

Days of Awe!

Lev. 23 & Acts 3:19

By Richard Crisco

Mal 4:5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. 6 He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.

The Days of Awe is that period between Rosh Hashanah and Yom Kippur when Jews are commanded to examine themselves, to address their personal shortcomings, and to rededicate their lives to higher purpose.

- A Time of serious soul searching for sin and wrongs done.
- An Opportunity to change what God has written in the books about you through repentance, prayer and good works.
- A season to make reconciliation with people you have wronged.

Rosh Hashanah / Yom Teruah – Celebrating the New Year and the kingship of our Messiah, and beginning the 10 Days of Awe.

(began at sundown on Wed, 20 September 2017)

Lev 23:23 The LORD said to Moses, 24 "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. 25 Do no regular work, but present an offering made to the LORD by

fire.'" 26 The LORD said to Moses, 27 "The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire.

Rosh Hashanah means “head of the year” and is the name given to the Holy Days before the days of Yeshua. It is called Yom Teruah in Scripture, which means “day of loud noise/shouting/blowing”.

It is believed that the world was created on Rosh Hashanah, so Jews celebrate the New Year on this day. And as the Messiah is the king of the world, and trumpets are used to announce the entrance of a king, they also celebrate His kingship. It is widely believed that the Messiah will return again to reign on earth on Rosh Hashanah.

One of the ongoing themes of the Days of Awe is the concept that God has "books" that he writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year.

These books are written in on Rosh Hashanah, but our actions during the Days of Awe can alter God's decree. The actions that change the decree are "repentance, prayer, good deeds."

These "books" are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time is "May you be inscribed and sealed for a good year."

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The Talmud maintains that Yom Kippur atones only for sins between man and God. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

Yom Kippur, Also known as Day of Atonement, is the holiest day of the year for the Jews. Its central themes are atonement and repentance. Jews traditionally observe this holy day with a 25-hour period of fasting and intensive prayer, often spending most of the day in synagogue services. Yom Kippur completes the annual period known in Judaism as the High Holy Days (or sometimes "the Days of Awe").

Yom Kippur begins at sundown on Fri, 29 September 2017.

Yom Kippur is a complete Sabbath; no work can be performed on that day. It is well-known that you are supposed to refrain from eating and drinking (even water) on Yom Kippur. It is a complete, 25-hour fast beginning before sunset on the evening before Yom Kippur and ending after nightfall on the day of Yom Kippur.

The liturgy for Yom Kippur is much more extensive than for any other day of the year. Liturgical is so vast that they have a prayer book specifically for this day. (Machzor)

The Jews take vows so seriously that we consider ourselves bound even if we make the vows under duress or in times of stress when we are not thinking straight.

Eccl 5:4 When you make a vow to God, do not delay in fulfilling it. He has no pleasure in fools; fulfill your vow. 5 It is better not to vow than to make a vow and not fulfill it. 6 Do not let your mouth lead you into sin. And do not protest to the [temple] messenger, "My vow was a mistake." Why should God be angry at what you say and destroy the work of your hands?

The service ends with a very long blast of the shofar.

We must live a life of Repentance and Thanksgiving!

Mt 3:1 In those days John the Baptist came, preaching in the Desert of Judea and saying, "Repent, for the kingdom of heaven is near."

Mt 4:17 From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."

Act 3:19 Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

Song of Repentance/Petition: Our Father, Our King

So what is it that we should be asking ourselves during the Days of Awe?

Have we done as much as possible during the last year to serve mankind?

Have we used our capabilities to the max in benefit not only of ourselves but of humanity?

Have we dealt honestly with our family, friends and colleagues in both our personal and business dealings?

Are there acts of kindness which we should have committed but whose moment we let pass without action?

During the 10 Days of Awe they would greet each other with this blessing, “May you and yours be inscribed in the Book of Life for a sweet year.”

Closing Blessing:

Num 6:24 "The LORD bless you and keep you; 25 The LORD make His face shine upon you, And be gracious to you; 26 The LORD lift up His countenance upon you, And give you peace." "