

Yahweh's Divine Appointments

The Dress Rehearsals Called Moedim



Yahweh's Divine Appointments: The Dress Rehearsals Called Moedim
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1st Edition
Not Available in Paperback as of this posting in November 2018

Previous Versions:
2nd Edition 2019
3rd Edition 2020

Current Version:
4th Edition 2021

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*Yahweh blesses you and keeps you;
Yahweh makes his face to shine upon you, and is gracious to you;
Yahweh lifts up his countenance upon you, and makes you whole.*

Permission to quote, share, copy, or appropriate bits, pieces, or large junks of this book freely granted. I firmly assert that all who write about the Moedim should be saying the same things, albeit perhaps using just a few different words here and there. You are welcome to be just as synoptic with me as Matthew, Mark, Luke, and I have been with others.

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Preface

Just as many have taken in hand to write down and declare those things which are most surely believed about Yahweh's Divine Appointments, the Moedim, it seemed good to me also to write about the Moedim to you, dear reader.

Perhaps this introduction sounds familiar. And well it should, for this is a blatant restatement of Luke 1:1-4 in my own words! I do this to warn you that some of what you will read may sound familiar.

The Source Materials . . .

Just as Luke and Matthew copied Mark, who may have copied an unknown source, "Q", I firmly assert that all who write about the Divine Appointments (the Moedim) should be saying the same things, albeit perhaps using just a few different words here and there. I mirror Matthew, Mark, and Luke in this regard and this book may inadvertently contain material that may sound like another author's copyrighted material, but I, too, am simply being synoptic.

I have read, heard, and/or watched multiple sources for the material in this book. I have also read and analyzed a minimum of six translations, one or more paraphrases, and then look up the Hebrew or Greek words. Once I have a clear image of the sense of a source, verse, or paragraph I put my analysis into modern American-English on the page. Peter uses this same method in Acts 2:16-21 when he "quotes" Joel 2:28-30. On those rare occasions when a direct quote is used I have made every attempt to provide a link or footnote to my source, but when the material has been compiled from numerous sources, I do this in the same manner as the writer of Hebrews 4:4, who says: "*For he has said somewhere concerning the seventh day*" with no attempt to quote the source. Likewise, there is no reference to a particular version of the Bible; just the book, chapter, and verse.

The Style of Writing . . .

My teaching (and writing) style began forming as I became involved in twenty (plus) years of youth work, primarily with Middle-School (Junior High) youth. Youth talks and lessons quickly progressed to teaching confirmation, and a few years ago I "graduated" to teaching adults and found that it wasn't much different! Both groups have short attention spans. Both groups tend to be Biblically illiterate. Both groups listen and learn at about a sixth grade level of understanding. Both groups show as much comprehension of the material being taught as did the apostles to Yeshua's teaching. Both groups need lots of preparation, buckets of explaining, and as many visual and auditory aids as humanly possible (slides, photos, movies, charts, hand-outs, music, songs, speeches, taped recordings, news clips, etc). Just as Glenn Holland used any and all material that helped get the point across, so do I (Mr. Holland's Opus, 1995).

The Structure . . .

I am an analyst and a teacher, not a novelist, therefore the information in this book is in the form of an **overview** that takes the teachings of many of today's scholars and puts them in one place. Think of it as a **study guide**, and then do your homework.

My job as a teacher is to point you in the right direction to find the answers you seek, not to just give you those answers outright!

A list of Other Moedim Sites is provided in the Appendixes to point you in the direction of other Moedim students and/or authors by giving you information regarding how to access their work. You may find that their books and writings are simply synoptic with mine, as mine is with theirs. We may all be using the same original source or sources!

The Goals . . .

I believe that Biblical and historical parallels, patterns, pictures, and types have much to teach us about the world as we experience it today. My primary goal in writing this book is to encourage you to read scripture and notice the many parallels, patterns, pictures, and types that inundate the Biblical narrative regarding Yahweh's Divine Appointments, the Moedim.

My secondary goal is to encourage you to discuss your findings with others, to encourage you to read other views, to listen to audio studies about the Divine Appointments and the Moedim, and to heartily study and become knowledgeable about both subjects.

My ultimate goal is to bring you to a closer relationship with the one that the Hebrew language calls Yeshua Ha'Mashiach, and to make your understanding of The Moedim a blessed, joyous, heart warming, more intimate study.

Acknowledgments

Bible verses referenced in this book are compiled from the following translations or paraphrases:

Complete Jewish Bible, New American Standard Bible, New Revised Standard Version, New Century Version, King James Version, New International Version, Contemporary English Version, English Standard Version, New Living Translation, and The Message.

Word definitions are compiled from the following concordances and/or dictionaries:

Strong's Exhaustive Concordance of the Bible, Strong's Hebrew and Greek Dictionaries, New American Standard Exhaustive Concordance, New American Standard Hebrew and Greek Dictionaries, and Brown-Driver-Briggs Hebrew Definitions.

I could spend pages thanking all those whose works, books, videos, and teachings have influenced this book, but simply thank Yahweh, Yeshua, and the Ruach Ha'Kodesh for providing all that was needed for me to write this down.

All information in this book is a compilation from many sources in my own words.

**May Yahweh and Yeshua continue to
richly bless each and every one.**

Part One

Definitions

Dress Rehearsals – The Moedim Of Yahweh

Moedim [H4150] – (Meeting Times and Seasons)

Genesis 1:14 – “Yahweh said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years’.”

The sun, moon, and stars indicate set appointments when Yahweh will show up to interact with his people. The Older Covenant feasts, Yahweh’s meeting times (seasons), are determined by the cycles of the heavenly lights. The word translated feasts (seasons) is the Hebrew word, Moed [H4150]. Moed means a **divine appointment**: a fixed time or season, specifically a festival. Moedim is the plural of Moed.

Moed [H4150]

- At this set time – **Genesis 17:21, 21:2; Exodus 9:5**
- At the appointed time – **Genesis 18:14**
- An appointed season – **Exodus 13:10; Numbers 9:2, 9:3, 9:7, 9:13; and Deuteronomy 16:6**
- An appointed place (tabernacle / tent of the congregation)
 - found in numerous **Exodus** and **Leviticus** passages

*In Greek: **Chronos** [G5550] -- time either long or short – time.*

***Kairos** [G2540] – a fixed and definite time – season.*

“It is not for you to know the times^{G5550} or the season^{G2540}.” – **Acts 1:7**

“But of the times^{G5550} and the seasons^{G2540} . . .” – **1 Thessalonians 5:1**

The Moedim were times when Yahweh appointed a Miqrào. A miqrào is something called out: a public meeting, an assembly, a holy convocation, a reading, or a rehearsal. In other words, the moedim are dress rehearsals for the coming of Yeshua. The moedim of Israel have a practical, a symbolic, and a prophetic application.

Miqrào [H4744]

- A holy convocation – **Exodus 12:16; Leviticus 23:2-8; and Numbers 28:18, 28:25, 29:12**
- A calling out of captivity – **Exodus 6:6, 15:3**
- An assembly of redeemed – **Numbers 10:2; Isaiah 1:13, 4:5**
- A reading – **Nehemiah 8:8**

The Seven Moedim

Leviticus 23:1-ff – *“Yahweh spoke to Moshe, saying, ‘Speak to the children of Israel, and tell them, The Moedim of Yahweh, which you will proclaim to be holy convocations, even these are my Divine Appointments, which you will proclaim in their appointed season. They will be a perpetual statute throughout your generations’.”*

- **Pesach** (Passover)
- **Chag Ha’Matzah** (Unleavened Bread)
- **Reishit Katzir** (Firstfruits)
- **Shavuot** (Pentecost)
- **Yom Teruah** (Trumpets)
- **Yom Kippurim** (Day of Atonements)
- **Sukkot** (Tabernacles)

The Three Commanded Moedim

Deuteronomy 16:16 – *“Three times in a year all your males will appear before Yahweh your God in the place which he chooses, at the Moed of Chag Ha’Matzah and at the Moed of Shavuot and at the Moed of Sukkot, and they will not appear before Yahweh empty-handed.”*

Three times all men had to meet in Yerushalayim (Jerusalem):

- **Pesach**, including **Chag Ha’Matzah** and **Reishit Katzir**
- **Shavuot**
- **Sukkot**

The Moedim of Yahweh signal special dates on Yahweh’s calendar when he meets with his Bride to rehearse for the real thing. When the time is fully come for the rehearsal to become the play, then the curtain rises on the show and the events that the moedim prophecy take place.

Two thousand years ago the prophecies in the first four moedim were fulfilled. The prophecies were the death, burial and resurrection of Yeshua, and the giving of the Ruach Ha’Kodesh (Holy Spirit).

Today the dress rehearsals for the final three moedim continue as we wait for their fulfillment. The prophecies concerning the resurrection of the dead in Yeshua and their rapture, the time of judgment and tribulation, and the millennial reign of Yeshua will be fulfilled exactly as prophesied when their time is also fully come. Are you watching and rehearsing, or just sitting in the audience waiting for the play to begin?

Overview of The Seven Moedim

• 1. Pesach (Passover)

Description: Pesach symbolizes deliverance from Egyptian bondage and redemption by the blood of the Lamb. This moed was fulfilled in Yeshua's first coming when he was crucified as a peace offering for our separation from Yahweh.

Date Of Moed: 14th Day of 1st Month (Nissan – March / April)

Key Scripture: *1 Corinthians 5:7* – “*Our paschal lamb, Yeshua, has been sacrificed.*”

Key Word: Salvation

Actions: A Lamb is killed and roasted. The Lamb is eaten by the family.

Prophetic Fulfillment: This moed was fulfilled in Yeshua's Crucifixion

• 2. Chag Ha'Matzah (Unleavened Bread)

Description: Chag Ha'Matzah declares that Yahweh's people are to be set apart from sin, just as Yeshua was sinless. Yeshua was buried just as the Moed of Chag Ha'Matzah began.

Date Of Moed: 15th Day of 1st Month (Nissan – March / April)

Key Scriptures: *1 Peter 1:15-16* – “*Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, ‘You will be holy, for I am holy.’*”

1 Corinthians 5:7-8 – “*Get rid of the old leaven, that you may be a new batch of dough, for in reality you are already unleavened because Yeshua our Pesach has been sacrificed for us. Therefore let us keep the moed, not with old leaven, the chametz of wickedness and evil, but with the matzah of sincerity and truth.*”

Key Word: Holiness

Actions: Put away all leaven. Eat unleavened bread. Do no hard work. Present an offering by fire.

Prophetic Fulfillment: This moed was fulfilled in Yeshua's Burial on the day after Pesach.

• 3. Reishit Katzir (Firstfruits)

Description: Reishit Katzir is a time of thanksgiving for the harvest to come. The first sheaf is a promise of larger harvest to come.

Date Of Moed: Sabbath after Pesach, third day after crucifixion.

Key Scripture: *1 Corinthians 15:20-22* – “*But in fact Yeshua has been raised from the dead, the firstfruits of those who have died so all will be made alive in Yeshua.*”

Key Word: Resurrection

Actions: Wave offering of first sheaf of barley before Yahweh. Burnt, Cereal, and Drink Offerings given. Eat none of the new grain until this day.

Prophetic Fulfillment: This moed was fulfilled in Yeshua's resurrection on the third day.

• 4. Shavuot (Pentecost)

Shavuot is the second harvest festival of thanksgiving, a day to remember the Covenant Yahweh made with his people at Mt. Sinai. Shavuot was fulfilled in Yeshua's giving of the Holy Spirit on the fiftieth day after Pesach.

Date Of Moed: 50th Day after Chag Ha'Matzah (Unleavened Bread)

Key Scripture: *Acts 2:1-4* – “When Shavuot had come all of them were filled with the Ruach Ha’Kodesh.”

Key Word: Thanksgiving

Actions: Cereal offering given, using new grain from the wheat harvest. Burnt, Drink, Sin, and Peace offerings given. No hard work done. A wave offering of two loaves of leavened bread is waved before Yahweh.

Prophetic Fulfillment: This moed was fulfilled in Yeshua's Giving Of The Holy Spirit

• 5. Yom Teruah (Trumpets)

Description: Yom Teruah announces Yeshua's wedding day, his coronation as King, and the day of the wakening blast, when Yeshua raises the Dead in Yeshua and gives immortal, incorruptible bodies to both the dead and the living.

Date Of Moed: 1st Day of 7th Month (Tishri – September / October)

Key Scriptures: *1 Thessalonians 4:16* – *Yeshua himself will descend from Heaven, with a loud shout, with the voice of the archangel, and with the trumpet call of Yahweh.*”

Psalms 89:15 – “Happy are those who hear the sound of the Shofar, the joyful call to worship, for they will walk in the light of the presence of Yahweh.”

Key Word: Wedding Day.

Actions: Trumpets blown. No work is done. Offering by fire is presented to Yahweh.

Prophetic Fulfillment: This moed will be fulfilled at Yeshua's return for his Bride and the Resurrection.

• 6. Yom Kippurim (Day of Atonements)

Description: Yom Kippurim is the feast celebrating the day when our sins of the year are covered (Older Covenant), or when all of our sins are fully taken away (Newer Covenant). Guilt and condemnation are removed. We are At-One-Ment with Yahweh.

Date Of Moed: 10th Day of 7th Month (Tishri – September / October)

Key Scriptures: *Leviticus 16:30* – “It is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins.”

Romans 5:1 – “Therefore, since we are justified by faith we have peace with Yahweh through our Lord Yeshua Ha’Mashiach.”

Key Word: Justification

Actions: Most solemn day of the year. Fasting and no work. Offerings by fire to Yahweh. Goat sacrificed, blood to Most Holy Place. Scapegoat driven into the wilderness.

Prophetic Fulfillment: This moed will be fulfilled when Yahweh / Yeshua's Wrath is Poured Out.

• 7. Sukkot (Tabernacles)

Description: Sukkot celebrates the day of ingathering of fruit and vine crops. It is a memorial of the wilderness experience and a return to Yerushalayim to celebrate Sabbath.

Date Of Moed: 15th Day of 7th Month (Tishri, September/October)

Key Scripture: *John 14:3* – “*I will come again and take you to myself, so that you may be there where I am.*”

Key Word:. Eternal Life

Actions: No hard work. Offerings by fire to Yahweh. Booths constructed in fields, then lived in for seven days. On the eighth day, return home to worship, rest.

Prophetic Fulfillment: This moed will be fulfilled when Yeshua Sets Up His Millennium Reign.

Blessings Promised For Observing The Seven Moedim:

- Rain in due season
- A good harvest of grain
- A good harvest of fruit
- Strong and healthy animals
- Seasons of rest and refreshing
- A season of fellowship with others
- A Good outcome for the next year
- Plenty of wine (grapes), oil (olives), and joy
- An angel will go before you to defeat your enemies
- Yahweh will rebuke famine, drought, locust, and devourer for you

Waiting for Yeshua to Appear:

Today we are one day closer to the return of Yeshua than we were yesterday. Tomorrow we will be even one more day closer. For almost two thousand years the Jews would proclaim “*Next year in Jerusalem!*” Every year for many years now, I have been proclaiming “*Next Yom Teruah in the clouds!*” It is my prayer each year, instead of yet another dress rehearsal, we find Yom Teruah’s prophetic fulfillment in Yeshua’s return for his bride.

Are you ready? If not, then get ready. Exercise whatever time you have to repent and trust Yeshua for your eternal salvation. Do not test Yahweh’s patience and wait too long – the dress rehearsals will not continue much longer.

Conclusions

All that Yahweh has made and ordained has a pattern. The sun, moon, and stars follow the courses he has established. The earth orbits the sun. The seed is planted, grows, and produces more seed. Order, arrangement, and patterns are all part of Yahweh's way of doing.

The Moedim of Yahweh set the pattern for Yahweh's intervention into human history. The seven moedim are: Pesach, Chag Ha'Matzah, Reishit Katzir, Shavuot, Yom Teruah, Yom Kippurim, and Sukkot. The pattern is: death, burial, and resurrection of Yeshua, giving of the spirit, resurrection of the dead in Yeshua and the rapture, judgment, millennial reign. The first four have already been fulfilled.

Pesach, Chag Ha'Matzah, and Reishit Katzir sets the pattern: death precedes burial, which precedes resurrection. Shavuot sets the pattern for the receiving of the Ruach Ha'Kodesh, the Holy Spirit.

Yom Teruah sets the pattern for the resurrection and rapture. It announces Yeshua's wedding day, his coronation as King, the day of the resurrection of the dead and the rapture of his Bride.

Yom Kippurim sets the pattern for judgment or tribulation. The moed lasts seven days, a pattern of the seven years of tribulation.

Sukkot sets the pattern for Yeshua's millennial reign, a time of release, after the seven years of tribulation.

Steps to take while waiting for Yeshua's Return

Three immediate steps must be taken to insure that you do not miss Yeshua's return for his bride and the prophetic fulfillment of the divine appointment called Yom Teruah:

Repent – Admit that you have sinned and that you are indeed a sinner.

Pray – Ask Yeshua to be your Lord and Savior.

Be Redeemed – Allow yourself to be baptized in the name of the Father, The Son, and the Holy Spirit and accept the gift of Yeshua's blessing and comfort.

Five more steps to take while you wait for our Lord and Savior to appear:

Watch and Be Ready: Mark 13:33 – *“Be careful! Always be ready, because you don't know when that time will be.”*

Pray And Be Ready: Luke 21:36 – *“Be ready all the time. Pray that you will be strong enough to escape all these things that will happen and that you will be able to stand before the Son of Man, Yeshua.”*

Purify Oneself: 1 John 3:2-3 – *“We know that when Yeshua comes again, we will be like him, because we will see him as he really is. Yeshua is pure, and all who have this hope in him keep themselves pure.”*

Abide In Yeshua: 1 John 2:28 – *“Live in Yeshua so that when he comes back, you can be without fear and not be ashamed in his presence.”*

Look For His Coming: Hebrews 9:28 – *“Yeshua will come a second time, not to offer himself for sin, but to bring salvation to those who are waiting for him.”*

The Moedim Patterns

The seven moedim are: Pesach, Chag Ha'Matzah, Reishit Katzir, Shavuot, Yom Teruah, Yom Kippurim, and Sukkot. There is a pattern to the dress rehearsals that are represented by the Moedim of Yahweh. The pattern is: death, burial, and resurrection of Yeshua, giving of the spirit, resurrection of the dead in Yeshua and the rapture, judgment, millennial reign. The first four have already been fulfilled.

Pesach (Passover), Chag Ha'Matzah (Unleavened Bread), and Reishit Katzir (Firstfruits)

Romans 6:4 – *“Therefore we have been buried with Yeshua through baptism into death, so that as he was raised from the dead through the glory of the Father, so we too might walk in newness of life.”*

Pesach, including Chag Ha'Matzah, and Reishit Katzir sets the pattern: death precedes burial, which precedes resurrection. We are to put to death sin in our lives. This sin is to be buried with Yeshua in his burial. This burial, called repentance, leads to new life, to our becoming a new creation, a form or type of resurrection.

Shavuot (Pentecost)

2 Corinthians 1:21-22 – *“He who establishes us with you in Yeshua, and anointed us, is Yahweh; who also sealed us, and gave us the down payment of the Ruach Ha'Kodesh in our hearts.”*

Shavuot sets the pattern for the receiving of the Ruach Ha'Kodesh, the Holy Spirit. Repentance leads to a new life in Yeshua, a form of resurrection. Upon repentance and acceptance of Yeshua as Lord and Savior, the Ruach Ha'Kodesh is given as a guarantee of that action.

Yom Teruah (Trumpets)

1 Thessalonians 4:16 – *“Yeshua, himself, will descend from heaven with a loud command, with the voice of the archangel, and with the trumpet call of Yahweh.”*

Yom Teruah sets the pattern for the rapture. It announces Yeshua's wedding day, his coronation as King, the day of the resurrection and the rapture of his Bride. Yom Teruah is the next moed to be fulfilled on Yahweh's Daytimer! And it precedes the last two moedim on that calendar.

Yom Kippurim (Day of Atonements) and Sukkot (Tabernacles)

Exodus 29:37 – *“Seven days you will make atonement on the altar and consecrate it; therefore the altar will be especially holy, and whatever touches the altar will become holy.”*

Deuteronomy 31:10 – *“Moses commanded them, ‘At the end of every seven years, at the set time in the year of release, at the Moed of Sukkot’.”*

Yom Kippurim sets the pattern for judgment or tribulation. The moed lasts seven days, a pattern of the seven

years of tribulation. Sukkot sets the pattern for Yeshua's millennial reign, after the seven years, a time of release.

Both of these moedim follow the dress rehearsal for the rapture. Tribulation, on Yahweh's Daytimer does NOT precede rapture. The Millennial reign does NOT precede judgment or tribulation. Just the opposite! The Rapture happens first in order, followed by the Tribulation Period, and lastly the Millennial Reign of Yeshua.

Conclusions

Yahweh is a god of peace and order, not a god of chaos, confusion, or disorder. The patterns evidenced by the dress rehearsals, by the Moedim of Yahweh, clearly establish an order of events. That pattern is death, burial, and resurrection of Yeshua; giving of the spirit; resurrection of the dead in Yeshua and the rapture; judgment, and millennial reign.

Yeshua is coming for his bride – the final three dress rehearsals will become the real thing. I do not set dates, but sincerely pray that Yom Teruah may be fulfilled this year.

Prophecy continues to unfold as foretold by the Hebrew prophets. The great day of Yahweh is getting really near, even at the door. It hastens forth and will not delay. I do NOT set dates, but clearly Yahweh is getting ready to change the course of human history once again.

The signs are clear for those who have eyes to see and ears to hear. The stage is being set. History is moving extremely quickly towards the prophesied one world government, the one world financial system, and the rise of both the Antichrist and the False Prophet. The birth pangs are just over the horizon. Yeshua Ha'Mashiach is coming soon – repent, watch and be ready, be in prayer, be redeemed, and get busy reaching the lost.

Blessings And Attacks On Moedim Days

Both the blessings of Yahweh and the attacks of Satan are centered on the days of moedim, on the Holy sacred days!

- On Pesach the Jews sought to slay Yeshua (**John 5:1**), a storm struck the boat on Galilee (**John 6:4**), and Yeshua was arrested (**Matthew 26:2**).
- On Chag Ha'Matzah Satan entered into Judas (**Luke 22:3**), the chief Priests sought to kill Yeshua (**Luke 22:2**), and Herod killed James and arrested Peter (**Acts 12:2**).
- On Shavuot persecution immediately followed an outpouring of the Ruach Ha'Kodesh (**Acts 2:1-4**), and Paul was arrested in Yerushalayim (**Acts 20:16**).
- On Sukkot the Jews sought Yeshua at the festival (**John 7:11**).

Why Does Satan Attack During Moedim?

- During the moedim, and especially during Pesach, Shavuot, and Sukkot, all men over the age of twenty were commanded to go up to Yerushalayim to worship. In other words, the largest crowd of people were present during these celebrations. When you start a rumor with many present, the rumor spreads faster. When these folks go home, the rumor spreads to the towns and other parts.
- The greatest opposition to Yeshua was in Yerushalayim during the moedim. At this time, Pharisees, Sadducees, scribes, lawyers, and Roman soldiers were also present in great numbers to carry out the attacks.
- Yahweh had marked special events during the moedim which would reveal his purposes, and Satan would try to hinder these things from coming to pass.

Conclusions

Satan is always looking for a way to countermand and undermine Yahweh's plans. The moedim offer an opportune time and place to try to impede, hinder, frustrate, or prevent Yahweh from succeeding. Hence, maximum effort by Satan is expended on these especially holy days.

If the plans of Yahweh could be thwarted, then Yahweh could be considered to be a liar, and Satan could then declare Yahweh's punishment of eternal condemnation null and void. Satan could then also claim lordship over all of Yahweh's creation, not just over the Earth and its inhabitants.

Praise Yahweh, Yeshua, and the Ruach Ha'Kodesh that Satan's plans never succeed!

Charts of the Moedim and Months

Moedim Chart

<i>Moed Name</i>	<i>Key Date of the Feast</i>	<i>The Prophetic Fulfillment</i>
Pesach	14th Day of 1st Month	Yeshua's Crucifixion
Chag Ha'Matzah	15th Day of 1st Month	Yeshua's Burial
Reishit Katzir	Sabbath after Pesach	Yeshua's Resurrection
Shavuot	50th Day after Reishit Katzir	Giving of the Holy Spirit
Yom Teruah	1st Day of the 7th Month	Yeshua's Return for His Bride
Yom Kippurim	10th Day of the 7th Month	Yahweh's Wrath Poured Out
Sukkot	15th Day of the 7th Month	Yeshua Sets up His Millennial Reign

Attacks Chart

<i>The Satanic Attacks During the Seven Moedim</i>		
Pesach	John 5:1	The Jews sought to slay Yeshua
Pesach	John 6:4	The storm struck the boat on Galilee
Pesach	Matthew 26:2	Yeshua was arrested
Chag Ha'Matzah	Luke 22:3	Satan entered Judas' heart
Chag Ha'Matzah	Luke 22:2	The Chief Priests sought to kill Yeshua
Chag Ha'Matzah	Acts 12:2	Herod killed James and arrested Peter
Shavuot	Acts 2:1-4	Persecution follows the giving of the Holy Spirit
Shavuot	Acts 20:16	Paul was arrested in Jerusalem
Sukkot	John 7:11	The Jews sought Yeshua at the feast

Moedim Dates Chart

Below is a list of all major holiday dates from 2020 until 2026, compiled from several sources including the Kaluach - Hebrew / Civil Calendar© software program, version 3.2.46.28.

All holidays begin at sundown on the day (Gregorian/Civil day) before the date specified in this chart.

<i>Hebrew Name</i>	<i>English Name</i>	<i>5781 2020-21</i>	<i>5782 2021-22</i>	<i>5783 2022-23</i>	<i>5784 2023-24</i>	<i>5785 2024-25</i>
Purim	Saved From Extermination	2/26/2021	3/17/2022	3/7/2023	3/24/2024	3/14/2025
Pesach	Passover	3/27/2021	4/16/2022	4/6/2023	4/23/2024	4/13/2025
Shavuot	Pentecost	5/17/2021	6/5/2022	5/26/2023	6/12/2024	6/2/2025
Tish'a B'Av	Fast of the Ninth of Av	7/18/2021	8/7/2022	7/27/2023	8/13/2024	8/3/2025
Days of Teshuva	Forty Days of Repentance	8/9/2021	8/28/2022	8/18/2023	9/4/2025	8/25/2025
		<i>5782 2021-22</i>	<i>5783 2022-23</i>	<i>5784 2023-24</i>	<i>5785 2024-25</i>	<i>5786 2025-26</i>
Yom Teruah	Rosh Hashanah	9/7/2021	9/26/2022	9/16/2023	10/03/2024	9/23/2025
Yom Kippurim	Day of Atonements	9/16/2021	10/5/2022	9/25/2023	10/12/2024	10/2/2025
Sukkot	Booths	9/21/2021	10/10/2022	9/30/2023	10/17/2024	10/7/2025
Chanukah	Festival of Lights	11/29/2021	12/19/2022	12/8/2023	12/26/2024	12/15/2025

Jewish Calendar Months Chart

The Jewish calendar has the following months:

<i>Hebrew</i>	<i>English</i>	<i>Number</i>	<i>Length</i>	<i>Civil Equivalent</i>
ניסן	Nissan	1	30 days	March-April
אייר	Iyar	2	29 days	April-May
סיון	Sivan	3	30 days	May-June
תמוז	Tammuz	4	29 days	June-July
אב	Av	5	30 days	July-August
אלול	Elul	6	29 days	August-September
תשרי	Tishri	7	30 days	September-October
חשון	<u>Cheshvan</u>	8	29 or 30 days	October-November
כסלו	Kislev	9	30 or 29 days	November-December
טבת	Tevet	10	29 days	December-January
שבט	Shevat	11	30 days	January-February
אדר א	Adar (Adar I leap years only)	12	30 days	February-March
אדר ב	Adar <u>Beit</u> (leap years only)	(13 in leap years)	29 days	February-March

Conclusions

Yeshua is coming for his bride – the final three dress rehearsals will become the real thing.

I do not set dates, but sincerely pray that Yom Teruah may be fulfilled this year. Prophecy continues to unfold as foretold by the Hebrew prophets. The stage is being set. History is moving extremely quickly towards the prophesied one world government, the one world financial system, and the rise of both the Antichrist and the False Prophet.

The birth pangs are just over the horizon. Yeshua Ha'Mashiach is coming soon – Repent, watch and be ready, be in prayer, be redeemed, and get busy reaching the lost.

Part Two
Prophecy
Fulfilled

Dress Rehearsal - 1

Pesach

(Passover)

Dress Rehearsal - 1 – Pesach

(Passover)

The First Holy Day

Date Of Moed: 14th Day of 1st Month (Nissan – March / April)

Key Scripture: *1 Corinthians 5:7* – “*Our paschal lamb, Yeshua, has been sacrificed.*”

Key Word: Salvation

Actions: A Lamb is killed and roasted, then is eaten by the family.

Prophetic Fulfillment: Yeshua’s Crucifixion

Pesach, or Passover, is the first of the seven moedim commanded by Yahweh. The word translated feasts is the Hebrew word, Moed [H4150]. Moed means a divine appointment that is at a fixed time or season; specifically a festival. Yahweh’s covenants of promise are from everlasting to everlasting, and Pesach is one of his most important covenant ordinances. The Pesach celebration includes the moed of Chag Ha’Matzah, or Unleavened Bread, and also the moed of Reishit Katzir, or Firstfruits.

The celebration is divided into two parts: the first two days commemorate the exodus from Egypt; and the last two days commemorate the splitting of Yam Suf (the Sea of Suf or Red Sea) and entry into Midian. Pesach symbolizes deliverance from Egyptian bondage and redemption by the blood of the Lamb. This moed was fulfilled in Yeshua’s first coming when he was crucified as a payment in full as a peace offering for our separation from Yahweh.

Other Names For Pesach Include:

- **Chag Ha’Pesach**, or the Festival of the Pesach. This festival was celebrated by the Jews even before the events of the Exodus to welcome the arrival of the spring season. A pesach lamb was sacrificed to Yahweh as token of gratitude for the renewal of springtime.
- **Chag Ha’Cheirut**, (or Z’man Cheiruteinu) the Festival of Freedom or Redemption, the Season of Our Liberation. This festival recounts the entire journey of Jews attaining freedom and redemption from oppression and slavery under the Egyptians.
- **Chag Ha’Aviv**, (or Hag Ha’Aviv), the Spring Festival. This festival recounts the arrival of the Hebrews from Egypt to Canaan during spring season marking the new phase of Jewish cultural life.

Included in the celebration are:

- **Chag Ha'Matzah**, or the Festival of The Unleavened Bread. According to the book of Exodus, the Israelis hastily departed from the tyranny of the Egyptian Pharaoh and they could not wait for bread to be leavened and rise. So to observe the festive occasion, no leavened bread is eaten during the moed. The unleavened bread eaten during the Pesach moed is called matzah.
- **Reishit Katzir**, or Firstfruits. The key word describing Reishit Katzir is Resurrection. This day represents a time of thanksgiving for the harvest to come. The first sheaf is a promise of larger harvest to come.

Historical Background

Exodus 12:7 – *“You will take some of the blood of the Lamb and put it on the two door posts and the lintel of the houses in which they eat it.”*

Exodus 12:14 – *“Now this day will be a memorial to you, and you will celebrate it as a moed to Yahweh; throughout your generations you are to celebrate it as a permanent ordinance.”*

Exodus 12:22 – *“Take a bunch of hyssop, dip it in the blood that is in the basin, and touch the lintel and the two door posts with the blood in the basin.”*

Leviticus 23:5 – *“In the first month, on the fourteenth day of the month at twilight is Yahweh’s Pesach.”*

Numbers 9:1-5 – *“Yahweh spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, ‘Now, let the sons of Israel observe the Pesach at its appointed time’.”*

Pesach is celebrated every year by both Jews and Messianic Jews. It is the first of the three major festivals with both historical and agricultural significance. Historically, the Moed of Pesach has been an annual holiday in honor of the night when Yahweh passed over the homes of the Hebrews during the last of the ten plagues. It represents the Exodus of the Hebrews from Egypt after four hundred years of slavery, the day that the firstborn of the Egyptians were killed, and the day the firstborn of the Hebrew slaves were passed over.

Agriculturally, it represents the beginning of the harvest season in Israel. It is well known for being the moed during which no leavened bread, Chametz [H2557], is allowed. In fact, all leavening agents must be completely removed from the entire household. The removal of chametz commemorates the fact that the Jews left Egypt in a hurry and did not have time to let their bread rise. It is also a symbolic way of removing any arrogance or pride from their souls, as well as symbolizing the removal of sin from their lives.

The Blood on the Door:

Hebrews 11:28 – *“You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Yeshua, like that of a lamb without defect or blemish.”*

The Hebrews followed Yahweh’s instructions by placing the blood of a lamb on the lintel and door posts. The lintel is the horizontal crosspiece over an opening such as a door, or window, usually carrying the weight of the structure above it.

The door posts are the two frames on either side of the door. The blood of the spotless sacrifice was taken from the basin on the ground and put on the lintel and on the door posts of their homes so that the destroyer of the firstborn would not touch the firstborn of Israel. That night the firstborn son of every family who did not have blood on the door posts was killed. The four sites where the blood is placed corresponds to the four locations on the cross where Yeshua’s blood was shed.

The lamb had to be killed in order to get the blood that would protect them. Inside their homes, the Hebrews ate a meal of roast lamb, bitter herbs, and bread made without yeast. Externally, it was the actual blood that saved them from the death angel. Internally, this substitution was appropriated through obedient, humble, submissive faith.

Modern Background

1 Peter 1:18-19 *“You know that you were ransomed with the precious blood of Yeshua, like that of a lamb without defect or blemish.”*

1 Corinthians 15:20-22 – *“Yeshua has been raised from the dead, the firstfruits of those who have died so all will be made alive in him.”*

The reason Pesach should be fully celebrated by believing Christians and Jews is attested to by several scriptures, such as the two scriptures above. Paul, in 1 Corinthians 5:7-8, says: *“Get rid of the old leaven, that you may be a new batch of dough, for in reality you are already unleavened because Yeshua our Pesach has been sacrificed for us. Therefore let us keep the moed, not with old leaven, the chametz of wickedness and evil, but with the matzah of sincerity and truth.”*

The lamb and its blood represents the blood of Yeshua Ha’Mashiach, the Lamb of God, who gave his blood for the sins of all people. The unleavened bread symbolizes the sinless nature of Yeshua. Now, the Seder meal is

our Pesach remembrance of our new life and freedom from sin. The next time struggles and trials come, remember how Yeshua has delivered you in the past and focus on his promise of new life with him.

The Seder Ceremony

Each spring families celebrating Pesach will kill a lamb without blemish and roast it upon a spit. The lamb is placed upon the spit with its forearms spread and its hind feet bound together – in the same position that Yeshua's arms and feet were nailed to the cross!

The Seder Table usually includes a large Seder plate; and upon the plate are the following: a roasted shankbone of a lamb, a hard-boiled egg, bitter herbs or grated horseradish, charoses (finely chopped apples cinnamon, and nuts mixed with wine), and karpas (parsley, lettuce, or watercress).

Also on the table there should be three matzot under a cover or a napkin (near the officiating person), salt water (accessible to all participants), the Cup of Elijah (a large goblet filled with wine), and a pillow under the left arm of the leader's chair (represents reclining).

The woman of the house traditionally lights two white candles to begin the feast, while the leader explains what they mean. The candles, which represent creation and redemption, symbolize the two witnesses Moses and Elijah. Moses represents the Law and Elijah represents the prophets, and the Law and the Prophets testify that Yeshua is the Messiah.

The first element of the meal, the three matzot, is explained. Matzah is unleavened bread made simply from flour and water without any leaven and is cooked very quickly. This is traditionally viewed as the bread that the Hebrews made for their flight from Egypt, and is also referred to as Lechem Oni or the Bread of Affliction. There has been much debate about who or what the three matzot represent. Some Rabbis say they represent the Kohens or Priests, the Levites, and the Israelites. Others say they represent Abraham, Isaac, and Jacob. The middle matzah, therefore, would correspond to Isaac, the miraculously born son of Abraham, who was taken to what would become the Temple Mount to be offered as a sacrifice! (**Genesis 18:13-14, 21:1-2, 22:1-18 and 2 Chronicles 3:1**).

The Bride of Yeshua believes that they represent El Elyon – The Father Mighty God, Yahweh; Ben Elohim – the Son of God, Yeshua; and the Ruach Ha'Kodesh – the Holy Spirit of God.

In the Pesach Seder meal the middle matzah is taken and broken in two. This is the portion that Yeshua broke during the Last Supper when he said, “*This is my body that is broken for you*” (**1 Corinthians 11:24**).

Then:

- One half of the broken matzah is wrapped in a white cloth and hidden, to be found later in the meal, so that the children will stay awake. This portion is called the Afikoman (also spelled Afikomen). We remember that Yeshua three times asked his disciples to “stay awake” (**Matthew 26:36-46**).
- The middle person of the Godhead was broken [klaō G2806] for us at Pesach, and we remember that hiding the middle matzah is a picture of his burial.
- Later in the meal, when the children find the Afikoman, we remember that Yeshua is risen, no longer hidden in the belly of the earth.

The nation of Israel has been taking the middle matzah, the Afikoman, not understanding that The Matzah that is broken, wrapped in a cloth, hidden, and found is symbolic of Yeshua their Messiah.

Next, the roasted shankbone is explained. The shankbone symbolizes the Pesach lamb. At the time of the Exodus, the blood of this sacrificial lamb was applied to the lintels and door posts, and Yahweh passed over the firstborn of the Hebrews. Yeshua is his Bride’s Pesach Lamb, – the Bride’s sins are forgiven and she escapes the judgment of Yahweh.

The third element explained is the Karpas, which is a green vegetable that corresponds with the arrival of spring. Dipping the karpas in the salt water symbolizes how Yahweh brought the Hebrews safely across the salt water of Yam Suf (the Sea of Suf or Red Sea) and made them a new-born nation. In Yeshua, it symbolizes a believer’s baptism and spiritual rebirth as a holy nation unto Yahweh. The karpas also represents the hyssop that was used to put the blood of the Pesach lamb on the lintels and door posts. In addition, the salt water reminds us of the salt in the tears that the Hebrew people shed while under Egyptian slavery, as well as the tears of our own slavery to sin and the world before Yeshua delivered us.

The fourth element explained is the Roasted Egg, a reminder of the voluntary peace offering given on the second day of Pesach. In the Newer Covenant, it symbolizes that Yeshua voluntarily offered himself as a sacrifice, thereby making peace with Yahweh and reconciling the world unto himself.

The fifth element explained is the Maror, or bitter herbs. Maror reminds us of the bitter slavery that the Jewish ancestors suffered under the hand of Pharaoh in Egypt. The eating of maror (horseradish) brings tears to the eyes and also reminds Seder participants of their bitter slavery to sin and the world, being out of fellowship with

Yahweh, and the bitter cup that Yeshua drank from to secure our freedom in him and to restore fellowship with himself and Yahweh.

The sixth element explained is the Charoses, which symbolizes the color of the mortar used by the Hebrews to make bricks during their slavery in Egypt, but is also a symbol of the sweetness of Yahweh's redemption in Yeshua Ha'Mashiach. As the maror, combined with the charoses are eaten, we are to recall the bitterness of sin in the horseradish, but that the charoses (Redemption in Mashiach) is the antidote for sin. This serves as another reminder of the slavery that Yeshua has delivered us from by his sufferings.

During the Seder meal participants partake of four cups of wine. Each cup represents one of the four promises that Yahweh made in Exodus 6:6-7.

The four "*I will*" promises are:

- The first cup is the Cup of Sanctification, signified by the promise, "*I will bring you out from under the burdens of the Egyptians.*"
- The second cup is the Cup of Deliverance, signified by the promise, "*I will rid you of their bondage / slavery.*"
- The third cup is the Cup of Redemption, signified by the promise, "*I will redeem you with a stretched out arm and with great judgments.*"
- The fourth cup is the Cup of Restoration, signified by the promise, "*I will take you to myself for a people, to be your God, to protect you.*"

These four "*I will . . .*" statements are also the testimony of all who put their trust in Yeshua Ha'Mashiach, that he has fulfilled each "*I will*".

The Fifth Cup

A fifth cup is also present, the Cup of Elijah. This cup represents the Cup Of Yahweh's Wrath that will be poured out against sinners. It is a cup filled to the brim with the perfect wrath of a perfectly just God.

For centuries the Rabbis have debated whether or not this cup should even be included in the Seder, and if so, should the participants drink of it.

Unable to solve this quandary, they have concluded that the participants are to drink of the first four cups but they are not to drink the fifth cup. Instead, they are to wait for Elijah the Prophet to come, who will tell them whether or not they should drink it themselves.

The Pesach Seder With Yeshua (1 Corinthians 11:23-26, Matthew 26:26-28, Mark 14:22-23, and Luke 22:19-20)

The Pesach Seder meal which Yeshua celebrated with his disciples has become the Seder Ha'Mashiach (Lord's Supper) for the those who proclaim Yeshua to be their Lord and Savior. In that meal, Yeshua took the Afikoman and said, *"Take and eat, this is my body."* Then he took the third cup, the Cup of Redemption, and said, *"This cup is my blood of the covenant poured out for you for the forgiveness of sins; do this, as often as you drink it, in remembrance of me."*

The Afikoman also means "I have come, and I will come again." When Paul said, *"For as often as you eat of this bread and drink of this cup, you proclaim Yeshua's death until he comes"* he meant that as we partake of the body and blood of Mashiach, we proclaim redemption through his sacrificial death during his first coming at Pesach, the Passover, until he comes again at his second coming at Yom Teruah (The Feast of Trumpets)!

Mark 14:25 – *"Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."*

During his final Pesach celebration with his disciples, on the eve before his crucifixion, Yeshua only drank the first three cups but passed over the fourth cup. If he had partaken of this fourth cup, he would have been under Yahweh's protection. He deliberately passed over this cup in order to allow scripture to be fulfilled. He could not both be under Yahweh's protection and at the same time be crucified.

Upon completing the Seder, Yeshua and his disciples walked to the place of the Gethsemane [G1068] to observe the night of watching, or night of vigil, called Leyl Shimurim [H3915- H8107] in Hebrew. This night is so named because it represents the night before the Exodus from Egypt when all the Hebrews stayed awake, watching to see if the Angel of Death would, indeed, pass over their homes and firstborn. It also represents the night during the Exodus when they watched all night to see what deliverance Yahweh would provide from Pharaoh and his army. Today it is an all night vigil to see if Yahweh's final deliverance will come that night.

The Cup Of Wrath

Matthew 26:36-45 – Yeshua keeps vigil in prayer while the disciples sleep.

It is during this vigil that Peter, James, and John were unable to stay awake, but Yeshua did!

Mark 14:33-34 – *"Yeshua took Peter, James, and John with him and began to be very distressed and troubled. And Yeshua said, 'My soul is deeply grieved to the point of death; remain here and keep watch'."*

Luke 22:44 – *"And being in agony he was praying very fervently; and his sweat became like drops of blood,*

falling down upon the ground.”

Yeshua is so overcome, so terrified, and so deeply distressed, troubled, and grieved (even to the point of death) that his sweat is like drops of blood falling to the ground. This extremely rare condition, called hemohidrosis, is only known to have occurred in healthy individuals who knew their death was imminent and who knew that there was nothing they could do to prevent it.

- The word translated **distressed** is ekthambeo [G1568] which means to be thoroughly terrified.
- The word translated **troubled** is ademoneo [G85] which means to be troubled, to be in great distress or anguish, to be depressed.
- The word translated **deeply grieved** is perilypos [G4036] which means to be exceedingly sorrowful.
- The words translated **point of death** are heos [G2193] and thanatos [G2288]. Both are direct translations of their meanings.

Matthew 26:39 – Yeshua prayed, saying “*Abba Father, if it is possible, let this cup pass from me; yet not as I will, but as you will.*”

Mark 14:36 – Yeshua prayed, saying “*Abba! Father! All things are possible for you; remove this cup from me; yet not what I will, but what you will.*”

Luke 22:42 – “*Father, if you are willing, remove this cup from me; yet not my will, but yours be done.*”

What, then, caused Yeshua to experience such great terror? In his humanity, he fully realized that it is he who must drink that fifth cup, that Cup of Elijah. It is he who must take Yahweh’s wrath upon himself so that his Bride and all who would place their trust in him would not have to do so. It is he who would have to drink to the last drop that bitter cup, the fifth cup, to secure our freedom from bondage, sin and death.

The Fulfillment

John 3:17 – “*Yahweh did not send his Son into the world to condemn the world, but to save the world through him.*”

The crucifixion and resurrection of Yeshua has fulfilled the four promises given in Exodus 6: 6-7:

- Yeshua has brought us out from under the yoke of Satan’s bondage (**Matthew 11:29-30**)
- Yeshua has set us free from slavery to sin (**Galatians 5:1**)
- Yeshua has redeemed us from death to eternal life (**Galatians 3:13**)
- Yeshua has taken us to be his Bride, and will protect us from the wrath to come (**1 Thessalonians 1:10**).

Jeremiah 25:7-17 tells us that Yahweh pours out a cup of wrath upon those who do not listen to his counsel; a cup that they must drink to the last drop, to the dregs.

David prays for this cup to be poured out in Psalms 69 and 79:

Psalms 69:24 – *“Pour out your indignation upon them and let your wrathful anger take hold of them.”*

Psalms 79:6 – *“Pour out your wrath upon the nations which do not know you, and upon the kingdoms which do not call upon your name.”*

The final fulfillment may be found in both Isaiah and Revelation:

Isaiah 63:1-4 – Yeshua comes from Edom and Bozrah, his apparel stained with blood, on the Day of Vengeance during which his wrath is poured out upon those who have rejected him.

Revelation 14:9-10 – *“If any man worships the beast and his image, and receives his mark in his forehead or in his hand, he will drink of the wine of the wrath of Yahweh, which is poured out undiluted into the cup of his indignation.”*

Conclusions

There is a pattern of dress rehearsals that are represented by the Moedim of Yahweh. This moed, Pesach (Passover), was fulfilled in Yeshua’s first coming when he was crucified as a peace offering for our separation from Yahweh, as testified by every single Bride of Yeshua.

The nation of Israel and the Jews have been celebrating Pesach for almost three thousand years, understanding that it symbolizes their Exodus from Egypt and yearly covering from sin, but failing to understand its greater symbolism that Yeshua their Mashiach has completely saved them both from bondage to Pharaoh and bondage to sin.

Romans 8:1 – *“There is no condemnation now for those who are in Yeshua Ha’Mashiach.”*

Time and again the Bible speaks of a cup of wrath which will be poured out against sinners. The cup of wrath was ours to drink, but in an indescribable act of compassion, Yeshua chose to intervene and take our wrath upon himself. Yeshua drank the cup of Yahweh’s wrath to the last drop.

Revelation 20:15 – *“Any person whose name is not found written in the Book of Life will be cast into the lake of fire.”*

The Cup of Wrath is now empty.

Will you place your faith in Yeshua so that your name can be written in the Lamb’s Book of Life and so you can have eternal life?

Or will you continue to deny his sacrifice and drink Yahweh’s cup of wrath either in the Tribulation Period, at the Great White Throne of Judgment, or perhaps during both events?

The choice is yours. Choose wisely!

May your Pesach celebration be blessed.

Related Links

<http://www.jewishvirtuallibrary.org/jsourc/Judaism/passover.html>

<http://www.jewfaq.org/holidaya.htm>

<http://www.newworldencyclopedia.org/entry/Passover>

<http://en.wikipedia.org/wiki/Passover>

<http://www.kaluach.org/>

Dress Rehearsal - 2
Chag Ha'Matzah
(Unleavened Bread)

Dress Rehearsal - 2 – Chag Ha'Matzah (Unleavened Bread)

The Second Holy Day

Date Of Moed: 15th Day of 1st Month (Nissan – March / April)

Key Scriptures: *1 Peter 1:15-16* – “Just as he who called you is holy, be holy yourselves in all your conduct; for it is written, ‘You will be holy, for I am holy’.”

1 Corinthians 5:7-8 – “Get rid of the old leaven, that you may be a new batch of dough, for in reality you are already unleavened because Yeshua our Pesach has been sacrificed for us. Therefore let us keep the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth.”

Key Word: Holiness

Actions: Put away all leaven. Eat unleavened bread. Do no hard work. Present an offering by fire.

Prophetic Fulfillment: This moed was fulfilled in Yeshua’s Burial on the day after Pesach.

The second holy day is called Chag Ha'Matzah, or the Festival of The Unleavened Bread. According to the book of Exodus, the Hebrews hastily departed from the tyranny of the Egyptian Pharaoh and they could not wait for bread to be leavened and rise. So to observe the festive occasion, bread baked without yeast was eaten during the seven days of the moed. The unleavened bread eaten during the Pesach moed is called matzah.

Chag Ha'Matzah declares that Yahweh’s people are to be set apart from sin, just as Yeshua was sinless. Yeshua was buried just as the Moed of Chag Ha'Matzah began.

Historical Background

Exodus 12:17 – “You will also observe the Moed of Chag Ha'Matzah, for on this very day I brought you out of the land of Egypt; therefore you will observe this day throughout your generations as a permanent ordinance.”

Exodus 13:7 – “Matzah will be eaten for seven days; no chametz will be seen with you, and no leaven will be seen with you in all your territory.”

Deuteronomy 16:4 – “No leaven will be seen with you in all your territory for seven days, nor will any of the meat that you sacrifice on the evening of the first day remain all night until morning.”

Exodus 34:18 – “You will observe the Moed of Matzot for seven days. You are to eat matzah, as I commanded you, at the appointed time in the month of Abib (Nisan), for it was in the month of Abib that you came out of Egypt.”

During the period preceding Pesach and Chag Ha'Matzah the Hebrews would entirely cleanse their homes of any trace of leaven, called chametz. This cleansing would include the removal of any bread products that had been made with leaven. The moed symbolizes their inability to cook leavened bread as they made their exodus from Egypt.

The earliest celebrations show a distinct observance of Pesach on the 14th day of Abib/Nisan, followed the next day by the observance of Chag Ha'Matzah on the 15th thru the 21st. While not so clearly described as separate celebrations in the Bible, the Book of Jubilees clearly indicates that these were separate events. Jubilees 49:22 puts it this way: *“And you, Moses, command the children of Israel so that they will keep the ordinances of the Pesach just as it was commanded to you. Declare to them every year might its annual occurrence, both its period of days and the Moed of Matzot, that they should eat matzah seven days, and that they should bring an offering every day during those seven days . . .”*

The moedim of Pesach and Chag Ha'Matzah were only observed three times until they entered the Promised Land, and then again, only three times more between entering the Promised Land and the Babylonian captivity. It was only after the return of the Jews from Babylon that the moedim were more regularly observed.

Modern Background

Jews today continue to observe the Feast of Unleavened Bread, called Chag Ha'Matzah in the Hebrew tongue. All forms of leaven are cleansed from their homes. During the Passover Seder meal, three matzot are used.

There has been much debate about who or what the three matzot represent. Some Rabbis say they represent the Kohens or Priests, the Levites, and the Israelites.

Others say they represent Abraham, Isaac, and Jacob. The middle matzah, therefore, would correspond to Isaac, the miraculously born son of Abraham, who was taken to what would become the Temple Mount to be offered as a sacrifice! (**Genesis 18:13-14, 21:1-2, 22:1-18 and 2 Chronicles 3:1**).

The Bride of Yeshua, knows that they represent El Elyon – The Father Almighty God, Yahweh; Ben Elohim – the Son of God, Yeshua; and the Ruach Ha'Kodesh – the Holy Spirit of God. The broken portion of the middle matzah is called the Afikoman.

The Afikoman

Its Greek meaning can be understood as “that which is coming”

- In the Pesach Seder meal the middle matzah is taken and broken in two. This middle matzah is the “bread” that Yeshua broke during the Last Supper when he said, “*This is my body that is broken for you*”.
- One half of the broken matzah is wrapped in a white cloth and hidden, to be found later in the meal, so that the children will stay awake. This portion is called the Afikoman (or Afikomen). We remember that Yeshua three times asked his disciples to “stay awake” (**Matthew 26:36-46**).
- The middle person of the Godhead was broken for us at Pesach, and we remember that hiding the broken half of the middle matzah, the Afikoman, is a picture of his burial.
- Later in the meal, when the children find the Afikoman, we remember that Yeshua is risen, no longer hidden in the belly of the earth.

The Jews have been taking the middle matzah not understanding that The Matzah portion that is broken, the Afikoman, wrapped in a cloth, buried, and then later found, is symbolic of Yeshua their Messiah.

Fulfillment

Isaiah 53:9 – “*Yeshua was to be given a grave with wicked men, but he was buried in a rich man’s tomb after his death.*”

John 19:40 – “*They took the body of Yeshua and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. Therefore because of the Jewish day of preparation, and since the tomb was nearby, they laid Yeshua there.*”

Yeshua was crucified along with two other men, both of whom were “*transgressors*” (**Isaiah 53:12**), “*criminals*” (**Luke 23:39**), “*robbers*” (**Mark 15:27 & Matthew 27:38**), or as **Isaiah 53:9** puts it: “*wicked men*”. Then upon his death Joseph, a good and righteous man from Arimathea, took Yeshua’s body, wrapped it in a linen cloth, and laid him in his own new tomb (**Matthew 27:60**), fulfilling **Isaiah 53:9**.

The linen cloth Joseph used was made of the same material that was only worn by the priests of the Temple. The Shroud of Turin, which is a long linen cloth made of out flax and measures 14 feet long and 3.5 feet wide, is made of this type of cloth. It bears the faint image of a bearded, crucified man with bloodstains that match the wounds of crucifixion suffered by Jesus of Nazareth as recorded in all four gospel narratives.

The Shroud of Turin Shows

- Blood on head (from a crown of thorns?)
- Abrasions and bruises on face
- Over 120 scourge (whip) marks
- Blood on the arms
- Nail wound in the wrists
- Nail wound in the feet
- Legs not broken
- Wound in the side
- Post mortem blood flow from side wound and on the back
- Legs are pulled up due to rigor mortis
- Blood is from actual wounds and show evidence of gravity from a vertical position
- No stains of body decomposition

The Shroud is a Receipt

- When one goes to the store and purchases items, and then pays the cashier, one receives a receipt.
- The printed receipt lists the items and their cost.
- The Shroud of Turin is that detailed receipt of the items Yeshua endured in order to purchase our redemption from sin, hell, the devil, and eternal death.

Russ Berault has done extensive research into these discoveries by the Shroud of Turin Research Project (STURP) team.

Conclusions

There is a pattern that is represented by the dress rehearsals or Divine Appointments, the Moedim of Yahweh. This Moed, Chag Ha'Matzah (The Feast of Matzah or Unleavened Bread), was fulfilled in Yeshua's burial just as the Moed of Chag Ha'Matzah began on the day after Pesach.

The nation of Israel and the Jews have been celebrating Chag Ha'Matzah for almost three thousand years, understanding that it symbolizes their inability to cook leavened bread as they made their exodus from Egypt, but failing to understand its greater symbolism that Yeshua their Mashiach has been broken, wrapped in a cloth, buried, and has risen to everlasting life.

Related Links

http://www.hebrew4christians.com/Holidays/Spring_Holidays/Unleavened_Bread/unleavened_bread.html
<http://bible-truth.org/Feasts-UnleavenBread.html>
<http://thetorah.com/the-fusion-of-passover-with-chag-hamatzot/>
<http://www.angelfire.com/pa2/passover/faq/chag-hamatzot-festival-of-unleavened-bread-origins.html>
<http://endtimepilgrim.org/unleavened.htm>
<http://www.cbn.com/spirituallife/BibleStudyAndTheology/JewishRoots/Kashat-unleavened-bread.aspx>
<http://www.shroudencounter.com/russbreault.php>

Dress Rehearsal - 3
Reishit Katzir
(The Feast of Firstfruits)

Dress Rehearsal - 3 – Reishit Katzir

(The Feast of Firstfruits)

The Third Holy Day

Date Of Moed: Sabbath after Pesach, third day after crucifixion.

Key Scripture: *1 Corinthians 15:20-22* – “Yeshua has been raised from the dead, the firstfruits of those who have died, so all will be made alive in him.”

Key Word: Resurrection

Actions: Wave offering of first sheaf of barley before Yahweh. Burnt, Cereal, and Drink Offerings given. Eat none of the new grain until this day.

Prophetic Fulfillment: Yeshua’s Resurrection

Reishit Katzir is a time of thanksgiving for the harvest to come. The first sheaf is a promise of larger harvest to come. This moed was fulfilled in Yeshua’s resurrection on the third day.

Historical Background

Exodus 23:16 – “You will keep the moed of Reishit Katzir, the firstfruits of your labors, which you have sown in the field.”

Leviticus 23:10-11 – “Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you will bring in the sheaf of the firstfruits of your harvest to the priest. He will wave the sheaf before Yahweh for you to be accepted; on the day after the Sabbath the priest will wave it’.”

On the day called Reishit Katzir, also called Firstfruits, the first sheaf (or omer) of barley was waved before Yahweh. This happened on the morning after the Sabbath which was on the third day after Pesach began. The first sheaf is a promise and a thanksgiving of the larger harvest to come. Firstfruits symbolized the consecration of the whole harvest to Yahweh. From then on, an omer [H6016] was counted for every day until Shavuot, or Pentecost. This period is called “The Counting of the Omer”.

A sheaf in the Bible is used to typify a person or persons (**Genesis 37:5-11**). Bread was made of fine flour from the barley and was waved before Yahweh. It expressed the people’s dependence on Yahweh for bread. The fine flour represented perfect righteousness. Burnt, cereal, and drink offerings were also given. None of the new grain was eaten until this day. The Reishit Katzir moed looked forward prophetically to the resurrection of Ha’Mashiach. That this was foreshadowed to happen is indicated in several places by other types and shadows as well, such as those in **Genesis 22:1-6; Exodus 3:18, 5:3, & 8:27; Esther 4:15-17; and Jonah 1:7 & 2:1-2**).

Modern Background

1 Corinthians 15:20-23 – *“Yeshua is risen from the dead, and has become the firstfruits of those who have fallen asleep. Since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Yeshua all will be made alive, but each one in his own order: Yeshua the firstfruits and afterward those who are Yeshua’s at his coming.”*

Matthew 12:40 – *“Just as Jonah was three days and three nights in the belly of the fish, so will the Son of Man be three days and three nights in the heart of the earth.”*

Zechariah 9:9 – *“Look, your King is coming to you; he is righteous and victorious, humble and riding on a donkey.”*

The key word describing Reishit Katzir is Resurrection. Yeshua, the perfect lamb, entered into Jerusalem riding on a donkey on what today we call Palm Sunday, fulfilling the prophecy in Zechariah 9:9. Like the Pesach lamb, he was examined for four days, then sacrificed on Pesach. He rose from the dead three days later, on Reishit Katzir, fulfilling the Feast of Firstfruits and the Sign of Jonah.

By comparing the Newer Covenant accounts with the Jewish Talmud, Mishnah, and Midrash Rabbah, one is able to establish the following:

- Yeshua was executed on the 14th of Nisan which was either a Thursday or Friday, and he rose again the following Sunday which was either the 16th or the 17th of Nisan.
- The “First of Weeks”, described in Matthew 28:1 and various other passages, was the First Day of the Omer according to the Sadducees.
- If the crucifixion was on Friday, the ‘First of Weeks’ would also have been the First Day of the Omer according to the Pharisees.

This has the clear meaning that Yeshua rose from the dead on the Moed of Reishit Katzir when the priest would have waved the sheaf of barley before Yahweh on the First day of the Omer.

Yeshua: The Firstfruits Of The Barley Harvest

- Yeshua is the firstborn of Mary (**Matthew 1:23-25**)
- Yeshua is the firstborn of many brethren (**Romans 8:29**)
- Yeshua is the firstfruits of the resurrected ones (**1 Corinthians 15:20-23**)
- Yeshua is the firstborn of every creature (**Colossians 1:15**)
- Yeshua is the first-begotten of Yahweh (**Hebrews 1:6**)
- Yeshua is the first-begotten from the dead (**Revelation 1:5**)
- Yeshua is the beginning of the creation of Yahweh (**Revelation 3:14**)

Yeshua is indeed the sheaf of the firstfruits of the barley harvest! After being crucified and dying, he rose on the third day. So if Yeshua's resurrection is a picture of the barley harvest on Reishit Katzir, his tomb represents the field after the harvest: empty!

Just as the barley harvest foreshadows the wheat harvest yet to come on Shavuot, so his resurrection foreshadows a greater one that is yet to come. When Mary saw Yeshua outside the empty tomb, he told her not to hold on, as he had to present himself before the Father (**John 14:20**).

Just as no one could partake of the grain until the Wave Sheaf Offering, no one could partake in the joy of his resurrection until he appeared before his Father.

Other Firsts Scriptures

Exodus 4:22 – Israel is Yahweh's firstborn.

Matthew 6:33 – We are called to seek first the Kingdom of God.

Matthew 10:5-6 – The gospel was preached to the Jew first and then to the Gentile. The Gentiles corporately became the first to receive Yeshua Ha'Mashiach, and the Jews, as a corporate people, will accept Yeshua as Mashiach as well at the end of this present age.

Matthew 27:52-53 – Those who arose from the dead with Yeshua during his resurrection became the firstfruits of all those who will rise from the dead.

Mark 10:31 – The first will be last and the last will be first. Again, the Gentiles, the second to hear the message will be first, and the Jews last.

1 Corinthians 15:46 – The natural is before the spiritual.

James 1:17-18 – The early believers were a kind of firstfruits.

Revelation 14:1-4 – The 144,000 Jewish witnesses of the tribulation period are firstfruits to Yahweh and Yeshua.

The Church

The Church was born on the next Shavuot, at the second Festival of Firstfruits, when the priest waved the two loaves of bread, baked from the fine flour of the wheat crop. Why two loaves? One loaf was for the Jews and one for the Gentiles.

Yeshua's resurrection mirrored the harvesting of the barley harvest on Reishit Katzir, while the coming resurrection of Yeshua's followers will be as the wheat harvest at Shavuot.

Members of the Church *“have the firstfruits of the Spirit and groan inwardly as they wait eagerly for their adoption as sons and the redemption of their bodies” (Romans 8:23).*

Church members eagerly await that day, just as they eagerly await the bountiful harvest sure to come on Shavuot!

Conclusions

The Moed of Reishit Katzir symbolizes the barley harvest, which points to the wheat harvest yet to come on Shavuot at the finish of the counting of the Omer.

This moed was fully fulfilled in Yeshua's resurrection on the third day, on the morning of the day after the Sabbath of Pesach – on the day of Reishit Katzir.

Dress Rehearsal - 4

Shavuot

(Pentecost)

Dress Rehearsal - 4 – Shavuot

(Pentecost)

The Fourth Holy Day

Date Of Moed: 50th Day after Chag Ha'Matzah (Unleavened Bread)

Key Scripture: *Acts 2:1-4* – “When Shavuot had come all of them were filled with the Ruach Ha’Kodesh.”

Key Word: Thanksgiving

Actions: Cereal offering given, using new grain from the wheat harvest. Burnt, Drink, Sin, and Peace offerings given. No hard work done. A wave offering of two loaves of leavened bread (chametz) is waved before Yahweh.

Prophetic Fulfillment: Yeshua’s Giving Of The Ruach Ha’Kodesh

Shavuot is the second harvest festival of thanksgiving, a day to remember the Covenant Yahweh made with his people at Mt. Sinai. Shavuot was fulfilled in Yeshua’s giving of the Ruach Ha’Kodesh (Holy Spirit) on the fiftieth day after Pesach. It is called Pentecost in the Greek language.

Historical Background

Leviticus 23:17 – “You will bring from your homes two loaves of bread to be waved, made of two tenths of an ephah. They will be of fine flour, and they will be baked with leaven, as firstfruits to Yahweh.”

Leviticus 23:20-21 – “The priest will wave the two lambs with the bread of the firstfruits for a wave offering before Yahweh. They will be holy to Yahweh for the priest. On the same day you will make a proclamation and hold a holy convocation.”

The official Hebrew name of this moed is Shavuot, literally the Feast of Weeks, also known as the Feast of Pentecost. Shavuot is the fourth of the seven moedim commanded by Yahweh. Shavuot is the second harvest festival of thanksgiving, a day to remember the Covenant Yahweh made with his people at Mt. Sinai.

Specifically, Shavuot is the only moed between the Spring Moedim (Pesach, Chag Ha'Matzah, and Reishit Katzir) which were all fulfilled in Yeshua’s first coming, and the Fall Moedim (Yom Teruah, Yom Kippurim, and Sukkot) which will all be fulfilled in Yeshua’s second coming.

Shavuot is the moed that celebrates the gathering of the harvest and the two loaves of leavened bread held aloft by the High Priest. It is also called “decorating the bride”, symbolizing the preparing of a Jewish bride’s evening escapade with her bridegroom. She would spend the time getting dressed in her bridal gown, adorning various pieces of jewelry, and fixing her veil. Today, we would say that the Bride of Yeshua is preparing for the catching away of the Church – in other words, the Rapture!

Shavuot is also the only Jewish moed for which there is no fixed date – it simply occurs on the fiftieth day after the Moed of Reishit Katzir, a process called “Counting The Omer”. In Greek, it is called Pentecost.

A traditional Shavuot celebration begins by spending the entire night studying Torah at a synagogue or at home. When dawn arrives, the morning prayer is recited, the Ten Commandments are chanted, and the Book of Ruth is read. Food, as in all moedim, plays a big part and traditional foods include dairy foods such as cheese, cheesecake, milk, and honey. No work is permitted on this day.

Other Names For Shavuot Include:

- **Chag Shavuot**, or the Festival of Weeks. **Exodus 34:22** – *“You will observe the Moed of Shavuot, the firstfruits of the wheat harvest, and the Feast of Ingathering at the year’s end.”* This festival is so named because the festival follows a seven-week count (Counting the Omer) that begins on the second day of Pesach. It is celebrated on the fiftieth day.
- **Chag Ha’Katzir**, the Festival of the Harvest. **Exodus 23:16** – *“You will keep the Chag of the Bikkurim of your labor, of what you sow in the field. You will keep the Moed of Sukkot, the Ingathering, at the end of the year, when you gather in from the field the fruit of your labor.”* This festival celebrates the first agricultural harvest of the year, and looks forward to the harvest at the end of the age.
- **Yom Ha’Bikkurim**, or the Feast of Firstfruits. **Leviticus 23:9-12** – *“When you come into the land that I give you and reap its harvest, you will bring the sheaf of the firstfruits of your harvest to the priest, and he will wave the sheaf before Yahweh.”* Shavuot was the first day on which individuals could bring the Bikkurim, or the firstfruits, to the Tabernacle or Temple. The bikkurim were brought from the seven fruits and grains for which Yahweh is praised: wheat, barley, grapes, figs, pomegranates, olives, and dates.
- **Z’mam Mattan Torateinu**, or The Time of the Giving of our Torah. Fifty days after celebrating Pesach and leaving Egypt the Hebrews arrived Mt. Sinai and were given the Ten Commandments.

The Historical Patterns

Shavuot is the fourth moed, called the Festival of Weeks, which is translated Pentecost in the New Testament. It is one of the few feasts in which the days and weeks are counted. Seven days times seven weeks, or forty-nine days. This same method is used to determine the actual day of the Shavuot. Each day during this moed a sheaf of barley was waved before Yahweh. This was waved for the entire forty-nine days. Day fifty was the climax of the moed, hence Pentecost.

According to tradition, Shavuot was the day that Enoch, one of the patriarchs, was born and the day that Enoch was also raptured [translated] to be with Yahweh (**Genesis 5**), the day that Boaz took Ruth to be his bride (**Ruth 4:13**), and the day that King David was born and the day that he died.

Fifty days after celebrating Yahweh's pass-over and leaving Egypt, Moses and all the children of Israel came to Mt. Sinai. It was there that Moses received straight from God's own hand the Torah on Mt. Sinai in the wilderness and the nation of Israel was born (**Exodus 19-20**). It was there that Moses received the Covenant, the Ten Commandments, and all the laws that were to govern Yahweh's people forever. This is called the first Shavuot.

The Book of Ruth is read on Shavuot in both Jewish synagogues and Messianic churches. After the death of her husband Naomi traveled to Moab. When she decided to return to the land of Israel she is accompanied by Ruth, a gentile woman who has sworn never to leave her. Once back in Bethlehem Boaz falls in love with Ruth and marries her, redeeming Naomi's land and her position according to the law (**Leviticus 25:25; Deuteronomy 25:5-6**).

Modern Patterns

Acts 2:1-4 – *“When the day of Shavuot came, they were all together in one place. Suddenly a noise like a strong, blowing wind came from heaven and filled the whole house where they were sitting. They saw something like flames of fire that were separated and stood over each person there. They were all filled with the Ruach Ha’Kodesh, and they began to speak different languages by the power the Ruach Ha’Kodesh was giving them.”*

Shavuot is the day the Ruach Ha’Kodesh (Holy Spirit) fell on the Disciples in Yerushalayim and the Church was born (**Acts 2**). It is a picture of the redemption plan of Yahweh and the birth of the Church. Yeshua was crucified on Pesach, was in the grave during Chag Ha’Matzah, rose and was seen alive during at the Moed of Reishit Katzir. At the climax of the festival, the Ruach Ha’Kodesh was given, which we now call Pentecost, and the Church was born.

At Mt. Sinai fire descended on the summit of the mountain. At Shavuot fire came to rest on each of the apostles. On Mt. Sinai the Torah was inscribed on the stone tablets stone by the finger of Yahweh. At Shavuot, the Ruach Ha’Kodesh wrote the Torah on the apostles hearts.

At Mount Sinai, 3,000 were killed due to their disobedience. In Jerusalem, 3,000 were granted eternal salvation in response to their faith.

Enoch is seen by many as an example of the church being translated prior to the beginning of the tribulation period, especially since Yeshua said that the day of his coming would be like the days of Noah. Enoch's name means to teach, to train up; two primary purposes of the believing disciple.

In Noah's days the unbelieving world was destroyed in the global flood judgment, a believing remnant was protected, and Enoch disappeared before the judgment. At the end of days, the unbelieving world will again be destroyed in the judgment, a believing remnant of Israel will be preserved through the judgment, and the Church will be translated just like Enoch – before the judgment!

The story of Ruth has been called “The Romance of Redemption” wherein Naomi, a Jewish woman from Bethlehem and Ruth, a Moabite (Gentile) woman, return to Bethlehem. Upon their return, Boaz falls in love with Ruth and marries her, redeeming Naomi's land and position according to the law (**Leviticus 25:25; Deuteronomy 25:5-6**).

Naomi represents the role of Israel, destitute and alone; Ruth represents the Church, the gentile bride; and Boaz represents the Kinsman Redeemer [Messiah]. Just as Ruth placed her fate with Naomi, the Church is to join its fate with Israel and the Jewish people. Her example underlies the reason why the Church is to uplift Israel, Israelis, and Jewish people worldwide.

Shavuot at Mt. Sinai is a Picture of Shavuot in Yerushalayim

Shavuot is a celebration of the Hebrews receiving the Torah under Moses. It was fifty days from when they left Egypt until Moses is given the Torah, the teachings of Yahweh. It is also a picture of what would happen in the Newer Covenant, when the Day of Shavuot, or Pentecost as some translations call it, had fully come:

OT Shavuot on Mt. Sinai

On A Holy Mountain – Exodus 19:23
Trembling Mountain – Exodus 19:18
Fire On The Mountain – Exodus 19:18
Sound Of A Trumpet – Exodus 19:19
Glory Filled The Mountain – Exodus 24:16
3,000 Died (Golden Calf) – Exodus 32:28
Kingdom Of Priests – Exodus 19:6

NT Shavuot in Jerusalem

On A Holy Mountain – Acts 2:1-2
Trembling House – Acts 2:1-2
Cloven Tongues Of Fire – Acts 2:3
Sound Of A Mighty Rushing Wind – Acts 2:2
Glory Filled The House – Acts 2:2
3,000 Added To Their Numbers – Acts 2:41
Kings And Priests To God – Revelation 5:10

Comparisons: The Day of Shavuot and The Day of Giving

The giving pattern also persists in the Shavuot moed. The first Shavuot occurred on Mt. Sinai after the Hebrews had left Egypt, when the Hebrews were given the Ten Commandments. Shavuot sets the pattern for the receiving of the Ruach Ha’Kodesh, the Holy Spirit.

The second Shavuot occurred some 1300 years later in Yerushalayim at the Temple, most likely in Solomon’s Porch, instituting the Age of Grace and the Church Age (**Acts 2**). Peter states very clearly that the giving of the Ruach Ha’Kodesh (Holy Spirit) fulfilled **Joel 2:28-32 (Acts 2:16-21)**. Repentance leads to a new life in Yeshua, a form of resurrection. Upon repentance and acceptance of Yeshua as Lord and Savior, the Ruach Ha’Kodesh is given as a guarantee of that action.

A third and final Shavuot may, indeed, mark the end of Grace and the beginning of Daniel’s Seventieth week marked by a return to living under Torah, complete with temple sacrifices. This pattern represents a full circle of time or a cycle – from Law – to Grace – back again to Law.

Matthew 24:37-39: *“When the Son of Man comes, it will be like what happened during Noah’s time. In those days before the flood, people were eating and drinking, marrying and giving their children to be married, until the day Noah entered the boat. They knew nothing about what was happening until the flood came and destroyed them. It will be the same when the Son of Man comes.”*

Scripture tells us that all this happened when the day of Shavuot was fully come.

The flood came when the fullness of the days Noah were complete.

Yeshua returns when the fullness of time takes place.

The coming of Yeshua will be as in the days of Noah.

The patterns of the first Shavuot are similar to what I call the day of the indwelling:

Day of Shavuot

The day of Shavuot had fully come
Two loaves waived before the Lord
Seven fruits presented to the High Priest
(to the Kohen Ha’ Gadol)
Torah and Ten Commandments given
(as a teacher / mirror / curb)

Day of the Indwelling

The fullness of time will come
Jews and Gentiles become one body
Seven continents of people are presented
(to Yahweh)
Holy Spirit given
as a guarantee of Yeshua’s return

The Day Which No One Knows

The Rapture is not dependent upon any specific prophecy being fulfilled. It comes on the “day and hour that no one knows”. Nothing in scripture demands that The Rapture must necessarily fall on any Jewish Holy Day – it may happen days or even weeks later. Paul’s writings may simply indicate that the Rapture is a number specific event, not a date specific one. It will come, as Paul indicates, when the full number of Gentiles has come in. The phrase full number is taken from a nautical term that described the number of soldiers and sailors that had to be on board before a ship could set sail. As soon as the full number was accounted for, the ship could leave.

Remember, however, that all of the moedim are dress rehearsals for the real thing. The Spring Moedim were fulfilled at Yeshua’s first coming and the Fall Moedim will ultimately be fulfilled at his second coming. Since Shavuot (Pentecost) is the only moed for which there is no fixed date, some teach that it is the dress rehearsal for Yeshua’s coming to Rapture his Bride on that day and hour that only the Father knows. However, the Moedim are only fulfilled once in history, and the Shavuot fulfillment took place at Yeshua’s first coming.

Conclusions

Acts 2:1-4 – *“When the day of Shavuot had come, they were all together in one place. Suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. There appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Ruach Ha’Kodesh.”*

Shavuot is also known as the Feast of Weeks, or Pentecost (**Leviticus 23:16**). This moed was observed the day after the seventh Sabbath following the Sabbath of Reishit Katzir, also known as the Feast of Firstfruits, fifty days later. It was also when the Hebrews commemorated the day when Yahweh gave the Torah to Moses on Mount Sinai.

Notice that when Moses descended from Mount Sinai with the Tablets of the Testimony, “about three thousand men” died because of the people’s idolatry (**Exodus 32: 28**).

In contrast, after Peter preached on the day of Shavuot, “about three thousand souls accepted his teaching and were baptized” (**Acts 2:41**)! It is on this day of Shavuot that the Ruach Ha’Kodesh (Holy Spirit) was poured out on the Church, marking the beginning of the time of grace that will continue until the return of Yeshua. This pattern represents a full circle of time or a cycle – from Law – to Grace – back again to Law.

The Moed of Shavuot, or Pentecost, symbolizes the summer wheat harvest during which two braided breads, baked with yeast, (in other words, two leavened loaves of bread) are waved before Yahweh by the Kohen Ha' Gadol (High Priest).

These two loaves of the Older Covenant represent the Newer Covenant Church, composed of the Jews and the Gentiles who become one in Yeshua Ha'Mashiach.

At Mt. Sinai, Shavuot became the day that the Hebrews were called to be Yahweh's people, Yahweh's bride.

In Yerushalayim, Shavuot became the day that the apostles were sealed as Yeshua's bride.

Shavuot represents the summer harvest, a larger harvest than Reishit Katzir (Firstfruits), but not so large as the fall crop harvest.

Shavuot at Mount Sinai set the pattern for the receiving of the Ruach Ha'Kodesh, the Holy Spirit.

This moed was fulfilled in Yeshua's giving of the Ruach Ha'Kodesh, the giving of the Holy Spirit.

Again, this only happened once, and today are celebrated as memorials to what Yahweh has already accomplished.

Part Three
Prophecy
Yet To Come

Dress Rehearsal - 5

Yom Teruah

**(The Feast of Trumpets
or Rosh Hashanah)**

Dress Rehearsal - 5 – Yom Teruah ***(The Feast of Trumpets – Rosh Hashanah)***

The Fifth Holy Day

Date Of Moed: 1st Day of 7th Month (Tishri – September / October)

Key Scriptures: *1 Thessalonians 4:16* – “Yeshua himself will descend from Heaven with a loud shout, with the voice of the archangel, and with the trumpet call of Yahweh, and the dead in Yeshua will rise first.”

Psalms 89:15 – “Happy are those who hear the blessed sound of the Shofar, the joyful call to worship, for they will walk in the light of the presence of Yahweh.”

Key Word: Wedding Day.

Actions: Trumpets blown. No work is done. Offering by fire is presented to Yahweh.

Prophetic Fulfillment: Resurrection of the Dead and The Rapture.

The Meaning of the Celebration

Yom Teruah celebrates the Resurrection of the Righteous, Kingship of the Lord, and Marriage of the Lamb. Only when two witnesses see the edge of the moon, can the moed start. They had a two day period in which they knew it would happen, but not the exact day or time. Hence, the expression Yeshua used: “*You do not know the day or the hour*” (**Matthew 24:36**). By using this expression, Yeshua also references the Kiddushin / Nesu'im, and the Yom Ha'Keseh.

Yom Teruah announces Yeshua's wedding day, his coronation as King, and the day of the wakening blast.

The official Hebrew name of the moed is Yom Teruah. Yom Teruah is also called The Feast Of Trumpets, The Feast Of Blowing, The Feast Of Repentance, the Feast Of The New Moon, or Rosh Hashanah. The word Teruah [H8643] means a shout or blast of war, alarm, or joy; a loud noise of rejoicing; the voice of a trumpet. Teruah is most frequently linked in scripture to the blowing of the Shofar and secondly as the noise of a joyful shouting. The word Yom [H3117] simply means day.

Other Names for Yom Teruah include:

- **Rosh Hashanah:** The Head of the Year, the Feast of the New Moon, The Festival of the Jewish New Year, or The Beginning of the Days of Awe.
- **Yom Teruah:** The Feast of Trumpets, The Day of the Sounding of the Shofar, or The Feast Of Blowing.
- **Yom Ha'Din:** The Day Of Judgment, The Day Of Opening The Books, or The Opening Of The Gates.

- **Yom Ha’Kiddushin / Nesu’im:** The Wedding Day Of The Messiah.
- **Yom Ha’Melekh:** The Day Of The Coronation Of The Messiah.
- **Yom Ha’Akedah:** The Day Of Abraham’s Offering of Isaac, and the Binding of Isaac
- **Yom Ha’Natzal:** The Day Of The Resurrection of the Righteous Dead and the Taking Up of the Living Righteous.
- **Yom Ha’Keseh:** The Hidden Day, The Day of Hiding, or The Day of Concealment.

Yom Teruah: The Feast Of Trumpets, The Day Of The Sounding of The Shofar, The Feast Of Blowing.

Leviticus 23:24 – *“Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you will have a rest, a reminder by blowing of trumpets, a holy convocation.’”*

Numbers 29:1 – *“On the first day of the seventh month you will have a holy convocation; you will not work at your occupations. It is a day for you to blow the trumpets.”*

Matthew 24:31 – *“Yeshua will send forth his angels with a great trumpet and they will gather together his elect from the four winds, from one end of the sky to the other.”*

Yom Teruah, The Feast of Trumpets, is indelibly linked with the blowing of trumpets. The Moed of Yom Teruah uses one-hundred (100) distinct shofar [H7782] blasts but only four (4) different types of blasts during the festival. They are the single Tekiah blast which signifies the sound of the King’s coronation, the three short Shevarim blasts which signify repentance, the nine staccato Teruah blasts of alarm which signify the call to awaken the soul, and the great long Tekiah Ha’ Gadol blast which signifies the voice of Yahweh. The fourth and final type, the Tekiah Ha’ Gadol, is known to the Jews as the **“Last Trump”** or as the **“Trump of God”**.

Yom Ha’Din: The Day Of Judgment, The Day Of Opening The Books, The Opening Of Heaven’s Gates.

Psalms 33:15 – *“He who fashions the hearts of all observes all their deeds.”*

Revelation 20:11-12 – *“Then I saw a great white throne and the One who sat on it. Earth and heaven fled from his presence, and no place was found for them. And I saw the dead, both small and great, standing before Yahweh, and books were opened.”*

This day brings together all those who are about to be judged, based on the fact that all have sinned, all have made mistakes. It is the day when all must pass before Yahweh to be judged for their actions of the last year, when the books are opened and he determines their fate for the next year. Yom Teruah is not a trial before a cruel or unknown judge on arbitrary charges, however, but a summing up of our deeds by a righteous judge who judges rightly.

On this day Rabbinical teachings tell us that three great books will be opened and that all men will be put into one of three classifications. The totally righteous are sealed and separated for life with God. This is called the *natzel*, or the rapture. The totally wicked are sealed to face the wrath of Yahweh during the tribulation period and then will be separated from him throughout all eternity. The fate of the people that are neither totally righteous nor totally wicked is not yet sealed at this point.

It is also a day of Repentance. Repentance, or *Teshuvah*, consists of several steps in the Jewish tradition including recognition and admission of the wrong doing, and renunciation of the action. *Teshuvah* also requires restitution to the wronged party and a promise not to repeat the offense.

Those who are neither totally righteous nor totally wicked will have until Yom Kippurim to repent. In other words, they would go through the tribulation period. However, unlike the totally wicked, many would repent and turn to Yahweh / Yeshua. Their fate is then determined after the seven year tribulation. The trumpets declare the solemn warning that the gates of Heaven are open and that the Court in Heaven is in session.

Yom Ha'Kiddushin / Nesu'im: The Wedding Day Of The Messiah

Joel 2:15-16 – *“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and the babies. Let the bridegroom go forth out of his chamber, and the bride out of her closet.”*

The Jewish wedding ceremony gives us another picture of Yom Teruah, including the escape theme in which Yahweh causes his people to escape wrath, and the concept of concealment behind a closed door. Only the father could determine the day and hour when the bridegroom would show up unannounced to take his bride home.

Once the groom and betrothed were together, they proceeded to the groom's new home, which was the same home as his father's. Once back at the father's home, the groom and bride would then be concealed in the Chuppah for seven days. Again, the image of a celebration that is hidden. This is a day of the Wedding of the Bride of Yeshua to their King.

Yom Ha'Melekh: The Day Of The Coronation Of The Messiah

Psalms 98:6 – *“With trumpets and sound of cornet make a joyful noise before Yeshua, the King.”*

The blowing of the shofar on Yom Teruah also links this day to Yeshua's sovereignty and Kingship over the world. Judgment and Kingship are closely linked.

The coronation ceremony of Kings was ripe with the blowing of trumpets, noisy celebration, and a seven sealed document being opened and read to all in attendance - just as Yeshua opens the seven sealed scroll in Heaven! Because Yom Teruah is a coronation of Yahweh / Yeshua as king of the universe, one of the most famous and familiar prayers of this season is Avinu Malkenu (“*Our Father, Our King*”).

1 Kings 1:32-46 speaks of such a coronation, as does **2 Kings 11:12-13**. **Psalms 47** is called the Coronation Psalm, and references the blowing of the shofar in celebration of his coming with a shout and the sound of the trumpet. **Psalms 98** confirms that the shofar is blown to inform us that the King is praised and all the world’s occupants are present. **Isaiah 12:1-6** puts the shouting in the context of the exaltation of his name being known throughout the earth. **Isaiah 44:23-28** mentions shouting in relation to the Messianic era, as does **Jeremiah 31:7** and **Zephaniah 3:14-20**. **Revelation 4** tells us that the Bride of Yeshua has been raptured, the King is on his throne, and the seven sealed scroll is opened. These passages reference the coronation of the Messiah and its part in the celebration of Yom Teruah, albeit also in a somewhat hidden manner! The Coronation of the King is on this day.

Yom Ha’Akedah: The Day Of Abraham’s Offering Of Isaac, The Binding Of Isaac

Genesis 22:7-8 – “*Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?” Abraham said, “Yahweh will provide himself the lamb for the burnt offering, my son.” So the two of them walked on together.*”

Genesis 22:13 – “*Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.*”

According to Jewish tradition, the Shofar is also blown on Yom Teruah as a reminder of the substitutional sacrifice of the ram / lamb in place of the sacrificing of Isaac. **Genesis 22:8** can be literally translated: “*Yahweh will provide himself AS the lamb!*” Therefore we note that it is Yahweh himself who is the lamb that Abraham sacrifices, an Older Covenant parallel, pattern, picture, and type of Yeshua’s Newer Covenant sacrifice!

The Ram’s left and right horns symbolize the Shofar’s First Trump and Shofar’s Last Trump. According to **1st Corinthians 15:52-54**, Paul states that on this day, “*in an instant, in the twinkling of an eye, at the sounding of the last shofar, the dead will be raised incorruptible, and we will be changed from mortal to immortal.*” This day of the final, or last trump, is the day of the Substitutional Sacrifice.

Yom Ha'Natzal: The Day Of The Resurrection Of The Righteous Dead And The Taking Up Of The Living Righteous

Daniel 12:2 – *“Many of those who have died will awaken to everlasting life, but others to disgrace and everlasting contempt.”*

Isaiah 26:19 – *“Your dead will live, their corpses will rise. You who lie in the dust, awake and shout for joy!”*

In **Exodus 19**, when the trumpet was sounded, Yahweh came down and Moses went up! In **1 Thessalonians 4:16-17**, the apostle Paul writes that *“Yeshua himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet call of Yahweh . . .”* Paul states that when the trumpet of Yahweh sounds, *“those who have died believing in Yeshua will rise first. Then we who are alive and remain will be caught up together with the resurrected dead in Yeshua in the clouds to meet Yeshua in the air, and so we will always be with him.”*

In **1 Corinthians 15:51-52**, Paul tells us: *“Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 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.”*

The last trumpet is referring to the Moed of Yom Teruah and reveals the day of the resurrection of the Saints and their catching away or rapture. This day is a day of blessing, or as Paul puts it in **Titus 2:13** – *“Our blessed hope”*. Peter says the same in **1 Peter 1:13**.

Yom Ha'Keseh: The Hidden Day, The Day Of Hiding, The Day Of Concealment

Psalms 84:3 – *“Blow the trumpet at the new moon, at the concealed time, on our feast day.”*

Yom Ha'Keseh can be interpreted several different ways. Firstly, it references the day when the moon is just coming out of hiding, in other words, a day of a concealed moon. Secondly, Satan is not to be given notice about the arrival of Yom Teruah, the Day of Judgment. A hidden day because it was hidden from Satan, the adversary, in the same manner that the resurrection of Yeshua on the third day was hidden from his knowledge.

On Yom Teruah, Israel diminishes itself and conceals its greatness in awe of the Day of Judgment. Yahweh, too, places a cover of concealment over his people's sins and accords them forgiveness. All that transpires on this day is characterized by concealment, and is applied to the individual's behavior. Like a newborn with no past history in terms of relations to others, no resentment, grudges, or unhappiness, we are instructed to avoid anger, any expression of arrogance, or any negative thoughts, deeds, or words; the hope is that concealment of the negative will lead to its eradication, and to the cleansing of our souls.

Isaiah 26:20 speaks of a time when concealment or hiding is essential – during the time of wrath: *“My people, go into your rooms and shut your doors behind you. Hide in your rooms for a short time until Yahweh’s anger is finished.”*

Psalms 27:5 speaks of a similar hiding: *“In the day of trouble he will conceal me in his tabernacle; in the secret place of his tent he will hide me.”*

Song of Songs 2:10-13 tells of the bride who has *“come away”* hidden in the secret places of the rock. Chapter 6 confirms that she is hidden, unable to be found by those who seek her. Her bridegroom, Yeshua, asks them *“Why do you look for the bride since she has been stolen by me?”*

These passages all reference Yom Teruah, albeit in a hidden manner! This day is a day of concealment and protection from the wrath of Yahweh being poured out upon the unbelieving.

Conclusions

Yom Teruah, also called Rosh Hashanah, is the first day of the first month of the Jewish Civil Year, and is the only moed that begins on a new moon. Yom Teruah’s three main themes are Resurrection of the Righteous, Kingship of the Lord, and Marriage of the Lamb, all rapture images. There is a two day period in which they know it will happen, but not the exact time. Only when two witnesses see the edge of the moon, can the festival start. Hence, *“You do not know the day or the hour.”*

Yom Teruah is a day of hiding – a day whose importance is hidden from Satan and in which Yeshua’s Bride is also hidden. Those who wait for the rapture expect to be hidden in Heaven during the tribulation period. The blowing of the shofar easily portends both the kingly coronation, and the resurrection and rapture.

Combined, all these images present Yom Teruah as one of the premier representations of the Rapture event and therefore is one of the major candidates for the day of the Rapture. Yom Teruah is the day of the Last Trump, the day of the Blessed Hope.

No one, I repeat: NO ONE, can say that any particular Yom Teruah is *that* day, however! All we can do is stay alert and look forward to that day when our blessed hope is realized.

Dress Rehearsal - 6
(Yom Kippurim or
Day of Atonements)

Dress Rehearsal - 6 - Yom Kippurim

(The Day Of Atonements)

The Sixth Holy Day

Date Of Moed: 10th Day of 7th Month (Tishri – September / October)

Key Scriptures: *Leviticus 16: 30* – “It is on this day that atonement will be made for you to cleanse you; you will be clean from all your sins.”

Romans 5:1 – “Therefore, since we are justified by faith we have peace with Yahweh through our Lord Yeshua Ha’Mashiach”

Key Word: Justification

Actions: The most solemn day of the year. Fasting and no work. Offerings by fire to Yahweh. Goat sacrificed, blood to the Most Holy Place. Scapegoat driven into the wilderness.

Prophetic Fulfillment: Yahweh / Yeshua’s Wrath Poured Out

Leviticus 16:29-30 – “This will be a permanent statute for you: in the seventh month, on the tenth day of the month, you will humble your souls and not do any work, whether you are a native, or an alien who dwells among you; for it is on this day that atonement will be made for you to cleanse you; you will be clean from all your sins.”

Yom Kippurim is the moed celebrating the day when our sins of the year are covered (Older Covenant) or when all of our sins are fully taken away (Newer Covenant). Guilt and condemnation are removed and one is At-One-Ment with Yahweh.

The official Hebrew name of the moed is Yom Kippurim, also known as The Day of Atonements. The word Yom [H3117] simply means day. The word Kippur [H3725] means atonement. Kippurim is the plural form of Kippur. Plural because more than one atonement is made.

Yom Kippurim atones only for sins between man and Yahweh, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done during the ten days between the start of Yom Teruah (Rosh Hashanah) and Yom Kippurim (Day of Atonements), a period called the Days of Awe.

Historical Background

Yom Kippurim is the moed celebrating the day when each person's sins of the year were covered until payment could be made to fully remove the sins.

The day includes much more than one single atonement. The Kohen Gadol (High Priest) would make atonement for the holy sanctuary, for the Tabernacle, and for the altar. He would also make atonement for the priests and for all the people (**Leviticus 16:33**).

According to Jewish tradition, on Yom Teruah Yahweh writes each person's fate for the coming year in the Book of Life, but waits until the end of Yom Kippurim to seal the book with its verdicts.

Three actions taken during the ten Days of Awe are believed to change these verdicts:

- repentance (teshuvah - from shuvah - H7729),
- prayer (tefillah - H8605), *and*
- good deeds (tzedakah - H6666).

A person is expected to amend his or her behavior and ask forgiveness for sins committed against Yahweh and against others. During the evening and day of Yom Kippurim both public and private petitions and confessions of guilt are made. At the end of Yom Kippurim, one expects that Yahweh has forgiven their sins and has declared them a righteous one, a tzaddik [H6662].

Yom Kippurim is said to be the Sabbath of Sabbaths and is observed by a twenty-five hour fast that begins prior to sunset on the evening before Yom Kippurim, and ends shortly after nightfall on the day of Yom Kippurim. No work is to be done during this time, and the fast is to be complete – no food, no beverage, not even any water.

The fast is also to include abstention from:

- bathing or showering
- washing of any kind (except for hand-washing after visiting the restroom)
- applying perfumes, scented oils, lotion, deodorant, or cosmetics
- wearing leather shoes (a sign of luxury)
- marital sexual relations

During the twenty-five hour observance of Yom Kippurim there are five services:

- Kol Nidrei – An evening service that marks the beginning of Yom Kippurim
- Shacharit – An early morning service with six Torah readings
- Musaf – A second morning service with a Torah reading of the Day of Atonement scriptures
- Mincha – An afternoon service with a reading of Torah, both Leviticus 18 and the entire Book of Jonah
- Neilah – A final service that marks the ending of Yom Kippurim

Modern Background

Hebrews 9:24-28 – *“Yeshua has entered into the Most Holy Place, not a mere man-made copy of the true Heavenly Holy Place. He has entered into Heaven itself, now to appear before Yahweh for us. Nor did he enter into Heaven to offer himself again and again, the way the Kohen Ha’ Gadol enters the Most Holy Place every year with blood that is not his own. Otherwise Yeshua would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. Just as men have to die once, but after this the judgment, so Yeshua had to die once to bear the sins of many. He will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.”*

The Yom Kippurim sacrifices parallel the work of Yeshua Ha’Mashiach as our Kohen Ha’ Gadol, our High Priest, who is of the order of Malki-Tzedek (Melchizedek). Under the Older Covenant, the High Priest could only enter the Holy of Holies one day of the year, on Yom Kippurim. Under the Newer Covenant, Yeshua entered the Holy of Holies in the Heavenly Temple, cleansed the altar with his blood, made atonement for all sin, and now sits at the right hand of Yahweh.

Under the Older Covenant, our sins were merely covered for only one year at a time. Under the Newer Covenant, Yom Kippurim marks the day when all of our sins were fully taken away through the sacrifice of Yeshua on the cross. Guilt and condemnation were fully removed. The payment for our sins was paid in full by his shed blood. A yearly sacrifice is no longer necessary.

Conclusions

The Feast of Yom Kippurim symbolizes the final writing of the verdict that each person listed in the Book of Life is a righteous one, a tzaddik.

Atonement has been made for the holy sanctuary, for the Tabernacle, for the altar, for the priests, and for all the people. The payment for all sin has been paid in full by the shed blood of Yeshua Ha’Mashiach.

Dress Rehearsal - 7

Sukkot

(Tabernacles)

Dress Rehearsal - 7 – Sukkot

(Tabernacles – Booths)

The Seventh Holy Day

Date Of Moed: 15th Day of 7th Month (Tishri, September/October)

Key Scripture: *John 14:3* – “I will come again and take you to myself, so that you may be there where I am.”

Key Word: Eternal Life

Actions: No hard work. Offerings by fire to Yahweh. Booths are constructed in the fields and lived in for seven days. On the eighth day, return home to worship and rest.

Prophetic Fulfillment: Yeshua Sets Up His Millennial Reign

Sukkot celebrates the day of ingathering of fruit and vine crops. It is a memorial of the wilderness experience and a return to Yerushalayim to celebrate Sabbath.

Historical Background

Leviticus 23:34 – “Give the following instructions to the people of Israel. Begin celebrating Sukkot on the fifteenth day of the appointed month. This festival to Yahweh will last for seven days.”

Leviticus 23:42 – “You will dwell in a sukkah for seven days; all natives of Israel will dwell in a sukkah.”

The official Hebrew name of the moed is Sukkot [H5523]. Sukkot means booths. An individual booth is called a sukkah [H5521]. Sukkot is the seventh and final moed commanded by Yahweh to be celebrated, and is the third and final moed of the fall moedim.

Sukkot is also the third feast that all Jewish males are required to attend. The three moedim are Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles).

The Moed of Sukkot began on Tishri 15, – five days after the Day of Atonements or Yom Kippurim, and lasted for seven days. Like Pesach (Passover) and Shavuot (Pentecost), Sukkot had both a historical and an agricultural component. Historically, it was a memorial of the forty year period during which the Hebrew people wandered in the desert while living in temporary shelters. Agriculturally, it was a harvest festival, referred to as Chag Ha’Asif, the Festival of Ingathering, celebrating the day of ingathering of fruit and vine crops. No work was permitted on the first and second days of the holiday. Sukkot was quite a drastic transition from one of the most solemn holidays in the year (Yom Kippurim) to one of the most joyous.

The Joy

Of the three harvest moedim, Pesach, Shavuot, and Sukkot, Sukkot is the most joyous and is still well known as the “Season of our Rejoicing”. Pesach corresponds to the planting season, Shavuot to the grain harvest, and Sukkot to the fruit harvest. While much joy was expressed upon the first gathering of the wheat, it is not until the culmination of the summer that all of the crops are harvested. It is at this time that the fullness of the harvest is realized, and one gives thanksgiving to Yahweh for his sustenance throughout the rest of the year.

The Four Species

Leviticus 23:40 – *“On the first day, you will take for yourselves a fruit of a beautiful tree, palm branches, twigs of a braided tree, and brook willows, and you will rejoice before Yahweh for seven days.”*

The Four Species are a lemon-like fruit (etrog); a palm branch (kapot temarim); two willow branches (aravot); and three myrtle branches (haddasim). The three types of branches collectively are called the lulav. The Four Species are believed to represent either different parts of the body, or different kinds of Jews.

When representing the different parts of the body, they are:

- The Palm Branch The Spine
- The Myrtle Leaf The Eye
- The Willow Leaf The Mouth
- The Lemon-Like Fruit The Heart

When representing the different kinds of Jews, they are:

- The Palm Branch Jews who have knowledge of Torah but are lacking in performing the commands [mitzvot - H4687]
- The Myrtle Leaf Jews who perform mitzvot but have little knowledge of Torah
- The Willow Leaf Jews who have no knowledge of Torah and do not perform the mitzvot
- The Lemon-Like Fruit Jews who have achieved both knowledge of Torah and performance of mitzvot

The Four Species are brought together during Sukkot as a reminder that every one of these four kinds is important, and that all must be united for a body to properly function.

The four species were held and waved during processions around the altar in the Temple in Yerushalayim. The branches are held in the right hand, and the lemon-like fruit in the left hand. They are waived three times to the east, south, west, and north, then upwards and downwards (front, right, back, left, up, down) to symbolize the

omnipresence of Yahweh. On the seventh day of Sukkot, seven circuits were made around the altar. Afterward, the willow branches are stuck against the floor five times, symbolizing Yahweh's providential giving of the fall rains.

Modern Background

John 14:3 – *“I will come again and will take you to myself, so that you may be there where I am.”*

The Moed of Sukkot still begins on Tishri 15, – five days after Yom Kippurim, the Day of Atonements, and still lasts for seven days. Prior to the moed, Jewish celebrants build a temporary shelter alongside their home in honor of the temporary homes used by their ancestors in the wilderness. All meals are eaten in the sukkah (booth), and the entire family sleeps inside the sukkah as well, except during inclement weather or due to health problems.

Building the sukkah each year is great fun for the children and they treat it the same as building a fort and then camping out in it in the backyard. It is common for a sukkah to be decorated. The American Thanksgiving Holiday, first celebrated by the Pilgrims, which is based in part on Sukkot, in some ways mirrors the Jewish Sukkot tradition. In the United States, items such as dried squash and corn may hang from the rafters and walls to decorate the room.

The Four Species are still gathered and waved, but today the procession circles around the Aron Kodesh, or Ark, which is the closet in which the Torah (Older Covenant) Scroll is stored in the Synagogue.

Zechariah 14:16-19 – *“It will come to pass, that every nation will go up from year to year to worship Yeshua and to keep the Moed Of Sukkot. Those who do not will receive no rain.”*

At the end of the tribulation period, all of the Jews worldwide will be gathered together and resettled in Israel, and Yerushalayim will be their capital. Yeshua will take his place on the Throne of David, and will begin his millennial reign.

At that time, all the nations of the world will also gather in Yerushalayim to celebrate Sukkot with the Jews each year. Any nation that does not attend, will be punished with drought in their land.

Is The Sukkot Moed Just About Sleeping In Booths During The Exodus?

Perhaps not. Sukkoth also commemorates where the Hebrews camped, not what they slept in. The very first night they camped **at** a place called Sukkoth – because of the many booths they built. This would not be the first time that a place or town got called Sukkoth. Jacob also built a booth and called the place Sukkoth: “*And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth*” (**Genesis 33:17**). Jonah also built a booth to sleep in: “*So Jonah went out of the city, and sat on the east side of the city, and there made him a booth*” (**Jonah 4:5**).

Sukkoth is not the only “big” moed that celebrates with matzo. So does Pesach. The difference: Pesach celebrates what the Hebrews ate and Sukkoth celebrates where the Hebrews slept – food and shelter! The choice to leave Egypt was a huge leap of faith. Now, the Hebrews had to rely on Yahweh to provide all of their needs of food and shelter.

The Pesach and Sukkoth moedim are six months apart. Pesach represents being close to Yahweh’s protection and provision. Sukkoth represents being as far away from security and provision as one can get.

Conclusions

Sukkot celebrates both the forty year period during which the Hebrew people wandered in the desert while living in temporary shelters and the day of ingathering of fruit and vine crops.

Sukkot is one of the most joyous celebrations and is well known as the “Season of our Rejoicing”.

Sukkoth honors what Yahweh did, not so much what the Hebrews did! This is the earth shattering event that Sukkoth celebrates – faith in Yahweh.

Sukkot today celebrates a return to Yerushalayim to celebrate Sabbath and will find its final fulfillment when Yeshua returns to Earth, gathers all nations together, and sets up his Millennial Reign, a temporary period of one thousand years before eternity begins.

Commencement and Culmination

Pesach experientially represents being as close to Yahweh's protection and provision as one can get. Spring is when the seeds are planted. It is at this time that one must place complete trust in Yahweh to bring the seeds to a bountiful harvest.

Sukkot, however, represents being as far away, experientially, from security and provision as one can get. Fall is when the harvest has been gathered, and the barns are full of grains, etc. It is at this time that one feels the most self-sufficient, but Sukkot reminds us that we are not self-sufficient, that all of our provision truly comes from Yahweh.

Sukkot represents our need, Pesach represents Yahweh's care. Sukkot calls for us to leave our home and trust Yahweh when we least feel we need to. Pesach calls for us to wholly accept that provision, even when our homes are not well stocked, safe, and secure.

Real security always comes from Yahweh. Sukkot is about the gift of faith and love that we give Yahweh, and the gift of love and care that he gives us in return.

Yeshua is coming for his Bride – the dress rehearsal will become the real thing. I do not set dates, but sincerely pray that Yom Teruah may be fulfilled this year.

Final Thoughts

Prophecy continues to unfold as foretold by the Hebrew prophets. The stage is being set. History is moving extremely quickly towards the prophesied one world government, the one world financial system, and the rise of both the Antichrist and the False Prophet. The birth pangs are just over the horizon.

The day is coming when Yahweh will show his strength on the mountains of Israel. What is prophesied will come to pass, what is foretold will be made known.

The great day of Yahweh is getting really near, even at the door. It hastens forth and will not delay.

I do NOT set dates, but clearly Yahweh is getting ready to change the course of human history once again. The signs are clear for those who have eyes to see and ears to hear.

Time is short - Yeshua Ha'Mashiach is coming soon – Repent, watch and be ready, be in prayer, be redeemed, and get busy reaching the lost.

Part Four

Other Traditional Holidays

Purim – The Feast of Lots

Tish'a B'Av – The Ninth of Av

Forty Days of Teshuva

Chanukah – The Festival of Dedication

Traditional Holiday 1

Purim

(The Feast of Lots)

Description: Purim celebrates the victory of the Jews over those who would try to oppress or kill them.

Date Of Holiday: 13th and 14th day of Adar (Late February to late March).

Key Scripture: *Esther 9:27-28* – “The two days of Purim should be remembered and kept throughout every generation, every family, every province, and every city. These two days should not fail to be observed among the Jews, and the memory of them should not perish among their descendants.”

Key Word: Pur [פור H6332]

Actions: Lots are cast to determine proceedings.

Fulfillment: Death of the Amalekites.

Traditional Holiday 1 – Purim – The Feast of Lots

Esther 9:27-28 – *“The two days of Purim should be remembered and kept throughout every generation, every family, every province, and every city. These two days should not fail to be observed among the Jews, and the memory of them should not perish among their descendants.”*

Purim celebrates the victory of the Jews over those who would try to oppress or kill them. The name of the feast, *The Feast Of Lots*, comes from the plural (Purim) of the Hebrew word: Pur [H6332]. It is said that lots (Purim) were cast to determine on which day their enemies would be allowed to destroy the Jews.

Purim is to be remembered forever, and is to be celebrated with great joy. It was very likely celebrated by Yeshua and continues to be celebrated today (**John 5:1** – *“After these things there was a feast of the Jews, and Yeshua went up to Jerusalem.”*). Note that the scriptures call this a feast of the Jews, not a Moed of Yahweh, so very unlikely that it was one of the seven moedim Yeshua was attending!

Purim was first celebrated by Jews living in Persia, or modern Iran. And, just as in the past, once again we see threats of annihilation being sworn against the Jews by those who rule the same nation that was the source of this feast – Persia! The entire story of Purim is told in the Book of Esther.

Historical Echoes

Esther 9:6-10 – *“At the citadel in Susa the Jews killed and destroyed five hundred men, and Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews’ enemy; but they did not lay their hands on the plunder.”*

One of the Persian King’s advisors, Haman, hated the Jews because they only bowed down to Yahweh, not to the Persian King, Ahasuerus, nor to Haman, himself. He convinced the King to give him authority to exterminate all of the Jews. Mordecai, however, was able to persuade his niece, Esther, to speak to the king on behalf of the Jewish people, and the King turned the tables on Haman and his cronies, giving the Jews authority over them. Haman and his ten sons were hanged on the very gallows that he had planned to use to hang Mordecai and the Jews. Their names form a paragraph which can read: *He [Mordecai] repeatedly broke the [King’s] decree. The weeper [Haman] gathered together [his wife and friends] in frustration. Then a new decree was made, upon the spoiling of the banquet [given by Esther]. The lion [of Judah] caused the blood of the sons of the man of rage and of the war wager to be sprinkled.*

In **Exodus 17:14** and **Deuteronomy 25:17-19**, Yahweh says that he will have war with the Amalekites from generation to generation until they are destroyed. Haman was a descendant of Agag, an Amalekite king that the Israeli King Saul should have killed years ago (**I Samuel 15**). However, because Saul did not kill Agag, Haman was able to be offended by Mordecai's actions and to seek his destruction.

Modern Echoes

Modern history gives us two significant figures who have threatened the Jewish people: Hermann Goring and Joseph Stalin. Their stories seem to have some parallels to Haman's story in the Book of Esther.

According to tradition, Haman's daughter committed suicide before his execution on the gallows, but Haman and his tens sons were all hanged. In 1946, ten of Hitler's top associates were put to death by hanging and Goring, a rumored transvestite, committed suicide. That the Nazi hanging was known to be a parallel to the Haman hanging may be verified by the shout from the gallows from Julius Streicher, who yelled: "Purim Fest 1946!"

Joseph Stalin had plans to deport all of the Jews in 1953. Before he was able to accomplish this, he died of a stroke on the night after Purim that year, perhaps in response to the prayers of the Lubavitcher Rebbe and his followers!

Today's Spirits

Spirit of Esther

Esther 3:14 – *"Who knows but that you have come to this position for such a time as this."*

On Tuesday, March 3, 2015, Israel's Prime Minister, Benjamin Netanyahu, delivered his speech to the Congress of the United States detailing the nuclear threat from Iran. March 3rd, the 13th of Adar, in the twelfth month on the Biblical calendar is the very day the Book of Esther tells us that all the Jews were to be killed.

At that time, Esther came before the King to petition on behalf of the Jews. Once again, Yahweh has provided a messenger on behalf of the Jews in the person of Benjamin Netanyahu. And like Esther, Netanyahu also broke protocol to make his appeal before the government!

Will the world listen as did King Ahasuerus, or will the world ignore his message?

Spirit of Haman

The spirit of Haman is alive and well today. The founder of the Muslim Brotherhood, Hassan al-Banna, stated in 1948: *“If the Jewish state becomes a fact, and this is realized by the Arab peoples, they will drive the Jews who live in their midst into the sea.”*

Today, it is once again the Persians who are trying to remove the Jews from the face of the earth. Former Iranian President Mahmoud Ahmadinejad is well known for statements that Israel should be *“wiped off the map.”*

Hassan Rouhani, another President of Iran, has also declared Israel to be a wound: *“that should be removed.”* Both men reiterate the feelings and desires of Supreme Leader Ali Khamenei and the Ayatollah Ruhollah Khomeini who have both yearned for and prepared for the day when Israel would be destroyed.

Purim Lessons

- Everyone Has a Purpose – one is not to fail to stand up for others who may be oppressed. If Esther had not stood up for her people, then another would have been appointed (Esther 4:14).
- Yahweh Answers Prayer – he is in control. Yahweh has covenanted with the Jewish people to prevent them from being totally annihilated. The final Purim will be fulfilled at the return of Yeshua.
- Circumstances Are Not to Dictate our actions – normally, it would have been wrong for a Jewish girl to have married a Persian King. However, circumstances dictated that Esther be in that place, just as Joseph was in Pharaoh’s court, to guarantee the survival of the Jews.
- Be Faithful to Yahweh in all you do – bowing only to Yahweh may land you in trouble, but Yahweh is more than able to overcome any obstacles you face, even martyrdom! Resurrection is a fact, not an option.
- Oppressing Yahweh’s People is not good for one’s health – Genesis 12:3 says very clearly that any who bless the Jews will be blessed and any who curse the Jews will be cursed. Haman chose to curse the Jews, and received exactly the punishment that he had sought to bring down upon their heads. Matthew 7:2 echoes this saying: *“The measure you give will be the measure you get back.”*
- Yahweh Can Turn Mourning Into Joy – Jeremiah 31:13 says: *“For I will turn their mourning into joy and will comfort them, and I will give them joy for their sorrow.”*

Conclusions

Mark 8:36 – *“For what will it profit a man if he gains the whole world, and loses his own soul?”*

Yahweh can turn the most horrific circumstances into days of celebration and joy. As Mark Biltz says: *“He can bring victory and deliverance from the least likely places, and he can use anyone who steps forward to take on the challenge of standing against evil and for the good of humanity. Purim is recognizing the triumph of good over evil and of the need for every person to be available to the call of God on their life ‘for such a time as this’.”* Give him praise.

Esther, by giving up herself, was blessed and honored. Haman, in trying to serve himself ended up losing his life, both in this life and for all eternity.

Die to self now, like Esther and Mordecai, and receive blessing and honor now, and eternal blessings and life in the age to come.

Living for one’s self always leads to eternal disaster. Serve self now and end up losing all as did Haman.

Related Links For Purim

<http://www.ldolphin.org/jpurim.html>

<http://www.jewfaq.org/holiday9.htm>

<http://www.elshaddaiministries.us/newsletters/feb2013.pdf>

http://www.hebrew4christians.com/Holidays/Winter_Holidays/Purim/purim.html

Related Links For Today’s Spirits

<http://www.algemeiner.com/2014/02/20/did-arab-states-really-promise-to-push-jews-into-the-sea-yes/>

<https://flashtrafficblog.wordpress.com/2013/08/03/rouhani-inaugurated-as-irans-new-president-amidst-calls-by-shia-leaders-to-destroy-israel/>

<http://thejerusalemconnection.us/blog/2015/03/01/spot-report-benjamin-netanyahu-the-queen-esther-of-our-day/>

Traditional Holiday 2

Tish'a B'Av

(Ninth of Av)

Description: Tish'a B'Av commemorates the destruction of the first and second Temples, both of which were destroyed on the ninth of Av.

Date Of Holiday: 9th Day of 5th Month (Av – July / August)

Key Scriptures: *Numbers 13:25-14:12, Zechariah 7:3-5, 8:19* – *For this, they were punished and Yahweh decreed that their generation would not enter the land and for all future generations this date would become one of crying and misfortune for their descendants, the Jewish people.*

Key Word: Destruction, Day of Sadness

Actions: The Scroll of Lamentations is read. The Torah Scroll cabinet (Ark) is covered by black cloth. There is no eating, drinking, washing, bathing, wearing of (leather) shoes, application of creams or oils, and no marital relations.

Fulfillment: Destruction of the 1st & 2nd Temples.

Traditional Holiday 2 – Tish’a B’Av – Ninth of Av

Numbers 13:25-14:12, Zechariah 7:3-5, 8:19 – *For this, they were punished and Yahweh decreed that their generation would not enter the land and for all future generations this date would become one of crying and misfortune for their descendants, the Jewish people.*

According to history, many events considered disastrous by the Jews have occurred on Tish’a B’Av, also called the Ninth of Av, the saddest day in Jewish history.

The First Occurrence

• **Av 9, 1312 BC** - Only two of the twelve spies sent by Moses to observe the land of Canaan, Joshua and Caleb, returned with a positive report. The ten spy report caused the Hebrews to cry, panic, and despair of ever entering their Promised Land. For this, they were punished and Yahweh decreed that their generation would not enter the land and for all future generations this date would become one of crying and misfortune for their descendants, the Jewish people. (*Numbers Chapters 13:25-14:12, Zechariah 7:3-5, 8:19*).

First and Second Temple Destructions

- **Av 9, 586 BC** - The First Temple built by King Solomon was destroyed by Nebuchadnezzar and the Judeans were sent into the Babylonian exile.
- **Av 9, 70 AD** - The Second Temple built by Ezra and Nehemiah was destroyed by the Romans on August 4, 70 AD.

Tish’a B’Av is the culmination of a three-week period of increasing mourning that begins with the Fast of the 17th of Tammuz. During this three-week period, the Scroll of Lamentations is read and prayers are recited during the evening services, and the Torah Scroll cabinet (Ark) is covered by black cloth. In some synagogues the Scroll of Job is read on the morning of Tish’a B’Av.

Tish’a B’Av primarily commemorates the destruction of the first and second Temples, both of which were destroyed on the ninth of Av. The first Temple was destroyed by the Babylonians in 586 B.C. and the second Temple by the Romans in 70 A.D.

Weddings, other celebrations, and cutting the hair are not permitted. From the first to the ninth of Av, most people also refrain from eating meat or drinking wine and from wearing new clothing. These restrictions are very similar to the restrictions observed during Yom Kippurim.

The restrictions are:

- No eating or drinking
- No washing or bathing
- No application of creams or oils
- No wearing of (leather) shoes
- No marital relations

Subsequent Happenings

- **Av 9, 71 AD** July 25, 71 AD – The Roman army plowed Jerusalem with salt on July 25th, 71 AD.
- **Av 9, 132 AD** July 8, 132 – The Romans crushed Bar Kokhba's revolt and destroyed the city of Betar, killing over 100,000 Jews, on July 8th, 132.
- **Av 9, 133 AD** July 29, 133 – Turnus Rufus ploughs the site of the Temple. The Romans build the pagan city of Aelia Capitolina on the site of Jerusalem.
- **Av 9, 135 AD** August 5, 135. The destruction of Simeon Bar Kokhba's army on August 5th, 135 AD.
- **Av 9, 1095 AD** July 20, 1095 – The First Crusade was declared by Pope Urban II on July 20th, 1095. The Crusades bring death and destruction to thousands of Jews, totally obliterating many communities in Rhineland and France.
- **Av 9, 1190 AD** July 14, 1190 – 500 Jews died as a result of the rich storming a castle in York England on July 14th, 1190.
- **Av 9, 1290 AD** July 25, 1290 – Jews forced out of England accompanied by pogroms and confiscation of books and property.
- **Av 9, 1306 AD** July 22, 1306 – The Jews were expelled from France, again accompanied by pogroms and confiscation of books and property.
- **Av 9, 1492 AD** August 11, 1492 – The Inquisition in Spain and Portugal culminates in the expulsion of the Jews from the Iberian Peninsula. Families are separated, many die by drowning, and there is massive loss of property by all.
- **Av 9, 1648 AD** July 18, 1648 – Bohdan Zenobi Chmielnicki, the leader of the The Cossacks, a military class of Ukrainian-southern Russians, began the massacre of tens of thousands of Polish Jews. This massacre continued until 1651.
- **Av 9, 1914 AD** August 1, 1914 – World War I begins on August 1st, 1914. Russia also launches persecutions against the Jews in Eastern Russia on this same day. There were over 400 pogroms immediately following World War I in Hungary, Ukraine, Poland, and Russia.
- **Av 9, 1929 AD** August 15th – 1929. Mufti Hajj Amin Al Hussein stirs up riots against Jews at the Wailing Wall, Hebron Massacre ensues.

- **Av 9, 1941 AD** August 2, 1941 – SS commander Heinrich Himmler formally received approval from the Nazi Party for “The Final Solution” on August 2nd, 1941.
- **Av 9, 1942 AD** July 23, 1942 – The mass deportation began of Jews from the Warsaw Ghetto, en route to the Treblinka Concentration Camp, began on the eve of July 23rd, 1942.
- **Av 9, 1989 AD** August 10, 1989 – The Iraqis walked out of the talks with Kuwait, then invaded Kuwait and set fires to the oil wells. This action finally lead to the Gulf War in 1992.
- **Av 9, 1994 AD** July 18, 1994 – The Jewish community center in Buenos Aires, Argentina, was bombed killing 86 and wounding 300 others on Monday July 18th, 1994. On that same day the twenty-one pieces of Shoemaker-Levi Comet began bombarding the Planet Jupiter!
- **Av 9, 2005 AD** August 14, 2005 – Starting at midnight on August 14th, 2005, the entry and presence of Israeli citizens in the Gaza Strip is prohibited.
- **Av 9, 2006 AD** August 3, 2006 – The Lebanon War breaks out. On August 3rd, 2006, the Vatican sponsored “Rome Peace Conference” put the finishing touches on the “Rome Peace Accord”. This agreement halted the Israeli defensive thrust into Lebanon, and a Hezbollah commando force to abducted two Israeli soldiers.
- **Av 9, 2012 AD** July 27, 2012 – The 2012 Olympics were inaugurated in London, England on the evening of July 27th, 2012. This date marked the 40th anniversary of the 1972 Summer Olympics in Munich, Germany, during which eight Palestinian terrorists infiltrated the Munich Olympic village and killed eleven members of the Israel Olympic team.
- **Av 9, 2014 AD** August 5, 2014 – Israel commemorated past and present tragedies, especially the destruction of the First and Second Temples in Jerusalem and the subsequent exile of the Jews from the Land of Israel.
- **Av 9, 2015 AD** July 25, 2015 – On July 25th, 2015 the Statue to Satan (Baphomet) was unveiled by the Satanic Temple in Detroit. On July 26th, 2015 the US Supreme Court struck down Biblical marriage laws and upheld homosexual marriage.
- **Av 9, 2016 AD** August 14th, 2016 – The Islamic Movement in Israel called for a mass ascent of Muslims to the Al Aqsa mosque on the Temple Mount, and many Arabs violently rioted. The Olympics in Rio were rife with anti-Semitic incidents.
- **Av 9, 2017 AD** August 1st, 2017 – Muslims escalated a war for the Temple Mount following the capitulation by the Israeli government over security measures on the Temple Mount and the Western Wall, or Kotel.
- **Av 9, 2018AD** July 10th, 2018 – Marchers of the Faithful Movement on Tish’a B’Av 2018 were attacked with stones and other dangerous objects by Arab Islamic rioters. On the night of this year’s Tu B’Av a ompletely red lunar eclipse appeared in the heavens above Israel.

- **Av 9, 2019 AD** August 11th, 2019 – Palestinian Muslims shout at Israeli security forces (unseen) in the Temple Mount in the Old City of Jerusalem. At least five vehicles were damaged in attacks by Jerusalem Arabs hurling stones between the start of Tish’a B’Av, which began with the fall of darkness on Saturday evening, and Sunday at 12 noon. An 18-year-old Jewish boy was seriously wounded Sunday morning when he was attacked by an Arab terrorist on Hagai Street in Jerusalem.
- **Av 9, 2020 AD** July 30th, 2020 – Protests against the Israeli government due to the Covid-19 lock-downs continue unabated. Hamas views Israel’s intentions to extend its sovereignty over parts of the Jordan Valley, Judea and Samaria as a declaration of war.
- **Av 9, 2021 AD** July 18th, 2021 – Violent Arabs began to confront police before dawn on Sunday, July 18, 2021 in order to prevent any Jews from ascending to the Temple Mount, barricading themselves into the compound and pelting police with rocks and stones thrown from al-Aqsa Mosque. Jewish Voice for Peace, a US left-wing anti-Israel group, observed Tish’a B’av, by “praying” for the destruction of modern Israel. The day was marked by unseasonable heat. Starting on Monday evening, July 19, the Muslim holiday of Eid al-Adha will begin on and Jews will be banned from the Temple Mount from Tuesday until the following Sunday.

Conclusions

Yahweh declared that Tish’a B’Av would be a day of mourning and misfortune.

To see these occurrences as simply coincidence would deny his word.

Let us pray that Av 9th this year and in future years is not yet another day of disaster for our Jewish brothers.

Related Links

http://ohr.edu/holidays/tisha_bav/mourning/1088

<http://www.jewfaq.org/holidayd.htm>

<https://www.jewishvirtuallibrary.org/jsource/Judaism/holidayd.html>

<http://judaism.about.com/od/holidays/a/Tisha-B-Av-Calamities.htm>

Traditional Holiday 3

The Forty Days of Teshuva

and

The Ten Days of Awe

Description: The forty days of Teshuva are days of repentance, reflection, and restitution.

Date Of Holiday: 1st Day of 6th Month (Elul – August / September)

Key Scriptures: *Joel 2:13, Ezekiel 14:6, 2 Peter 3:9* – “Tear your heart . . . and **turn** to Yahweh, your God; for he is gracious and merciful.”

Key Word: Repentance, Turn Away, Return

Actions: Admit wrong doings and past shortcomings, renounce them, and make a firm resolution to change in the future. Teshuva requires restitution to the wronged party and a promise not to repeat the offense. Make every effort to return to an un-fallen or sinless state.

Fulfillment: Fulfillment happens at Yom Teruah, when the names are written in the Books Of Judgments And Of Life.

Traditional Holiday 3 – The Forty Days of Teshuva and The Ten Days of Awe

Joel 2:13 – *“Tear your heart . . . and turn to Yahweh, your God; for he is gracious and merciful.”*

Ezekiel 14:6 – *“Thus says Yahweh, ‘Repent, turn away from your idols and turn away from all your abominations’.”*

2 Peter 3:9 – *“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”*

Elul 1 is the day to begin turning back! Admit wrong doings and past shortcomings, renounce them, and make a firm resolution to change in the future. Teshuva requires restitution to the wronged party and a promise not to repeat the offense. Make every effort to return to an un-fallen or sinless state.

The words translated “turn” and “turn away” are the Hebrew word, shüv [H7725]. Teshuvah comes from the word shüvah, [H7729], which in itself comes from the root word, shüv. It means: to turn back, to return. Teshuvah means going back to one’s roots in Yahweh/Yeshua, returning to the true Adam before sin came into the world.

Teshuva Customs

Beginning on the second day of Rosh Chodesh Elul and continuing until (but not including) the day before Yom Teruah, it is customary to blow the Shofar every weekday morning. When Moses went up the second time to receive the tablets of the Ten Commandments, the Israelites blew the Shofar in the Camp. This was done to remind themselves of their sin of the Golden Calf, and to assure that they would not again succumb to the sin of idol worship.

To this day the Shofar is blown throughout Elul to remember that, just as the children of Israel sinned and were forgiven, we too have sinned and need to use this period to sincerely repent, so that we too can be forgiven. The sound of the Shofar during Elul symbolically declares, “Awake all you who are asleep; search your ways and mend them in repentance.”

During Elul, many Jews will recite Chapter 27 of Tehilim (Psalms) as part of the morning and afternoon prayers. It is also common at this time to visit the grave sites of loved ones. As the month of Elul draws to an end, our efforts towards repentance become more intense.

Beginning on the Sunday before Yom Teruah until Yom Kippur, special penitential prayers called Selichot are added to the daily cycle of worship. Selichot prayers are usually recited in the early morning, before the normal daily morning service. However, Selichot usually begins on Motzei Shabbat (after nightfall on Saturday) of the week before Yom Teruah. The first Selichot service of the season is usually held around midnight, the earliest possible time, to demonstrate our eagerness to seek forgiveness. The late night service is usually preceded by study on themes related to the High Holy Days.

The Books Of Judgments And Of Life

Daniel 7:9-10 – *“I saw until thrones were placed, and one who was ancient of days sat: his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels of it burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered to him, and ten thousand times ten thousand stood before Him. The court was seated and the Books were opened.”*

Revelation 20:11-15 – *“Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and Books were opened. And another Book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the Books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.”*

According to Jewish tradition, on Yom Teruah the destiny of the righteous, the tsaddikim, are written in the Book Of Life, and the destiny of the wicked, the resha'im, are written in the Book Of Death. However, many people, perhaps most people, will not be inscribed in either Book, but will have ten days (until Yom Kippur) to repent before sealing their fate. Hence the term Aseret Yemei Teshuvah (the Ten Days of Repentance). It is traditional at this time to greet one another with L'Shanah Tovah Tikatevu! which means “May you be inscribed in the Book of Life for a good year!” One responds with “gam lekha”, or “Same to you”.

Yahweh is Near

Isaiah 55:6 – *“Seek Yahweh when he is at hand; call upon him when he is near.”*

Joel 2:1 – *“Let all the inhabitants of the land tremble, for the day of Yahweh comes, it is close at hand.”*

Jewish tradition teaches that the Holy One is more accessible during the 40-day period beginning with the start of Elul and culminating in the first ten days of the month of Tishrei, ending with Yom Kippur.

This is the time when the sages say the Eternal King leaves the heavenly throne and descends to inspect this world; as a period when “The King is in the Field.” When the "King is in the Field," out to inspect the produce of his land, he is concerned about the well-being of the inhabitants of his kingdom.

This is the period when some believe we are closest to God, and God is most receptive to our prayers. This is based in the notion that, when a king is enthroned in his palace, he is not easily accessible; audience is granted only to those who have merited his attention. But when the king is out in public, anyone may approach him.

We look to the words of the prophet Isaiah, and make special efforts during this period to renew our commitment to Yahweh/Yeshua, when the Holy One is traditionally "nearest" to us. Not only is this is the time when the king may be approached by the farmer, but the farmer should approach him, to show respect, and to take full advantage of this rare opportunity to express his needs and thoughts to the king.

Ten Days of Repentance – The Days of Awe

Aseres Yemei Teshuvah, or the Ten Days of Repentance, are the ten days starting with Yom Teruah and ending with Yom Kippur and are commonly known as the Days of Awe (Yamim Noraim) or the Days of Repentance. The first two days of Aseres Yemei Teshuvah are the two days of Yom Teruah, and the third day is the Fast of Gedalia. Beginning on the second day, the shofar is blown every day as a warning to return to Yahweh in repentance. The tenth day is the last day of Teshuvah, the day of Yom Kippurim. Those who are neither totally righteous nor totally wicked will have until Yom Kippurim to repent.

The last ten days are also known as the Days of Awe, a term that is more commonly known as the Days of Jacob’s Trouble and represent the Tribulation Period that will purge the Earth of evil. If you only count the days between Yom Teruah and Yom Kippur the number of days is seven, the same as the number of years in the tribulation period!

The tenth day is the last day of Teshuvah, the day of Yom Kippurim. The Feast of Yom Kippurim symbolizes the final writing of the verdict that each person listed in the Book of Life is a righteous one, a tzaddik, or is forever separated from Yahweh. There are but a few days left to repent and return, to teshuvah. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.

One of the ongoing themes of the Days of Awe is the concept that Yahweh 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 Yom Teruah, but our actions during the Days of Awe can alter

Yahweh's decree. The actions that change the decree are "teshuvah, tefilah and tzedakah" repentance, prayer, and good deeds (or charity). 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." Make full use of this time lest you be separated forever and consigned to the Lake of Fire for all eternity.

The Forty Day Connections

Exodus 34:28 – *"Moshe was there with Yahweh forty days and forty nights; he neither ate bread, nor drank water."*

Jonah 3:4 – *"Jonah entered into the city a day's journey, and he cried out and said: 'Yet forty days and Nineveh shall be overthrown'."*

Matthew and Luke 4:1-2 – *"And Yeshua was led by the Spirit into the wilderness to be tempted by the devil for forty days and nights."*

The forty days of Teshuvah represent the time frame of the fall feasts – the days of Yom Teruah, Yom Kippurim, and Sukkoth!!!! Elul 1 to Tishri 10! They also represent numerous forty day events that scripture records:

- For forty days the rain came down upon the earth, and flooded the entire planet (**Genesis 7:4-17**).
- After the rains stopped, it was forty days before Noah exited the Ark (**Genesis 8:6**).
- Moshe was on the mountain for forty days (**Exodus 24:18**).
- The second forty days was due to the Golden Calf incident when Moses interceded for the people. Moses ascended on Yom Teruah and returned on Yom Kippurim (**Exodus 34:28**).
- Jonah was in Nineveh for forty days calling out for repentance. Jonah left Nineveh on the day of Yom Kippurim (**Jonah 3:4**), traveled to the east, and built himself a sukkah! (**Jonah 4:5**).
- Yeshua entered the Wilderness on Yom Teruah, fasted and prayed for forty days and returned on Yom Kippurim. (**Matthew 4:1, Luke 4:1**).

Conclusions

The forty Days of Teshuva are days of repentance. Yahweh 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 Yom Teruah, but our actions during the Days of Awe can alter his decree.

Many of the forty day events of scripture take place during the same forty day time frame as the forty Days of Teshuva, Elul 1 to Tishri 10, – the time frame of the fall feasts – the days of Yom Teruah, Yom Kippurim, and Sukkoth.

Traditional Holiday 4

Chanukah

(Festival of Dedication or The Feast of Lights)

Description: Chanukah celebrates the cleansing and re-dedication of the Temple during the period of the Maccabees and the miracle of the Menorah staying lit for eight days despite having only one day's supply of oil.

Key Scripture: *John 10:22-23* – “It was winter, and Yeshua was in Jerusalem at the time of the Festival of Dedication, and he was walking in the Portico of Solomon inside the Temple.”

Date Of Holiday: Kislev/Tevet (November/December) generally between Thanksgiving and New Year's Day.

Key Words: Lampstand, Light, Menorah

Actions: The Menorah candles are lit, starting with the center Shamash (servant) candle, and each subsequent candle is lit from the center candle.

Fulfillment: Yeshua is the Servant Candle.

Traditional Holiday 4 – Chanukah

– The Festival of Dedication

John 10:22-23 – *“It was winter, and Yeshua was in Yerushalayim at the time of the Festival of Dedication, and he was walking in the Portico of Solomon inside the Temple.”*

Chanukah (sometimes spelled Chanukkah, Hanakuh, or Hanukkah) is celebrated each fall, generally between Thanksgiving Day and New Year’s Day. According to the scripture above, Yeshua and his disciples were amongst the many who celebrated the yearly festival.

In 2013 Chanukah began in the evening on Wednesday, November 27th and ended on the evening of Thursday, December 5th. This is the last time that Hanukkah and Thanksgiving will be celebrated on the same day for the next 75,000 years, according to Mark Biltz of El Shaddai Ministries.

Other Names For Chanukah Include:

The Hebrew word Chanukah [H2598] means dedication, or consecration. It comes from the root word, chanak [H2596]. In Greek, the word is egkainia [G1456]. Chanukah is also called:

- The Feast of Dedication
- The Festival of Lights

Historical Background

Chanukah is the festival that Jews celebrate to commemorate the rededication of the Temple during the time of the Maccabees, and centers around the lighting of the candles on the menorah. Chanukah was instituted by Judah Maccabaeus in 164 BC in memory of the cleansing of the temple from the pollution of Antiochus IV, also known as Antiochus Epiphanes.

Antiochus was one of the successors of Alexander the Great. He oppressed the Jews severely, placed a Hellenistic priest in the Temple, massacred many Jews, prohibited them from practicing circumcision and other rites, and desecrated the Temple by sacrificing pigs on the altar - Daniel and Yeshua reference this as the Abomination That Causes Desolation (**Daniel chapters 11 and 12, Matthew 24:15, and Mark 13:14**).

Mattathias the Hasmonean and his son Judah Maccabaeus joined forces and were able to retake the temple. Upon doing so, they found only enough oil to keep the menorah lit for one day but miraculously it burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. Chanukah celebrates this miracle.

The entire story of the abomination that causes desolation and the retaking and cleansing of the temple can be found in the Apocrypha in Books 1-4 Maccabees.

Modern Background

Each year, Jews light the candles on a nine branched Menorah (*chanukiah*). The first candle to be lit is the center candle, known as the shamash which means attendant, or servant. All the other candles are placed in the menorah and lit from this center candle. The candles are progressively inserted into the menorah, starting from the right and ending with the far left candle, but are lit on successive nights from left to right as one honors the newer thing first.

Christian Background

Yeshua is the light that has come into the world (**John 8:12, 9:5, 12:46**, etc). Christians are the temple of the living word – believers in him are a temple for him, and he dwells in them. Like the Menorah in the stone Temple, Yeshua is the light in our temple of flesh. Yeshua is THE servant candle!

Chanukah Lessons

- Everyone Has a Purpose – one is not to fail to stand up for Yahweh, his people, or, in this case, his Temple.
- Yahweh Answers Prayer – he is in control. Yahweh has covenanted with the Jewish people to be their God. Yahweh will not allow another to take his place, no matter how hard they try.
- Be Faithful to Yahweh in All You do – bowing only to Yahweh may land you in trouble, but Yahweh is more than able to overcome any obstacles you face, even against principalities, powers, rulers, and the spiritually wicked in high places (**Ephesians 6:12**).
- Yahweh Can Turn Mourning Into Joy – the Temple was retaken and rededicated.

Interesting Correlations

Luke 21:25 – “*There will be signs in sun and moon and stars . . .*”

According to some calculations it is possible that Yeshua was conceived on Chanukah. We all walk in darkness and need a miracle to uphold the light within. Only Yeshua can do so.

Comet Ison, officially known as comet C/2012 S1, graced our skies in 2013. “*It may become the brightest comet to grace our skies, even brighter than Venus*”, said some astronomers. It brightened by a factor of ten after its initial sighting, then swooped quite close to the Sun which enabled it to light up dramatically, “coincidentally” on the first day of Chanukah! Perhaps Yahweh lit his Chanukah candle in our heavens to signal the imminent return of Yeshua.

Related Links

<http://www.jewfaq.org/holiday7.htm>

<http://www.ifcj.org/site/PageNavigator/eng/inside/hanukkah>

<http://www.elshaddaiministries.us/newsletters/2013-Nov.pdf>

http://elshaddaiministries.us/MiscPDF/light-in-the-darkness_ebook.pdf

http://www.hebrew4christians.com/Holidays/Winter_Holidays/Chanukah/chanukah.html

http://www.huffingtonpost.com/david-j-eicher/how-to-see-comet-ison-thi_3_b_4309366.html

<http://www.latimes.com/science/sciencenow/la-sci-sn-comet-ison-sprouts-wings-20131119,0,3149194.story#axzz2IDZKeFsQ>

<http://www.telegraph.co.uk/science/space/10462290/Comet-Ison-daylight-sighting-of-once-in-a-lifetime-event-possible.html>

Part Five

Wedding Vows

Wedding Vows:
The Wedding
At Mount Sinai

Wedding Vows 1 – The Wedding At Mount Sinai

The Ten Commandments

Are the Ten Commandments a list of do's and don'ts? A list of rules to follow? Was the gathering at Mt. Sinai where the Hebrews placed themselves under a burdensome yoke? Perhaps so, perhaps not. Let us examine this gathering from a different perspective; the perspective of a marriage and the taking of wedding vows.

The Courtship

After four hundred years of slavery in Egypt, Yahweh began to prepare the Hebrews to leave Egypt. To do so, he first vanquished ten of the Egyptian gods (**Exodus Chapters 7 to 12**):

1. **Exodus 7:14-24** – HAPI, the god of the Nile. *The Nile turns to blood.*
2. **Exodus 8:1-5** – HEQIT, Frog-headed source of fertility and goddess of fruitfulness. *Frogs everywhere.*
3. **Exodus 8:16-19** – LEL, god of the Earth. *Gnats everywhere.*
4. **Exodus 8:20-32** – KHEPERA, Beetle god in the form of a beetle. *Flies everywhere.*
5. **Exodus 9:1-7** – APIS/HATHOR Apis was the god of cattle, and Hathor a cow-headed goddess. *The cattle die.*
6. **Exodus 9:8-12** – NUT - goddess of Heaven. *Boils appear on the Egyptians.*
7. **Exodus 9:18-35** – IRIS - god of Water. *Hail covers the land, kills many people, plants, and livestock.*
8. **Exodus 10:12-20** – SERAPIA/SEBEK – Serapia, the protector from Locusts; Sebek the god of Insects. *The locusts eat everything in sight.*
9. **Exodus 10:21-29** – RA or RE, The Sun god. *Darkness covers all of Egypt except Goshen, the residence of the Hebrews.*
10. **Exodus 12:1-36** – PHARAOH, Considered to be a son of the gods. *Death of all of the firstborn sons.*

After vanquishing the Egyptian gods, Yahweh next performs numerous miracles:

1. **Exodus 14** – The Hebrews walk through Yam Suf (the Sea of Suf or Red Sea) on dry land, but Pharaoh and his army drowns.
2. **Exodus 15** – The bitter water at the well of Marah is turned into sweet water.
3. **Exodus 16** – Manna and quail are provided for the grumblers to eat.
4. **Exodus 17** – Water from the rock is provided for the grumblers.

The Wedding

Exodus 19:5 – *“If you will indeed obey my voice and keep my covenant, then you will be my own possession among all the peoples.”*

Finally the Hebrews arrive at Mount Sinai, also known as Mount Horeb or Jebel al-Lawz. This mountain, contrary to many who place it in the Sinai peninsula, is in Midian, or Saudi Arabia, the land of Moses’ father-in-law, Jethro (**Exodus 3:1**). It is here that the actual wedding ceremony takes place.

The Four Necessary Items

At every Jewish wedding there are several items that are part of that ceremony: a mikveh (or mikvah), a chuppah, a ketubah, and an oth.

We find these four items at Mount Sinai:

1. **A Mikvah** [H4723], a place of ceremonial cleansing – *Yahweh commands the people to cleanse themselves and make themselves ready for the marriage* (Exodus 19:10-14).
2. **A Chuppah** [H2646], a place of covering, a canopy – *not only does Yahweh cover the entire mountain with a cloud, but the Hebrew scripture can be literally translated as: “they stood under the mountain”* (Exodus 19:17).
3. **A Ketubah** [from katab H3791], a written contract or marriage agreement – *the two copies of the Ten Commandments; one copy for the husband, one for the wife. Yahweh trusted his bride so fully both copies were given for her to hold and to keep* (Exodus 20:1-17).
4. **An Oth** [H226], a visible, tangible expression of the love – *Yahweh institutes the Sabbath as a weekly sign that he and his bride belong to each other and are to enjoy each other’s presence* (Exodus 20:1-17, Exodus 31:16-17).

The Wedding Vows

The first seventeen verses of Exodus Chapter 20 give us the Ketubah – the marriage contract. Are the Ten Commandments a list of do’s and don’ts? A list of rules to follow? Yes, they are all of that, but are also much more. Each commandment is also an expectation of the behavior that describes a person’s behavior once they are married. An interpretation of these “commands” as wedding vows is below:

Commandment One: Yahweh has just vanquished all of the Egyptian gods, whom he calls “other lovers”, then brings the Hebrews out to Mount Sinai, and says in effect: *“Remember what I’ve done for you. Put me first. Have no other lovers (gods) before me, for I have taken you to be my bride.”* (More on this commandment below)

Commandment Two: Yahweh then says in effect: *“Now that I’m your number one lover, don’t dwell on your former lovers. In fact, don’t make statues of them, don’t keep paintings of them on your walls, don’t listen to them, don’t even talk about them!”*

Commandment Three: Yahweh then says in effect: *“When you take my name as your name, don’t do it lightly or in vain.”* (More below)

Commandment Four: Yahweh then says in effect: *“Spend quality time with me. Let’s meet together every Sabbath and get to know each other more intimately.”*

Commandment Five: Yahweh then says in effect: *“Have respect your parents and each other.”*

Commandment Six: Yahweh then says in effect: *“Don’t murder each other. Life is precious and is not to be taken.”*

Commandment Seven: Yahweh then says in effect: *“Don’t take other lovers. I am your true husband.”* (More on this commandment below).

Commandment Eight: Yahweh then says in effect: *“Don’t take each other’s belongings. I will supply all your needs.”*

Commandment Nine: Yahweh then says in effect: *“Don’t lie or tell each other tall tales. Speak only the truth.”*

Commandment Ten: Yahweh then says in effect: *“Don’t crave another’s spouse, possessions or servants. I will supply all your needs.”*

The Bridegroom and The Bride

Commandment One – Once More

Isaiah 54:5 – *“Your creator is your husband - his name is Yahweh, the Lord of hosts; the Redeemer; the Holy One of Israel; The God of the whole earth.”*

Yahweh is clearly described as the Older Covenant Hebrew’s true husband. In the same way, Yeshua is the Newer Covenant Bride’s true husband.

Jeremiah 2:2 – *“I remember the devotion of your youth, the love of your betrothal, your following me in the wilderness.”*

The Hebrews are clearly described as taking Yahweh as her husband at Mount Sinai.

Hosea – Hosea, Chapter Two, is an unhappy comment on the Hebrew's harlotry at Mount Sinai and afterward. She has chased other lovers of whom she says have given her "*my bread and my water*" (2:5), but it is only Yahweh who really gives her the bread and water.

"Taking" a Wife

The expression, "***took*** . . . to be his wife", is used throughout scripture to describe a marriage and the attendant ceremony and taking of vows. A few samples are listed below:

Genesis 11:29 – Abram and Nahor took wives for themselves. Abram's wife was Sarah, and Nahor's wife Milcah.

Genesis 21:21 – Ishmael took a woman from Egypt to be his wife.

Genesis 24:67 – Isaac took Rebekah as his wife, and he loved her.

Genesis 26:34 and 28:9 – Esau took women as wives from the Hittites and from the Ishmaelites.

Genesis 29:21-28 – Jacob took both Leah and Rachel to be his wives.

2 Samuel 11:27 – David took Bathsheba to be his wife.

The same expression, "took . . . to be his wife", is used to describe Yahweh taking the Hebrews as his wife:

Exodus 19:5-6 – "*If you will indeed obey my voice and keep my covenant, then I will take you to be my Cēgullah among all the peoples.*" Yahweh will take as his wife (cēgullah [H5459] – his peculiar treasure) those who obey their wedding vows. They become a kingdom of priests, exactly the same expression used in Revelation 1:6 to describe the Bride of Yeshua!

Commandment Three – Once More

"When you take my name as your name, don't do it lightly or in vain."

In a Jewish wedding ceremony, once the groom had established and paid the purchase price for the bride he would then offer the Cup Of Covenant to his prospective bride, thereby pledging his life to and for his bride. If the bride accepted this promise, she would then drink of the cup confirming that she, too, would pledge her life to and for her betrothed. This was never done lightly or frivolously – from this point on the bridegroom and bride-to-be were considered married, and all the covenants, privileges, and duties of a fully married couple applied.

Commandment Seven – Once More

Genesis 2:24 –“A man will leave his father and his mother and be joined to his wife; and they will become one flesh.”

In Matthew Chapter 22, Mark Chapter 12, and Luke Chapter 20, Yeshua is questioned about a woman who has had seven husbands, all of whom had died. The question is asked, “*In the resurrection, who’s wife will she be?*” To which Yeshua replies, “*She will be the wife of no one, but will be like the angels in Heaven who are neither given nor taken in marriage.*” The angels have only one “husband”, the Lord God Almighty, Yahweh, Adonai.

When we are resurrected, we will have only one “husband” as well. It is only in this physical life that Yahweh allows a man to have a wife and a woman to have a husband. In essence, the seventh commandment states: “*I, Yahweh allow each man to have only one woman as his lover until your physical body becomes a spiritual body. Likewise, women, I allow each woman to have only one man as her lover until your physical body becomes a spiritual body.*” Once we are resurrected, and are given our spiritual, immortal, incorruptible bodies, we are no longer given nor taken in marriage.

Even in this physical dimension, there are those who are neither given nor taken in marriage and who belong solely to their true husband, the Lord God Almighty, Adonai:

Matthew 19:12 –“*There are eunuchs who were born that way from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it.*”

Isaiah 56:4-5 – “*Thus says Adonai: ‘To the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; to them will I give in my house and within my walls a place and a name better than that of sons and of daughters: I will give them an everlasting name, that will not be cut off ‘.*”

Those who are eunuchs are not to consider themselves to be a dry tree with no children and no future (**Isaiah 56:3**).

The day of rest, the seventh day, is not the only Sabbath these scriptures talk of. Yahweh’s Sabbaths include the day of rest each week, the moedim, and any day that scripture deems a high holy day.

Those eunuchs who keep Yahweh’s Sabbaths are held in high esteem and will not be cut off.

Conclusions

The Ten Commandments, are indeed a list of do's and don'ts, a set of rules to live by, but are not a burden to bear. Just the opposite – they are a written testimony to the sacrament of marriage and are a joy and a gift of love from a husband to his wife, and from a wife to her husband.

The event at Mount Sinai was clearly a wedding ceremony. That the Hebrews were called to be Yahweh's bride is attested to in many scriptures. Yahweh called the Hebrews to be his bride and he is their only true husband.

After the Millennial Reign of Yeshua, the marriage between Yahweh and the Hebrews will be finalized. It is Yahweh who gave the Hebrews bread and water in the wilderness. It is Yahweh who calls the Hebrews his peculiar treasure, his Cēgullah, a kingdom of priests.

In heaven, after the resurrection, there will be no marriage between humans, just as there is no marriage between angels even now. Yeshua has called upon us to be his bride and he is our only true husband. The marriage between Yeshua and his bride will be finalized, and the marriage supper will be celebrated at his second coming.

Yeshua is our living bread and our living water. Yeshua calls his Bride a peculiar treasure, his Cēgullah, a kingdom of priests.

Wedding Vows:
The Jewish
Wedding Ceremony

Wedding Vows 2 – The Jewish Wedding Ceremony

The Traditional Jewish Wedding Ceremony

The Jewish Wedding Ceremony is full of significant rituals and is a perfect prophetic parallel of the coming of Yeshua to take his Church to be his Bride, a dress rehearsal for The Rapture. Several elements are present at every ceremony, including a ketubah [from katab - H3791] (a written contract or marriage agreement), a mikveh [H4723] (the place of cleansing and preparation), a chuppah [H2646] (a covering or canopy), and an oth [H226] (a visible, tangible expression of the love – the calling up of the bride). The same four elements as at Mt. Sinai!

The general progression starts at the house of the groom's father, goes to the house of the bride's father, and a proposal is made. The groom then goes back to his father's house, builds an addition for himself and his new bride, then goes to get the bride when the addition is ready. Once there they shut and lock the doors and stay within for seven days. After the seven days the bride is brought forth and shown to all. Let's examine these steps in detail:

The Voyage and Betrothal

John 6:51 – *“I am the living bread which came down from heaven . . .”*

In a Jewish marriage, the husband-to-be (groom) would consult with his father regarding the woman he wished to take as a bride. If the father agreed to the groom's plan, then the groom would leave his father's home and travel to his betrothed's (bride) home and speak with her father. **Yeshua left his heavenly home, where his father dwells, and traveled to the Earth, the home of his betrothed, the Church, called the *Bride of Yeshua*.**

The Proposal And The Ketubah

Matthew 26:27 – *Yeshua took a cup and gave it to his disciples, saying, “Drink from it, all of you . . .”*

Once the groom reached the bride's home, he would establish and pay the purchase price for the bride, guaranteeing that he was serious about the marriage. **Yeshua paid the ultimate price by being crucified and shedding his blood.**

The groom would also compose and verify a written marriage contract, the Ketubah, with the bride's father, then offer the cup of covenant to his prospective bride, thereby pledging his life to and for his bride. If the bride accepted this promise, she would then drink of the cup confirming that she, too, would pledge her life to and for her betrothed. **Yeshua offers us the cup at every communion – you either accept his offer or reject it.**

The Leaving

John 14:1-3 – *“Yeshua said, ‘Don’t let your hearts be troubled. Trust in Yahweh, and trust in me. There are many rooms in my Father’s house; I would not tell you this if it were not true. I am going there to prepare a place for you. After I go and prepare a place for you, I will come back and take you to be with me so that you may be where I am’.”*

Once the proposal had been given and accepted, the groom would say to his bride, *“I go to prepare a place for you”* then go back to his father’s home. He would build an addition for himself and his bride and wait for his father’s approval. The new addition had to be exceptional, stocked with all the newlyweds would need for their seven days of honeymoon and life together. **Yeshua has returned to the Father in Heaven to prepare a home for his bride!**

It was customary for the groom to be gone for a long time and for the bride to wait in anticipation of his return. At the end of the separation, the groom would show up unannounced to take his bride home, but only after his father had given him permission to do so. **Yeshua has returned to Heaven and promises to return for his Bride. Yeshua will show up when we do not expect him to do so, and only the Father in Heaven knows the date and time!**

The Mikveh, The Return, And The Oth

1 Thessalonians 4:16-17 – *“For Yeshua himself will descend from heaven with a loud shout, with the voice of the archangel, and with the trumpet call of Yahweh . . . to rise and meet Yeshua in the air.”*

The bride now keeps herself pure while she waits for her husband-to-be to return, for she is now considered to be “set apart”, “consecrated”, and “bought with a price”. Her Mikveh is her father’s home. She expects her husband-to-be to come at midnight and surprise her! And what a noisy celebration that is. The groom’s party arrives with loud shouts, often accompanied by the blowing of a shofar or trumpet. When the groom gets to his bride’s home, he will wait outside for the bride to join him. **When Yeshua returns, he will shout, the archangel will shout, and Yahweh’s voice will sound like a trumpet. Yeshua will not come all the way to the Earth, but will wait for his Bride to join him in the clouds.**

Once the groom and bride are together, they proceeded to the groom’s new home, which is the addition to the same home as his father’s. People would know that a wedding was under way because of all the laughing and partying of the bridegroom and his friends as they carried the veiled bride through the streets to her new home. The bride is “lifted up” and carried to the new home - the oth. **When the Bride of Yeshua is raptured, she meets Yeshua in the air, is covered by the clouds, and is taken to Heaven.**

The Chuppah, The Reading of the Ketubah, And The Hiding

Matthew 25:10 – *“The bridesmaids who were ready went in with the bridegroom to the wedding feast. Then the door was closed and locked.”*

The groom and bride go to his fathers house and the wedding ceremony takes place under the Chuppah (marriage canopy). The chuppah is generally open on all sides, The reading of the Ketubah text is given, outlining the groom’s responsibilities – to provide his bride with her daily physical needs (daily bread) as well as her emotional needs. The couple is then concealed in the marital chamber. Once inside they shut and lock the doors and stay within for seven days.

In English thinking, we get the idea that you simply go into a bedroom and shut the door. However, in Hebrew, the picture is one of concealment – the husband and wife go into the chamber and are hidden away for seven days. **Matthew 25:10** tells us the door is *“closed and locked.”* **Isaiah 26:19-21** gives us the image of those who come into their chambers and lock themselves within, *“lock the doors, and hide for a little while . . .”* This is repeated in **Song of Solomon 2:8 and 13:10** – *“My lover spoke and said to me, ‘Get up, my darling; let’s go away, my beautiful one’.”* **These three patterns are perfect pictures of the concealment of the Bride of Yeshua in Heaven for seven years during the time of Yahweh/Yeshua’s indignation or wrath (i.e.; during the tribulation period).**

The Revealing And The Supper

Revelation 19:7-10 – *“Let us rejoice and be glad and give the glory to Yahweh, for the marriage of Yeshua has come and his wife has made herself ready. It was given to her to clothe herself in fine linen, bright and clean . . . Blessed are those who are invited to the marriage supper . . .”*

At the end of the seven day period, after the concealment and the consummation of the marriage, the husband and wife exit for the marriage supper or celebration meal. The husband brings forth his wife so that everyone can see her, and the marriage supper begins.

While the tribulation period transpires on the Earth, the Bride’s works and deeds have been evaluated and rewarded at the Bema Seat of Yeshua in Heaven. At the end of the tribulation period Yeshua will come with all his saints and every eye will see Heaven opened and his wife adorned in fine, pure, white linen! **After the supper is over, both will reign throughout the millennial kingdom.**

Conclusions

The Jewish Wedding Ceremony is, indeed a dress rehearsal for The Rapture.

Yeshua came down from Heaven, gave his life as a ransom for his bride and offered her eternal life. He returned to heaven to prepare a place for his bride and will return to take her home.

His return will be a noisy, celebratory event. The bride will be concealed while he pours out his wrath upon those still living upon the earth, culminating in his return, the revealing of his wife, the marriage supper, and their millennial reign.

Prophecy continues to unfold as foretold by the Hebrew Prophets. Today we are one day closer to the return of Yeshua than we were yesterday and tomorrow we will be even one day closer.

For almost two thousand years the Jews would proclaim “*Next year in Jerusalem!*” I now proclaim “*Next Yom Teruah in the clouds!*” Time is short – Yeshua Ha’Mashiach is coming soon – get busy reaching the lost.

Appendixes

Appendix A: Glossary

Hebrew, Greek, and Latin Terms Used

Ademoneo	To Be in Great Distress or Anguish, To Be Depressed
Afikoman	The middle, broken Matzah. It represents Yeshua
Chag Ha'Aviv	The Spring Festival; or the Season of Our Liberation
Chag Ha'Cheirut	Festival of Freedom or Redemption
Chag Ha'Katzir	Festival of the Harvest
Chag Ha'Matzah	Unleavened Bread
Chametz	Leavened Bread
Charoses	Finely Chopped Apples, Cinnamon, Nuts Mixed with Wine
Chuppah	A Place Of Covering, A Canopy
Ekthambeo	To Be Thoroughly Terrified
Elohim.....	The Triune God (Father, Son, Holy Spirit)
Hallelujah	Praise The Lord
Ha'Mashiach	Messiah, Christ, The Anointed One
Hemohidrosis	Drops of Sweat like Drops of Blood
Karpas	Parsley, Lettuce, or Watercress
Ketubah	A Written Contract or Marriage Agreement
Kohen Ha' Gadol	High Priest
Leyl Shimurim	The Night of Vigil
Maror.....	Bitter Herbs
Mikveh (or mikvah)	A Place of Ceremonial Cleansing
Miqrao	Holy Convocation, Public Meeting, Assembly, Rehearsal
Moed	A Divine Appointment, Properly An Appointment, Fixed Time Or Season; Specifically A Festival
Moedim	Plural of Moed

Natzal	Resurrection, Rapture
oth	A Visible Signal or Sign
Perilypos	To Be Greatly Distressed
Parresia	Openly, Plainly, Publicly, Jubilant Celebration
Pesach	Passover
Purim.....	Casting of Lots, A Jewish Holiday Celebrating Freedom
Reishit Katzir	Firstfruits
Ruach Ha’Kodesh	Holy Spirit
Shavuot	Feast Of Pentecost
Shevarim	Three Short Blasts Of The Shofar
Shofar	Horn, Ram’s Horn
Sukkah.....	A Booth
Sukkot	Feast Of Tabernacles, Booths
Tefillah	Prayer
Tekiah	Single Blast Of The Shofar
Tekiah Ha’ Gadol	The Voice Of Yahweh, The “Last Trump”, The “Trump Of God”
Teruah	A Shout Or Blast Of War, Alarm, Or Joy, A Loud Noise Of Rejoicing; The Voice Of A Trumpet
Teshuvah	To Do, or To Make Repentance
Tish’a B’Av	The Ninth of Av, A Day of Disasters
Tzaddik	A Righteous One
Tzedakah	Good Deeds
Yahweh	The LORD, God, The Father
Yeshua	The LORD, Jesus, The Son
Yom	Day, A 24 Hour Period
Yom Ha’Akedah	Day Of Abraham’s Offering of Isaac

Yom Ha'Bikkurim.....	Feast of Firstfruits
Yom Ha'Din	The Day Of Judgment, Day Of Opening The Books, Opening Of The Gates
Yom Ha'Kesh	The Hidden Day, Day Of Hiding/Concealment
Yom Ha'Kiddushin / Nesu'im	Wedding Day Of The Messiah
Yom Ha'Melekh	Day Of The Coronation Of The Messiah
Yom Ha'Natzal	Day Of The Resurrection Of The Righteous Dead, The Taking Up Of The Living Righteous
Yom Kippurim	Day of Atonements
Yom Teruah	Feast Of Rosh Hashanah, Trumpets, New Moon, The Day Of: The Awakening Blast, Sounding Of The Shofar
Z'man Cheiruteinu	The Festival of Freedom or Redemption
Z'man Mattan Torateinu	The Time of the Giving of our Torah

Appendix B: The Names Of Haman's Sons

Esther 9:6-10 – “*At the citadel in Susa the Jews killed and destroyed five hundred men, and Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the plunder.*”

Esther	I will be hidden; queen who delivered H635 Ester
Mordecai	bitterness of my oppressed H4782 Mordekay
The Jews	descendants of Judah H3064 yehûdîy
killed	smite with deadly intent H2026 hârag
and destroyed	to perish:—annihilate H6 âbad
five	five H2568 chamesh or chamishshah
hundred	hundred H3967 meah or meyah
men	mortals H376 'îysh
and Parshandatha	he repeatedly broke the decree H6577 parshandâthâ
Dalphon	the weeper: drop through, melt, pour out H1813 dalphôn
Aspatha	the enticed gathered H630 'aspâthâ'
Poratha	fruitfulness: frustration H6334 pôrâthâ'
Adalia	I will be drawn up H118 'âdalyâ'
Aridatha	a lion of the decree H743a Aridâthâ

Parmashta	spoiled is the banquet H6534 parmashtâ'
Arisai	lion of my banners: draw out, lengthen H747b Arisay
Aridai	the lion is enough H742 'ârîyday
and Vaizatha	and he sprinkled there H2055 vavezâthâ'
the ten	ten H6235 eser or asarah
sons of	sons/grandsons H1121 bên
Haman	the rager: their tumult H2001b Haman
the son of	son/grandson H1121 bên
Hammedatha	war wager; measurement H1992b Hammedâthâ
the Jews'	descendants of Judah H3064 yehûdîy
enemy	show hostility to H6887c tsarar

The names form a paragraph which can read:

He [Mordecai] repeatedly broke the [King's] decree. The weeper [Haman] gathered together [his wife and friends] in frustration. Then a new decree was made, upon the spoiling of the banquet [given by Esther]. The lion [of Judah] caused the blood of the sons of the man of rage and of the war wager to be sprinkled.

Appendix C: Other Moedim Sites

<http://www.angelfire.com/>

<http://bible-truth.org/>

<http://www.cbn.com/>

<http://endtimepilgrim.org/>

<http://www.elshaddaiministries.us/>

<http://www.hebrew4christians.com/>

<http://www.ifcj.org/>

<http://www.jewfaq.org/>

<http://www.jewishvirtuallibrary.org/>

<http://judaism.about.com/>

<http://www.ldolphin.org/>

<http://www.newworldencyclopedia.org/>

<http://ohr.edu/holidays/>

<http://thetorah.com/>

<http://en.wikipedia.org/>

Appendix D: About The Author

As I said in the Preface, I am primarily an analyst and a teacher, not a novelist. Whether I was working as a mechanic, maintenance man, customer representative, courier, or manager, the gift of analysis has allowed me to comprehend the job at hand, to be quickly promoted, and to make changes to the operation that bettered the working conditions for all employees.

About eight years ago a Lutheran Pastor challenged me to prove that there really was a rapture, and that the season of Yeshua's return was approaching. Using all of the (minimal) skills that my Bachelor's Degree in Biblical Studies allowed and relying heavily on the Ruach Ha'Kodesh (Holy Spirit), I took the challenge, spent several months studying scripture, then handed a ten page essay to him. His reception to my essay was downright chilly, to say the least. From there, it progressed into emails and letters to friends and family. The family reception was almost as chilly as my pastor's, but my friends and I began a series of meetings, phone calls, and emails.

Upon moving from Colorado to Nevada, these emails and essays became a series of classes entitled: "Understanding the Times: An Overview of End Times Teachings for Study and Discussion", which led to the blog and much more study, eventually becoming my first attempt at writing a book. I am now writing several more books.

Today, retirement allows me to concentrate on studying The Rapture and the Season of Yeshua's Return, and to blog, to write, and to teach what I learn.

This book, Yahweh's Divine Appointments, is the compilation of my study of the Moedim of Yahweh.

Appendix E: Notes

Yahweh is a god of peace and order, not a god of chaos, confusion, or disorder.

The patterns evidenced by the Dress Rehearsals, by the Moedim of Yahweh, clearly establish an order of events.

These moedim clearly establish an order of events which Yahweh has scheduled on his daytimer.

That pattern is:

**Death, Burial, and Resurrection of Yeshua;
The Giving of the Ruach Ha'Kodesh;
Resurrection of the Dead in Yeshua and the Rapture;
Judgment and Yeshua's Millennial Reign.**

