obedience.

Trumpets is on the first of the month, Atonement is on the tenth, and Sukkot (sue-coat, Hebrew for temporary

eight minutes, starting at 10:00 pm eastern (9:00 central, 8:00 mountain, 7:00 pacific), they try and “cover the world” with the sound of the shofar. Climb to the highest point nearby, and at the indicated time begin sounding. For more information see their web site at [www.shofarsaroundtheworld.com](http://www.shofarsaroundtheworld.com).

Don't worry if you sound more like you are calling a lovesick moose than a professional shofar player; just honk that horn, baby.

Other than the Awakening Blast, there is not a great deal of actual specifics. If you want some Jewish recipes for traditional foods, try searching the web. My Jewish brothers and sisters really know how to cook. Relax, enjoy the presence of the Father as you make your “appointment” with Him, and “remember” what the Father has done to make you part of His Kingdom.

And watch out for the moose.

<sup>19</sup>Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew *is as* the dew of the dawn, And the earth will give birth to the departed spirits. <sup>20</sup>Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs *its* course. <sup>21</sup>For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain. (Isaiah 26:19-21 NASB95)

<sup>29</sup>“*This* shall be a permanent statute for you: in the

*the great and awesome day of the LORD comes. “And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls. Joel 2:30-32 NASB95*

## **Christian Faith & Practice through the Day of Atonement**

seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you; <sup>30</sup>for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD. <sup>31</sup>“It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute. (Leviticus 16:29-31 NASB95)

These are just introductory articles with some practical starting points and are not meant for a thorough, all-encompassing understanding of every aspect of each subject. But if you are at all like me, sometimes it seems like the feasts are super-sacred and the feeling is that you don't want to do something wrong or you'll offend God or something. I am trying to help you avoid that feeling by lightly introducing you to the enjoyable and easy-to-do aspects of the Father's Will. Our “papa,” I believe, is much more concerned with the desire to learn His Will than how perfectly we perform every tiny nuance.

That is not to say that each and every Word He speaks is not heavy with His Holiness. So please do not hear that I am suggesting a frivolous approach to anything He says. Every command, every Law, even the smallest utterance is worthy of every bit of attention and reverence we can muster at all times. His Word should be the center of our existence (and it is if Jesus has taken up resi-

dence), our very life-blood. As we take in His Words and act on them, we take in His body and blood and we connect with Him in ever newer and more satisfying ways.

*So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. “He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. “For My flesh is true food, and My blood is true drink. “He who eats My flesh and drinks My blood abides in Me, and I in him. (John 6:53-56 NASB)*

*“It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. (John 6:63 NASB)*

This awareness of His Holiness, however, goes hand-in-glove with Yom Kippur. I am sure most of you know that Yom Kippur means “Day of Atonement,” and it is indeed a day of great solemnity and reverence. This day is the tenth of what our Jewish brothers and sisters often refer to as the “Days of Awe.” The specifics are few but to the point in Leviticus 23.

*The LORD spoke to Moses, saying, “On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his peo-*

time it was offered.

*<sup>26</sup>For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; <sup>27</sup>who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. (Hebrews 7:26-27 NASB95)*

But even as His children we do not remain clean and pure, obviously, so from time to time we need to examine ourselves and repent from any practice that is contrary to the Will of the Father. John tells us:

*<sup>8</sup>If we say that we have no sin, we are deceiving ourselves and the truth is not in us. <sup>9</sup>If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make Him a liar and His word is not in us. (1 John 1:8-10 NASB95)*

Can we confess anytime? Of course we can, and we should, every time we know we have done something that doesn't please Papa. Yom Kippur is only a little different in that a day is picked by our Father as both a definite time to reflect and a time to do it together. And, atonement is also made on this day for all the sins we DON'T remember. Sort of a “general purpose” appointment for any and all sins committed, whether we know about them or not. Prayerfully consider whether and how to implement this appointment with God into your life, and discover the blessings of obedience.

*“I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. “The sun will be turned into darkness And the moon into blood Before*

<sup>18</sup>Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. <sup>19</sup>When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. <sup>20</sup>The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up. (Exodus 19:18-20 NASB95)

The message is roughly the same – line up with God or face His wrath. You are either for Him or against Him; there is no other position.

<sup>43</sup>“Rejoice, O nations, with His people; For He will avenge the blood of His servants, And will render vengeance on His adversaries, And will atone for His land and His people.” (Deuteronomy 32:43 NASB95)

Those who want to draw near do not have to be afraid, because the Father wants to cleanse us so we can stay near Him.

<sup>7</sup>“From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you,” says the LORD of hosts. “But you say, ‘How shall we return?’” (Malachi 3:7 NASB95)

Returning to Him is the same as keeping His statutes (uh huh, you got it, the big scary Law! Which isn’t really scary.) We should desire to submit ourselves to His judgment, because it is meant to lead us to Him. Technically, the blood of Jesus atoned for us once at the

*ple. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath.”*

It is a “great Sabbath,” meaning that absolutely no type of work whatsoever is supposed to be done, even the normal work connected with making a meal (allowed on the weekly Sabbath). Which is a good thing anyway because we are supposed to “deny ourselves” (humble your souls) and go without food (or pleasure). A ‘holy convocation’ is English for the Hebrew *miqra qodesh* (me-kraw co-desh), which means a “sanctified gathering” or sometimes “solemn assembly.” A lot of misguided people call this a ‘church service,’ but it has a richer and more pointed meaning than the type of meeting we have reduced it to on Sundays. Jesus referred to something similar when He said, “Where two or more are gathered, there am I in the midst” (Matthew 18:20).

All the feasts have three aspects: past, present, and future. We remember what God did in the past related to the feast, we continue the present practice and teach our children of His wonderful grace, and we rehearse for the future. The word ‘remember’ means to ‘speak or act on behalf of,’ so we can not only remember the past, but also the future. The prophetic connections are part and parcel of all of the feasts, especially these fall feasts because there is much that hasn’t been fulfilled or accomplished yet.

This appointment with our Father, God, Creator and

Sustainer of the Universe, starts on the tenth of Tishrei (somewhere around September or October). Traditionally (from extensive Biblical associations), the Feast of Trumpets (Yom Teruah – the first of the month) is intended as a “wake up” call to repentance, and one of the themes associated with that day is an “open door” in heaven. This communicates to us that God is receptive to the repentant person. However, one of the themes associated with Yom Kippur is a “closed door,” showing that the time for repentance is over and the time for Judgment has come. You could think of this as one of the original “turn or burn” messages from the Ruler of Everything. We are reminded through the rehearsal of this day that on another day all too soon there will be an accounting for every wrong action or attitude that does not match up to His Holiness.

Fasting usually starts at the evening meal the night before and goes to the end of the day, which is the evening (also the start of the next day). If you cannot fast because of medical conditions or lack the will to proceed, there is no shame in this. Try taking a small meal a little earlier in the evening before, and perhaps some small tidbits like bread and water at various times during the next day. If you are pregnant, a higher Law must be observed first, that is, do not harm yourself or the baby. You must be the judge of what is a good practice, and what is too extreme. Our Father would not ask us to harm ourselves, but a little self-denial is good for the soul. Maybe at the next Yom Kippur you will be more able to participate. Sometimes it just takes some “building up” in the Word before we are strong enough to plunge in.

Notice also that this is a “permanent statute.” I don’t know about you, but the last time I checked, “permanent” meant, um, “ain’t ever goin’ away.” There are actually a bunch of different Laws that are listed as permanent if you would care to look.

In the verses at the head of this article, another interesting point is made by the Father. The holy day of Yom Kippur also requires participation by the “alien” (which also means “stranger”). I don’t know if the Father just meant me (I’m about as strange as you can get), or ANYONE who joins themselves to Isra’el, like, oh I don’t know, through the Messiah’s blood for instance. Wouldn’t these people be regarded as “children” of Isra’el? I realize this can be seen as a rather simplistic viewpoint, that the Word means what it says, but I tend to go with the plain meaning as often as possible. It seems to work out better in the end, and I don’t think we can go wrong just taking God at His Word.

Yom Kippur is a day of smoke and fire, a day of wrath.

*<sup>27</sup>Behold, the name of the LORD comes from a remote place; Burning is His anger and dense is His smoke; His lips are filled with indignation And His tongue is like a consuming fire; <sup>28</sup>His breath is like an overflowing torrent, Which reaches to the neck, To shake the nations back and forth in a sieve, And to put in the jaws of the peoples the bridle which leads to ruin. (Isaiah 30:27-28 NASB95)*

It is a day of atonement for sins committed since the last time atonement was (hopefully) made. It is a day that in some ways is reminiscent of the giving of Torah from the Holy Mountain.