

VOLUME FOUR

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LEARNING TO WALK
as Jesus walked.

[1 John 2:6]

Talmidim Studies



See with Your Eyes

A NEW YEAR 2017

Another year has come and another one is gone! Much is talked about by way of resolutions and goals every year as a new year comes. We do well to set goals and talk about how we want to better ourselves over the next year, but what if we could somehow maintain our New Year's zeal throughout the year? I wonder what our lives would be if we were to participate in the Biblical Feasts that God gave to His people for the sake of keeping them focused on Him throughout the year? *"The Lord spoke to Moses, saying, 'Speak to the people of Israel and say to them, These are the appointed feasts of the Lord that you shall proclaim as holy convocations; they are my appointed feasts.'" Leviticus 23:1-2*

This year of 2017 seems to be a big one even in the eyes of our Master, Jesus and His Father. There are many key dates for the nation of Israel this year by way of anniversaries and key events in Her history that seem to coincide with biblical prophecies. May we sit up and take note of what God is about to do in our world this next year! *"Son of man, look with your eyes, and hear with your ears, and set your heart upon all that I shall show you, for you were brought here in order that I might show it to you. Declare all that you see to the house of Israel."* Ezekiel 40:4

In this issue of our newsletter I would like to introduce you to a very dear friend of the ministry of Talmidim Studies. The main article for this issue is written by our friend Marcella van de Bovenkamp. Marcella is a young lady originally from Holland who has made her home in Jerusalem because of God's call on her life. It was not long after Marcella became a believer and began to read the Bible, that God clearly began to tell her of His work in Israel that He has for her. Upon obeying His call, surrendering a promising career in Criminal Law, and moving to Israel, Marcella now spends her days in Israel encouraging and loving on Jewish People of all walks of life. Another part of her call is being a voice to the nations, (specifically to Christians) from Jerusalem to speak the truth of what is really happening here, (in Israel) and teach Biblical truth with regard to Israel. As Marcella ministers and shares her story with these Jewish people, she is also learning lots of amazing Biblical truths from them, that are transforming the way she sees our Rabbi Yeshua (Jesus). We hope you are encouraged this year as you keep digging into the Truth of God's amazing Word!

—Vernon Beachy

Celebrating

THE BIBLICAL FALL FEASTS

In Genesis 1: 14 we read *“God said: ‘Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years.’”*

Already in creation God laid the foundation for His feasts that would later be revealed to the people of Israel by Moses. The Hebrew word for “seasons” is *“mow’ed,”* meaning appointed time, designated times, sacred season, set feast, assembly, congregation.

In Leviticus 23 we see that this word *“mow’ed”* is used by God to introduce His feasts to the people of Israel. *“Adonai said to Moshe, ‘Tell the people of Israel: ‘The designated times of Adonai which you are to proclaim as holy convocations are My designated times.... ‘These are the designated times of Adonai the holy convocations you are to proclaim at their designated times.’”* Leviticus 23:1&4.

In Israel we celebrated some of the feast mentioned in Leviticus 23 during the month of October, or *Tishrei* according to Hebrew calendar. Three different feasts are celebrated, all closely linked to one another. On the first of *Tishrei* we celebrate *Rosh Hashanah* (Jewish New Year), biblical know as *Yom Teruah* (Feast of Trumpets), followed by *Yom Kippur* (Day of Atonement) on the tenth of the month. The third feast is *Sukkot* (Feast of Tabernacles) kept for seven days starting on the fifteenth of the month and finishes with *Simcha Torah* (Rejoicing with the Law of God) being the conclusion of *Sukkot*.

Each of these feasts are mentioned in Leviticus 23:23-44. A brief explanation is given on how to celebrate, but it is hard to understand the deeper meaning behind each of these feasts by just reading this chapter. With what I have learned by actively participating in the celebrations and reading in different books I would like to give you a small glimpse of how these feasts bring us closer to God, because in the end that is what it is all about.

Rosh Hashanah/Yom Teruah starts with the sounding of the *shofar*. During the synagogue service the *shofar* is blown a hundred times. Rabbi Sacks explains the deeper meaning behind this scriptural decree as: *“Wake you sleepers from your sleep, and you slumberous from your slumber, examine your deeds, return in repentance and remember your Creator, you who forget the truth in the follies of time and waste the whole year in vain pursuits that neither profit nor save.”*¹ According to Judaism, this day is viewed as being the judgment day of the entire world, but despite this, repentance is not the primary

focus. Like Rabbi Sacks mentions, *“remember your Creator,”* we are to acknowledge God as King of the universe, declare His ruler-ship over our own lives and over this world. In Judaism today this feast is also celebrated as being the Jewish New Year. It will take too long to fully explain the background of this meaning and where it comes from, but I would encourage you to research it for yourself.

Connecting *Yom Teruah* and *Yom Kippur* are the ten days of *teshuvah*, or ten days of awe. *Teshuvah* can be translated as “repentance”, but the deeper meaning is “to return,” a process already started on *Yom Teruah* and further finding its fulfillment in *Yom Kippur*. *“Teshuvah is one of the great gifts God gives each of us – the ability to turn back to Him and seek healing for our brokenness.”*²

During this time we do not only search our hearts to return to God, but we also become right with our fellowman. According to Judaism it is our responsibility to ask forgiveness from those we know we have hurt. It sounds like the teaching of *Yeshua* (Jesus) in the sermon on the mount *“So if you are offering your gift at the Temple altar and you remember there that your brother has something against you, leave your gift where it is by the altar, and go, make peace with your brother. Then come back and offer your gift.”* Matthew 5:23-24.

On the tenth day of the month *Tishrei*, the holiest day in Judaism, *Yom Kippur*, arrives. Even secular Jews who do not observe the other feasts or keep *Shabbat* are found in the synagogue. It is a day on which one fully deny one’s self; i.e. fasting from food and drink, not wearing leather shoes, no bathing or washing, no anointing oneself with perfumes or lotions and no marital relations for twenty-six hours. Besides this you will find no traffic on the roads, all the stores and restaurants are closed, no radio or television broadcasts, and even the airports close for this day. Most of Israel can be found in the synagogue all day long.

This year in preparation of the feasts I enjoyed reading Moshe Kempinski’s book *“Accessing Inner Joy – Insights into the Biblical Festivals.”* In this book he gives insight to the deeper meaning of each feast mentioned in the Bible. With regard to the day of *Yom Kippur* he mentions the following:

“Aware of our failures and faults, this day empowers us to return to our source and our purpose. We rejoice that on Rosh Hashanah we were given the power and privilege of crowning

¹ <http://www.rabbisacks.org/cultivating-the-inner-life-rosh-hashanah-message-5776/>

² <http://www.hebrew4christians.com/Meditations/Teshuvah/teshuvah.html>

Celebrating continued

God as our King and being reminded of His faith in us. On Yom Kippur, we rejoice in the opportunity to move even closer: "Seek Hashem when He can be found; call upon Him when He is near" (Isaiah 55:6). While Rosh Hashanah represents God as King, Yom Kippur represents God as both King and Father, Avinu Malkeinu."

"All effort is harnessed to explore the deepest parts of one's soul with a discerning candle. We yearn to discover those dark spots in our soul that have been ignored or forgotten, that need to be sought out, illuminated, and subsequently purified. Yom Kippur is about making whole what is broken within us and then allowing those fixed vessels to be filled again with God's light and direction."³

During the first and second Temple time the High Priest would enter the Holy of Holies to seek forgiveness of sins for himself and the nation of Israel. A precise order was followed which we can find in Leviticus 16.

While I walked the streets of Jerusalem on Yom Kippur and visited the Kotel (the Western Wall) I was so overwhelmed by the importance of this day for me as a believer in Yeshua as well. Of course I know that in Yeshua the services of sacrifices and purification have been fulfilled. In the book of Hebrews it is made known to us that Yeshua is the forerunner who has entered on our behalf into the Holy of Holies, who has become a *Cohen Gadol* (High Priest) forever, to be compared with *Malki-Tzedek* (Hebrews 6:19 & 7). And in Hebrews chapters 9 and 10 we find a deeper explanation of how Yeshua fulfilled Leviticus 16. Not with animal sacrifices, but by the means of His own blood did He enter the true Holy of Holies in the Heavenly Temple, to once and for all pay the price for our sins so that we would be made holy, set apart for God, and would be allowed to re-enter into His presence fully cleansed and forgiven. "Therefore, let us approach the Holiest Place with a sincere heart, in the full assurance that comes from trusting – with our hearts sprinkled clean from a bad conscience and our bodies washed with pure water. Let us continue holding fast to the hope we acknowledge, without wavering; for the One who made the promise is trustworthy." Hebrews 10:22-23

We should daily be reminded of what it is that Yeshua has done for us. For me personally, Yom Kippur is a time to reflect upon, on what He did not only on that specific day for all eternity, but also what it has meant for me all throughout the

year. Besides that I take this day to fast and pray with the Jewish people that they too will receive the same revelation of knowing Yeshua as their personal Messiah.

As Yom Kippur comes to an end with the sun going down on the evening of the tenth of Tishrei you can hear families actively at work as *Sukkot* are being built and decorated for the feast of *Sukkot* starting on the fifteenth of the month. For seven days the children of Israel are commanded to live in these huts. Why? The Bible gives us the answer in Lev. 23:43 "so that generation after generation of you will know that I made the people of Israel live in *Sukkot* when I brought them out of the land of Egypt; I am Adonai your God." It is a custom to spend as much time in your *Sukkah* as possible. To eat your meals here, invite family and friends in and more observant Jews will even sleep in their *Sukkah*. It is a week of rejoicing (Deuteronomy 16:14-15), a time to celebrate all that God has done for us. "The feast of *Sukkot* therefore represents a time of renewed fellowship with God, remembering His sheltering provision and care for us as we travel in the desert and our dependence upon God's care and sustenance."⁴

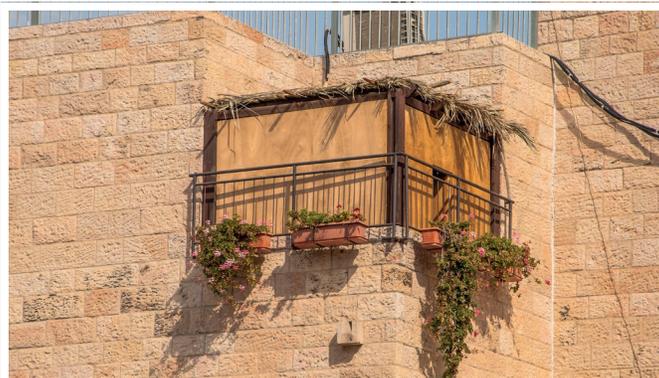
The Feast of Tabernacles concludes with *Simchat Torah* on the eighth day, a day of singing and dancing with the *Torah* scrolls. I even encountered a group of Jewish people dancing through the street of the Old City of Jerusalem with their *Torah* scrolls, a beautiful sight to behold. On this day the *Torah* reading cycle is completed as the last word of Deuteronomy is read. The *Torah* scroll is rolled back to the beginning, and the first verses are read to show that the study of *Torah* is never ending.

Even though I might not be Jewish and I live as a "foreigner" amongst the people of Israel. For me, living with them means also celebrating these holy days, these designated times of God together. I have asked myself "does observing these feasts push me away from God or does it draw me closer to Him, enriching and deepening my walk with Him?". It was God himself who proclaimed these days to be holy, set apart, and observed yearly. I believe

celebrating these feasts not only draws me closer to the God of Israel but it draws me closer to His people as well.

Shalom from Jerusalem,
Marcella
van de Bovenkamp

For more updates and teachings from Marcella, please email marcella_bovenkamp@hotmail.com



A small sukkah built on a balcony in Jerusalem

³ M.A. Kempinski, *Accessing Inner Joy – Insights into the Biblical Festivals*, pg. 78-81

⁴ http://www.hebrew4christians.com/Holidays/Fall_Holidays/Sukkot/sukkot.html



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Upcoming Events

MARCH 17 & 18, 2017
A PEOPLE HOLY TO THE LORD;
PERSECUTED BY THE WORLD;
REDEEMED BY GOD!

Deuteronomy 14:2, Leviticus 26:38, Romans 11:26

Led by Marcella Van De Bovenkamp
Watch for further details concerning time and place

MAY 25-JUNE 8, 2017
OH, TASTE & SEE ISRAEL STUDY TRIP

Led by Vernon Beachy
vbeachy@talmidimstudies.org

OCTOBER 16-30, 2017
COVENANT CHORALE CHOIR TOUR

Led by Joe Mullet, Leonard Miller & Leonard Mast
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