

# The Fall Feasts of Yahuah

Yom Teruah (The Feast of Trumpets), the blowing of a shofar (ram's horn), is to call the people of אַיָּאָל (Yahuah) to prepare for the Day of Atonement (Yom Kippur). Later, Yom Teruah (The Feast of Trumpets) became the Jewish New Year (Rosh Hashanah). Yom Teruah is a portrait of the second (2<sup>nd</sup>) coming of the Bridegroom (וַיָּשׁוּאָה (Yahusha) to receive his Bride. This occurs on Yom Teruah (The Feast of Trumpets) which is celebrated over a two (2)-day period at the beginning of the 7<sup>th</sup> month, because it is the only feast based on the timing of the new moon.

Yom Teruah (The Feast of Trumpets) became known therefore as “the feast of which no man knows the day or hour” because we don’t know the exact timing of the new moon. וַיָּשׁוּאָה (Yahusha) confirmed his return on Yom Teruah (The Feast of Trumpets) when he used a phrase for this feast in **Matthew 24:36** “”But about that day or hour no one knows, not even the Malakym (Angels) in Shamyim (Heavens), nor the Son, but only the Father.” Here וַיָּשׁוּאָה (Yahusha) was both confirming his return on the Yom Teruah (The Feast of Trumpets) and the arranged marriage using the phrase “no one knows, not even the Malakym (Angels) in Shamyim (Heavens), nor the Son, but only the Father”. You see, the marriage was arranged by the father unknown to the son.

Yom Teruah (The Feast of Trumpets), is a day when the Shofar is blown to awaken Yisrael to an amazing event. (**Amos 3:6**) It is a call to Yisrael for the coming judgment and the return of וַיָּשׁוּאָה (Yahusha) HaMashiach. **Zephaniah 1:14** The great day of אַיָּאָל (Yahuah) is near, it is near, and comes quickly: the mighty man shall cry there bitterly.

**Zephaniah 1:16** a day of Shofar blast and battle cry against the fortified cities, and against the high corner towers. Yom Teruah is the feast beginning on first (1<sup>st</sup>) day of seventh (7<sup>th</sup>) month, after the new moon is seen. It is the only feast specifically commanded by אַיָּאָל (Yahuah) to be kept on the new moon day.

Yom Teruah (The Feast of Trumpets) is the beginning of the count for all the seventh (7<sup>th</sup>) month moedim (moe-eh-DEEM - "Appointed Times"/Feasts). There are ten (10) days between Yom Teruah (Feast of Trumpets) and Yom Kippur (Day of Atonement) and is a time to prepare and a time to be thankful. Atonement was the only time that the High Priest was allowed to enter the Kadosh (holy) of Ha-Kodashim (hollies). This is an important testimony to the amount of preparation we are to make for the Yom Kippur (Day of Atonement). The only chance that we have to survive spiritually is in the following of וַיָּשׁוּאָה (Yahusha)'s example.

## Scriptural Evidence

In **Leviticus 23** we find that אַיָּאָל (Yahuah) gives instruction to keep the weekly and annual Sabbaths. In the seventh (7<sup>th</sup>) month on the first (1<sup>st</sup>) day we are to keep Yom Teruah (Feast of Trumpets). אַיָּאָל (Yahuah) calls this the memorial of the blowing of Shofars (trumpets). Yom Teruah (Feast of Trumpets) is called a Kadosh (holy) convocation which means that it is a day when אַיָּאָל (Yahuah)'s people are to come together in worship.

**Leviticus 23:23-25** Then אַיָּאָל (Yahuah) spoke to Moshah (Moses), saying, "Speak to the children of Yisrael, saying: 'In the seventh (7<sup>th</sup>) month, on the first (1<sup>st</sup>) day of the month, you shall have a sabbath-rest, a memorial of blowing of Shofars (trumpets), a Kadosh (Holy) convocation. 'You shall do no customary work on it; and you shall offer an offering made by fire to אַיָּאָל (Yahuah).

Since Yom Teruah (Feast of Trumpets) relates to the seventh (7<sup>th</sup>) new moon it shows the perfection of אַיָּאָל (Yahuah)'s plan for salvation through וַיָּשׁוּאָה (Yahusha) HaMashiach. This is also a connection

between the Torah and Mashiach. The blowing of the shofar was the thunder that the children of Yisrael heard when Moshah (Moses) was given the Torah (instructions/law) on Mt. Sinai.

**Exodus 20:18-20** And all the people saw the thunder, and the lightning, and the noise of the shofar (trumpets), and the mountain smoking: and when the people saw it, they removed themselves, and stood afar off. And they said unto Moshah (Moses), You speak with us, and we will hear: but don't let Aluahym speak with us, or we will die. And Moshah (Moses) said to the people, Fear not: for Aluahym is come to prove you, and that his fear may be before your faces, so that you don't Sin.

This loud shofar blast really scared the people so much so that they asked Moshah (Moses) to speak with **אֱלֹהִים** (Yahuah) for them. Solomon was inspired to write that the fear of **אֱלֹהִים** (Yahuah) is the beginning of wisdom. **Proverbs 9:10**

**וַיְהִי** (Yahusha) demonstrated this wisdom throughout his life by giving the honor to **אֱלֹהִים** (Yahuah). We must forsake evil and live like **וַיְהִי** (Yahusha)! Sin should be the farthest thing from our mind. We are **וַיְהִי** (Yahusha)'s chosen if we live as he teaches.

Yom Teruah shows that we must be ready at all times because as in the time of Noah people of the world went about their business as if nothing was wrong. They missed the boat and all the signs of the impending flood. **Matthew 24:35-39**

There was only one family that **אֱלֹהִים** (Yahuah) found uncorrupted. Conform to **אֱלֹהִים** (Yahuah) and He will inform you of impending disaster just as He did with Noah.

**וַיְהִי** (Yahusha) has given us the path to the Father through a different life than the world. Part of that different life can be found in Yom Teruah which is a feast of joy for the return of **וַיְהִי** (Yahusha) HaMashiach. At the last blast of the shofar on Yom Teruah, we look for the change to an imperishable form. **1 Corinthians 15:50-57**

The Scriptural command to hear the shofar is expressed in **Numbers 29:1**: "And in the seventh (7<sup>th</sup>) month, on the first (1<sup>st</sup>) day of the month, you shall have a Kadosh (holy) convocation. You shall do no customary work, For you it is a day of blowing the Shofars (The trumpets)."

**אֱלֹהִים** (Yahuah) named the other holidays, Sabbath, Pesach (Passover), Yom Kipper (Day of Atonement), Sukkot (Feast of Tabernacles), etc.; however, this Kadosh Day has no name. It's simply referred to as Yom Teruah (the day of the sounding of the shofar), so it became known as the Feast of Trumpets, a special day calling attention to the coming Kadosh (holy) day—the Day of Atonement (Yom Kippur). A shofar (ram's horn) is blown during the Feast of Trumpets service announcing the beginning of the the 7<sup>th</sup> month of Feast Days.

**Leviticus 23** calls the blowing of Shofars (trumpets) a memorial, but does not say what it is a memorial of. Many believe it is a memorial of **אֱלֹהִים** (Yahuah)'s grace to Abraham when He substituted a ram to be sacrificed instead of Isaac **Genesis 22**. It is also regarded by Believers as a memorial of the creation of the world, at which the sons of **אֱלֹהִים** (Yahuah) shouted for joy **Job 38:7**.

### **Feast of Trumpets - Day of Blowing**

Shofars played an important role in ancient Yisrael:

- Guided through the wilderness
- Warned of enemy attack
- Marked the beginning of special set apart days

In fact the day of **אֱלֹהִים** (Yahuah)'s gathering of believers to Himself will be marked with the blowing

of Shofar (trumpet) - (**Matthew 24:31; 1 Thessalonians 4:16-18**)

According to Rabbinic teaching the Shofar (trumpet) blowing on Yom Teruah served two (2) purposes:

1. The Shofar (trumpet) sound served as a call to repentance. It was a call to the dead (spiritually) to arise and live again, to wake up from Sin to regeneration through repentance - indeed this appears to be the background to John the Immerser's and **OWYAZL** (Yahusha)'s teaching - Repent the Kingdom of **AYAZL** (Yahuah) is at hand, and also Paul's admonition in **Ephesians 5:14**
2. It's purpose was to remind the people of their covenant relationship to **AYAZL** (Yahuah).

In fact **Numbers 10:9-10** tells us specifically that the purpose of the Day of Shofars (Trumpets) is " a reminder of you before **AYAZL** (Yahuah) Aluahym." Not a reminder of them, but rather a day to remember **AYAZL** (Yahuah)'s graciousness

When you go to war in your land against the adversary who oppresses/attacks you, then you shall sound an alarm with the Shofars (trumpets), that you may be remembered before **AYAZL** (Yahuah) your Aluah (God), and be saved from your enemies. **10** Also in the day of your gladness and in your appointed feasts, and on the first (1<sup>st</sup>) day of your months, you shall blow the Shofars (trumpets) over your burnt offerings, and over the sacrifices of your Shalum (peace) offerings; and they shall be as a reminder of you before your Aluahym. I am **AYAZL** (Yahuah your Aluahym." **Numbers 10:9-10**

Yom Teruah (The Feast of Trumpets) is Commanded in the Tanakh (Old Testament): **Leviticus 23:23-25** Observed by **OWYAZL** (Yahusha), the apostles and the believers in the Brit Hadashah (New Testament): **Matthew 24:30-31 1 Thessalonians 4:16-17 Revelation 11:15**

Yom Teruah (The Feast of Trumpets) teaches us that **OWYAZL** (Yahusha) will visibly return to the earth at the end of this age. At that time He will resurrect the chosen believers who are no longer living and instantly change those chosen who are still alive to immortal spirit beings **Matthew 24:31; 1 Corinthians 15:52-53; 1 Thessalonians 4:13-17.**

This festival commemorates the blowing of the Shofars (trumpets) that will precede His return. Seven (7) Malakym (Angels) with seven (7) Shofars (trumpets) are described in **Revelation 8-10.** **OWYAZL** (Yahusha) will return with the blowing of the seventh (7th) trumpet **Revelation 11:15.**

Although Yom Teruah (The Feast of Trumpets) is not mentioned by name in the Brit Hadashah (New Testament), the theme of the day, the sounding of Shofars (trumpets) announcing **OWYAZL** (Yahusha)'s return is mentioned by several Brit Hadashah (New Testament) authors as noted in the references. As mentioned earlier, the great in gathering harvest in Yisrael came in late summer and early fall.

It was celebrated with the Feast of In gathering or Tabernacles **Exodus 23:16; Deuteronomy 16:16,** but the festival period actually commenced with the Feast of Trumpets two (2) weeks earlier. On this day there was a "memorial of blowing of Shofars (trumpets)" **Leviticus 23:24.** This represents the time of the coming of the Mashiach (Messiah) to take over the rule of the world, as **OWYAZL** (Yahusha) will do when He returns **Revelation 19:11-21; 12:10; compare Zechariah 14; Isaiah 11:1-10.**

**OWYAZL** (Yahusha)'s second (2nd) coming will be heralded by supernatural Shofar (trumpet) blasts. During a period known as "the day of **AYAZL** (Yahuah)" and "the great day of His wrath" **Revelation 6:17,** **OWYAZL** (Yahusha) will bring judgment on the rebellious nations of the earth. **Revelation 8-9** presents the cataclysmic circumstances that will follow the blowing of six (6) successive Shofars (trumpets). **Revelation 11:15** then describes the blowing of the seventh (7th) Shofar (trumpet), when this world's governments are transferred over to the rule of the returning Mashiach, **OWYAZL** (Yahusha). It is also the time of the rewarding of **AYAZL** (Yahuah)'s chosen, His faithful servants of this age **Revelation 11:18.**

They will, at this last Shofar (trumpet), be resurrected from the dead **1 Corinthians 15:52; 1 Thessalonians 4:16** at last receiving ultimate salvation from death through transformation into immortal spirit beings. The seventh (7th) Shofar (trumpet) also heralds further judgment on those who remain defiant, who persist in destroying the earth and its inhabitants **Revelation 11:18**.

### **Traditional Observance**

Yom Teruah (The Feast of Trumpets) begins the 10 Days of Awe, the 10 days between Yom Teruah (The Feast of Trumpets) and Yom Kippur (The Day of Atonement) . During these 10 days, an extensive self-examination of the believer's heart is taken. It is a season to make sure you are right with **אֱלֹהִים** (Yahuah) and right with your fellowman (Neighbors).

The name of Yom Teruah may provide a clue as to its purpose. Teruah literally means to make a loud noise. This word can describe the noise made by a Shofar (trumpet) but it also describes the noise made by a large gathering of people shouting in unison (**Numbers 10:5–6**). For example, And it shall come to pass when the ram's horn makes a long blast, when you hear the sound of the shofar, the entire nation will shout a great shout, and the wall of the city shall fall in its place, and the people shall go up as one (1) man against it." **Joshua 6:5**

In this verse the word "shout" appears twice (2), once as the verb form of Teruah and a second (2<sup>nd</sup>) time as the noun form of Teruah. Although this verse mentions the sound of the shofar (ram's horn), the two (2) instances of Teruah both refer to the shouting in unison of the Yisraelites which was followed by the fall of the walls of Yeriho (Jericho).

While the Torah does not explicitly tell us the purpose of Yom Teruah (The Feast of Trumpets) its name may indicate that it is intended as a day of public prayer. The verb form of Teruah often refers to the noise made by a gathering of the faithful calling out to the Almighty in unison.

This feast is the first (1st) feast after the long summer - it is the first (1st) month that marks the beginning of the harvest. The crops have been growing all summer - Yom Teruah (The Feast of Trumpets) is the first (1<sup>st</sup>) fall feast which heralds the beginning of the harvest.

This regathering - is not just of the harvest, but as we shall see points to the next great spiritual event in **וְיָשׁוּבָה** (Yahusha)'s timetable - when He returns to gather His chosen believers to Himself

All Kodesh Days are annual High Kadosh (Holy) day Sabbaths, so believers do not perform their regular work on them, resting in the same way that they do on every weekly Sabbath. The blowing of the Shofars (trumpets) was understood to be a call to repent and prepare oneself to stand trial before **וְיָשׁוּבָה** (Yahusha) who would execute His judgment ten (10) days later on the Yom Kippurim (Day of Atonement).

It is a time of repentance and renewal, an opportunity for a spiritual awakening as you allow **אֱלֹהִים** (Yahuah) to cleanse your heart. It is time to take the responsibility to reconcile with those with whom you are estranged. It is time to make sure you are right with **אֱלֹהִים** (Yahuah) and right with your fellowman before His coming judgment on Yom Kippur (Day of Atonement). Take this time of repentance, revival and restoration seriously, for **אֱלֹהִים** (Yahuah)'s plan for mankind involves not only man's redemption (the Spring Feasts), but also his total restoration to **אֱלֹהִים** (Yahuah). So, Yield yourself totally to Him during this Set Apart time when he is the closest to us, as he opens the doors of the Shamyim to you during this time.

Yom Teruah (The Feast of Trumpets) is a day of shouting and sounding the alarm to remind men that Yom Kippurim (Day of Atonement) is near. "There are only (10) ten days left" for the wicked to repent of their wickedness. But getting a correct understanding of Yom Teruah (The Feast of Trumpets), the Day of Shouting, is essential to our survival in these coming last days. This day is about the raising of the alarm. It is not the beginning of the New Year; it is the first (1st) day of the (7th) seventh month.

Yom Teruah (The Feast of Trumpets) is a "moed", an appointed time (appointment), with **אָפֶּקֶד** (Yahuah), it involves meeting at a particular place for a specific purpose. **Leviticus 23:1-2** **אָפֶּקֶד** (Yahuah) said to Moshah (Moses), "Speak to the Yisraelites and say to them: 'These are my appointed feasts (moed), the appointed feasts (moed) of **אָפֶּקֶד** (Yahuah), which you are to proclaim as set apart assemblies (mikra).

The Torah's teaching on this feast is very brief, consisting of only (2) two passages: **Leviticus 23:23-25** **אָפֶּקֶד** (Yahuah) said to Moshah (Moses), "Say to the Yisraelites: 'On the (1st) first day of the (7th) seventh month you are to have a day of rest, a Kadosh (Holy) assembly commemorated with shofar blasts. Do no regular work, but present an offering made to **אָפֶּקֶד** (Yahuah) by fire.

**Numbers 29:1** "On the first (1st) day of the seventh (7th) month hold a Kadosh (Holy) assembly and do no regular work. It is a day for you to sound the shofar. Yom Teruah (The Feast of Trumpets) falls on the (1st) first day of the (7th) seventh month. The (1st) first day begins a period of penitence lasting for ten (10) days, ending with Yom HaKippurim (Day of the Atonement's).

Yom Teruah (The Feast of Trumpets) is the only festival which has an uncertain beginning, since the (1st) first day of the month, depends on sighting the new moon by (2) two witnesses. For this reason, even in Yisrael this festival is celebrated for (2) two days. Notice that even Ezra observed (2) two days: **Nehemiah 8:2-3** So on the (1st) first day of the (7th) seventh month Ezra the priest brought the Torah (instructions/Law) before the assembly, which was made up of men and women and all who were able to understand.

He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Torah (Instructions/Law). **Nehemiah 8:13** On the second (2nd) day of the month, the heads of all the families, along with the priests and the Levites, gathered around Ezra the scribe to give attention to the words of the Torah (instructions/Law). Both days of Yom Teruah are considered as (1) one long day possessing equal sanctity. The Torah readings of Yom Teruah are **Bereshit (Genesis) 21** on the (1st) first day and **Bereshit (Genesis) chapter 22** on the (2nd) second day.

### **The Birth of Isaac**

**Bereshit (Genesis) 21:1** **אָפֶּקֶד** (Yahuah) visited Sarah as he had said, and **אָפֶּקֶד** (Yahuah) did to Sarah as he had promised. **2** And Sarah conceived and bore Abraham a son in his old age at the time of which **אָפֶּקֶד** (Yahuah) had spoken to him. **3** Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. **4** And Abraham circumcised his son Isaac when he was eight (8) days old, as **אָפֶּקֶד** (Yahuah) had commanded him. **5** Abraham was a hundred (100) years old when his son Isaac was born to him. **6** And Sarah said, "**אָפֶּקֶד** (Yahuah) has made laughter for me; everyone who hears will laugh over me." **7** And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

### **אָפֶּקֶד (Yahuah) Protects Hagar and Ishmael**

**8** And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned. **9** But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. **10** So she said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." **11** And the thing was very displeasing to Abraham on account of his son. **12** But **אָפֶּקֶד** (Yahuah) said to Abraham, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. **13** And I will make a nation of the son of the slave woman also, because he is your offspring." **14** So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and

wandered in the wilderness of Beersheba. **15** When the water in the skin was gone, she put the child under one of the bushes. **16** Then she went and sat down opposite him a good way off, about the distance of a bow shot, for she said, “Let me not look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. **17** And **יְהוָה** (Yahuah) heard the voice of the boy, and the Malak (Angel) of **יְהוָה** (Yahuah) called to Hagar from Shamyim (Heavens) and said to her, “What troubles you, Hagar? Fear not, for **יְהוָה** (Yahuah) has heard the voice of the boy where he is. **18** Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation.” **19** Then **יְהוָה** (Yahuah) opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. **20** And **יְהוָה** (Yahuah) was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. **21** He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt. **22** At that time Abimelech and Phicol the commander of his army said to Abraham, “**יְהוָה** (Yahuah) is with you in all that you do.” **23** Now therefore swear to me here by **יְהוָה** (Yahuah) that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.” **24** And Abraham said, “I will swear.” **25** When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized, **26** Abimelech said, “I do not know who has done this thing; you did not tell me, and I have not heard of it until today.” **27** So Abraham took sheep and oxen and gave them to Abimelech, and the two (2) men made a covenant. **28** Abraham set seven (7) ewe lambs of the flock apart. **29** And Abimelech said to Abraham, “What is the meaning of these seven (7) ewe lambs that you have set apart?” **30** He said, “These seven (7) ewe lambs you will take from my hand, that this may be a witness for me that I dug this well.” **31** Therefore that place was called Beersheba, because there both of them swore an oath. **32** So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. **33** Abraham planted a tamarisk tree in Beersheba and called there on the name of **יְהוָה** (Yahuah), the Everlasting Aluah (God). **34** And Abraham sojourned many days in the land of the Philistines.

### **The Sacrifice of Isaac**

**Bereshit (Genesis) chapter 22:1** After these things **יְהוָה** (Yahuah) tested Abraham and said to him, “Abraham!” And he said, “Here I am.” **2** He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one (1) of the mountains of which I shall tell you.” **3** So Abraham rose early in the morning, saddled his donkey, and took two (2) of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which **יְהוָה** (Yahuah) had told him. **4** On the third (3rd) day Abraham lifted up his eyes and saw the place from afar. **5** Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” **6** And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. **7** And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” **8** Abraham said, “**יְהוָה** (Yahuah) will provide for himself the lamb for a burnt offering, my son.” So they went both of them together. **9** When they came to the place of which **יְהוָה** (Yahuah) had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. **10** Then Abraham reached out his hand and took the knife to slaughter his son. **11** But the angel of **יְהוָה** (Yahuah) called to him from Shamyim (heavens) and said, “Abraham, Abraham!” And he said, “Here I am.” **12** He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear **יְהוָה** (Yahuah), seeing you have not withheld your son, your only son, from me.” **13** And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. **14** So Abraham called the name of that place, “**יְהוָה** (Yahuah) Yireh

(meaning **יְהוָה** (Yahuah) will provide)”; as it is said to this day, “On the mount of **יְהוָה** (Yahuah) it shall be provided.” **15** And the Malak (Angel) of **יְהוָה** (Yahuah) called to Abraham a second (2nd) time from Shamyim (Heavens) **16** and said, “By myself I have sworn, declares **יְהוָה** (Yahuah), because you have done this and have not withheld your son, your only son, **17** I will surely Barach (bless) you, and I will surely multiply your offspring as the stars of Shamyim (Heavens) and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, **18** and in your offspring shall all the nations of the earth be Baruch (Blessed), because you have obeyed my voice.” **19** So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba. **20** Now after these things it was told to Abraham, “Behold, Milcah also has borne children to your brother Nahor: **21** Uz his firstborn, Buz his brother, Kemuel the father of Aram, **22** Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” **23** (Bethuel fathered Rebekah.) These eight (8) Milcah bore to Nahor, Abraham's brother. **24** Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

### **Yom HaKippurim (Day of Atonement)**

And **יְהוָה** (Yahuah) spoke to Moshe (Moses), saying, **27** “Now on the tenth (10th) day of this seventh (7th) month is the Day of Atonement. It shall be for you a time of Kadosh (Holy) gathering (convocation), and you shall afflict yourselves and present a food offering to **יְהוָה** (Yahuah). **28** And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before **יְהוָה** (Yahuah) your Aluah (God). **29** For whoever is not afflicted on that very day shall be cut off from his people. **30** And whoever does any work on that very day, that person I will destroy from among his people. **31** You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. **32** It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth (9th) day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

On Yom HaKippurim (Day of Atonement) **יְהוָה** (Yahuah)’s atonement (forgiveness) is sought and His judgment is feared. The 10 days between Yom Teruah (The Feast of Trumpets) and Yom HaKippurim (Day of Atonement) are called the "days of awe"... when one considers his/her sins before **יְהוָה** (Yahuah) and enters into a period of repentance; of asking for forgiveness from **יְהוָה** (Yahuah) and those you may have harmed; and of restitution.

Yom Kippur (day of Atonement) commemorates the day when **יְהוָה** (Yahuah) forgave the Hebrew people for the Sin of the Golden Calf. (40) Forty days after hearing **יְהוָה** (Yahuah) say at Mount Sinai, “You shall not have the Alahym (gods) of others in My presence; you shall not make for yourself a graven image,” the Hebrew committed the Sin of idolatry.

Moshe (Moses) spent nearly (3) three months on top of the mountain pleading with **יְהוָה** (Yahuah) for forgiveness, and on the (10th) tenth of Tishri it was finally granted: “I have pardoned, as you have requested.” From that moment on, this date, henceforth known as the Day of Atonement, is annually observed as a commemoration of our special relationship with **יְהוָה** (Yahuah), a relationship that is strong enough to survive any rocky bumps it might encounter.

This is a day when we connect with the very essence of our being, which remains faithful to **יְהוָה** (Yahuah). The Torah refers to the festival of Yom Kippur in the plural form, as "Yom Ha Kippurim" – literally, "Day of Atonements." The implication of this term is that on this day we earn different kinds of atonement's for our Sins.

The plural term "Kippurim" alludes to the function served by this Kadosh day to atone for both the living and the dead. Not only are the living judged on Yom Kippur, but the deceased are judged, as

well. The Torah therefore describes Yom Kippur as "Day of Atonements," referring to the atonement's earned by both the living and the dead.

The plural form "Kippurim" alludes to the two (2) categories of Sins committed solely against אַיָּהוָה (Yahuah) – and Sins committed against one's fellow man. On Yom Kippur one must "settle his accounts," so-to-speak with both the Almighty and his fellow men, and work on these two (2) areas of life – his obligations to אַיָּהוָה (Yahuah), and his obligations towards other people.

In the ritual vocabulary of the Priestly source in the Torah, to which **Leviticus 16** (as almost all of the sacrificial law in the Torah) belongs, the verb kipper which means "to cleanse," "to decontaminate. If the reason you have to kipper something is that it is contaminated, it stands to reason that kipper must mean "to cleanse, to de-contaminate.

For on this day he (i.e. the High Priest) shall perform Kippur for you to cleanse you of all your Sins; you will become clean before אַיָּהוָה (Yahuah) **Leviticus 16: 30** And this is exactly what our High Priest (וַיָּשׁוּב אֶל־יְהוָה (Yahusha) shall do when he returns for his Chosen believers.

Put the Yisraelites on guard against their uncleanness, lest they die through their uncleanness by defiling My dwelling which is in their midst. **Leviticus 15:31**

In the (7th) seventh month, on the (10th) tenth day of the month, you shall afflict your soul; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day he (i.e. the High Priest) shall perform kippur for you to cleanse you of all your Sins; you will become clean before אַיָּהוָה (Yahuah) **Leviticus 16:29–30**

Yom Kippur is the most solemn and important day in the scriptural calendar. Only once each year was any Yisraelite permitted to enter the Kadosh of Kadoshim (Holy of Hollies) in the Tabernacle or Temple and to approach אַיָּהוָה (Yahuah) where His Ruach (Spirit) resided above the mercy seat.

## **ATONEMENT**

Atonement is really three (3) words: At-one-ment, meaning to set at one, one with Aluah (God); to reconcile, to conciliate, to expiate. ("Atonement, Agency, Accountability). In the English language, the components are at-one-ment, suggesting that a person is at one with another. Other languages [such as Spanish, Portuguese, French, Italian, and German] employ words that connote either expiation or reconciliation. Expiation means "to atone for." Reconciliation comes from Latin roots re, meaning "again"; con, meaning "with"; and sella, meaning "seat." Reconciliation, therefore, literally means "to sit again with."

Atonement means:, making amends or reparation for a mistake or Sin? This is not a difficult process to reconstruct. To be "at one" in the sense of to be "in harmony" or "in concord" is an English idiom going back at least to the late 13th century, and "to at-one" as a transitive verb meaning "to achieve a state of at-oneness, or reconciliation, between two(2) parties" first crops up in English starting in the late 16th century.

## **Definition of Atonement**

1:reparation for an offense or injury :satisfaction a story of sin and atonement. (He wanted to find a way to make atonement for his sins).

2:the reconciliation of אַיָּהוָה (Yahuah) and humankind through the sacrificial death of וַיָּשׁוּב אֶל־יְהוָה (Yahusha) HaMashiach.

Rich meaning is found in study of the word atonement in the Semitic languages of Tanakh (Old Testament) times. In Hebrew, the basic word for atonement is kaphar, a verb that means "to cover" or "to forgive." [We might even surmise that if an individual qualifies for the barachahs (blessings) of the

Atonement (through obedience to the principles and ordinances of the message of the Mashiach), **OWYAZL** (Yahusha) will "cover" our past transgressions from the Father. Closely related is the Aramaic and Arabic word kafat, meaning "a close embrace".

The High Priest on the Day of Atonement went through a complex set of sacrifices to atone for his own sins and the sins of all the people, and a goat (Scapegoat) was then led out to die outside the walls of the city – symbolically taking the sins of the people with it. The High Priest was then able to enter the Kadosh of Kadoshim (Holy of Hollies), sprinkling blood on the Ark of the Covenant. It was by no means certain that he would leave alive! A rope was tied around his legs so he could be pulled out if he should die. If he lived, he would go outside, lift his hands up and pronounce the Aaronic Barachah (Blessing) on the people – the only time in the year any one would invoke the tetragrammaton (**אֲיָאֵל**), the Name of **אֲיָאֵל** (Yahuah). The blood of bulls and goats could not provide true and permanent forgiveness of sins, and so **אֲיָאֵל** (Yahuah)'s Son came to provide the ultimate sacrifice Himself. He was sentenced to death in the temple by the High Priest who said, prophetically, that it was good that one man should die for the nation.

He was led outside the walls to bear the sins of the people – all the people of the world. When the temple was destroyed by the Babylonians, and again by the Romans, there was not longer a Kadosh of Kadoshim (Holy of Hollies), a High Priest or a sacrificial system. The Hebrew people had to find another means of atonement. Their solution was prayer, Fasting and good deeds.

Today, the Day of Atonement is spent in the Synagogue, in repentance, fasting and prayer asking to be written in the Book of Life for one more year. And, in modern Yisrael, nothing moves on Yom Kippur. This day, of any day is a good time to approach **אֲיָאֵל** (Yahuah) with the Reverence (fear) and awe that He deserves, to repent of our sins and thank Him for His Son's sacrifice bringing us into continual "At-one-ment" with our Maker and our names to be recorded forever in the Lamb's Book of Life.

This is a time when we "afflict our souls": we have been taught to abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from spousal intimacy. We are likened to the Malakym (angels), who have no physical needs. Instead of focusing on the physical, we should spend much of our day engaged in self reflection (judging ourselves), repentance and prayer.

### **Afflicting your soul**

It has been taught in Judaism that "afflicting your soul" is equivalent to "fasting from food". This is simply not true! The word used for "afflict your soul" in **Leviticus 23:27** by **אֲיָאֵל** (Yahuah) is not the same Hebrew word used for "fasting from food". If **אֲיָאֵל** (Yahuah) wanted us to fast from food, he would have use the Hebrew word that means "fasting from food"! **אֲיָאֵל** (Yahuah) did not use that word nor instruct us to fast from food; because fasting in that way would break the physical to spiritual parallel of the Wedding that Yom Kippur represents!

The Hebrew word for "fast" is Tsum (tsoom) Strong's H6684, and it means "refrain from eating for a period of time" to abstain from food, fast. But this is not the word **אֲיָאֵל** (Yahuah) used when instructing how to rehearse on Yom Kippur (Day of At-One-Ment). He used the Hebrew word Anah (Strong's H6031) which means "humbling one's soul". This word appears 79 times in the Tanakh (OT). It is used to mean "afflicted as a servant or slave" in **Genesis 15:13**, it is used in the same way in **Genesis 16:6** when Sarah is told by Abraham to Anah or Afflict her servant Hagar (to humble her, not starve her). In **Exodus 10:3** anah is used and interpreted as "humble yourself". Humble means: not proud or haughty: not arrogant or assertive: reflecting, expressing, or offered in a spirit of deference or submission: ranking low in a hierarchy or scale: insignificant, unpretentious.

### **The True Meaning of Afflict Your Soul on Yom Kippur**

However, there is one more very important usage of the word Anah and that is within the context of a

marriage and oaths. We see the word Anah used in **Numbers 30:13** in context of marriage vows, and again used in the sense of “humbling yourself”... in this case as submitting herself to her husband:

**Numbers 30:13** Every vow and every binding oath to humble (anah) herself, her husband may confirm it or her husband may annul it.

Again in **Deuteronomy 8:16** the word Anah is used meaning to humble yourself. In some cases, it is translated “Afflicted” but always in the sense of “humbling” and never in the sense of “not eating food”. Of all the occurrences in the Tanakh of the word Anah there is not one (1) reference to “fasting or refraining from eating”.

אֲנַח (Yahuah)’s instruction to us on Yom Kippur is that we humble ourselves and make ourselves low before Him in obedience as a bride being wed to the bridegroom. Yom Kippur (Day of At-One-Ment) is a call to examine ourselves, inwardly reflect on our Sin i.e. afflict our souls as He instructed in Leviticus. We are to Anah ourselves or humble ourselves. **וַיֹּאמֶר** (Yahusha) did not instruct such a fast but instead he and his disciples had a FEAST on Yom Kippur.

We are to anah ourselves or humble ourselves NOT to tsum which means fast from food. Fasting from food is another example of how pagans harshly treat their bodies to please, be approved of, or connect with their Alahym (gods/deities).

The pagan origin of fasting, is exactly what is done "by tradition" in Judaism & Christianity. "In some Pagan traditions, fasting is seen as a way to get closer to the Divine, to cleanse the body, or to prepare for a more elaborate ritual later on. In many cases, the point of fasting is to deny the body physical pleasures and needs in order to attain a deeper connection to the gods through fasting.

### **"Harsh treatment of the body"**

Pagan style fasting from food was practiced during what is called “weeping for Tammuz” (The savior god that the Cross was made for originally, cross of Tammuz), a practice that found its way into the worship of אֲנַח (Yahuah) in ancient Yisrael, see **Ezekiel 8:14-15**.

However, there are instances in scripture where servants of אֲנַח (Yahuah) also fasted from food and prayed during times of great distress. David fasted from food **Samuel 12:15-17** and **Psalms 35:13-14** and others. We see Anna fasted and prayed in the Temple and so forth. The question is, were these fasts from food of human tradition that was approved of by אֲנַח (Yahuah)?

What is clear is that there is no instruction in The Torah/Tanakh (OT) given for us to fast from food and certainly not on Yom Kippur. It is also clear that **וַיֹּאמֶר** (Yahusha) did not instruct such a fast but instead he and his disciples did not fast on Yom Kippur (The Day of Atonement) they had a FEAST. In fact, there is no evidence that **וַיֹּאמֶר** (Yahusha) ever employed such a fast on purpose.

### **The Wedding**

Yom Kippur (Day of Atonement). This is the actual wedding day celebration. The Groom atones for himself and for his new bride.

### **The Wedding Banquet**

Sukkot (The Feast of Tabernacles). This feast is known as the Wedding Banquet as portrayed in **Revelation 19** After this I heard what seemed to be the loud voice of a great multitude in Shamyim (Heavens), crying out, “HalluYAH”! Salvation and glory and power belong to our Aluah (God), 2 for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants.”<sup>3</sup> Once more they cried out, “HalluYah! The smoke from her goes up forever and ever.”<sup>4</sup> And the twenty-four (24) elders and the four living creatures fell down and worshiped **וַיֹּאמֶר** (Yahusha) who was seated on the throne, saying, “Aman.

HalluYah!” 5 And from the throne came a voice saying, “Hallu (Praise) our Aluah (God), all you his servants, you who fear him, small and great.”

### **The Marriage Supper of the Lamb**

6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “HalluYah! For אַיָּהּ (Yahuah) our Aluah (God) the Almighty reigns. 7 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; 8 it was granted her to clothe herself with fine linen, bright and pure”—for the fine linen is the righteous deeds of the Chosen believers. 9 And the Malak (Angel) said to me, “Write this: Baruch (Blessed) are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of אַיָּהּ (Yahuah).” 10 Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of אַיָּהּ (Yahuah). Worship אַיָּהּ (Yahuah).” For the testimony of אַיָּהּ (Yahuah) is the Ruach (Spirit) of prophecy. **Revelation 19:1-10**

Yom HaKippurim (Day of Atonement) was the meaning behind the Parable of the Wedding Banquet in **Matthew 22**.

### **The Parable of the Wedding Feast**

And again אַיָּהּ (Yahuah) spoke to them in parables, saying, 2 “The kingdom of Shamyim (Heavens) may be compared to a king who gave a wedding feast for his son, 3 and sent his servants to call those who were invited to the wedding feast, but they would not come. 4 Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ 5 But they paid no attention and went off, one to his farm, another to his business, 6 while the rest seized his servants, treated them shamefully, and killed them. 7 The king was angry, and he sent his troops and destroyed those murderers and burned their city. 8 Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. 9 Go therefore to the main roads and invite to the wedding feast as many as you find.’ 10 And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests. 11 “But when the king came in to look at the guests, he saw there a man who had no wedding garment. 12 And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. 13 Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ 14 For many are Called, but few are Chosen.” **Matthew 22:1-14**

### **Who are the Chosen?**

To be of the few that are Chosen, you 1st must be Called, because אַיָּהּ (Yahuah) has Chosen you 1st, then you hear his Calling and acknowledge it by Choosing to respond by becoming obedient to his Call, his Will, His Commandments, then you become the Chosen. He chooses you and you choose him and his ways, therefore you are One (1) of his Chosen.

1588. eklektos chosen out, elect, choice, select, sometimes as substitute: of those chosen out by אַיָּהּ (Yahuah) for the rendering of special service to Him.

The Greek uses the words ho eklektos mou, translated “my chosen one.” The word eklektos is used in different forms throughout the New Testament.

The people stood watching, and the rulers even sneered at him. They said, “He saved others; let him save himself if he is Aluah's (God's) Mashiach (Messiah), the Chosen One (1).” **Luke 23:35**

Chosen One (1) in Greek: Ho eklelegmenos mou, Strong's Concordance number: 1586

Then a voice came out of the cloud, saying, "This is My Son, My Chosen One (1); listen to Him!" **Luke 9:35**, which quotes **Isaiah 42:1**

Behold, My Servant, whom I uphold; My chosen one (1) in whom My soul delights. I have put My Ruach (Spirit) upon Him; He will bring forth justice to the nations. **Isaiah 42:1** (The word "elect" appears in the KJV and Amp). KJV has "beloved Son" because some early Greek manuscripts have the word agapētos (beloved) instead of eklelegmenos.

The Hebrew word Strong's: 972. bachir (baw-kheer'): Chosen Chosen ones

For you are a Kadosh (Holy) people to אַיָּהוָה (Yahuah) your Aluah (God). אַיָּהוָה (Yahuah) your Aluah (God) has Chosen you to be His own treasure, out of all the people on the face of the earth. **Deuteronomy 7:6**

Chosen – Have you chosen one to marry? Have you selected a partner for life? אַיָּהוָה (Yahuah) has. The Hebrew verb bachar (baw-khar') Strong's :977 to Choose, Chosen.

**1 Thessalonians 1:4** For we know, brothers loved by אַיָּהוָה (Yahuah), that he has Chosen you,

**Isaiah 43:10** "You are my witnesses," declares אַיָּהוָה (Yahuah), "and my servant whom I have Chosen, that you may know and believe me and understand that I am he. Before me no Al/El (god) was formed, nor shall there be any after me.

**1 Peter 2:9** But you are a chosen race, a royal priesthood, a Kadosh (holy) nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

**John 15:16** You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

**Isaiah 41:8** But you, Yisrael, my servant, Yacoob (Jacob), whom I have chosen, the offspring of Abraham, my friend; "As it is, you do not belong to the world, but I have Chosen you out of the world. That is why the world hates you." **John 15:19** Out Of The World – The words of אַיָּהוָה (Yahusha) confirm His divinity. So do His actions.

**Romans 10:13** For "everyone who calls on the name of אַיָּהוָה (Yahuah) will be saved."

**2 Chronicles 7:14** If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from Shamyim (Heavens) and will forgive their sin and heal their land.

I weep for joy when I contemplate the significance of it all. To be redeemed is to be atoned - received in the close embrace of אַיָּהוָה (Yahuah) with an expression not only of His forgiveness, but of our oneness of heart and mind. What a privilege!

## Sukkot (The Feast of Tabernacles/Booths)

Sukkot means "shelters", "booths", or "tabernacles". Sukkot (The Feast of Tabernacles) is mentioned multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to אַיָּהוָה (Yahuah), or the Feast of Booths (**Exodus 23:16; Deuteronomy 16:13**). As one of the pilgrim feasts (when Hebrew males were commanded to go to Yerusalem), it was also the time when they brought their tithes and offerings to the Temple (**Deuteronomy 16:16**). With the influx of people coming to Yerusalem at that time, we can only imagine what the scene must have been like. Thousands upon

thousands of people coming together to remember and celebrate **אֲיָהוָה** (Yahuah)'s deliverance and His provision, all living in temporary shelters or booths as part of the requirements of the feast. During the eight (8) day period, so many sacrifices were made that it required all twenty-four (24) divisions of priests to be present to assist in the sacrificial duties.

We find **אֲיָהוָה** (Yahuah)'s instructions for celebrating the Feast of Tabernacles in **Leviticus 23**, given at a point in history right after **אֲיָהוָה** (Yahuah) had delivered Yisrael from bondage in Egypt. The feast was to be celebrated each year on “the fifteenth (15th) day of this seventh (7th) month” and was to run for seven (7) days **Leviticus 23:34**.

Like all feasts, it begins with a “Kadosh (holy) convocation (gathering)” or Sabbath day when the Yisraelites were to stop working to set aside the day for worshipping **אֲיָהוָה** (Yahuah). On each day of the feast they were to offer an “offering made by fire to **אֲיָהוָה** (Yahuah)” and then after seven (7) days of feasting, again the eighth (8th) day was to be “a Kadosh (holy) convocation (gathering)” when they were to cease from work and offer another sacrifice to **אֲיָהוָה** (Yahuah) (**Leviticus 23**). Lasting eight (8) days, Sukkot (the Feast of Tabernacles) begins and ends with a Sabbath day of rest. During the eight (8) days of the feast, the Yisraelites would dwell in booths or tabernacles that were made from the branches of trees **Leviticus 23:40–42**.

Sukkot (The Feast of Tabernacles), like all the feasts, was instituted by **אֲיָהוָה** (Yahuah) as a way of reminding Yisraelites in every generation of their deliverance by **אֲיָהוָה** (Yahuah) from Egypt. Of course, the feasts are also significant in that they foreshadow the work and actions of the coming Mashiach (Messiah). Much of **וַיְהוָה** (Yahusha)'s public ministry took place in conjunction with the Kadosh (Holy) Feasts set forth by **אֲיָהוָה** (Yahuah).

The three (3) pilgrim feasts where all Hebrew males were commanded to “appear before **אֲיָהוָה** (Yahuah) in the place he chooses” are each very important in regards to the life of **וַיְהוָה** (Yahusha) and His work of redemption. We know with certainty that the Passover and the Feast of Unleavened Bread are symbolic of **וַיְהוָה** (Yahusha)'s atoning sacrifice on the stake (tree). Likewise, we know that Pentecost, which marked the beginning of the Feast of Weeks, was the time of **וַיְהוָה** (Yahusha)'s bodily ascension. And most scholars would agree that the Feast of Tabernacles is symbolic of **וַיְהוָה** (Yahusha)'s Second (2nd) Coming when He will establish His earthly kingdom.

There are also some who believe that it was likely during the Feast of Tabernacles that **וַיְהוָה** (Yahusha) was born. The strong possibility that **וַיְהוָה** (Yahusha) was born at the time of the Feast of Tabernacles is also seen in the words John wrote in **John 1:14**. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” The word John chose to speak of **וַיְהוָה** (Yahusha) “dwelling” among us is the word Sukkot (tabernacle), which simply means to “dwell in a tent.”

Some believe it is very likely that John intentionally used this word to associate the first (1st) coming of **וַיְהוָה** (Yahusha) with the Feast of Tabernacles. **וַיְהוָה** (Yahusha) came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Adon (Lord) of Adonai (Lords). While it cannot be established with certainty that **וַיְהוָה** (Yahusha) was born during the Feast of Tabernacles, some believe there is a strong possibility the Feast of Tabernacles not only looks forward to His second (2nd) coming but also reflects back on His first (1st) coming.

Sukkot (The Feast of Tabernacles) begins and ends with a special Sabbath day of rest. During the days of the feast all native Yisraelites were “to dwell in booths” to remind them that **אֲיָהוָה** (Yahuah) delivered them out of the “land of Egypt” and to look forward to the coming **וַיְהוָה** (Yahusha) HaMashiach, who would deliver His people from the bondage of sin. This feast, like all of the feasts of Yisrael, consistently reminded the Hebrews and should remind all believers as well that **אֲיָהוָה**

(Yahuah) has promised to deliver His people from the bondage of Sin and deliver them from their enemies. Part of אַיָּהוָה (Yahuah)'s deliverance for the Yisraelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land. The same holds true for believers today. אַיָּהוָה (Yahuah) protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land (heaven) and to be in the presence of אַיָּהוָה (Yahuah), He preserves us in this world as we await the world to come and the redemption that will come when **וַיָּשׁוּעָה** (Yahusha) HaMashiach returns again to "tabernacle" or dwell among us in bodily form.

Sukkot (The Feast of Tabernacles) was the last of the (7) seven scripturally mandated celebrations and also the most joyful; in fact it was the only one in which the Yisraelites were commanded by אַיָּהוָה (Yahuah) to rejoice! **Deuteronomy. 16: 14** starting (5) five days after the Day of Atonement on the (15th) fifteenth of Tishri and extended for (7) seven days... the (1st) first and last days being those of "solemn rest".

Tabernacles are also known as the "Feast of Ingathering" (**Exodus 23:16; 34:22**)... and the "Feast of Booths." On the (1st) first day of the feast, each participant had to collect branches of wild olive, myrtle, willow, and palm trees to construction their booths. **Nehemiah 8:13-18**

They then lived in them for seven (7) days. It celebrated the final harvest of the year, and אַיָּהוָה (Yahuah)'s great provision for His people. During this feast, the Yisraelites were required to leave the comfort of their homes and live in tabernacles or booths – (3) three-sided temporary structures with leafy roofs through which the stars could be seen.

In this way they would remember how their ancestors had lived in booths or tents when they came out of slavery in Egypt. The (2) two most important ceremonies of Sukkot (the Feast of Tabernacles) was the pouring out of water drawn from the pool of Siloam, and the illumination of the Temple. They were both of post-Mosaic origin and referred back to the "water and the pillar of light" provided during the wilderness wandering, when people dwelt in temporary shelters.

**Revelation 7:9- 17** describes a great multitude, which have come through the tribulation, as arrayed in white robes with palms in their hands. In the Brit Haddashah (New Testament) times Sukkoth was a major celebration, often referred to simply as "the feast." It incorporated great ceremonies using water and light. **וַיָּשׁוּעָה** (Yahusha) made His proclamation in the temple during Sukkoth: "In the last day, of that great day of the feast, **וַיָּשׁוּעָה** (Yahusha) stood and cried, saying, 'If any man thirsts, let him come unto me and drink. He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water,'" **John 7: 37 – 38**.

During Sukkot (the Feast of Tabernacles), the Hebrew people were to gather together in Yerusalem not only to remember אַיָּהוָה (Yahuah)'s provision in the Wilderness, but also to look forward to that promised Messianic age when all nations will flow to this city to worship אַיָּהוָה (Yahuah).

### **A Feast for all People**

Sukkot (The Feast of Tabernacles) is unique in that the Gentile nations were invited to come up to Yerusalem along with the Hebrew people to worship אַיָּהוָה (Yahuah) at this "appointed time". אַיָּהוָה (Yahuah) told Moshe (Moses) to gather all men, women and children, along with the foreigners in their land, so they can learn to fear אַיָּהוָה (Yahuah) **Deuteronomy. 31:12**.

When Solomon later dedicated the Temple at Sukkot, he asked אַיָּהוָה (Yahuah) to hear the prayers of any foreigners that would come there to pray (**2 Chronicles 6:32-33**). Zechariah foretold of a time when all nations will ascend to Yerusalem each year to "worship the King, אַיָּהוָה (Yahuah) of hosts, and to keep the Feast of Tabernacles" (**14:16**). Thus we also keep Sukkot now because of this future prophetic purpose.

The Great Day is the 8th Day of Tabernacles and begins the time when we will forever dwell (Tabernacle) with **OWYAZL** (Yahusha) and **AYAZL** (Yahuah) for eternity. Throughout the Mellenium, the entire world will be required to observe The Feast of Tabernacles forever. Then everyone who survives of all the nations that have come against Yerusalem shall go up year after year to worship the King, **AYAZL** (Yahuah) of hosts, and to keep the Feast of Tabernacles. **Zechariah 14:16**

**AYAZL** (Yahuah) said to Moshe (Moses), 34 “Tell the people of Yisra’el, ‘On the fifteenth (15th) day of this seventh (7th) month is the feast of Sukkot (The Feast of Tabernalces) for seven (7) days to **AYAZL** (Yahuah). 35 On the first (1st) day there is to be a Kadosh (holy) convocation (gathering); do not do any kind of ordinary work. 36 For seven (7) days you are to bring an offering made by fire to **AYAZL** (Yahuah); on the eighth (8th) day you are to have a Kadosh (holy) convocation (gathering) and bring an offering made by fire to **AYAZL** (Yahuah) ; it is a day of public assembly; do not do any kind of ordinary work. 37 ““These are the designated times of **AYAZL** (Yahuah) that you are to proclaim as Kadosh (holy) convocations (gatherings) and bring an offering made by fire to **AYAZL** (Yahuah) — a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day —38 besides the Shabbats of **AYAZL** (Yahuah), your gifts, all your vows and all your voluntary offerings that you give to **AYAZL** (Yahuah). 39 ““But on the (15th) fifteenth day of the (7th) seventh month, when you have gathered the produce of the land, you are to observe the festival of **AYAZL** (Yahuah) seven (7) days; the first (1st) day is to be a complete rest and the eighth (8th) day is to be a complete rest. 40 On the first (1st) day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of **AYAZL** (Yahuah) your Aluah (God) for seven (7) days. 41 You are to observe it as a feast to **AYAZL** (Yahuah) seven (7) days in the year; it is a permanent regulation, generation after generation; keep it in the seventh (7th) month. 42 You are to live in sukkot for seven (7) days; every citizen of Yisra’el is to live in a sukkah (booth/tent), 43 so that generation after generation of you will know that I made the people of Yisra’el live in sukkot when I brought them out of the land of Egypt; I am **AYAZL** (Yahuah) your Aluah (God).” **Leviticus 23:34-43**

### **A time for sharing and fellowship**

It is traditional to invite guests each night of the week long feast, to share and enjoy the sukka together – to extend hospitality, friendship and stories. It is a time to celebrate the fruits of the harvest, and to rejoice, giving thanks for all **AYAZL** (Yahuah) has given us, and give back to **AYAZL** (Yahuah) in return. **Deuteronomy 16:13-17** says: “You shall keep the Feast of Booths for seven (7) days, when you have gathered in the produce from your threshing floor and your wine press.

### **You shall rejoice in your feast**

you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. For seven (7) days you shall keep the feast to **AYAZL** (Yahuah) your Aluah (God) at the place that **AYAZL** (Yahuah) will choose, because **AYAZL** (Yahuah) your Aluah (God) will Barach (Bless) you in all your produce and in all the work of your hands, so that you will be altogether joyful.

“Three (3) times a year all your males shall appear before **AYAZL** (Yahuah) your Aluah (God) at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before **AYAZL** (Yahuah) empty-handed. Every man shall give as he is able, according to the Barachah (Blessing) of **AYAZL** (Yahuah) your Aluah (God) that he has given you.

**AYAZL** (Yahuah) outlines his instructions about this feast three (3) times, in **Leviticus 23**, **Numbers 29** and **Deuteronomy 16**. It is a time that he wants his people to recognise what they have by offering food from their harvest, and it is a time when he has commanded his people to REJOICE! **AYAZL** (Yahuah) wants us to go through this process of remembering, gathering, thanking, giving, and rejoicing.

## Can we be joyful on command?

Perhaps it seems strange to you to be commanded to rejoice, but Scripture does indeed command it many times. Can we just “switch on” this emotion? First (1st) of all, rejoicing is an act, rather than an emotion, but also, there are certainly things that we can do in order to position ourselves to be filled with joy.

### Thankfulness

As we reflect upon all the good things in our lives, and count our Barachah (Blessings), we inevitably find we have much to rejoice about. I have heard it said that recalling just 5 things that you’re grateful for each morning will have a significant affect on your outlook. Being thankful takes a bit of concerted effort at the beginning, but becomes more and more natural, the more we do it. And the more we maintain an attitude of gratitude, the more joyful we will inevitably become.

### Be full of the Ruach HaKodesh

The Ruach HaKodesh naturally produces the fruit of joy in our lives, and all the more so, when we are willing to let him fill us completely. **אֱלֹהִים** (Yahuah) loves to give us his Ruach (Spirit), and the fruits of the Ruach (Spirit) are love, joy, Shalum (Peace), patience, kindness, goodness, faithfulness, gentleness and self-control (**Galatians 5:22-23**). In fact, we are commanded in **Ephesians 5:18** to be full of the Ruach HaKodesh. How do we do that? **וַיִּשְׁאַל** (Yahusha)’s answer in **Luke 11** is simple: Ask!

**וַיִּשְׁאַל** (Yahusha) assures us that the Father is eager and ready to give the Ruach HaKodesh to those who ask. However, when we are “full of ourselves”, we cannot be full of the Ruach (Spirit). We must be willing to give the Ruach (Spirit) more space, control and authority in our lives. When we are full of Sin, Pride, Fear and so on, our ego gets in the way, but we can come before **אֱלֹהִים** (Yahuah), confess our Sins, receive his forgiveness, and invite him to take first (1st) place again by Amanah (Faith). Our prayer can be, “Less of me and more of **אֱלֹהִים** (Yahuah)!”

### Joy comes from obedience

It is said that if you are feeling grumpy, just the act of smiling repeatedly can improve your mood. Our actions can become habits, which can then influence our heart. In this same way, we can rejoice before **אֱלֹהִים** (Yahuah); thanking him, worshiping him and rejoicing even when we don’t feel like it, but if we continue to obey his command to rejoice, eventually our hearts will truly become filled with joy.

### Fellowshipping with **אֱלֹהִים** (Yahuah)

We have each come a long way, and been on an adventurous journey, like the Yisraelites. It’s a good time to reflect on **אֱלֹהִים** (Yahuah)’s goodness and provision along the way, and to remember how he brought us through the difficult times, the deserts, in our lives. And the glorious thing about Sukkot is that it also points towards **אֱלֹהִים** (Yahuah)’s desire to dwell with his people. His provision is not merely physical (although we have much to be grateful for on that account) but he has also not held back his only Son, just so that we can live together with him for eternity.

We can have fellowship with **אֱלֹהִים** (Yahuah) because **וַיִּשְׁאַל** (Yahusha) came down to earth as a man, and tabernacled among us. He became flesh and blood, visible and touchable, living among his people on earth, and though his Ruach (Spirit) now lives, or tabernacles, in our lives if we will invite him in. **וַיִּשְׁאַל** (Yahusha) says; “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.” (**Revelation 3:20**) Here’s how **וַיִּשְׁאַל** (Yahusha)’s best friend put it:

“That which was from the beginning, which we have heard, which we have seen with our eyes...that

which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son **OWYAZ** (Yahusha) HaMashiach. And we are writing these things so that our joy may be complete.” **1 John 1:1-4**

And hundreds of years beforehand, Zechariah prophesied this very event: “Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell [tabernacle] in your midst, declares **AYAZ** (Yahuah). And many nations shall join themselves to **AYAZ** (Yahuah) in that day, and shall be my people. And I will dwell in your midst, and you shall know that **AYAZ** (Yahuah) of hosts has sent me to you.” **Zechariah 2:10-11**

Sukkot also points prophetically towards **OWYAZ** (Yahusha)’s second (2nd) coming, and the ultimate end of all things, when **OWYAZ** (Yahusha) will dwell among us, and we will live with him forever. What a reason to rejoice! HalluYAH!!!