

Why Celebrate the Feasts?



**Come,
Let Me Tell You the Prophetic
Reasons Why.**

The Appointed Times and their Prophetic Significance

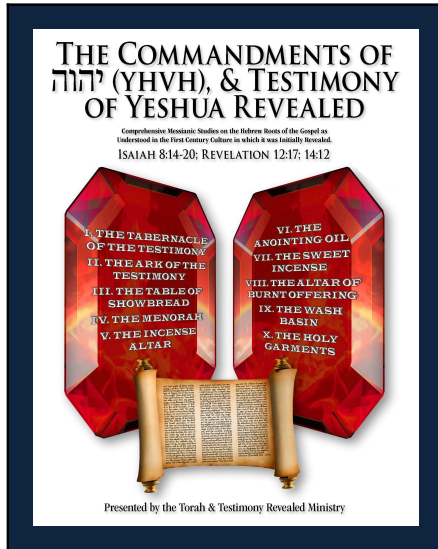
**The Prophetic Reasons Why We Should
Keep the Feasts**

Presented by Jews for Yeshua Ministry

**A Torah & Testimony Revealed Apologetics
Outreach**

The Torah & Testimony Revealed

Apologetics Ministry



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The Feasts in the Early Assembly (Shavuot/Pentecost)

The Feasts Celebrated After the Resurrection

Yeshua at His last Passover Seder, known in Christian circles as “The Last Supper”, Yeshua took the Unleavened Bread of the Passover meal and said, “This is My body which is given for you; do this in remembrance of Me”. Then at the end of the Passover meal took the cup of wine (known in Judaism as the “Cup of Redemption) and said, “Take this and divide it among yourselves... this cup is the new covenant in My blood which is shed for you”; **Luke 22:14-20**.

After this Yeshua was then killed as our Passover Lamb; **Yehochanan (John) 1:29; I Corinthians 5:7**. Then 3 nights and 3 days later was raised up as the first fruits from the grave; **Mattit'yahu (Matthew) 12:40; I Corinthians 15:20-23**; on the Day of First Fruits occurring the day after the Sabbath; **Luke 23:56 – 24:1; V'yikra (Leviticus) 23:9-11**.

50 days after the resurrection that had taken place on the Holy day of First Fruits, Yeshua's followers were assembled together to celebrate the Feast of Shavuot (Pentecost); **V'yikra (Leviticus) 23:15-21** with devout Jews from every nation, when suddenly, the entire assembly gathered there for Shavuot (Pentecost) was immersed (baptized) with the Ruach haKadosh (Holy Spirit); **Ma'aseh (Acts) 2:1-4**; On this same day 3000 souls were saved as a result of this miraculous event combined with Kepha's (Peter's) testimony; **Ma'aseh (Acts) 2**.

This demonstrating that not only did the early assembly continue to celebrate the Biblical Feasts after the resurrection, but were also blessed with the immersion (baptism) of the Ruach haKadosh (Holy Spirit), and salvation of 3000 souls while doing so.

The Emissary Shaul (Apostle Paul) Celebrates the Feasts

In Ma'aseh (Acts) the Emissary Shaul (Apostle Paul) leaves Ephesus quickly in order to arrive in Jerusalem in time for one of the Feast; **Ma'aseh (Acts) 18:21**.

Shaul (Paul) and his companions leave for Troas after celebrating the Chag haMatzot (the Feast of Unleavened Bread) in Philippi; **Ma'aseh (Acts) 20:6**.

Ten verses later Shaul (Paul) hurried to be in Jerusalem in time to keep the Feast of Shavuot (Pentecost); **Ma'aseh (Acts) 20:16**.

Toward the end of his life and ministry, Shaul (Paul) as a prisoner, privately keeps Yom Kippur (the Day of Atonement known also as "*The Fast*"), but because the sea was dangerously stormy and the Centurion and Master and Captain were intending to set sail despite the weather, Shaul (Paul), as soon as Yom Kippur (The Fast) was over, immediately warned them prophetically that the ship would be wrecked if they took sail at that time; **Ma'aseh (Acts) 27:6-11**.

I Corinthians, The Passover Epistle

During the Feast of Passover and Unleavened Bread in Corinth that year, many issues of concern arose that were brought to Shaul's (Paul's) attention.

Among those issues were the concern about the lack of discipline concerning the man who had slept with his step-mother, and about people becoming drunk and acting inappropriately at the Passover gathering, thereby causing them to eat of the Unleavened Bread and Wine representing Yeshua's body to be partaken of in an unworthy manner.

Shaul (Paul) addresses the issues with the following rebukes:

Concerning the man not properly disciplined, "...deliver such a one unto the Accuser for the destruction of his flesh so that his soul may be saved on the day of Yeshua Messiah our Master. ...know you not that it only takes ***a little yeast to leaven a whole ball of dough?***

Remove from yourselves therefore ***the old yeast***, that you may be as ***fresh dough without yeast***, for ***Yeshua our Passover*** has been put to death for us.

Therefore, ***observe the Feast***, not with the old yeast, that is, not with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth..."; **I Corinthians 5:5-13**.

Knowledge *puffs up*...; **I Corinthians 8:1.**

That as partaking of *the unleavened bread and wine* is the same as partaking of Yeshua's body and blood to bring us into communion with Yeshua, even so, eating sacrifices offered to idols makes a person one with an idol as well; **I Corinthians 10:14-21.**

That partaking of the *unleavened bread and wine* at the Passover Seder must be done in a worthy manner; **I Corinthians 11:20-30.**

That even as Yeshua is *the First Fruits* from the grave; even so shall we also be raised from the grave at His return; **I Corinthians 15:20-23; V'yikra (Leviticus); 23:9-11.**

And in our resurrection at His return a mystery is revealed in that even as Yeshua was raised *after the Sabbath on the Day of the First Fruits offering*, even so shall we be raised on a Holy day – on the Holy day where the “Last Trump” is blown; **I Corinthians 15:51,52**, which is also the Holy day that a great shout is made; **I Thessalonians 4:16** – the day known by every practicing Jew to be the Holy Day of Yom Teruach (Day of Trumpets).

Shaul (Paul) then concludes his Epistle by stating his determination to remain at Ephesus (the place he is writing from) until *the Feast of Shavuot (Pentecost)* is past before going to the Corinthians where he plans to stay with them through the winter; **I Corinthians 16:8.**

In Summary

After the resurrection,

- ✚ Believers are blessed with immersion (baptism) of the Ruach haKadosh (Holy Spirit) while celebrating the Holy Day of Shavuot (Pentecost), and 3000 souls that day are saved as a result.
- ✚ Shaul (Paul) is celebrating Passover and the Feast of Unleavened Bread in Ephesus about 650 miles away from Jerusalem, while the Corinthians are celebrating Passover and the Feast of Unleavened Bread about 850 miles away from Jerusalem.
- ✚ Paul incorporates the symbolism of First Fruits, which always takes place during the Feast of Unleavened Bread, as being prophetic of Yeshua's resurrection as the First Fruits from the grave.

- ✚ Paul determines to remain in Ephesus for Shavuot (Pentecost) [*which takes place 50 days after the day of First Fruits*] before travelling to Corinth.
- ✚ Paul ties in our resurrection with Yom Teruach (The Day of Trumpets)
- ✚ Paul's companions also keep the feasts with him.
- ✚ Paul as a prisoner continues to observe Yom Kippur (Day of Atonement known as "The Fast") and actually waits for this Holy Day to end before warning the captain not to sail.

With these things in mind, let us go now to see some of prophetic reasons why they continued to observe the Holy Days of Scripture after the resurrection, of why we continue to celebrate them today, and of why they will continue to be observed in the Millennial Kingdom after Yeshua's return...

The Appointed Times of Spring

(Pictures of Messiah's First Coming)

*The Son of Joseph, The Suffering Servant,
The Family Priest after the Order of Melchizadok*

Pesach

(The Day of Passover)

V'yikra (Leviticus) 23:4,5

Our heavenly Father in **V'yikra (Leviticus) 23:2** when giving the appointed times to His covenant people said: "...these are My appointed times."

So when Jews keep these feasts and appointed times it is not because they are "Jewish feasts", but because they are God's appointed times that the Jewish people just happen to be the stewards of. As our Savior Yeshua said, "Salvation is of the Jews"; **Yehochanan (John) 4:22**. So of course the Jewish people will be the ones to always have celebrated His feasts and appointed times! But as a Jew who accepts Yeshua our Savior as the Messiah who was to come, and who is to come again, let me share with you why we, as believers in Him, keep God's feasts rather than the Catholicized/Christianized Roman festivals of Mithras (Christ-mass) and Ishtar (Easter).

But first a little overview about what our ancient teachers of Israel believed concerning Messiah.



In ancient Judaism it was taught that there would be two Messiah's; **Sukkah 51a*¹**. The first would be called Ben Yoseph (the Son of Yoseph) who would be the suffering Servant Messiah prophesied about in **Yesh'yahu (Isaiah) 53**. That He would come on

the 4th day from Adam (the year 4000, or 80th Jubilee from Adam); **Midrash Rabbah 98:3 on Genesis**. That He would come lowly and riding on a donkey. That He would die for the sins of the people. That the Temple would be destroyed after His death, and that after His death, sin would continue in the world – all of which occurred exactly as they taught.

The second would be called Ben David (the Son of David), the prophesied conquering King Messiah, who would reign in the Millennial Kingdom (the 7th Millennium) at the conclusion of the 6th day from Adam (the year 6000 or 120th Jubilee from Adam). [*See our study entitled “What Judaism Doesn’t Tell You About Messiah” for more about the two Messiahs described in the Talmud*].

We understand today that these prophecies do not point to two different people fulfilling two different Messianic roles; but rather, to one person fulfilling both Messianic roles – to Yeshua, who is both our Messiah Redeemer, and Messiah King.

Remember Yehochanan (John) who immersed (baptized) people in the river Jordan? When he saw our Savior Yeshua coming toward him at the time of Pesach (Passover), he said of the Savior...



“Behold, the Lamb of God who removes the sin from the earth!”; **Yehochanan (John) 1:29**.

That’s because Pesach (Passover) provided a prophetic picture of what the Messiah in His first coming would do for all those who entered into covenant with God through Him, Yeshua our Savior, the Pesach (Passover) Lamb of God who gave His life to pardon, and “Pass Over”, our sins that are past; **Romans 3:25**, so that through His blood, and through His death and resurrection, we

might enter into new, and eternal, life through Him.

As it says in **Yesh'yahu (Isaiah) 53:7-12,**

53:7 He was oppressed and afflicted, yet He opened not His mouth. He was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.



53:10 Yet is pleased **יהוה** to crush Him; and He shall put Him to grief when you make His soul an offering for sin...

53:11 He shall see the distress of His soul and be satisfied; for by His knowledge My righteous Servant shall justify many, for He shall bear their iniquity.

53:12 ...He poured out His soul unto death... He bore the sin of many... and made intercession for those who transgress.

And in **Yesh'yahu (Isaiah) 49:8,**

49:8 Thus says **יהוה**, "In an acceptable time I have heard You, and in the day of salvation I have helped You, and I will preserve You as a covenant to the people to restore the earth."

Again, in **Zechar'yahu (Zechariah) 9:11,**

9:11 As for You also, because of the blood of Your covenant, I will set Your prisoners free from the waterless pit.

When our Savior Yeshua came the first time, it was during the time that the priesthood after the order of Levi was in force (with a tribe acting as priests over the nation); but after His death and resurrection, He became the Cohen haGadol (High Priest) of the heavenly sanctuary; **Evreem (Hebrews) 7:20-24**, of which the earthly sanctuary had only been a pattern of; **Evreem (Hebrews) 8:1-5**.

It was at this same time that He restored the priesthood back to the former order of Melchizadok (where one man acts as king and priest over His own family), the same priesthood that Avraham was under 430 years prior to the giving of the Mishkan (Tabernacle), and Levitical order of sacrifices introduced at Mt. Sinai; **B'reshet (Genesis) 14:18-20**.

And as Galatians and Hebrews state, because of His death and resurrection we have our sins pardoned through our faith in His work on the cross; and no longer through the Levitical order of sacrifices (through the works of the law added 430 years after the Promise given to Avraham, that had acted as a tutor to lead us to the Suffering Servant Messiah's ultimate self-sacrifice for us); **Galatians 3:17-23**.

Note *1: *The Talmud quoted in this book, like Christian writings, is only for use as commentary for historical investigation; and like Christian commentary only reflects the compilation of men's thoughts over the centuries and millennia concerning possible meanings and interpretations of Scripture. So like Christian commentary, the Talmud should likewise only be used to illuminate the background of Scripture – not to replace the authority of Scripture.*

Chag haMatzot

(The Feast of Unleavened Bread)
V'yikra (Leviticus) 23:6-14

This leads to another amazing prophetic event. Following Pesach (Passover) is Chag haMatzot (the Feast of Unleavened Bread), and during this 7 day celebration the barley harvest is reaped; and the first fruits of the barley harvested by the priests are waved as an offering to God.



It is this day of First Fruits that our Savior arose from the grave and ascended to our Father in heaven as the first fruits from the grave.

As it is written in I **Corinthians 15:20-23**:



15:20 But now Messiah has risen from the dead and become the first fruits of those who have died.

15:21 For since by man came death, by Man also came the resurrection of the dead.

15:22 For as in Adam all die, even so in the Messiah Yeshua, we shall be made alive.

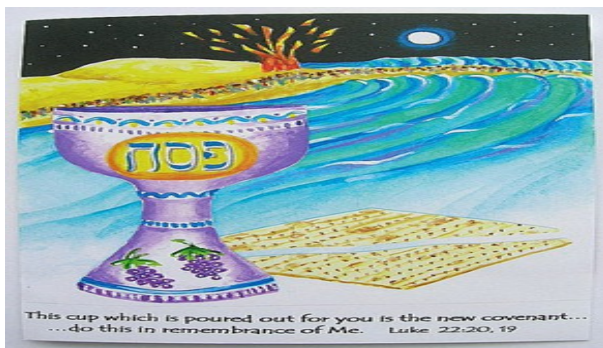
15:23 But each in their own order – the Messiah Yeshua who is **the first fruits**, then afterward those who belong to Him at His coming.

So why do we celebrate Chag haMatzot (the Feast of Unleavened Bread) for 7 days? This also was prophetic.

The Scriptures say that our Savior Yeshua's death was ordained before the foundation of the earth was ever laid; **I Kepha (I Peter) 1:18-20**.

Every sacrifice was likewise offered with an unleavened grain offering, and with a drink offering. At Pesach, we also partake of this unleavened grain offering that in Hebrew we call "Matza", along with a drink offering from the fruit of the vine.

Our Savior on Pesach (Passover) said that the broken Matza represents His body broken for us, and that the fruit of the vine they drank represented His blood shed for us for the pardon of sins in the new covenant; **Mattit'yahu (Matthew) 26:26-28**.



As it is written in **Yerem'yahu (Jeremiah) 31:31,32**

31:31 Behold, the days are coming says **יהוה** when I will make a new covenant with the house of Israel, and with the house of Judah...

31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says **יהוה**.

And He said that as often as we partake of it (that is, once per year), we partake of His body (as the Pesach Lamb) until His return. So why do we eat the Matza for the 7 days? Because the

Matza of His “unleavened/sinless” body broken for us was given to pardon the sins of the faithful of every generation from Adam, who was created in the 1st millennium, to the last soul delivered from death at the end of the 1000 year reign (at the close of the 7th millennium).



It is a 7000 year plan of salvation. 6000 years for man’s rule on the earth, followed by 1000 years for the Messiah Yeshua’s rule on earth during the 7th millennium; **Sanhedrin 96b-99a**; **Revelation 20:4-6**. All beginning with the Lamb ordained to be slain before the foundation of the earth was laid; **Revelation 13:8**. Thus the pattern of 1 (of Pesach) followed by 7 (of Unleavened Bread)*².

Our Savior came as a suffering servant on the 4th day from Adam (the 4th Millennium/the year 4000 from Adam) in the year 27 ce*³ to do for us what animals sacrifices could never do for the redemption of the human soul, and died and arose from the grave as the first fruits from the grave.

His first appearance was with the proclamation of a Jubilee year (the 80th from Adam*⁴); **Luke 4:16-19**. And His return is expected to be, likewise, at the blast of the Last Shofar 2000 years later; **I Corinthians 15:52**.

As it is written in **Hoshea (Hosea) 6:1,2**,

6:1 Come and let us return to יהוה, for He has torn, but He will heal us. He has stricken, but He will bind us up.

6:2 After two days [two thousand years] He will revive us. On the third day [the 3rd millennium] He will raise us up so that we may live in His sight. [See also, *Yechezk’el (Ezekiel) 37:12-14*]

In other words, He came the first time to be raised from the grave, so that 2000 years (2 days) later, we can all likewise, be raised from the grave to live in His presence during the 7th Millennium (the 3rd day from His 1st coming).

As it is written in **Revelation 20**, we shall reign with Him for 1000 years.



And He shall reign until He has restored the earth to its former paradise; **Yesh'yahu (Isaiah) 11:1-16; 65:17; Romans 8:20,21**, and has conquered all sin and rebellion in the earth; **Revelation 20:7-9** - at which time He will restore all things back to the Father; **I Corinthians 15:24-28**.

This is why we celebrate Chag haMatzot (the Feast of Unleavened Bread) for 7 days, because God's plan of redemption of the earth, and of the repentant among mankind, is a 7000 year plan of redemption for the earth and its inhabitants, where the last enemy to be ultimately conquered, will be death itself; **Yesh'yahu (Isaiah) 25:8; I Corinthians 15:26**.

Note *2: *Josephus affirms that Pesach/Unleavened Bread took place over a total of 8 days in the first century; Josephus, Antiquities 2.317.*

Note *3: *See Website Time Line 1, *Note 9; and Time Lines 3, 5 and 10.*

Note *4: *See Website, "Time Line 1, The 6000 Years from Adam to Yeshua".*

Shavuot

(The Feast of Pentecost)

V'yikra (Leviticus) 23:15-21

On Shavuot (Pentecost) at Mt. Sinai, 430 years*⁵ after the promises given to Avraham; **Galatians 3:17**, something new was given to Israel that they had never had before.

Avraham, who was obedient to Torah; **B'rsheet (Genesis) 26:1-5**, and believed in the Promises to come; **B'rsheet (Genesis) 15:6**, was under the Melchizadok order of priesthood where each man acted as priest over his own household, as Yyob (Job) and others also did, even breaking bread and drinking the fruit of the vine with Melchizadok himself; **B'rsheet (Genesis) 14:18-20**.

However, when Israel came out of Egypt, it was an impossibility for the one man, Moshe (Moses), or his brother Aaron, to offer up sacrifices on behalf of a whole nation of 600,000 men and their families. But as a tribe, the Levites could be raised up as a priestly cast to offer up sacrifices on behalf of the family – as a nation.



So on Shavuot (Pentecost) at Mt. Sinai that year, a new priesthood order was presented that introduced for the first time, a tabernacle/temple supported by an army of priests that could act as a “tutor” to mediate and provide atonement for the sins of the people, and of the nation, until the one man, our Savior Yeshua,

could arrive at the appointed time to take over the task Himself as High Priest over His family nation after the restored order of Melchizadok; **Galatians 3:17-25; Evreem (Hebrews) 7:20-28; 9:11-10:1.**

So when He came and restored that order as High Priest over His own family, it was done so in fulfillment of the prophecy of **Yerem'yahu (Jeremiah) 31:31** mentioned earlier where a "new" covenant would be given to the house of Israel and to the house of Judah, that according to **verse 31:32** would not be like the covenant given at Mt. Sinai.

Unlike Mt. Sinai, this new covenant for the pardon of sins would not be mediated and accommodated any longer by mortal priests who were subject to sin themselves; **Evreem (Hebrews) 7:22-28** but administrated from the heavenly Temple itself which the earthly one had only been a pattern of; **Shemot (Exodus) 25:40; Evreem (Hebrews) 8:5**, and by our High Priest Yeshua who knew no sin, and who conquered death itself when He arose from the grave.

The Mt. Sinai covenant was dependant on a Temple made with hands; **Mark 14:58**; on priests who themselves were subject to sin; and upon the blood of animals which could only atone for sin, but never eradicate them; **Evreem (Hebrews) 10:4.**

But the new covenant is based on a Temple built without hands; **Zechar'yahu (Zechariah) 6:12,13; Mark 14:58; Evreem (Hebrews) 8:2**; based on a sinless High Priest, and on the Messiah Yeshua's own blood; **Evreem (Hebrews) 5:14,15.** On the blood of Yeshua our Messiah who voluntarily offered Himself up as one who was without sin, and without blemish; **Evreem (Hebrews) 9:11-15.**

The former covenant was dependent on the death of animals, but the new covenant dependent on the power of His resurrected life.

So what is Shavuot (Pentecost) in a nutshell? Under the former covenant it was the celebration of the giving of the Tabernacle and priesthood after the order of Levi where God dwelled among us to deliver us from our physical enemies. It provided an interim priesthood for the pardon of sin to lead us to the time of Yeshua, who would in turn then restore the Melchizadok form of priesthood where He, as one man, and serving as both king and priest, would sit in authority over His family nation.

Under the new covenant, it is now a celebration of the giving of Yeshua our King as High Priest who administers and mediates from the Tabernacle in heaven after the order of Melchizadok,

where the spirit of God now dwells within us to deliver us from our spiritual enemies through a perfect and unchanging priesthood, and ultimately from death itself. And we do it knowing that what He did, He did to the benefit of all generations who have walked faithfully in covenant with God, even from the time of Adam – to the end of the world.

Note *5: See *Time Line 2* on our website “*The 430 Years from Avraham to Moses*”

The Appointed Times of Fall

(Pictures of Messiah's Second Coming)

*The Son of David, The Conquering King,
The Family King*

Yom Teruach/Rosh Hoshanna

(The Day of Trumpets and of Shouting)
V'yikra (Leviticus) 23:23-25



Yom Teruach (Day of Trumpets) begins the season leading up to the feast of Sukkot (Feast of Tabernacles) and lands on the 1st day of the 7th moon; and even as the Spring feasts just discussed were prophetic of our Savior Yeshua's first coming, even so, the appointed times of Fall are prophetic of His second coming.

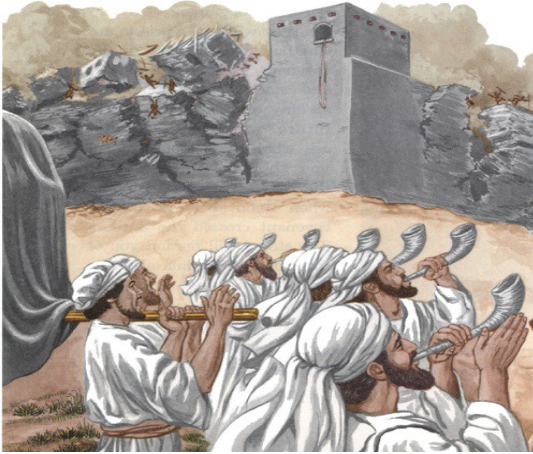
Yom Teruach (Day of Trumpets) commemorates many things in Scripture. It is the day the walls of Jericho fell, and the day our people began the takeover of the Promised land.

It is also the day that the coronation (inauguration) of the Kings of Judah took place. But what does this appointed time point to prophetically?

Among the teachings of our ancient teachers was a name given to 3 notable shofars (trumpets) that were blown in Scripture.

The first one was blown at Mt. Sinai at the time of the giving of the Tabernacle (Mishkan) and Levitical order of priesthood; **Shemot (Exodus) 19:16-19** and is referred to by them as "the First Shofar" (first trumpet).

The second one was the set of shofars blown at Jericho; **Yeshua (Joshua) 6:1-20** where the set of shofars was blown for 6 days, and then on the 7th day, blown 7 times, with the "last" blast of the shofars, accompanied by the shouts of the people, causing the walls of Jericho to fall down. This is referred to by them as "the Last Shofar" (last trumpet) which was blown on Yom Teruach on the 1st day of the 7th moon.

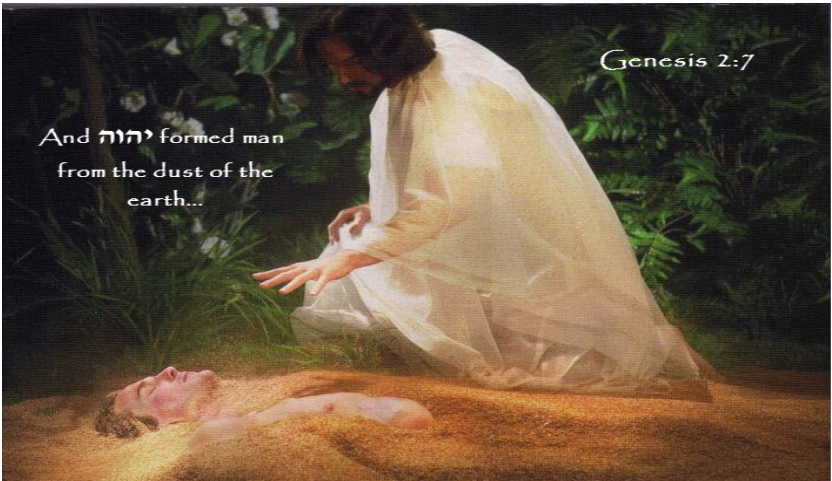


Then the third notable Shofar (Trumpet) in Scripture is called the Yovel, or Jubilee. It is named “The Great Shofar” because it is blown every 50th year on Yom Kippur (Day of Atonement) throughout the land to declare the end of all debt cycles, the restoration of all land and houses to the original heirs, and the release of all Hebrew slaves; **V'yikra (Leviticus) 25:8-55**.



We have already covered Shavuot (Pentecost) where the First Shofar (trumpet) was blown; but what are the prophetic events associated with the Last and Great Shofars (trumpets)?

Beginning with Yom Teruach (Day of Trumpets), there is one other event associated with this day that I have not mentioned yet.



It is the teaching of the ancient teachers of Israel that the creation of Adam from the dust of the earth as an immortal being occurred on this day; and that in like manner, all those who have eternal life on this day, will likewise, be formed from the dust of the earth into immortal beings at the time of the resurrection; **Yechezk'el (Ezekiel) 37:1-14.**

The New Testament (Brit Chadasha) affirms this conclusion of the ancient teachers when the Emissary Shaul (Apostle Paul) writes in **I Corinthians 15:51,52:**

15:51 Behold, I tell you a mystery, we shall not all sleep, but we shall all be changed.

15:52 In a moment, in the twinkling of an eye, at the ***Last Shofar (Last Trumpet)***. For the shofar will blast, and the dead will be raised incorruptible, and we shall be changed.

And again, in **I Thessalonians 4:15,16:**

4:15 For this we say to you by the word of the Savior, that we who are alive and remain until the coming of our Savior, will by no means ascend ahead of those who are dead.

4:16 For our Savior Himself will descend from the sky ***with a shout***, with the voice of an Archangel, ***and with the shofar*** of יהוה; and the dead in Messiah will rise first.

4:17 Then we who remain and are alive at the time shall be caught up together with them in the clouds to meet Yeshua in the air... (see also, **Mattit'yahu (Matthew) 24:31**)

And as **Yechezk'el (Ezekiel) 37:10,13** states:

37:10 So I prophesied as He commanded me, and breath came into them, and they lived and stood upon their feet as an exceedingly great army.

37:13 Then you shall know that I am יהוה when I have opened up your graves, O My people, and brought you up from your graves.

So when we are resurrected, we are not just resurrected as immortal beings, but as a mighty, immortal, undefeatable army – clothed in white linen; **Revelation 19:8, 14** to carry out God's vengeance upon the earth; **Mizmor (Psalm) 149:5-9**.



Our Savior referred to this day as the time of which no man knows the day or the hour of His appearance; **Mattit'yahu (Matthew) 24:36**^{*6}, as the proclamation of this day is contingent upon the sighting of the first visible sliver of the waxing crescent moon; "*the day*" of which cannot be determined, and "*the hour*" of which cannot be determined, until the time that the first visible sliver has been actually sighted and confirmed by witnesses in Israel.

Therefore those who are alive and remain must be ready, for they do not know the day or hour of His coming when they shall join, in the air, this resurrected army.



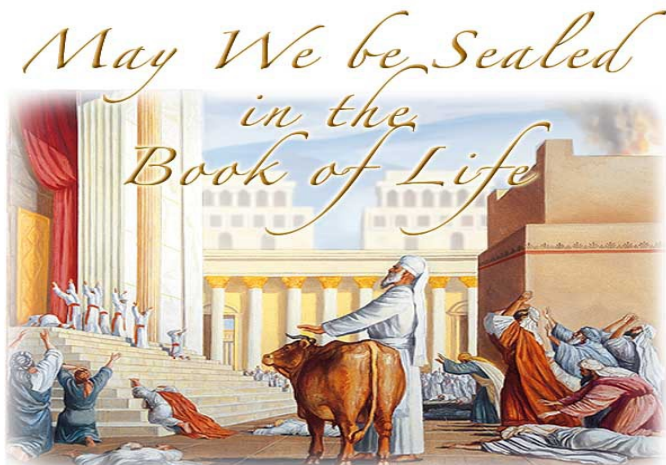
Finally, even as this day was the day that the coronation of the kings of the Southern Kingdom of Judah took place, even so, it was taught that this same day will be the day that the Messiah King will be coronated; so that the first event attended by the mighty resurrected army at this time will be that of the coronation of the Son of David, the prophesied conquering King Messiah and Commander in Chief who we know today as our Savior Yeshua; **Yechezk'el (Ezekiel) 37:24; Mattit'yahu (Matthew) 1:1-17; Luke 3:23-31.**

So Yom Teruach for us is the celebration of our coming resurrection as the mighty army of God, of the catching up of those who are alive at His coming to join them in the air, of the coronation of Yeshua our King as the King of Kings over the earth; and of the promise given, that those who are accounted worthy of that first resurrection will gain the privilege of reigning with the Great King, as kings and priests, for 1000 years; **Revelation 1:5,6; 20:4-6.**

Note *6: *Concerning the day and hour of his coming in Mattit'yahu (Matthew), **Luke 17:34-37** states concerning those caught up, that some are sleeping but others are working. This implies that Yom Teruach (Day of Trumpets) has begun for those already asleep (possibly in Israel), but that for those awake and working (possibly outside of Israel), that Yom Teruach (Day of Trumpets) has not yet arrived for them.*

Yom Kippur

(The Day of Atonement)
V'yikra (Leviticus) 23:26-32



This most somber of all the appointed times is a time of deep reflection, a time of repentance and of prayer for mercy by God's people, a time of national redemption.

During the year we all confess our sins and repent as individuals through Yeshua as our Passover Lamb, but it is on this day that we confess and repent of our sins committed unintentionally and in ignorance as a nation.

It is a national day of deep reflection, prayer, and affliction of one's soul where final atonement for the year is sought out for all Israel (including those who have been grafted in) as a single body; **Romans 11:11-26; Ephesians 2:11-19**, and marks the last day of a 10 day period known as the "Awe Filled Days of Repentance" or simply "The Days of Awe".

It is also on this day during a Jubilee year, at the end of the day upon completion of the atonement provided for the sins of the nation committed unintentionally and in ignorance, that the Great Shofar (Great Trumpet) would be blown throughout the Land to proclaim the cancellation of all debts, and to initiate the return of all lands to the original heirs; **V'yikra (Leviticus) 25:8-10**.

Prophetically, it is also upon completion of this day of national pardon for sin and release of debts that Yeshua, our

Messiah King, will in like manner at the sound of the Great Shofar of the 120th Jubilee, take all those whose sins have been pardoned – all those whose names have been written in the Book of Life, and restore us as a nation to our inheritance as well. But this time as a nation of immortal beings gathered together from every generation from Adam to present, to be taken into the Promised land as an eternal inheritance - even to the very land divisions originally given to our tribal forefathers.



The Book of Life, Shemot (Exodus) 32:30-33; Mizmor (Psalm) 69:28 (English version); Philipians 4:3; Revelation 3:5; 13:8; 17:8; 20:12,15; 21:27; 22:19.

This prophetic picture was all initiated on this day when Yeshua proclaimed the Jubilee year (the acceptable year of יהוה) in **Luke 4:18,19** in fulfillment of **Yesh'yahu (Isaiah) 61:1,2**; as it is written,

61:1 The Spirit of Adonai יהוה is upon Me, because יהוה has anointed Me to preach good news to the poor. He has sent Me to heal the broken hearted, to proclaim liberty to those in exile, and the recovery of sight for those bound in the dungeons.

61:2a to proclaim the Acceptable Year of יהוה.

And for the last ~1,992 years this is what has been represented. That is, the day of mercy providing atonement for the sins of the nation committed every year unintentionally and "in ignorance" on years 1 through 49 of the Jubilee cycle; **Evreem (Hebrews) 9:7**. And then in addition to this, every 50th year, the proclamation of the Jubilee for the forgiveness of all monetary debts for those in exile, and for those in the debtor's prisons, so that each may return to their inheritance without financial burden or restriction; **V'yikra (Leviticus) 25:8-55**.

We have a glimpse of Yeshua's sacrifice reflected in this also when God's goat was sacrificed this day for the forgiveness of the nation*7.

That is, when God's goat was sacrificed this day, the Azazel, representing the guilt of the people, was set free; **V'yikra (Leviticus) 16:9,10,20-22**. And on the day of Yeshua's death, the guilty Barabbas (like the "Azazel") was also set free in like manner; **Luke 23:13-25**.

And then when Yeshua was on the cross ready to die, we also, like the Azazel, were set free of our guilt when Yeshua declared from the cross, "Forgive them Father for they do not know what they do"; **Luke 23:34,35**.

But concerning the future, this day of Yom Kippur (Day of Atonement) takes on a dual nature, adding to the day of mercy for God's people - the "Day of Vengeance" or "Day of Wrath" of God against all of the nations that come against Jerusalem.

This is the part of the prophecy that Yeshua, in Luke, did not proclaim when declaring **Yesh'yahu (Isaiah) 61:2** as fulfilled that day, because this aspect of Yom Kippur (Day of Atonement) was not to be fulfilled at His first coming, but at His return.

This prophecy of **Yesh'yahu (Isaiah) 61:2** completes as follows:

61:2b ...and the Day of Vengeance of our God, and to comfort all who mourn.

In **verse 2** you see the dual nature of the day very clearly, that is, this day of God's vengeance against His enemies being the same day that He comforts those who are mourning in Zion for their sins. The prophecy then continues to describe this Yom Kippur day (Day of Atonement) in greater detail by stating that it is also on this day that He will:

61:3 ...comfort those who mourn in Zion*8, to give them beautiful headdresses in place of their ashes, the oil of joy in place of their mourning, and the garment of praise in place of their spirit of heaviness...

All language descriptive of Yom Kippur (the Day of Atonement); the dual nature of which is also reflected in **Malachi 4:1-3**, as it is written,

4:1 For behold, the day is coming, burning like an oven, and all the

proud, yes, all who do wickedly will be stubble. And **the day** which is coming will burn them up, says יהוה of Heaven's Armies, that will leave them neither branch nor root.

4:2 But to you who fear My name, the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall fed calves.

4:3 You shall trample the wicked, for they shall be ashes under the soles of your feet **on the day** that I do this, says יהוה of Heaven's Armies.

As it is written also in **Mizmor (Psalm) 149:5-9**,

149:5-9 Let the pure ones (the saints) be joyful in glory; let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron, to execute on them the written judgment, for this honor has all the pure ones (all the saints).

It is on this day that Yeshua, with His resurrected army, fully pours out God's wrath upon the nations. It is that terrifying day, that Day of Vengeance, where all of God's enemies who come against Jerusalem are annihilated; **Yesh'yahu (Isaiah) 61:2b; Yechezk'el (Ezekiel) 38:17-23; Revelation 19:13-16.**



This great battle victory of the Day of Vengeance on Yom Kippur (Day of Atonment) is then followed by the great Wedding

Supper of the Lamb; **Yechezk'el (Ezekiel) 39:17-20; Revelation 19:7-9; 17-21.**

Even as the ancient teachers understood that the Suffering Servant Messiah ben Yoseph (Son of Joseph) would come on the 4th day from Adam (the year 4000 and 80th Jubilee from Adam), they also taught that the Messiah King ben David (Son of David) would arrive on the 6th day from Adam (the year 6000 and 120th Jubilee from Adam).

This is significant, because concerning our Savior's first coming, we have Moshe (Moses) who delivered Israel from its bondage in Egypt in his 80th year of life, and then our Savior, who on the 80th Jubilee from Adam delivered us from our bondage to sin.

Then concerning our Savior's second coming, we have Yeshua ben Nun (Joshua son of Nun) who in Moshe's (Moses') 120th year, delivered the Israelites into the Promised Land as a mighty army to conquer it as our national inheritance; and now our Savior Yeshua, who in the 120th Jubilee from Adam will deliver us into the Promised Land as a mighty army to conquer it once again; but this time as our permanent and eternal inheritance; **Yechezk'el (Ezekiel) 47:21-23.**

Then on a final note concerning the amazing prophetic nature of this most unique of holy days is that it also serves as an important key to unlocking the chronology of Revelation.



In **V'yikra (Leviticus) 16:11-14** the Yom Kippur (Day of Atonement) service is described in great detail. This same service is also described in **Revelation 8:1-5**, except that this time Yeshua leads the service, and instead of blood being sprinkled 7 times upon the altar to the ultimate atonement of the "repentant", that is, of

the High Priest and of the people - 7 Shofars (Trumpets) are blown instead, to render God’s judgments against the “unrepentant” inhabitants of the earth; **Revelation 8:6-9:21**. Then upon the blast of the 7th Shofar (Trumpet) the kingdoms of the earth become the Kingdoms of our Savior; **Revelation 11:15** - even as Canaan was conquered by Israel under Joshua; **Joshua 6:1-27**.

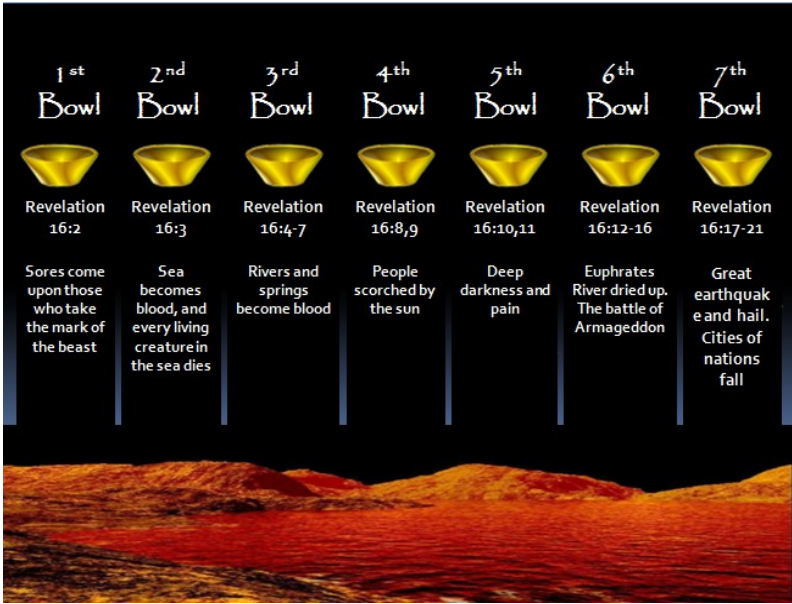


The chronology unlocked here is that on some Yom Kippur day (Day of Atonement) in the near future, judgments are going to be initiated with the blasts of 7 Shofars (Trumpets) that will ultimately conclude with the advent of King Yeshua’s return on a future Yom Teruach (Day of Trumpets) that will look something like this.

First that initial Yom Kippur (Day of Atonement) service performed by Yeshua our Cohen haGadol (High Priest); **Revelation 8:1-5**, followed then by the blasts of the 6 shofars (trumpets) over an unspecified period of time, followed by the resurrection of the dead in Messiah as a mighty army at the sound of the “Last” and 7th Shofar on a future and final Yom Teruach day (Day of Trumpets) where we will be resurrected as a mighty army, and Yeshua coronated as King of Kings.

Then 10 days later at the close of a latter and final Yom

Kippur (Day of Atonement) service, King Yeshua returns with His resurrected army to pour out the 7 bowls of wrath upon the nations that come against Jerusalem; **Revelation 16:1-21**, and to conquer and subdue the kingdoms of the earth in establishment of His Millennial Kingdom (the 1,000 year reign); **I Corinthians 15:25**; **Revelation 20:4-6**.



Yesh'yahu (Isaiah) 24:4-6 prophesies concerning this general time period that:

24:4 The earth shall mourn and fade away, the world shall become weak and fade away. The arrogant people of the earth shall become weak.

24:5 The earth is defiled under its inhabitants, because they have violated the laws, changed the ordinance, and broken the everlasting covenant.

24:6 Therefore the curse shall devour the earth, and those who dwell in it shall be desolate. Therefore the inhabitants of the earth shall be burned and few men left.

And again he says in verses **24:18-23** of this same chapter:

24:18 ...the windows from on high shall be open, and the foundations of the earth shaken.

24:19 The earth shall be violently broken. The earth shall be split open. The earth shall be greatly shaken.



24:20 The earth shall stagger like a drunkard, and shall totter like a hut [tossed in the wind]. The guilt of its violations shall be heavy upon it, and it will fall, and not rise again.

24:21 And it shall come to pass in that day that יהוה will punish the armies of the high ones in the high places ^{*9}; and on the earth, the kings of the earth.

24:22 They will be gathered together as prisoners are gathered in the pit, and will be shut up in the prison; and after many days they shall be punished.

24:23 Then the moon will blush, and the sun will be ashamed; for יהוה of Heaven's Armies will reign on Mount Zion and in Jerusalem, and before His elders, in great splendor.

[See also, **Yechezk'el (Ezekiel) 38:19-23; Joel 2:30,31; Revelation 6:12-17**]

Then following our Savior's triumphant victory over the

nations that have come against Jerusalem is that great celebration of the appointed time of Sukkot (Feast of Tabernacles).

Note *7: *It is interesting concerning this picture of Yom Kippur (the Day of Atonement) taking place at Pesach (Passover), for the Pesach (Passover) offering could be taken from the sheep, or from the goats; **Shemot (Exodus) 12:5.***

Note *8: *Concerning those mourning in Zion on that day. Like Thomas, they look upon Him whom they pierced; **Yehochanan (John) 20:26-29; Revelation 1:7.***

*Then they, like the Emissary (Apostle) Paul repent/mourn; **I Timothy 1:12,13; Zechar'yahu (Zechariah) 12:10-13:1.** At the sound of the Last Shofar (the Last Trumpet) this will happen – when Yeshua comes as lighting; **Mattit'yahu (Matthew) 24:27; Zechar'yahu (Zechariah) 9:14.***

*And God will strengthen them to fight in the battle; **Zechar'yahu (Zechariah) 9:15,16; 12:1-9.** And at the sound of the Great Shofar (the Great Trumpet); **Yesh'yahu (Isaiah) 27:12,13;** on that Day of Vengeance, He will divide the Mt. of Olives to provide them a way of escape and comfort those who mourn in Zion; **Yesh'yahu (Isaiah) 61:2,3; Zechar'yahu (Zechariah) 14:3-5;** and bring His people, who have repented at His coming, home; **Yesh'yahu (Isaiah) 11:10-12.***

Note *9: *The High Ones likely referring to the demonic powers over the earth; as it is written in **Ephesians 6:12** “We do not wrestle against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in the “high places”.*

Sukkot

(The Feast of Tabernacles)

V'yikra (Leviticus) 23:33-44



*The time where God dwells (tabernacles)
with men, and men with God*

Yechezk'el (Ezekiel) 37:24-28:

37:24 David My Servant shall be King over them, and they shall all have one shepherd. They shall also walk in My judgments and observe My statutes, and do them; **Yerem'yahu (Jeremiah) 31:33,34.**

37:25 Then they shall dwell in the Land that I have given to Jacob (Yaaqov) My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My Servant David shall be their Prince forever.

37:26 Moreover, I will make a covenant of peace with them; I will establish them and multiply them, and I will set My Sanctuary in their midst forevermore.

37:27 My Tabernacle (Mishkan) also, shall be with them; indeed I will be their God, and they shall be My people.

37:28 The nations also will know that I, **יהוה**, sanctify Israel, when My Sanctuary is in their midst forever.

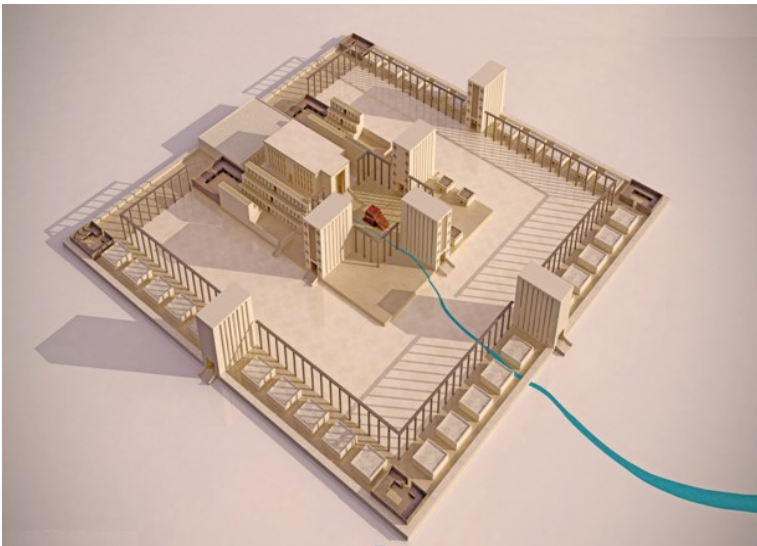
Even as our Savior Yeshua came and dwelt with man at His first coming; **Yehochanan (John) 1:14**, even so, shall God tabernacle (dwell) with us at our Savior's second coming.

It is written in **Yechezk'el (Ezekiel) 43:5-7** concerning the Millennial Temple:

43:5 The Spirit lifted me up and brought me into the inner court; and behold, the splendor of **יהוה** filled the Temple.

43:6 Then I heard Him speaking to me from the Temple, while a man stood beside me.

43:7 And He said to me "Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever..."



This Temple as the place of His throne where He will dwell with us forever is fulfilled in **Revelation 7:13-17** where it is written:

7:13 Then one of the elders answered, saying to me "Who are these arrayed in white robes, and where did they come from?"

7:14 And I said to him "Sir, you know." So he said to me "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb."

7:15 “Therefore they are before the Throne of יהוה, and serve Him day and night in His Temple. And He who sits on the Throne will dwell among them”.



This Millennial Temple, likewise, has living waters that flow out from it; **Yechezk’el (Ezekiel) 47:1-12**, and finds its fulfillment in the remainder of this Revelation passage which says:

7:16 “They shall neither hunger anymore, nor thirst anymore; the sun shall not strike them, nor any heat.”

7:17 “For the Lamb who is in the midst of the Throne will shepherd them and lead them to living fountains of waters. And יהוה will wipe away every tear from their eyes.”

At this time the Torah will go forth from Mt. Zion, and the nations will learn war no more; **Yesh’yahu (Isaiah) 2:1-4**. The earth also “shall be full of the knowledge of יהוה” as the waters cover the sea; **Yesh’yahu (Isaiah) 11:9**.

And every year during this 7th Millennium from Adam, from one New Moon (Yom Teruach) to another, and from one Shabbat (Yom Kippur) to another, all flesh shall come to worship before Him; **Yesh’yahu (Isaiah) 66:23**; during the season of Sukkot (Feast of Tabernacles); **Zechar’yahu (Zechariah) 14:16-19**.

As it is written in **Colossians 2:16,17**,

2:16 Therefore let no man condemn you for eating or in drinking in observance of the festivals [Pesach, Shavuot and Sukkot] of the New Moon [Yom Teruach] or of the Shabbats [7th day, Yom Kippur of the 7th moon, and 7th year rest of the Land],

2:17 Which are but a shadow of things to come for the whole body of Messiah.



The lives of the remaining mortals from among His people shall be in length as that of a tree; the wolf and the lamb shall feed together, and the lion also shall eat straw like an ox; **Yesh'yahu (Isaiah) 65:19-25**.

We, as immortal beings, shall rule over the remaining mortals of the earth as kings and priests over the earth; **Revelation 20:1-6**, and a Highway of Holiness shall be set-apart for the Redeemed of יהוה to travel to Jerusalem on; **Yesh'yahu (Isaiah) 35:8-10**.



At the end of the 1,000 years the wicked one will be released to deceive the nations of remaining mortals one final time.

Once again, Gog and Mogog will rear up its head in one final rebellion, the rebellion of which will not be destroyed by standard weapons of warfare as before at the beginning of the 7th Millennium in **Yechezk'el (Ezekiel) 38,39**; and **Revelation 19:7-21**; but will be destroyed directly this latter time, early in the 8th Millennium, by fire from heaven; **Revelation 20:7-9**.

Shimini Atzeret

(That Last Great Day)

Pictures of the 8th Millennium and New Heavens and Earth

V'yikra (Leviticus) 23:36,39



Upon this extermination of the last of rebellion in the earth, the 8th Millennium from Adam reigns in the Great White Throne Judgment where all the dead who were not part of the first resurrection are judged; **Daniel 12:1-3; Mattit'yahu (Matthew) 25:31-46; Yehochanan (John) 5:27-29, 6:39-54, 7:37, 11:24, 12:48; Romans 2:14-16; Revelation 20:10-21:1.**



Where creation of the new heavens and earth that had begun during the Millennial reign is now completed; and all things restored back to the Father; **Romans 8:20,21; I Corinthians 15:25-28.**



...Where the New Jerusalem comes down from the sky, and the 12 tribes of Israel (and those who were grafted in ^{*10}) have now been made into the 12 nations of the earth; **B'resheet (Genesis) 35:11; Revelation 21:1-27.**



And that is why it is also the day in the synagogues that the Torah Scroll is rolled back to the beginning, and all things began new! What an amazing and beautiful prophetic picture of our future.

Note *10: Romans 11:11-24; Yechezk'el (Ezekiel) 47:21-23

The Shabbat

(The Sabbaths)

V'yikra (Leviticus) 23:1-3, 26-32; 25:1-7



This wondrous and amazing celebration is actually listed as the first of God's Appointed Times in **V'yikra (Leviticus) 23**, and is likewise prophetic as well. This much you may have already suspected by now. However, what you may not know by now is that there is not just one Shabbat (Sabbath) in Scripture, but three^{*11}.

Yes, that's correct. Three. And they all have in common one prophetic theme - the theme of 3 promises that will be fulfilled during the Millennial reign (the 7th Millennium from Adam).

The 3 Shabbats (Sabbaths) are:

- 1)** The 7th Day Shabbat (Sabbath) which occurs on the 7th day of the week.
- 2)** Yom Kippur (Day of Atonement) which occurs in the 7th moon.
- 3)** And the Schmitta (year of rest for the land) which occurs in the 7th year.

All 3 of these Shabbats (Sabbaths), likewise, occur in a pattern of seven to point us to the 7th millennium – the Millennial Kingdom of our Savior Yeshua and to 3 implied prophetic promises.

The 3 promises are:



Rest for the Earth

Rest from our enemies



Rest from our labor

The first of these 3 Shabbats (the 7th day Shabbat) is where the command to rest from our labors has embedded within it the millennial promise of a permanent rest from our labors and from the curse of sin which led us into our need for labor; **B'resheet (Genesis) 3:17-19; Yesh'yahu (Isaiah) 65:22,23; Mattit'yahu (Matthew) 11:28-30; Evreem (Hebrews) 4:8-11.**

The second of the 3 Shabbats (Yom Kippur/Day of Atonement) is where the command to afflict our souls in an act of national repentance has embedded within it the promise of a national redemption during the Millennial reign of Messiah where we are corporately and permanently delivered from both our physical enemies, as well as from the enemy of death itself; **Yesh'yahu (Isaiah) 2:1-4, 11:1-5; Luke 1:67-77; I Corinthians 15:51-55; Revelation 19:15.**

The third and final of the Shabbats (the Schmitta) is where the command to rest the land every 7th year has embedded within it the promise of redemption and of rest and restoration for the earth - and creation itself; **Yesh'yahu (Isaiah) 11:6-10, 65:17-25; Yechezk'el (Ezekiel) 47:1-12; Romans 8:19-21, Revelation 21:1.**

*May all who read this be abundantly blessed in our Savior Yeshua
in the observance of our Father's Appointed Times
created through our Savior, and for our Savior, for the redemption
of God's people, and of the whole earth.*

Note *11: The English translations actually present the High Days as Shabbats (Sabbaths) as well, however, this is not so in the Hebrew. In the Hebrew, there are 3 Shabbats (Sabbaths) only.

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