

Snatching Away (Rapture) of the believers and 2nd coming of OYAZL (Yahusha)

"What is the difference between the Snatching Away (Rapture) and the Second Coming?" The Snatching Away (Rapture) and the (2nd) second coming of OYAZL (Yahusha) are often confused. Sometimes it is difficult to determine whether a scripture verse is referring to the Snatching Away (Rapture) or the (2nd) Second coming. However, in studying end-times prophecy, it is very important to differentiate between the (2) two.

The Snatching away (Rapture) is when OYAZL (Yahusha) HaMashiach returns to remove his chosen believers from the earth, in a twinkling of an eye they are caught up in the clouds with OYAZL (Yahusha). The (2nd) Second coming is also known as the (2nd) second Exodus. Scripture refers to a (2nd) Second, and Greater deliverance of the true Hebrew people after the Great Tribulation, which is comparable to the (1st) first Exodus from Egypt.

The Snatching Away (Rapture) is described in **1 Thessalonians 4:13-18** and **1 Corinthians 15:50-54**. Believers who have died will have their bodies resurrected (1st) first, then the chosen believers who are still living will meet OYAZL (Yahusha) in the air. This will all occur in a moment, in a twinkling of an eye. The (2nd) second coming is when OYAZL (Yahusha) returns to defeat the Anti-Messiah, destroy evil, and establish His millennial kingdom. The (2nd) second coming is described in **Revelation 19:11-16**.

The differences between the Snatching Away (Rapture) and (2nd) Second coming

Many believe that there is only (1) one Coming or return of the Messiah to the earth to judge the nations. Some hold that this (1) One coming is simply for taking the believers home to heaven, with a judgment to follow.

The Snatching away (Rapture) and the (2nd) Second Coming are similar but separate events. Both involve OYAZL (Yahusha) returning. Both are end-times events. However, it is crucially important to recognize the differences. In summary, the Snatching away (Rapture) passages are addressed to believers in the body of OYAZL (Yahusha) HaMashiach (The Messiah). Snatching away (Rapture) at the return of OYAZL (Yahusha) in the clouds to remove all believers in OYAZL (Yahusha) from the earth before the time of AZAZL (Yahuah)'s wrath.

The (2nd) Second Coming is truly a "2nd coming" of OYAZL (Yahusha) down to the earth physically to bring the Great tribulation to an end and to defeat the Anti-Messiah and his evil world empire, judge the nations, and establish the millennial kingdom prophesied to the prophets of the Tanakh (Old Testament) .

Differences between Snatching Away (Rapture) and (2nd) Second Coming passages

1. SA (R). Believers meet OYAZL (Yahusha) in the air. **1 Thessalonians 4:17**

1. SC (2nd). At the (2nd) second coming, believers return with OYAZL (Yahusha) to the

earth. **Revelation 19:14**

2. SA (R). Snatching away (Rapture) is the removal of believers from the earth as an act of deliverance **1 Thessalonians 4:13-17, 5:9).**

2. SC (2nd). The (2nd) second coming includes the removal of unbelievers as an act of judgment. **Matthew 24:40-41**

3. SA (R). Snatching away (Rapture) is imminent; it could take place at any moment **Titus 2:13; 1 Thessalonians 4:13-18; 1 Corinthians 15:50-54**

3. SC (2nd). The (2nd) second coming of **OWYʼAʼL** (Yahusha) will not occur until after certain other end-times events take place. **2 Thessalonians 2:4; Matthew 24:15-30; Revelation chapters 6–18**

4. SA (R). **OWYʼAʼL** (Yahusha) prepares a place for us and takes us back to Shalyim (Heavens). “I will come again and receive you to Myself”. **John 14:1-3**

4. SC (2nd). Coming to reign and rule in Yerusalem, **OWYʼAʼL** (Yahusha)’s feet touch upon the Mt. of Olives. “In that day His feet will stand on the Mount of Olives, which is in front of Yerusalem on the east; and the Mount will split in its middle”. Messiah becomes a ruling king on earth. “**OWYʼAʼL** (Yahusha) will be king over all the earth”, The Hebrew people are with their king on earth. “And people will live in [Yerusalem], and there will be no more curse, for Yerusalem will dwell in security”**Zechariah 14:4, Zechariah 14:9, Zechariah 14:11**

5. SA (R). Those “in Messiah” are gathered “to meet **OWYʼAʼL** (Yahusha) in the air”. **1 Thessalonians 4:17**

5. SC (2nd). The “Elect” are gathered (of Hebrews and the Nations) **Matthew 24:31** to come before the king on His earthly throne. **Matthew 25:31**

6. SA (R). **OWYʼAʼL** (Yahusha) descends from Shamyim (Heavens) with a shout. **1 Thessalonians 4:16**

6. SC (2nd). **OWYʼAʼL** (Yahusha) does not shout (Scripture gives no indication of such).

7. SA (R). The voice of the archangel is heard. **1 Thessalonians 4:16**

7. SC (2nd). Many Malakym (angels) sound a great Shaofar (trumpet) but their voices are not heard. **Matthew 24:31**

8. SA (R). No sign given for His Snatching Away (Rapture).

8. SC (2nd). A sign is given at his (2nd) second coming **Matthew 24:30**

SA (R). Comforting words for the believers. The believers will not mourn. “Comfort one another with these words” **1 Thessalonians 4:18**

9. SC (2nd). The nation of Yisrael will mourn. “Those who pierced Him will mourn”. **Revelation 1;7**

9. SA (R). The Chosen believers will be caught up alive “to be together (with the resurrected Chosen believers) in the clouds” **1 Thessalonians 4:17**

10. SC (2nd). Immediately after the tribulation of those days: ‘The sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the powers of the Shamyim (heavens) will be shaken.’ At that time the sign of the Son of Man will appear in Shamyim (heavens), and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of Shamyim (heavens), with power and great esteem (glory). And he will send out his Malakym (angels) with a loud Shaofar call, and they will gather his elect **Matthew 24:30**

10. SA (R). **OWYʼʼʼ** (Yahusha)’s power is not necessarily displayed openly to the world.

11. SC (2nd). He comes “with power and great glory” as the Son of Man to rule on earth **Matthew 24:31**

SA (R). Called the Day of **OWYʼʼʼ** (Yahusha) The Snatching away (Rapture) is not the Day of **ʼYʼʼʼ** (Yahuah) which holds terror for the world. (**Philippians 1:6, 10; 2:16**). Day of Barachah (blessing) for the believer.

11. SC (2nd). Called the Day of **ʼYʼʼʼ** (Yahuah) The Day of **ʼYʼʼʼ** (Yahuah) is a terrible event that the believers do not fear. “Do not be quickly shaken from your composure or be disturbed ... to the effect that the day of **ʼYʼʼʼ** (Yahuah) has come”(2 **Thessalonians 2:1-2 1 Thessalonians 5:2, Isaiah 24:21-22, Isaiah 13:4-6, Isaiah 13:9-11, Zephaniah 1:14-18, Jeremiah 46:10, Ezekiel 30:3-4, Joel 3:12-14, Amos 5:18-20, etc...**). Day of judgment for the world, “When they (the world) says ‘Shalum (Peace) and Safety!’ then destruction comes upon them” (v. 3).

12. SA (R). The Dead “in Messiah” are raised. **1 Thessalonians 4:16**

12. SC (2nd). No mention of the Dead “in Messiah” being raised.

13. SA (R). No mention of Messiah coming to rule on earth.

13. SC (2nd). Mentions that He comes to establish His earthly kingdom. **Matthew 25:31-34**

14. SA (R). **OWYʼʼʼ** (Yahusha) does not do battle with His enemies at the Snatching Away (Rapture).

14. SC (2nd). **OWYʼʼʼ** (Yahusha) does battle with His enemies at His Second Coming. **Revelation 19:17-21**

15. SA (R). **OWYʼʼʼ** (Yahusha) does not come to earth as a conquering warrior.

15. SC (2nd). He comes to earth as a conquering warrior. **Revelation 19:11-16**

16. SA (R). He comes as the Head of the body.

16. SC (2nd). He comes as “King of Kings and Adonai of Adonai's (Lord of Lords) **Revelation 19:16**

17. SA (R). No earthly reign takes place.

17. SC (2nd). He reigns for a (1000) thousand years. **Revelation 20:1-5**

18. SA (R). Those Snatching away (Raptured) resurrected are taken up to meet **OWYʼAʼL** (Yahusha) in the clouds. **1 Thessalonians 4:17**

18. SC (2nd). Those in the resurrection at the beginning of the (1000) thousand year kingdom, “will be priests of **ʼYʼAʼL** (Yahuah) and of **OWYʼAʼL** (Yahusha) and will reign with Him for (1000) thousand years” **Revelation 20:6**

19. SA (R). The nation of Yisrael is left unchanged when the Snatching away (Rapture) takes place.

19. SC (2nd). The nation of Yisrael is gathered, judged, and the righteous Hebrews enter kingdom Barachah (Blessing).

20. SA (R). No herald goes before to announce the Snatching away (Rapture).

20. SC (2nd). EliYah (Elijah) comes to announce the coming of the Messiah **Malachai 4:5**

21. SA (R). Called a “mystery,” something not before revealed. **1 Corinthians 15:51**

21. SC (2nd). The Second Coming is a well known fact taught throughout the Old Testament prophets.

22. SA (R). When the Snatching away (Rapture) takes place those in Messiah are “changed, in a moment, in the twinkling of an eye” **1 Corinthians 15:51-52**

22. SC (2nd). Though the (2nd) Second Coming happens quickly, the event is still pictured as something that unfolds over (even) a short period of time. A sign in Shamyim (heavens) is given, an earthly gathering takes place, both Hebrew and Gentile mourn at His coming, He steps onto the Mt. of Olives, He enters the city of Yerusalem.

23. SA (R). Before the Snatching away (Rapture), the believers are called those “in Messiah”. **1 Thessalonians 4:16**

23. SC (2nd). Both Hebrew and Gentile who enter the kingdom in their natural body are never called “those in Messiah.” **Revelation 6-19**

24. SA (R). When the Snatching Away (Rapture) and/or the resurrection of “those in Messiah” takes place, the believer is given “the victory through our Adon **OWYʼAʼL** (Yahusha) HaMashiach” over the issue of death. **1 Corinthians 15:57**

24. SC (2nd). When the (2nd) Second Coming takes place, **OWYʼAʼL** (Yahusha) comes as the victorious king and general. Following the kingdom and the Great White Throne Judgment.

25. SA (R). Creation is unchanged.

25. SC (2nd). Creation is changed by the Barachah (blessings) of the kingdom **Isaiah**.

65:25 “The wolf and the lamb shall graze together, and the lion shall eat straw like the ox, ... They shall do no evil or harm in all My Kadosh (holy) mountain, says **אָיָאָל** (Yahuah).”

26. SA (R). The “coming of our Adon **וּיָשׁוּעָא** (Yahusha) HaMashiach and our gathering together to Him” is not the (2nd) Second Coming **2 Thessalonians 2:1**

26. SC (2nd). The Day of **אָיָאָל** (Yahuah) is “a coming” to earth, not our being gathered to Shamyim (heavens) this is his (2nd) second coming **2 Thessalonians 2:2**

27. SA (R). **וּיָשׁוּעָא** (Yahusha) is not said to destroy the anti-Messiah “with the breath of His mouth and bring to an end by the appearance **2 Thessalonians 2:8**

27. SC (2nd). **וּיָשׁוּעָא** (Yahusha) destroys the anti-Messiah at his (2nd) second coming **2 Thessalonians 2:8**

28. SA (R). In the Snatching away (Rapture) “we” are “caught up” into the clouds **1 Thessalonians 4:17**. “Caught up” in Greek means to suddenly “snatch, jerk away, remove quickly.”

28. SC (2nd). This is not said of the (2nd) Second Coming.

29. SA (R). For those who are now looking for the Snatching away (Rapture), a hope is given and causes a moral purification. **1 John 3:2-3**

29. SC (2nd). This is not said of those looking for the (2nd) Second Coming, though that is a glorious event in itself!

Shaul (Paul) taught that the Snatching away (Rapture) could happen at any time to those to whom he was writing. The key to the Snatching away (Rapture) passages is Paul’s use of “we, you (Your), us.” In other words believers NOW are to look for this Snatching away! (Sometimes these pronouns are not in the English Bible versions but they are implied in the grammar of the verbs Paul uses.)

John 14:1-3 I go to prepare a place for YOU. I will receive YOU to Myself. Where I am, there YOU may be also.

James 5:7-9 Strengthen Your hearts, for the coming of our Master is at hand [YOU] behold, the judge is standing right at the door.

1 Thessalonians 1:9-10 (YOU) wait for His Son from Shamyim (Heavens) **וּיָשׁוּעָא** (Yahusha), who delivers US from the wrath to come.

1 Thessalonians 2:17-19 Our hope, in the presence of OUR Adon **וּיָשׁוּעָא** (Yahusha) at His coming.

1 Thessalonians 3:13 That [He may] establish YOUR hearts ... before OUR Aluah and Father at the coming of OUR Adon **וּיָשׁוּעָא** (Yahusha) with all His Kadosh ones.

1 Thessalonians 4:13-18 WE who are alive, and remain until the coming of **וּיָשׁוּעָא** (Yahusha), shall not precede THOSE who have fallen asleep.

WE who are alive and remain shall be caught up TOGETHER with THEM in the clouds. WE shall always be with **OWYAZL** (Yahusha).

1 Thessalonians 5:1-11 YOU are not in darkness, that the day should overtake YOU like a thief. YOU are all sons of light and sons of day. WE are not of night nor of darkness. But since WE are of the day, let US be sober. **AYAZL** (Yahuah) has not destined US for wrath, but for obtaining salvation (deliverance) through OUR Adon **OWYAZL** (Yahusha) HaMashiach.

1 Thessalonians 5:23 May **AYAZL** (Yahuah) sanctify YOU ... without blame at the coming of OUR Adon **OWYAZL** (Yahusha) HaMashiach.

2 Thessalonians 2:1-2 With regard to the coming of OUR Adon **OWYAZL** (Yahusha) HaMashiach and OUR Gathering together to Him. [YOU] be not quickly shaken ... to the effect that the day of **OWYAZL** (Yahusha) has come.

1 Timothy 6:14 (YOU) keep the Commandment ... until the appearing of OUR Adon **OWYAZL** (Yahusha) HaMashiach.

1 Corinthians 15:51-52 WE shall not all sleep, but WE shall all be changed. The dead in **OWYAZL** (Yahusha) will be raised imperishable, and WE shall be changed.

Philippians 3:20-21 OUR citizenship is in Shamyim (heavens). WE eagerly wait for a Savior, OUR Adon **OWYAZL** (Yahusha) HaMashiach. [**OWYAZL** (Yahusha)] will transform the body of OUR humble state.

Titus 2:13 [WE are] looking for the Baruch (blessed) hope and the appearing of the esteem (glory) of OUR great Alahym and Savior, **OWYAZL** (Yahusha) HaMashiach.

1 John 2:28 WE may have confidence and not shrink away from Him in shame at His coming.

1 John 3:2-3 WE know that, when He appears, WE shall be like Him, because WE shall see Him just as He is. EVERYONE who has this hope fixed on Him purifies HIMSELF, just as He is pure.

The (2nd) Second coming (the (2nd) Second Exodus)

Today, the average Believer is looking forward to leaving this world and going directly to the Kingdom of Heaven, the Promised Land, by way of a Snatching Away (Rapture), either before, during or after the “Great Tribulation”. They have never considered that many will be lead through the “Wilderness” as in a physical migration, where there is hardship, or a lack of the basic necessities such as food and water.

The patterns of the (1st) First Exodus and those of the (2nd) Second Exodus prophecies may not be exactly the same to every detail; but the picture is of the same subject and there are many correlations between the (2) two.

AYAZL (Yahuah) explained in **Exodus 12:17-18** that the children of Yisrael did not go by the way of the Philistines (the short cut); “And it came to be, when Pharaoh had let the

people go, that Alahym did not lead them by the way of the land of the Philistines, though that was nearer. For **יְהוָה** (Yahuah) said, ‘Lest the people regret when they see fighting, and return to Egypt.’” Instead, they went by way of the wilderness, verse **18**, “So Alahym led the people around by the way of the wilderness of the Sea of Reeds. And the children of Yisrael went armed from the land of Egypt.” Well, many will have a great and terrible wilderness before them in their journey back to Yisrael and Messiah’s Kingdom after the “Great Tribulation”.

For some clarity, let’s look at a couple of words here. (1st) First, the Hebrew word for Egypt is “Mitzrayim” (Mem-tzadee-reish-yud-mem). It literally translates from the Hebrew as “worshippers of Ra”. From the Hebrew dictionary, it means “bondage”, “oppression” and “trials and tribulations”.

In the next Exodus, the (2nd) Second Exodus, many believers will be coming out of a system that worships the “Sun God”. And, Alahym will lead them out of a world wide system of “bondage” and “oppression” through “trials” and “tribulations”. That world system today is indeed Mitzrayim (Egypt) - Babylon (Come out of her).

Next is the Hebrew word for “Wilderness”, which is “midbar”. “Midbar” (mem-dalet-beit-reish), means “Wilderness”. Gesenius (from the Hebrew-Chaldee Lexicon) uses the term “sterile place”, like a Petri dish. Lab technicians use Petri dishes to grow cultures in for study. It’s interesting here that **יְהוָה** (Yahuah) used the “Wilderness” or “Sterile place” as His Petri dish to grow a new culture, Yisrael. And, in this dish, He tested them. “Midbar” also means “Mouth” or the “Organ of speech”, as it is from the root word “bar” which relates to “Word”.

יְהוָה (Yahuah) uses “midbar” the wilderness, as His mouth, to speak to His people. The prophet writes to the House of Yisrael, the Northern Kingdom, in **Ezekiel 20:34-38**; “And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out. And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master **יְהוָה** (Yahuah). And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisrael. And you shall know that I am **יְהוָה** (Yahuah).”

The prophet Hoshea spoke similarly to the House of Yisrael in **Hoshea 2:13-20**; “And I shall punish her for the days of the Ba’als (The Lords) to which she burned incense and adorned herself with her rings and jewelry, and went after her lovers, and forgot Me,” declares **יְהוָה** (Yahuah). Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, and give to her vineyards from there, and the Valley of Akor (Tribulation) as a door of hope. 5 And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim. And it

shall be, in that day,” declares אַיָּהוָה (Yahuah), “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al (my Lord).’ And I shall remove the names of the Ba’als (The Lords) from her mouth, and they shall no more be remembered by their name. And in that day I shall make a covenant for them with the beasts of the field, and with the birds of the Shamyim (Heavens), and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety. And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion. And I shall take you as a bride unto Me in trustworthiness, and you shall know אַיָּהוָה (Yahuah).”

So, Alahym draws them into the “wilderness” to “speak to their heart” and give them “vineyards” from there. “Vineyards” is a scriptural metaphor for (2) two things: “bearing fruit” and, because the fruit of the vine is grapes, “wine” or “simcha” (joy). So, the result of the “Wilderness” is something in which bears the “fruit of Joy” in us. And, Alahym says that He gives us the “Valley of Akor” as a door of hope.

This is interesting in that the Hebrew word for “Valley” here is “emeq” (ayin-mem-kuf), which means a “wide valley” or “great valley” and has the connotation of being an area of war; because, due to its size, it can accommodate large armies. Then “Akor” (ayin-kaf-vav-reish) means “trouble” or “tribulation”. It’s also very interesting that the Hebrew word here for “door” is “petach” (pey-tav-chet) which literally means “gate” or “entrance”, as in the entrance to a city or country.

And, “hope” is the Hebrew word “tikvah” (tav-kuf-vav-hey) which also means “expectancy”. In other words, it’s not just the “hope” of something, it is also about believing or expecting what we hope for. So, when אַיָּהוָה (Yahuah) calls us into the “wilderness”, He will give us the “Great Tribulation” as the entrance to that which we hope for and expect; our return to Yisrael and Tzion. And, the fruit of this will be our joy.

The Torah is full of comparisons and prophetic insights as to what the last generation will endure and how our deliverance is like that of our “fathers”. Consider some of these comparisons and insights; keeping in mind what Moshe wrote in **Deuteronomy 29:29**; “The secret matters belong to אַיָּהוָה (Yahuah), our Alahym, but those things which are revealed belong to us and to our children forever, to do all the Words of the Torah.” This phrase “to our children forever” refers to you and me. We are the children of those who came out of the wilderness and these things apply to us, today. Pharaoh and the Anti-Messiah.

The Scriptures say that Pharaoh forgot Yoseph, the man who helped save Egypt and the world in his day. In like manner, the (2nd) second Exodus will have its Pharaoh – the Anti-Messiah. The Anti-Messiah will have a heart hardened against אַיָּהוָה (Yahuah) and he will not remember the son of Yoseph (Yahshua, Messiah ben Yoseph). And again, great judgments will befall the World and the Anti-Messiah; so that everyone, including Yisrael will "know אַיָּהוָה (Yahuah)."

Moshe and Aharon – the (2) Two Witnesses Moshe and Aaron went into Pharaoh and spoke **אֱלֹהִים** (Yahuah)’s will, "Let My people go." With each refusal, Moshe and Aaron pronounced Alahym’s judgments upon Egypt (Mitzrayim) and Pharaoh. In like manner, we will have (2) two witnesses prophesying in Yerusalem and around the World.

Revelation 11:3-6; “And I shall give unto my (2) two witnesses, and they shall prophesy one thousand two hundred and sixty days, (that’s 42 months) clad in sackcloth.” These are the (2) two olive trees and the (2) two lampstands that are standing before the Alahym (gods) of the earth. And if anyone wishes to harm them, fire comes out from their mouth and consumes their enemies. And if anyone wishes to harm them, he has to be killed in that way. These (2) two possess authority to shut the Shamyim (Heavens), so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish.”

The (1st) first place Yisrael camped upon leaving the city of Rameses was Sukkot. “Sukkot” means “tabernacles” or “tents”. Estimates of it’s population range somewhere between 100,000 and 250,000. Yisrael set up booths, huts, and tents in their travels through the wilderness. Sukkot is also a Kadosh Day in the fall. It is called the Feast of Tabernacles or Feast of Ingathering. We are commanded to keep this Kadosh Day and remember how our ancestors survived in the wilderness. It is also the Kadosh day that teaches the last generation how they will escape from the world. Leaving their house and all its comforts, going out with your brethren and living in a temporary setting.

אֱלֹהִים (Yahuah) says that once we are in the Kingdom, after **וַיָּשׁוּב** (Yahusha) has returned, we will observe the same Kadosh Day, the Feast of Tabernacles, as the (1st) first activity of the kingdom. It is the Marriage Feast. Simply put, while keeping Shabbat is practicing to live in the Kingdom; keeping Sukkot is training for the Great Tribulation and rehearsing our wedding ceremony and honeymoon.

You have to be willing to leave Egypt to go to the Promised Land. You have to be willing to leave this world including your home if you are to walk into the Kingdom. If you will check your scriptures again, you will discover that there won’t be any church buildings in the Kingdom. There will be the “Hekal”, the House of **אֱלֹהִים** (Yahuah) in Yerusalem and there will be the scriptural feasts.

These are our rehearsals for the days ahead. Failing to keep Sabbath and Feast days is a sure way to walk into the wilderness ignorant of everything. **Matthew 5:19**; “Whoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the kingdom of **אֱלֹהִים** (Yahuah); but whoever shall do [Sabbath and Festivals] and teach them, the same shall be called great in the kingdom of **אֱלֹהִים** (Yahuah).”

This is exactly what Sha’ul (Paul) referred to when he said the Sabbath and Festivals are the shadow of things to come. **Colossians 2:16-17** “Therefore let no man judge you in meat, or in drink, or in respect to a Kadosh day, or of the new moon, or of the Sabbath

day. Which are a shadow of what is to come, but the body of Mashiach.” He further states here that we, the body of Messiah, are to judge and therefore teach the Feasts and their meaning.

The Messiah **OWYAZL** (Yahusha) is the Master of the Sabbath; it is His shadow we see. He is also the host of every festival. The 10 Tests in the Wilderness is how Yisrael was purposely tested in the wilderness. **AYAZL** (Yahuah) wanted to transform the people and teach them to trust Him. **Deuteronomy 8:2-5**; “And you shall remember that **AYAZL** (Yahuah), your Alahym, led you all the way these (40) forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you guard His Commands or not. And He humbled you, and let you suffer hunger, and fed you with manna, which you did not know, nor did your fathers know; to make you know that man does not live by bread alone, but by every word that comes from the mouth of **AYAZL** (Yahuah). Your garments did not wear out on you, nor did your foot swell, these (40) forty years. Thus you shall know in your heart that a man disciplines his son, so **AYAZL** (Yahuah) your Alahym disciplines you.”

These tests were in (2) two categories (belief and obedience): Belief and Trust:

1. Belief: 1. Will **AYAZL** (Yahuah) save us from Pharaoh (Anti-Messiah)? 2. Will **AYAZL** (Yahuah) provide water? 3. Will **AYAZL** (Yahuah) provide food? 4. Will **AYAZL** (Yahuah) be with us to defend us? 5. Is **AYAZL** (Yahuah) the (1) one and only, true Alahym?
2. Obedience and Barachah (Blessing): 6. Will we reject **AYAZL** (Yahuah)’s provision? 7. Will we reject **AYAZL** (Yahuah)’s presence? 8. Will we reject **AYAZL** (Yahuah)’s salvation? 9. Will we reject **AYAZL** (Yahuah)’s Anointed? 10. Will we reject **AYAZL** (Yahuah)’s Kingdom?

When the great tribulation comes, the (1st) first test will be whether **AYAZL** (Yahuah) will save his people from the Anti-Messiah and his chariots. Many believers have been told that the Anti-Messiah will be very powerful in the world. The Anti-Messiah will be given power for a specific period; however, our Alahym will not forsake his people or abandon them to the enemy. He is our Savior and His arm is not short to deliver those who take refuge in Him.

We read in Bemidbar (In the Wilderness) **Numbers 11:23**; And **AYAZL** (Yahuah) said to Moshe, “Is the arm of **AYAZL** (Yahuah) too short? Now see whether My word meets you or not!” But, He also tells us in **Isaiah 59:1-2**; Look, the hand of **AYAZL** (Yahuah) has not become too short to save, nor His ear too heavy to hear. But your crookednesses have separated you from your Alahym. And your Sins have hidden His face from you, from hearing.

Shaul (Paul) tells us that these tests are examples for our instruction. He also says they are intended for the people at the end of the ages (the last generation). **1 Corinthians 10:1-6**; For I do not wish you to be ignorant, brothers, that all our fathers were under the

cloud, and all passed through the sea, and all were immersed into Moshe in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.

However, with most of them Alahym was not well pleased, for they were laid low in the wilderness. And these became examples for us, so that we should not lust after evil, as those indeed lusted. Verses **7-11**; And do not become idolaters as some of them, as it has been written, "The people sat down to eat and to drink, and stood up to play." Neither should we commit whoring, as some of them did, and in (1) one day (23,000) twenty-three thousand fell, neither let us try Messiah, as some of them also tried, and were destroyed by serpents, neither grumble, as some of them also grumbled, and were destroyed by the destroyer. Now all these things happened to them for exsamples, and they were written for our admonition (instruction), upon whom the ends of the world have come.

We will have **יְהוָה** (Yahuah)'s presence in the midst of our camp. He will lead us and show us where to take refuge in Him. Hearing the Voice of **יְהוָה** (Yahuah) The children of Yisrael gathered at the base of Mt. Sinai and heard the very voice of **יְהוָה** (Yahuah) speak the (10) Ten Commandments. It was a frightening and soul stirring experience. The whole mountain shook as **יְהוָה** (Yahuah) spoke. **Exodus 20:18-20** we read; And all the people saw the thunders, the lightning flashes, the sound of the ram's horn, and the mountain smoking. And the people saw it, and they trembled and stood at a distance, and said to Moshe, "You speak with us and we hear, but let not Alahym speak with us, lest we die." And Moshe said to the people, "Do not fear, for Alahym has come to prove you, and in order that His fear be before you, so that you do not Sin."

In like manner, the tribulation believers are going to have a similar experience. This time, **יְהוָה** (Yahuah) will shake more than the mountain. He says that He will shake the Shamyim (Heavens) as well. **Hebrews 12:26**, "... Whose voice then shook the earth, but now He has promised, saying, "Yet once more I will shake not only the earth, but also Shamyim (Heavens)."

What will He say? We are not sure, but instead of the (10) Ten Commandments, it is referred to as the (7) Seven thunders and Yohanan (John) was prohibited from telling us the content. We will experience the (7) Seven thunders and hear the voice of **יְהוָה** (Yahuah) from the Shamyim (Heavens) in the days of the (7) Seventh Shofar (trumpet). **Revelation 10:3-4**, "... And he cried out with a loud voice, as when a lion roars; and when he cried, the (7) Seven thunders uttered their voices. And when the (7) Seven thunders had uttered their voices, I was about to write; and I heard a voice from the Shamyim (Heavens) saying unto me, 'Seal up those things which the (7) Seven thunders uttered, do not write them.'"

Wanting to return to Egypt It didn't take long before the sons of Yisrael began to mumble and grumble among themselves. The accommodations were not all that great. Food and water were questionable. Eventually, Moshe's leadership came into question.

They complained that in Egypt they had free fish, cucumbers, melons, leeks and garlic; in the wilderness, all they had was manna. They also had taken a lot of gold, silver and many other valuables from Egypt. What could they spend their gold on out in the wilderness? All of this led to various groups and individuals rising up in opposition saying that they should return to Egypt. In like manner, these very issues will present themselves after the great tribulation in the camp of believers. They will get hungry for McDonald's, Chinese take-out, and pizza delivery. What's more, many believers will bring money with them, but there won't be anywhere to spend it in the camp. The temptation will come and our own brethren will rise in opposition to camp leadership.

יְהוָה (Yahuah) gives us a stern warning through the prophet, in **Ezekiel 20:35-38**; “And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master יְהוָה (Yahuah). And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisrael. And you shall know that I am יְהוָה (Yahuah).”

Tribulation believers will face their greatest test in believing that יְהוָה (Yahuah) will protect and care for their children. The children of Yisrael didn't believe יְהוָה (Yahuah); they were judged for their unbelief and disobedience in refusing to enter the land. So, the parents died one by one in the wilderness and the children inherited the Land. If we do not trust יְהוָה (Yahuah) to protect our children through the great tribulation, then we will suffer the exact same fate. This is why **OWYAH** (Yahusha) said, in **Matthew 24:19**; “And woe to those who are pregnant and to those who are nursing children in those days! Just as in the (1st) First Exodus, parents will fear for their children and not trust יְהוָה (Yahuah)'s Deliverance.

It is just as He said in **Mark 10:15**, “Truly, I say unto you, whoever does not receive the kingdom of יְהוָה (Yahuah) like a child shall not enter it at all.” Remember, in the (1st) first Exodus only (2) two made it into the Promised Land out of all those over the age of (20) twenty that left Mitsrayim (Egypt). However, the prophet John in **Revelation 7** said that he could not number the tribulation Believers entering the Kingdom (Promised Land). This will truly be an Exodus so huge and from the (4) four corners of the earth; so that in the future days, no one will speak of the former.

Crossing the River Jordan when Yisrael crossed, they entered the promised land as a nation. They had leaders, laws, and a land. The “Malak” (Angel) or “Messenger” of יְהוָה (Yahuah) (the Rock – Messiah) went with them. They were no longer slaves to Mitsrayim (Egypt). They were a free people with a covenant from יְהוָה (Yahuah). In like manner, they will have **OWYAH** (Yahusha) with them. They will have the same Torah we have now. Only, the Messiah will be their Torah teacher. They will no longer be slaves to Sin and the world; they will be free and servants of the Living Alahym.

They will receive our renewed covenant; one that they will not break. It will be just as the prophet said in **Jeremiah 31:31-33**; “See, the days are coming,” declares **אֲיָהוָה** (Yahuah), “when I shall renew my new covenant with the house of Yisrael and with the house of Yahudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim (Egypt), My covenant which they broke, though I was a husband to them,” declares **אֲיָהוָה** (Yahuah). “For this is the covenant I shall make with the house of Yisrael after those days, declares **אֲיָהוָה** (Yahuah): I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Alahym, and they shall be My people.

אֲיָהוָה (Yahuah) will also make a new covenant with the believers in the wilderness, as they prepare to come into the Land. **Ezekiel 37:26-27**; “Moreover I will make a covenant of Shalum (peace) with them; it shall be an everlasting covenant with them: And I will place them and multiply them, and will set My sanctuary in the midst of them forever. My tabernacle also shall be with them; yea, I will be their Alahym, and they shall be My people.”

So when do believers leave on this greater Exodus? When will it be time for them to leave their homes and go to their Sukkot (tents, booths, campers, RV’s, etc)? The Torah gives this answer as well. When did the (1st) first Exodus occur? When did Yisrael boldly walk out of Mitsrayim (Egypt) and begin their wilderness journey? It’s obvious: after Passover. There is a day coming when we will see the starting events of the Great Tribulation.

They will keep the Passover meal with their loins girded, sandals on their feet, and staff in hand. They will walk out and not look back at Egypt (Babylon) ever again. They will be part of the (2nd) Second Exodus to the Promised Land – the Kingdom of Messiah **וַיְהוָה** (Yahusha).

But the one who endures to the end will be saved. **14** And this good news of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come. **Matthew 24:13 -14**