

# **YOM TERUAH**

## **2020**

**Date:** Sundown Sept 19 to sundown -Sept 20, 2020

**Biblical reference:** Leviticus 23:23-25

### **What is it about?**

The children of Israel would blow the trumpets at the beginnings of months and to go to war they would sound or blow the trumpet and the Most High would remember them before they go to war and would save them from their enemies.

### **How do we celebrate it?**

On weekend of **September 18-20, 2019**, Great Awakening will have a Holy Convocation and to feast unto the Most High, it is also a Sabbath rest day (**no work**). We will have gatherings, worship together, pray together, and **read the scriptures** and remind ourselves or learn what these holy days meant at the time of them happening and what they mean to us today. We will **blow the shofar** and along with **festive worship**. We must keep this memorial holy day as commanded by The Most High. Its also a great time to pray and give thanks for his love and mercy on us as a people and reflect on the things to come.

This is a Holy Day. **All Holy Days are "high day" annual Sabbaths, so we do not perform regular work (no work) on them, resting in the same way that they do on every weekly Sabbath.**

In **Leviticus 23:2** Yahuah tells us, "These are My appointed festivals, the appointed festivals of Yahuah, as a **Holy Convocation** which you are to proclaim as sacred assemblies." They are Yahuah's specially appointed times available to all His followers.

In Hebrew, the word "convocation" means "mirqah", spoken as "Mik-raw" which means "rehearsal". What does the word rehearsal mean? Rehearsal is defined as "the act of practicing in preparation for public performance event". When we practice the Feasts, we are preparing for the return of our Savior and King Yahusha (Christ). The Feasts have prophetic significance.

Each year our Assembly marks our calendar and plan ahead to participate with Yahuah on His Holy Days!

On the Hebrew/Biblical calendar a day begins and ends at dusk (See Genesis 1).

### The Three Annual Feasts, Exodus 23:14-19

Celebrate these three annual Feasts to Yahusha –

- **Feast of Unleavened Bread or Passover.** Hebrew **Pesach** (includes Day of First Fruits)
- **Feast of Harvest or Pentecost or Weeks.** Hebrew **Shavuot**.
- **Feast of Ingathering or Feast of Booths or Tabernacles.** Hebrew **Sukkot**.  
(Includes Eight Day)

### The Three Major Annual Festivals

**Exodus 23:14** "Three times a year you are to celebrate a festival for me. 15 You are to observe the Festival of **Unleavened Bread**. As I commanded you, you are to eat unleavened bread for seven days at the appointed time in the month Abib, because in it you came out of Egypt. No one is to appear before me empty handed. 16 You are to observe the **Festival of Harvest**, celebrating the first fruits of your work in planting the field, and the **Festival of Ingathering** at the end of the year, when you gather the fruit of your work from the field. 17 Three times a year all your males shall appear in the presence of the Lord GOD."

Accordingly, each of these Feasts begins and ends at sundown. Based on the Scriptures, New Breed follow and celebrate the following Feasts dates.

- **Passover:**
- **Feast of Unleavened Breads:**
- **Feast of First Fruits:**
- **Feast of Weeks/Harvest/Pentecost:**
- **Day/Feast of Trumpets:**
- **Day of Atonement:**
- **Feast of Tabernacles/Ingathering/Booths/Shelters/Harvest:**
- **The Eighth Day:**

The **first three feasts** *Passover, Unleavened Bread, and First Fruits* occur in rapid succession in the spring of the year over a period of eight days. They came to be referred to collectively as "**Passover**."

The **fourth feast**, Harvest, occurs fifty days later at the beginning of the summer. By New Testament times this feast had come to be known by its Greek name, **Pentecost**, a word meaning fifty.

The **last three feasts** *Trumpets, Atonement, and Tabernacles* extend over a period of twenty-one days in the fall of the year. They came to be known collectively as "**Tabernacles**."

### THE PROPHETIC SIGNIFICANCE OF THE FEASTS: POINTS TO THE MESSIAH YAHUSHA:

- **Passover** — Points to the Messiah as our passover lamb whose blood would be shed for our sins. Yahusha was crucified on the day of preparation for the Passover, at the same time that the lambs were being slaughtered for the Passover meal that evening.
- **Unleavened Bread** — Points to the Messiah's sinless life, making Him the perfect

sacrifice for our sins. Yahusha's body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life.

- **First Fruits** — Pointed to the Messiah's resurrection as the first fruits of the righteous. Yahusha was resurrected on this very day, which is one of the reasons that Paul refers to him in I Corinthians 15:20 as the "first fruits from the dead."
- **Harvest or Pentecost** — (Called Shavuot today.) Pointed to the great harvest of souls, both Hebrew and Gentile, that would come into the New Covenant through receiving the Ruach and the Laws on their hearts.
- **Trumpets** — (Called Yom Kippur today.) Points to the Rapture when the Messiah will appear in the heavens as a Bridegroom coming for His bride. Messiah's return is always associated in Scripture with the blowing of a loud trumpet (I Thessalonians 4:13-18 and I Corinthians 15:52)
- **Atonement** — (Called Yom Kippur today.) Points to the day of the Second Coming of Yahusha when He will return to earth. That will be the day of atonement for the Hebrew remnant when they "look upon Him whom they have pierced," repent of their sins, and receive Him as their Messiah (Zechariah 12:10 and Romans 11:1-6, 25-36).
- **Tabernacles** — (Called Sukkot today.) Points to Yahusha's promise that He will once again tabernacle with His people when He returns to reign over all the world from Jerusalem (Micah 4:1-7).

## YAHUSHA & THE APOSTLES PRACTICED THE FEASTS

The references in the Book of Acts and Paul's epistles demonstrate that the early New Testament assemblies kept time according to the traditional Hebrew calendar. References to the Sabbath and some of the festivals of the Lord are scattered throughout the aforementioned documents. Noticeably absent from the New Testament are any mention of days or observances connected to the numerous contemporary pagan calendars. The exclusive use of the Hebrew calendar in New Testament documents is evidence suggesting that the apostolic church observed the **Sabbath** and the **Feasts** mentioned in Leviticus 23 and elsewhere.

### **Pentecost**

- **Acts 2:1**, Luke records, 'When the day of Pentecost had come, they were all together in one place.' The fact that the disciples were all gathered in one place when the day of Pentecost was being fulfilled is certainly an indication they were observing the feast.
- **Acts 20:16**: "For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost." Paul expresses his desire not simply to physically be present in Jerusalem on Pentecost, but to celebrate the festival of Pentecost in Jerusalem.
- **Acts 24:11** Paul later confirms this fact in his address to Governor Felix, where he states: "[S]ince you can take note of the fact that no more than twelve days ago *I went up to Jerusalem to worship*".
- **1 Corinthians 16:8**, Paul writes, "But I will remain in Ephesus until Pentecost." In writing to the Corinthians, Paul says that he plans to stay in Ephesus until Pentecost

### **Passover/Days of Unleavened Bread**

- **Acts 12:3-4**, Luke-records the persecution of the apostles John and Peter by King Herod Agrippa. After Herod killed James the brother of John, Luke records, 'When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of unleavened bread. When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people."
- **Acts 20:6**, Luke writes, 'We sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days, and there we stayed seven days.' Paul's statements to the Church at Corinth, leaves little doubt that there was a Christian celebration of the Passover and Feast of Unleavened Bread in apostolic times.
- **1 Corinthians 5:7-8**, "Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" Clearly, Paul is encouraging the predominately Gentile

church at Corinth to celebrate the Feast of Unleavened Bread. This would indicate a literal observance by the Corinthian believers of the command in **Exodus 12:15** to remove leaven from the home during the seven-day festival.

### **The Day of Atonement**

- **Acts 27:9**, Luke writes, 'When considerable time had passed and the voyage was now dangerous, since even the *fast* was already over, Paul began to admonish them.'
- **Acts 18:20-21**, Luke wrote, "When they desired him [Paul] to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus."

### **The Sabbath**

- **Acts 13:14, 42, 44**, Luke notes that Paul went into the synagogue in Antioch in Pisidia on the Sabbath. After delivering his message, Luke writes, 'And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath "And the next sabbath day came almost the whole city together to hear the word of God"
- **Acts 16:13**, Luke records a Sabbath observance by Paul and his companions at Philippi: "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither" (KJV).
- **Acts 17:2** and **Acts 18:4**. Other references to Paul attending synagogue on Sabbath are found. These are indications that Paul and his Gentile converts attended Sabbath services in the synagogue during his missionary journeys.
- **Colossians 2: 16-17**. Paul writes, "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon or of the sabbath days; which are a shadow of things to come; but the body is of Christ" (KJV).
- **Acts 20:6,7, 16**, Paul addresses the community at Troas on the first day from Sabbath Concerning feasts, Paul sails from Philippi after the days of **unleavened bread** and intends to arrive in Jerusalem by the feast of **Pentecost**.

The references contained in the book of Acts and the epistles of Paul are exclusively from the Hebrew calendar. This indicates that the early apostolic assembly—both Hebrew and Gentile—**regulated their religious celebrations** around the **weekly Sabbath** and the **annual festivals named in Leviticus 23**—the “festivals of Yahuah.” These festival celebrations had a distinctively **Messianic significance** and meaning to the early assembly. Despite the long passage of time from the days on the apostles, **Yah's Sabbath and festivals still hold deep relevance** and meaning to Believers today, who are exhorted to “earnestly contend for the faith which was once delivered unto the saints” (**Jude 3**).