

Yahweh's Divine Appointments

END TIMES

The Dress
Rehearsals
Called
Moedim



Yahweh's Seven Moedim

Pesach - The Feast of Passover

Chag Ha'Matzah - The Feast of Unleavened Bread

Reishit Katzir - The Feast of Firstfruits

Shavuot - The Feast of Weeks

Yom Teruah – The Feast of Trumpets

Yom Kippurim - The Day of Atonements

Sukkot – The Feast of Tabernacles



The Moedim מועדים

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

The word translated seasons (or feasts) is the Hebrew word, Moed [מועד H4150]. Moed means a divine appointment. In other words: a fixed time or season, specifically a festival.

The sun, moon, and stars indicate set appointments when Yahweh will show up to interact with His people.

The Older Covenant feasts, Yahweh’s meeting times (seasons), are determined by the cycles of the moon.

The Word Moed

Moed [מועד H4150]

- At this set time – **Genesis 17:21, 21:2; Exodus 9:5**
- At the appointed time/times – **Genesis 18:14; Leviticus 23:2, 23:37**
- An appointed season – **Exodus 13:10; Numbers 9:2, 9:3, 9:7, 9:13; Deuteronomy 16:6**, and many other passages
- The Feasts of Yahweh / Appointed Feasts – **Leviticus 23:2, 23:44; Numbers 15:3; 2nd Chronicles 2:4, 31:3; Ezra 3:5**, and many other passages
- An appointed place (tabernacle / tent of meeting / tent of the congregation) – Numerous Exodus, Leviticus, Deuteronomy, and Numbers passages.

The word moed is often translated as:

Seasons / Feasts / Tent of Meeting

The Word Miqrao

Miqrao [מִקְרָא H4744]

- A holy convocation – **Exodus 12:16; Leviticus 23:2-8; Numbers 28:18, 28:25, 29:12**
- An assembly – **Numbers 10:2; Isaiah 1:13, 4:5**
- A reading – **Nehemiah 8:8**

The Moedim were times when Yahweh appointed a Miqrao [מִקְרָא H4744].

A miqrao is something called out: a public meeting, an assembly, a holy convocation, a reading, or a rehearsal.

In other words, the feasts are **dress rehearsals** for the coming of Yeshua.

The moedim of Israel have a practical, a symbolic, and a prophetic application.

The Three Commanded Moedim

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

The Three Commanded Moedim are:

- **Chag Ha'Matzah** (*Unleavened Bread*) [2nd Day of the week of Pesach]
- **Shavuot** (*Weeks / Pentecost*) **The Feast of Weeks**
- **Sukkot** (*Tabernacles / Booths*) **The Feast of Booths**

The Moedim Calendar

<i>Hebrew Name</i>	<i>English Name</i>	<i>5781 2020-21</i>	<i>5782 2021-22</i>	<i>5783 2022-23</i>	<i>5784 2023-24</i>	<i>5785 2024-25</i>
Purim	Saved From Extermination	2/26/2021	3/17/2022	3/07/2023	3/24/2024	3/14/2025
Pesach	Passover	3/27/2021	4/16/2022	4/06/2023	4/23/2024	4/13/2025
Shavuot	Pentecost	5/17/2021	6/05/2022	5/26/2023	6/12/2024	6/02/2025
Tish'a B'Av	Fast of the Ninth of Av	7/18/2021	8/07/2022	7/27/2023	8/13/2024	8/03/2025
Teshuva	Forty Days of Repentance	8/09/2021	8/28/2022	8/18/2023	9/04/2025	8/25/2025
<i>Hebrew Name</i>	<i>English Name</i>	<i>5782 2021-22</i>	<i>5783 2022-23</i>	<i>5784 2023-24</i>	<i>5785 2024-25</i>	<i>5786 2025-26</i>
Yom Teruah	Rosh Hashanah	9/07/2021	9/26/2022	9/16/2023	10/03/2024	9/23/2025
Yom Kippurim	Day of Atonements	9/16/2021	10/05/2022	9/25/2023	10/12/2024	10/02/2025
Sukkot	Booths	9/21/2021	10/10/2022	9/30/2023	10/17/2024	10/07/2025
Chanukah	Festival of Lights	11/29/2021	12/19/2022	12/08/2023	12/26/2024	12/15/2025

<i>Moed Name</i>	<i>Key Date of the Feast</i>	<i>The Prophetic Fulfillment</i>
Pesach	14th Day of 1st Month	Yeshua's Crucifixion
Chag Ha'Matzot	15th Day of 1st Month	Yeshua's Burial
Reishit Katzir	Sabbath after Pesach	Yeshua's Resurrection
Shavuot	50th Day after Reishit Katzir	Giving Of The Holy Spirit
Yom Teruah	1st Day of 7th Month	Yeshua's Return For The Bride
Yom Kippur	10th Day of 7th Month	Yeshua's Wrath Poured Out (2 nd Coming)
Sukkoth	15th Day of 7th Month	Yeshua Sets Up The Millennium

The Hebrew Months

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

The First Moed

Pesach

The Feast of Passover



The Pesach Moed

- **Date Of Moed:** 14th Day of 1st Month (Nissan – March / April)
- **Key Scriptures:** **1st Corinthians 5:7** – *“For our paschal lamb, Yeshua, has been sacrificed.”*
Psalms 89:15 – *“Happy are those who hear the blessed sound of the Shofar, the joyful call to worship, for they will walk in the light of the presence of Yahweh.”*
- **Key Word:** Salvation.
- **Actions:** Lamb is killed and roasted. Lamb is eaten by the family.
- **Prophetic Fulfillment:** Yeshua’s Crucifixion.



Meaning of the Celebration

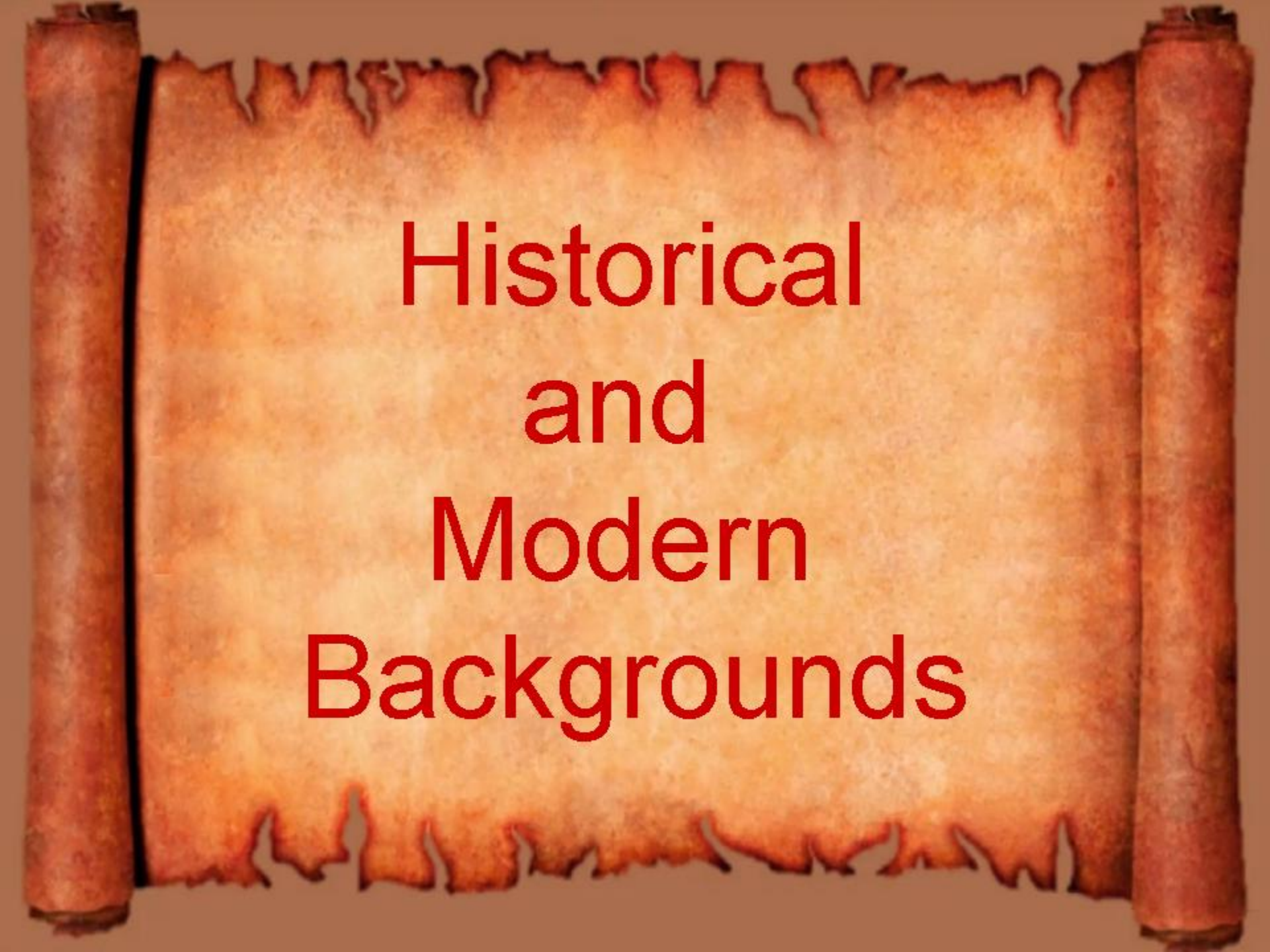
- Pesach, or Passover, is the first of the seven feasts commanded by Yahweh.
- Yahweh's covenants of promise are from everlasting to everlasting, and Pesach is one of His most important covenant ordinances.
- The Pesach celebration includes the feast of Chag Ha'Matzah, or Unleavened Bread, and the feast of Reishit Katzir, or Firstfruits.
- The celebration is divided into two parts: the first two days commemorate the exodus from Egypt and the last two days commemorate the splitting of the Red Sea and entry into Midian.
- Pesach symbolizes deliverance from Egyptian bondage and redemption by the blood of the Lamb.
- This moed was fulfilled in Yeshua's first coming when He was crucified as a payment in full for our sins.

Other Names for Pesach

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

Included in the celebration are:

- **Chag Ha'Matzah**, or the Festival of The Unleavened Bread. According to the book of Exodus, the Israelis hastily departed from the tyranny of Egyptian ruler Ramses II and they could not wait for bread to be leavened and rise. So to observe the festive occasion, no leavened bread is eaten during the festival. The unleavened bread eaten during the Pesach festival is also known by the names matzo or matzoh.
- **Reishit Katzir**, or First Fruits. The key word describing Reishit Katzir is: Resurrection. This day represents a time of thanksgiving for the harvest to come. The first sheaf is a promise of larger harvest to come.

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The text "Historical and Modern Backgrounds" is written in a bold, red, sans-serif font, centered on the parchment.

**Historical
and
Modern
Backgrounds**

Pesach: The Feast Of Passover, Historical Background

1

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

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

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

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

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

Pesach is celebrated every year by both Jews and Messianic Jews. It is the first of the three major festivals with both historical and agricultural significance. Historically, the Feast of Pesach has been an annual holiday in honor of the night when the Lord passed over the homes of the Israelites during the last of the ten plagues.

It represents the Exodus of the Jews from Egypt after 400 years of slavery, the day that the firstborn of the Egyptians were killed, and the day the firstborn of the Jews were passed over.

Pesach is celebrated every year by both Jews and Messianic Jews

Pesach: The Feast Of Passover, Historical Background

2

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

The Blood on the Door:

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

The Hebrews followed Yahweh’s instructions by placing the blood of a lamb on the lintel and door posts. The Lintel is the horizontal crosspiece over an opening such as a door, or window, usually carrying the weight of the structure above it. The door posts are the two frames on either side of the door. The blood of the spotless sacrifice was taken from the basin on the ground and put on the lintel and on the door posts of their homes so that the destroyer of the firstborn would not touch the firstborn of Israel.

That night the firstborn son of every family who did not have blood on the door posts was killed. The lamb had to be killed in order to get the blood that would protect them. Inside their homes, the Israelites ate a meal of roast lamb, bitter herbs, and bread made without yeast. Externally, it was the actual blood that saved them from the death angel. Internally, this substitution was appropriated through obedient, humble, submissive faith.

Pesach is the night the firstborn sons who did not have blood on the door posts were killed

Pesach: The Feast Of Passover, Modern Background

1

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

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

That Pesach should be fully celebrated by modern believing Christians is attested to by several scriptures, such as the two scriptures above. Paul, in **1 Corinthians 5:7-8**, says: *“For our paschal lamb, Yeshua, has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”*


The lamb and its blood represents the blood of Yeshua Ha'Mashiach, the Lamb of God, who gave his blood for the sins of all people.

The unleavened bread symbolizes the sinless nature of Yeshua.

Now, the Lords Supper is our Pesach remembrance of our new life and freedom from sin.

The next time struggles and trials come, remember how Yeshua has delivered you in the past and focus on His promise of new life with him.

Pesach is the day of remembrance of our new life and freedom from sin

A scroll with a textured, aged appearance, possibly made of parchment or leather. The scroll is unrolled, showing a central rectangular area with a slightly darker, more uniform color. The edges of the scroll are frayed and uneven, with some small holes or tears. The text "The Seder Ceremony" is written in a bold, red, serif font, centered on the scroll. The background is a plain, light brown color.

The
Seder
Ceremony

The Seder Ceremony: Setting the Table

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

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

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

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

The Seder Ceremony: The Three Matzoh

The first element of the meal, the three Matzoh, is explained. Matzah is unleavened bread made simply from flour and water without any leaven and is cooked very quickly. This is traditionally viewed as the bread that the Jews made for their flight from Egypt, and is also referred to as Lechem Oni or the Bread of Affliction.

There has been much debate about who or what the three Matzoh represent. Some Rabbis say they represent the Kohens or Priests, the Levites, and the Israelites. Others say they represent Abraham, Isaac, and Jacob.

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

Christians believe that they represent El Elyon – The Father Mighty God, Yahweh; Ben Elohim – the Son of God; and the Ruach Ha’Kodesh – the Holy Spirit of God.

The Seder Ceremony: The Middle Matzah

In the Pesach Seder meal the middle matzah is taken and broken in two. This is the portion that Yeshua broke during the Last Supper when He said, “*This is my body that is broken* [klaō κλάω G2806] *for you*” (1 Corinthians 11:24).

Then:

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

The nation of Israel has been taking the middle matzo, the Afikomen, not understanding that the Matzo that is broken, wrapped in a cloth, buried, and found is symbolic of Yeshua their Messiah.

The middle Matzah is symbolic of Yeshua Ha'Mashiach

The Seder Ceremony: The Shankbone and the Karpas

Next, the roasted shankbone is explained. The shankbone symbolizes the Pesach lamb. At the time of the Exodus, the blood of this sacrificial lamb was applied to the door posts, and Yahweh passed over the firstborn of the Jews.

Yeshua is the Christian's Pesach Lamb, and the believing Christian's sins are forgiven and they escape the judgment of Yahweh.

The third element explained is the Karpas, which is a green vegetable that corresponds with the arrival of spring. Dipping the karpas in the salt water symbolizes how Yahweh brought the Jews safely across the salt water of the Red Sea and made them a new-born nation.

In Yeshua, it symbolizes a Christian's baptism and spiritual rebirth as a holy nation unto Yahweh. The karpas also represents the hyssop that was used to put the blood of the Pesach lamb on the door posts.

In addition, the salt water reminds us of the salt in the tears that Israel shed while under Egyptian slavery, as well as the tears of our own slavery to sin and the world before Messiah delivers us.

The Seder Ceremony:

The Roasted Egg the Maror and the Haroseth

5

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

The fifth element explained is the Maror, or bitter herbs. Maror reminds us of the bitter slavery that the Jewish ancestors suffered under the hand of Pharaoh in Egypt. The eating of maror (horseradish) brings tears to the eyes and also reminds Christians of their bitter slavery to sin and the world and being out of fellowship with Yahweh, the bitter cup that our Messiah drank from to secure our freedom in Him and to restore fellowship with Himself and Yahweh.

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

The Roasted Egg, Bitter Herbs, & Apples, Nuts, Horseradish, and Wine

The Seder Ceremony: The Four Cups

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

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

These four “I will . . .” statements are also the testimony of all who put their trust in Yeshua Ha’Mashiach, that He has fulfilled each “I will”.

The Seder Ceremony: The Fifth Cup

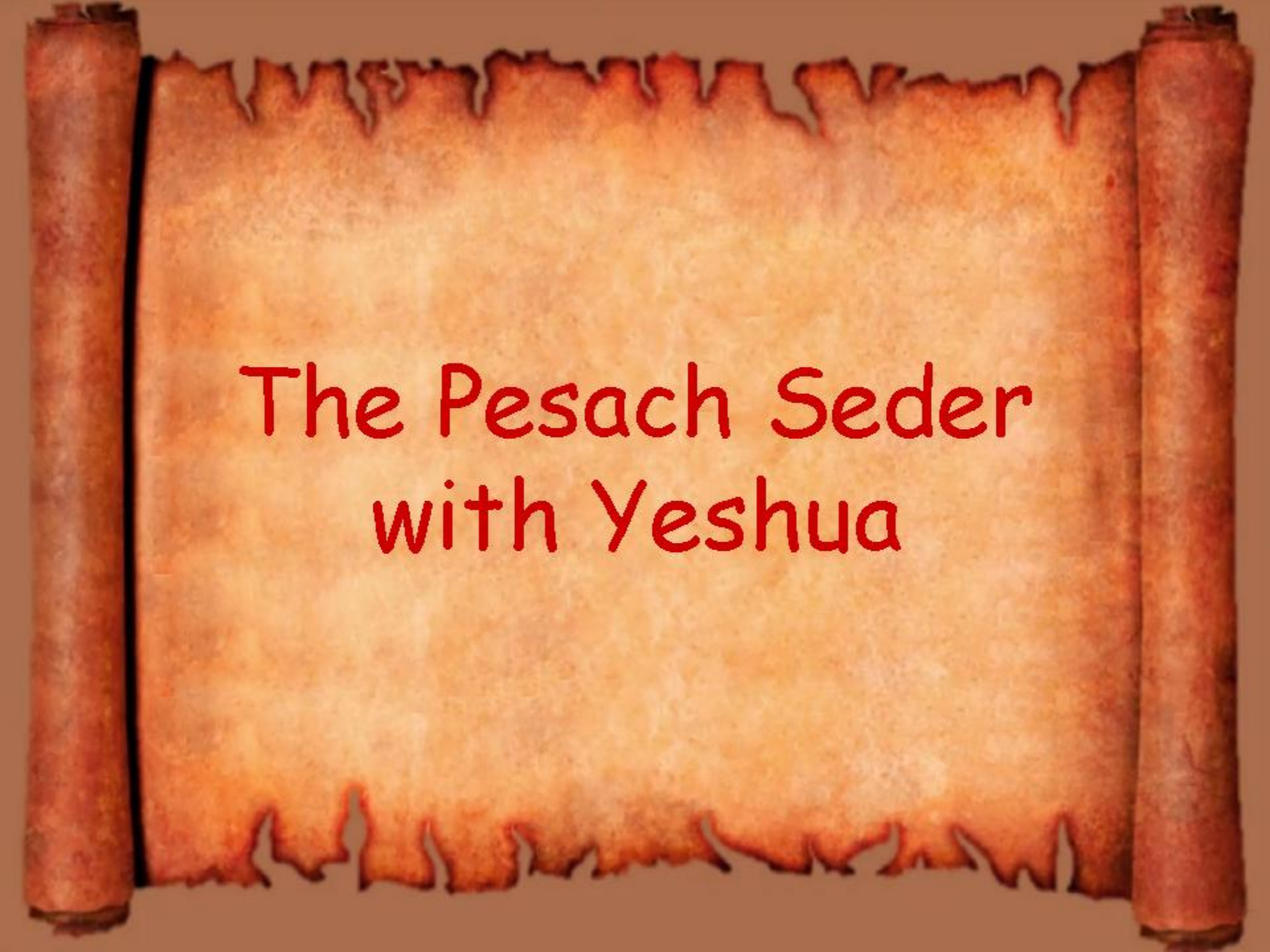
A fifth cup is also present, the Cup of Elijah.

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

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

Unable to solve this quandary, they have concluded that the participants are to drink of the first four cups but they are not to drink the fifth cup.

Instead, they are to wait for Elijah the Prophet to come, who will tell them whether or not they should drink it themselves.

A scroll of aged parchment with a red title. The parchment is yellowed and has a rough, torn edge. The title is written in a red, serif font. The scroll is unrolled, showing the texture of the parchment and the binding on the sides.

The Pesach Seder
with Yeshua

The Pesach Seder With Yeshua

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

1 Corinthians 11:23-26, Matthew 26:26-28, Mark 14:22-23, & Luke 22:19-20

The Pesach Seder meal which Yeshua celebrated with His disciples has become the Seder Ha'Mashiach (Lord's Supper) for Christians.

In that meal, Yeshua took the Afikomen and said, *“Take and eat, this is My body.”*

Then he took the third cup, the Cup of Redemption, and said, *“This cup is My blood of the covenant poured out for you for the forgiveness of sins; do this, as often as you drink it, in remembrance of Me.”*

The Afikomen also means *“I have come, and I will come again.”*

When Paul said, *“For as often as you eat of this bread and drink of this cup, you proclaim Yeshua's death until he comes”* he meant that as we partake of the body and blood of Mashiach, we proclaim redemption through His sacrificial death during His first coming at Pesach, the Passover, until He comes again at His second coming at Yom Teruah, the Feast of Trumpets!

The Pesach Seder With Yeshua

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

1 Corinthians 11:23-26, Matthew 26:26-28, Mark 14:22-23, & Luke 22:19-20

During his final Pesach celebration with his disciples, on the eve before his crucifixion, Yeshua only drank the first three cups but passed over the fourth cup.

If he had partaken of this fourth cup, he would have been under Yahweh's protection. He deliberately passed over this cup in order to allow scripture to be fulfilled. He could not both be under Yahweh's protection and at the same time be crucified.

Upon completing the Seder, Yeshua and his disciples walked to the place of the Gethsemane to observe the night of watching, or night of vigil, called Leyl Shimurim [ליל שמורים] in Hebrew.

This night is so named because it represents the night before the Exodus from Egypt when all the Hebrews stayed awake, watching to see if the Angel of Death would, indeed, pass over their homes and firstborn.

It also represents the night during the Exodus when they watched all night to see what deliverance Yahweh would provide from Pharaoh and his army. It is today a night of vigil to see if Yahweh's final deliverance will come that night.

The Pesach Seder With Yeshua: The Cup of Wrath

3

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

Matthew 26:36-45 – *“Yeshua keeps vigil in prayer while the disciples sleep.”*
It is during this vigil that Peter, James, and John were unable to stay awake on this night, but Yeshua did!

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

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

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

What, then, caused Yeshua to experience such great terror?

In his humanity, he fully realized that it is he who must drink that fifth cup, that cup of Elijah. It is he who must take Yahweh's wrath upon himself so that his bride and all who would place their trust in him would not have to. It is he who would have to drink to the last drop that bitter cup, the fifth cup, to secure our freedom from bondage, sin and death.

The Pesach Seder With Yeshua: The Cup of Wrath

4

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

Luke 22:44 – *“And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.”*

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

- The word translated distressed is ekthambeō [ἐκθαμβέω G1568] which means: to be thoroughly terrified.
- The word translated troubled is adēmoneō [ἀδημονέω G85] which means: to be troubled, to be in great distress or anguish, to be depressed.
- The word translated deeply grieved is perilypos [περίλυπος G4036] which means: exceedingly sorrowful.
- The words translated point of death are heōs [ἕως G2193] and thanatos [θάνατος G2288]. Both are direct translations of their meanings.

The Cup of Wrath

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The text "Fulfillment and Conclusions" is written in a bold, red, serif font, centered on the parchment. The background is a solid, light brown color.

Fulfillment
and
Conclusions

Pesach: The Fulfillment

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

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

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

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

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

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

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

Pesach: The Fulfillment

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

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

Revelation 14:9-10 –*“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of Yahweh, which is poured out without mixture into the cup of his indignation.”*

Pesach: Conclusions

There is a pattern of dress rehearsals that are represented by the Moedim of Yahweh. This Moed, Pesach (Passover), was fulfilled in Yeshua's first coming when He was crucified as a payment in full for all sins, as testified by every believing Christian.

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

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

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

Revelation 20:15 – *“Whosoever was not found written in the book of life was cast into the lake of fire.”*

The cup is now empty. Will you place your faith in Yeshua so that your name can be written in the Lamb's Book of Life and so you can have eternal life? Or will you continue to deny his sacrifice and drink Yahweh's cup of wrath at the Great White Throne of Judgment? The choice is yours. Choose wisely!

Pesach is the Fulfillment of the Sacrificial Lamb Moed

The Second Moed

Chag Ha'Matzah
Unleavened Bread



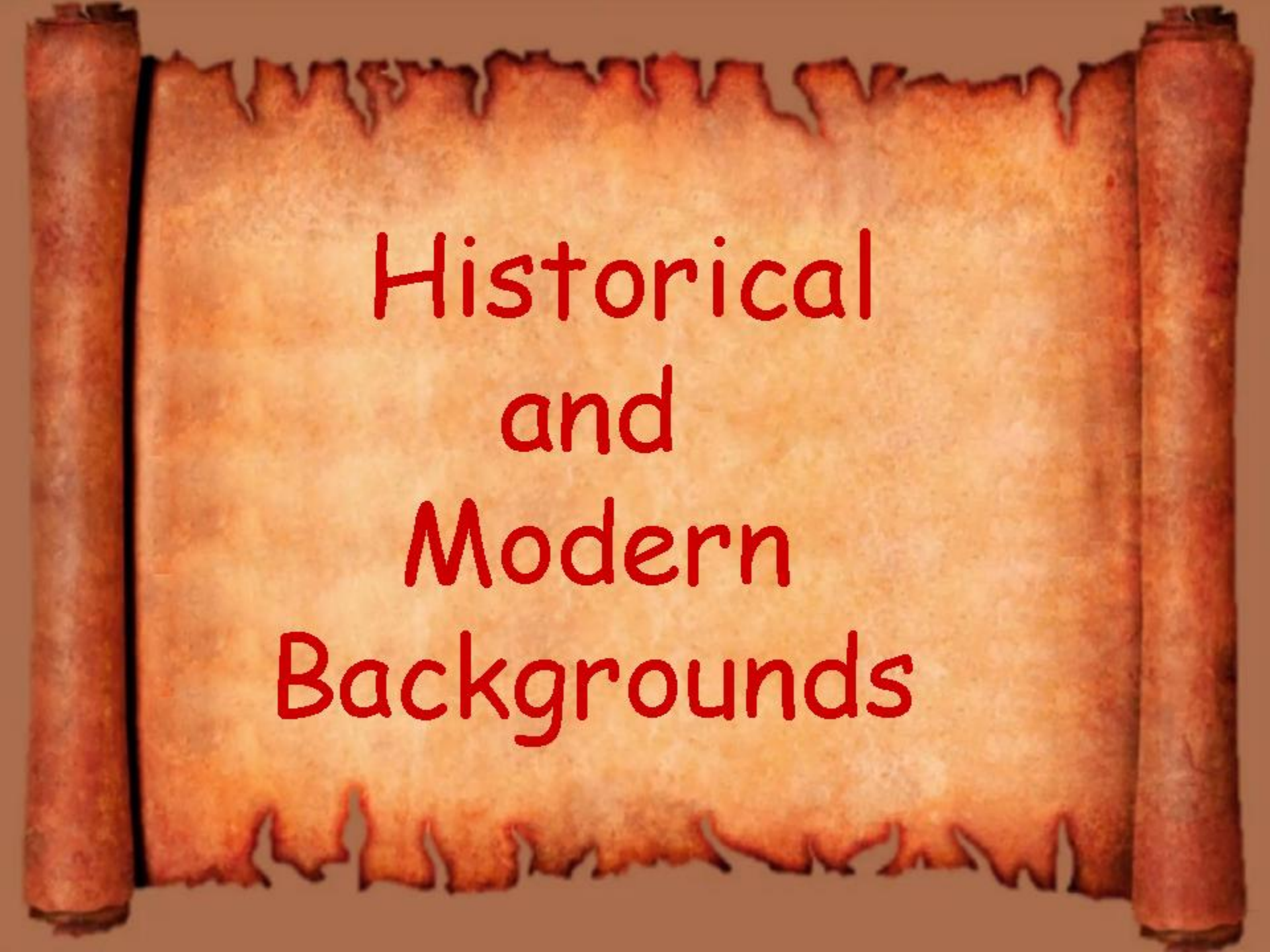
The Chag Ha'Matzah Moed

- **Date Of Moed:** 15th Day of 1st Month (Nissan – March / April)
- **Key Scriptures: 1 Peter 1:15-16** – *“Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, ‘You shall be holy, for I am holy’.”*
1 Corinthians 5:7-8 – *“Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth.”*
- **Key Word:** Holiness
- **Actions:** Put away all leaven. Eat unleavened bread. Do no hard work. Present an offering by fire.
- **Prophetic Fulfillment:** This moed was fulfilled in Yeshua’s Burial on the day after Pesach.



Meaning of the Celebration

- Chag Ha'Matzah, or the Festival Unleavened Bread, is the second of the seven feasts commanded by Yahweh.
- According to the book of Exodus, the Israelis hastily departed from the tyranny of the Egyptian Pharaoh and they could not wait for bread to be leavened and rise.
- So to observe the festive occasion, bread baked without yeast was eaten during the seven days of the feast. The unleavened bread eaten during the Pesach festival is also known by the name matzo, or Matzoh.
- Chag Ha'Matzah declares that Yahweh's people are to be set apart from sin, just as Yeshua was sinless.
- Yeshua was buried just as the Feast of Chag Ha'Matzah began.

A scroll of aged parchment with a dark red border and a lighter tan center. The text is written in a bold, red, sans-serif font. The parchment has a slightly textured appearance with some minor discoloration and a scalloped edge.

Historical
and
Modern
Backgrounds

Chag Ha'Matzah: Historical Background

1

Exodus 12:17 – *“You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.”*

Exodus 13:7 – *“Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.”*

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

Exodus 34:18 – *“You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.”*

During the period preceding Pesach and Chag Ha'Matzah the Jews would entirely cleanse their homes of any trace of leaven, called chametz.

This cleansing would include the removal of any bread products that had been made with leaven.

The feast symbolizes their inability to cook leavened bread as they made their exodus from Egypt.

Chag Ha'Matzah: Historical Background

2

The earliest celebrations show a distinct observance of Pesach on the 14th day of Nissan, followed the next day by the observance of Chag Ha'Matzah on the 15th thru the 21st.

While not so clearly described as separate celebrations in the Bible, the Book of Jubilees clearly indicates that these were separate events.

Jubilees 49:22 puts it this way: *“And you, Moses, command the children of Israel so that they shall keep the ordinance of the Passover just as it was commanded to you so that you might relate to them its annual (occurrence) each year, both its period of days and the feast of unleavened bread . . .”*

The feasts of Pesach and Chag Ha'Matzah were only observed three times until they entered the Promised Land, and then again, only three times between entering the Promised Land and the Babylonian captivity.

It was only after the return of the Jews from Babylon that the feasts were more regularly observed.

Chag Ha'Matzah: Modern Background

3

Jews today continue to observe the Feast of Unleavened Bread, called Chag Ha'Matzah in the Hebrew tongue.

All forms of leaven are cleansed from their homes.

During the Passover Seder meal, three matzos are used. There has been much debate about who or what the three Matzos represent. Some Rabbis say they represent the Kohens or Priests, the Levites, and the Israelites.

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

But we know that they represent El Elyon – The Father Almighty God, Yeshua Ben Elohim – the Son of God, and the Ruach Ha'Kodesh – the Holy Spirit of God.

A scroll of aged parchment with a rough, torn edge. The parchment is a warm, yellowish-brown color. The title "The Afikoman" is written in a bold, red, sans-serif font in the center of the scroll. The scroll is partially unrolled, showing the cylindrical shape of the ends on the left and right sides.

The Afikoman



Chag Ha'Matzah: The Afikoman

Its Greek meaning can be understood as "that which is coming"

- In the Passover Seder meal the middle matzo is taken and broken in two. This is the portion that Yeshua broke during the Last Supper when He said, "This is my body that is broken for you".
- One half of the broken Matzo is wrapped in a white cloth and hidden, to be found later in the meal, so that the children will stay awake. This portion is called the Afikoman. We remember that Jesus three times asked his disciples to "*stay awake*" (**Matthew 26:36-46**).
- The middle person of the Godhead was broken for us at Passover, and we remember that hiding the middle matzo is a picture of His burial.
- Later in the meal, when the children find the Afikoman, we remember that Jesus is risen, no longer hidden in the belly of the earth.
- The Jews have been taking the middle matzo, the Afikoman, not understanding that the Matzo that is broken, wrapped in a cloth, buried, and found is symbolic of Yeshua their Messiah.

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The text "Fulfillment and Conclusions" is written in a bold, red, serif font, centered on the parchment. The background is a solid, light brown color.

Fulfillment
and
Conclusions

Chag Ha'Matzah: The Fulfillment

Isaiah 53:9 – *“His grave was assigned with wicked men, Yet He was with a rich man in His death.”*

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

Yeshua was crucified along with two other men, both of whom were “transgressors” (**Isaiah 53:12**), “criminals” (**Luke 23:39**), “robbers” (**Mark 15:27 & Matthew 27:38**), or as **Isaiah 53:9** puts it: “wicked men”.

Then upon his death Joseph, a good and righteous man from Arimathea, took Yeshua’s body, wrapped it in a linen cloth, and laid him in his own new tomb (**Matthew 27:60**), fulfilling **Isaiah 53:9b**.

Chag Ha'Matzah: Conclusions

The Chag Ha'Matzah Moed (Feast of Unleavened Bread), was fulfilled in Yeshua's burial just as the Feast of Chag Ha'Matzah began on the day after Pesach.

The nation of Israel and the Jews have been celebrating Chag Ha'Matzah for almost three thousand years.

They have an understanding that it symbolizes their inability to cook leavened bread as they made their exodus from Egypt

They have failed, however, to understand its greater symbolism that Yeshua, their Mashiach, has been broken, wrapped in a cloth, buried, and has risen to everlasting life.

The Third Moed

Reishit Katzir
Firstfruits



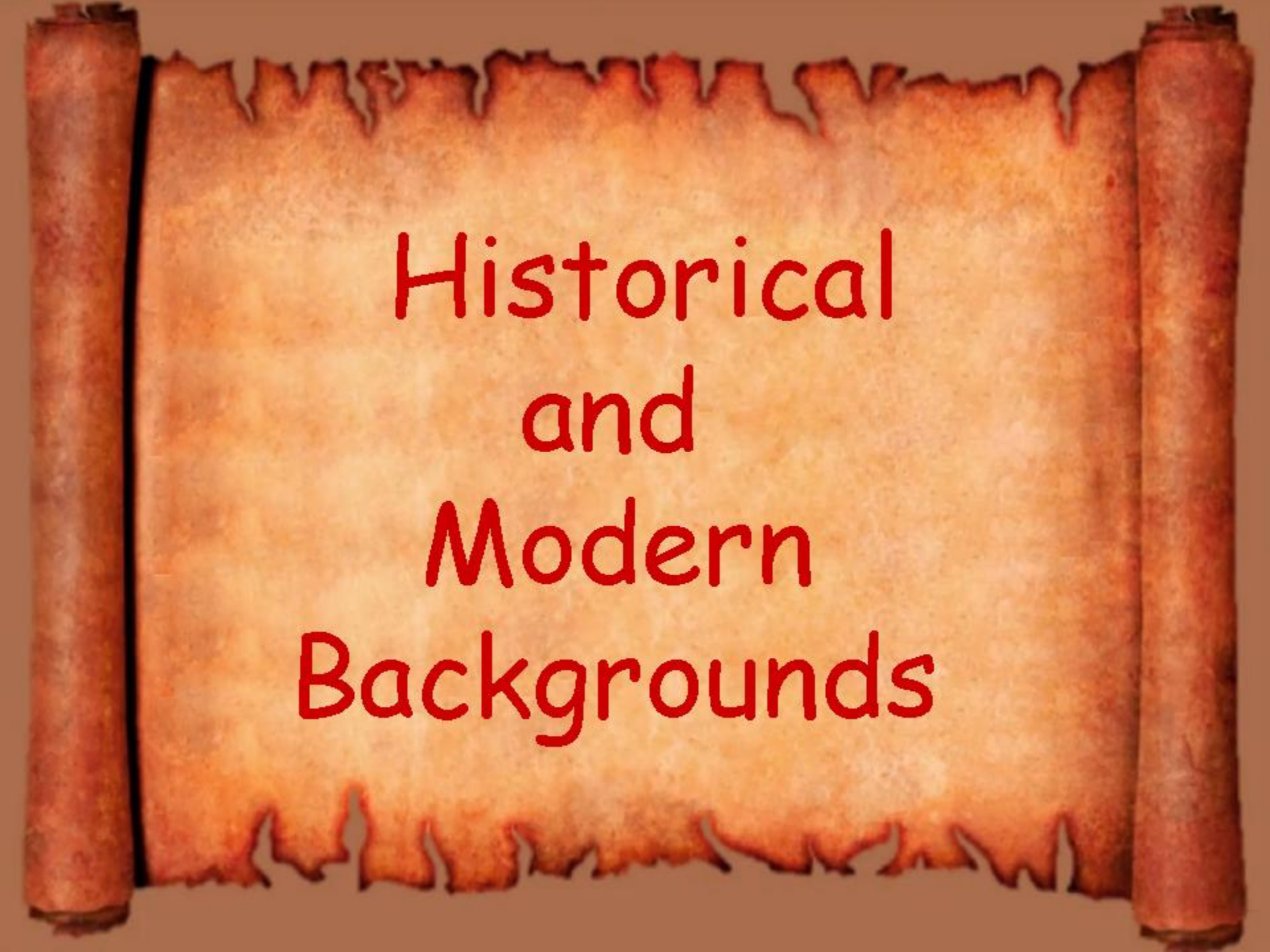
The Reishit Katzir Moed

- **Date Of Moed:** Sabbath after Passover, third day after crucifixion.
- **Key Scripture: 1 Corinthians 15:20-22** – *“But in fact Yeshua has been raised from the dead, the first fruits of those who have died so all will be made alive in Yeshua.”*
- **Key Word:** Resurrection
- **Actions:** Wave offering of first sheaf of barley before the Lord. Burnt, Cereal, and Drink Offerings given. Eat none of the new grain until this day.
- **Prophetic Fulfillment:** Yeshua’s Resurrection



Meaning of the Celebration

- Reishit Katzir is a time of thanksgiving for the harvest to come.
- The first sheaf is a promise of larger harvest to come.
- This moed was fulfilled in Yeshua's resurrection on the third day..
- The key word describing Reishit Katzir is Resurrection.
- Yeshua, the perfect lamb, entered into Jerusalem riding on a donkey on what today we call Palm Sunday.
- Like the Pesach lamb, he was examined for four days, then sacrificed on Pesach.
- Three days later, on Reishit Katzir, he rose from the dead, fulfilling the Feast of Firstfruits and the sign of Jonah.

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The text "Historical and Modern Backgrounds" is written in a bold, red, serif font, centered on the parchment.

Historical
and
Modern
Backgrounds

The Reishit Katzir Moed: Historical Background

1



Exodus 23:16 – *“You will keep the feast of harvest, the firstfruits of your labors, which you have sown in the field.”*

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

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

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

The Reishit Katzir Moed: Modern Background

1



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

Matthew 12:40 – *“For just as Jonah was three days and three nights in the belly of the sea monster, so will the son of man be three days and three nights in the heart of the earth.”*

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

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

This has the clear meaning that Yeshua rose from the dead on the Festival of Firstfruits when the priest would have waved the sheaf of barley before the Lord on the First day of the Omer.

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical sections on the left and right sides. The title "The Firstfruits" is written in a bold, red, serif font in the center of the parchment.

The Firstfruits



Reishit Katzir: Firstfruits

Yeshua: The Firstfruits Of The Barley Harvest

Matthew 1:23-25 – Yeshua is the firstborn of Mary

Romans 8:29 – Yeshua is the firstborn of many brethren

1 Corinthians 15:20-23 – Yeshua is the first fruits of the resurrected ones

Colossians 1:15 – Yeshua is the firstborn of every creature

Hebrews 1:6 – Yeshua is the first-begotten of Yahweh

Revelation 1:5 – Yeshua is the first-begotten from the dead

Revelation 3:14 – Yeshua is the beginning of the creation of Yahweh

Yeshua is indeed the sheaf of the firstfruits of the barley harvest!

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

Just as the barley harvest foreshadows the wheat harvest yet to come on Shavuot, so His resurrection foreshadows a greater one that is yet to come.

When Mary saw Yeshua outside the empty tomb, He told her not to hold on, as He had to present himself before the Father (**John 14:20**).

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



Reishit Katzir: Firstfruits

Yeshua: Other Firstfruits Scriptures

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

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

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

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

Mark 10:31 – *The first will be last and the last will be first. Again, the Jews will be last, and the Gentiles first.*

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

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

Revelation 14:1-4 – *The martyred saints of the tribulation period are firstfruits.*

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The word "Conclusions" is written in a bold, red, serif font in the center of the parchment.

Conclusions

Reishit Katzir: Conclusions

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

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

The Church

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

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

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

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

The Fourth Moed

Shavuot

The Feast of Weeks
The Day of Pentecost



The Shavuot Moed

- **Date Of Moed:** 50th Day after Chag Ha'Matzah (Unleavened Bread)
- **Key Scripture: Acts 2:1-4** – *“When Shavuot had come all of them were filled with the Ruach Ha’Kodesh.”*
- **Key Word:** Thanksgiving
- **Actions:** Cereal offering given, using new grain from the wheat harvest. Burnt, Drink, Sin, and Peace offerings given. No hard work done. A wave offering of two loaves of leavened bread is waved before the Lord.
- **Prophetic Fulfillment:** Yeshua’s Giving Of The Ruach Ha’Kodesh (Holy Spirit).

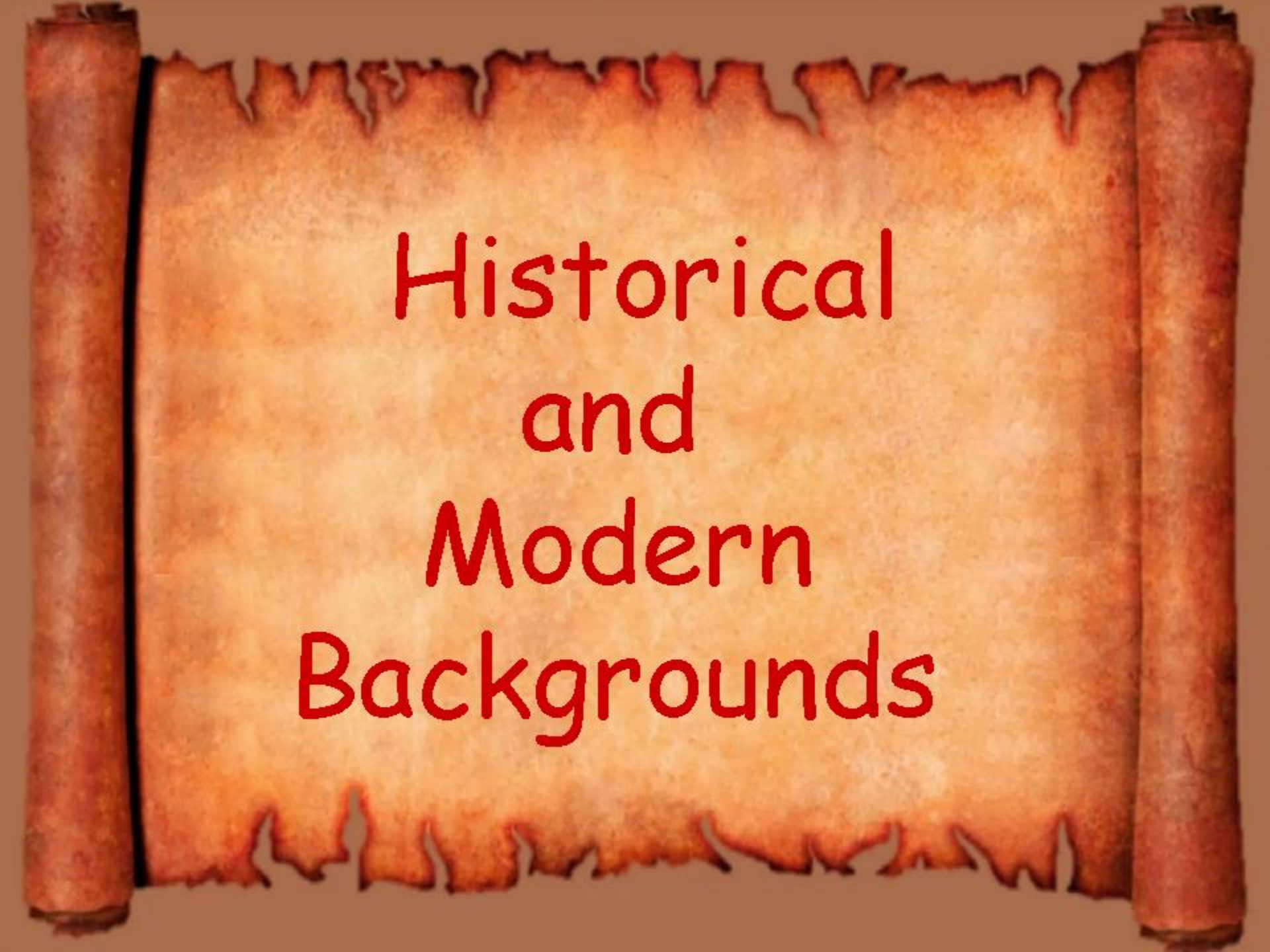


Meaning of the Celebration

- Shavuot is the fourth of the seven feasts commanded by Yahweh.
- Shavuot is the official Hebrew name of the holiday, literally the Feast of Weeks, also known as the Feast of Pentecost by the Greeks and Gentiles.
- Shavuot is the second harvest festival of thanksgiving, a day to remember the Covenant Yahweh made with His people at Mt. Sinai.
- Specifically, Shavuot is the only moed between the Spring Feasts (Shavuot, Chag Ha'Matzah, and Reishit Katzir) which were all fulfilled in Yeshua's first coming, and the Fall Feasts (Yom Teruah, Yom Kippur, and Sukkot) which will all be fulfilled in Yeshua's second coming.
- Shavuot was fulfilled in Yeshua's giving of the Ruach Ha'Kodesh (Holy Spirit) on the fiftieth day after Shavuot..

Other Names for Shavuot

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

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Historical
and
Modern
Backgrounds

Shavuot: The Feast Of Pentecost, 1

Historical Background

Leviticus 23:17 – *“You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD.”*

Leviticus 23:20-21 – *“And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you.”*

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

Shavuot is also the only Jewish festival for which there is no fixed date – it simply occurs on the fiftieth day after the Feast of Reishit Katzir, a process called “Counting The Omer”. In Greek, it is called Pentecost. A traditional Shavuot celebration begins by spending the entire night studying Torah at a synagogue or at home. When dawn arrives, the morning prayer is recited, the Ten Commandments are chanted and the Book of Ruth is read. Food, as in all moedim, plays a big part and traditional foods include dairy foods such as cheese, cheesecake, milk, and honey. No work is permitted on this day.

Shavuot is celebrated every year by both Jews and Messianic Jews

Shavuot: The Feast Of Pentecost, 2

Historical Background

Shavuot is the fourth festival also called the Festival of Weeks, which is translated Pentecost in the New Testament. It is one of the few feasts in which the days and weeks are counted. Seven days times seven weeks, or 49 days. This same method is used to determine the day of Shavuot. Each day during this festival a sheaf of barley was waved before the Lord. This is waved for the entire 49 days. Day 50 was the climax of the feast, hence Pentecost.

Fifty days after celebrating Pesach and leaving Egypt, Moses and all the children of Israel came to Mt. Sinai. It was there that Moses received straight from God's own hand the Covenant, the Ten Commandments, and all the laws that were to govern God's people forever. This is called the first Shavuot. According to tradition, Shavuot is the day that Enoch, one of the patriarchs, was born and the day that Enoch was also translated [raptured] to be with Yahweh (Genesis 5), Moses received the Law on Mt. Sinai in the wilderness and the nation Israel was born (Exodus 19-20), the day Boaz took Ruth to be his bride, and the day that King David was born and died.

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

Shavuot is the fiftieth day after Pesach

Shavuot: The Feast Of Pentecost, 1

Modern Background

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

Shavuot is the day the Ruach Ha’Kodesh fell on the Disciples in Jerusalem and the Church was born (Acts 2). It is a picture of the redemption plan of God and the birth of the church. Jesus was crucified on Passover, was in the grave during Unleavened Bread, rose and was seen alive during at the Festival of First Fruits.

At the climax of the Festival of Weeks, the Ruach Ha’Kodesh was given, which we now call Pentecost, and the church was born. At Mt. Sinai fire descended on the summit of the mountain. At Shavuot fire came to rest on each of the apostles.

On Mt. Sinai the Holy Law was inscribed on the stone tablets stone by the finger of God. At Shavuot, the Ruach Ha’Kodesh wrote the Law on the apostles hearts. At Mount Sinai, 3,000 were killed due to their disobedience. In Jerusalem, 3,000 were granted eternal salvation in response to their faith.

Shavuot is the day the Ruach Ha’Kodesh fell on the Disciples in Jerusalem
and the day the Church was born

Shavuot: The Feast Of Pentecost, 2 Modern Background

Enoch is seen by many as an example of the church being translated prior to the beginning of the tribulation period, especially since Yahweh said that the day of His coming would be like the days of Noah.

Enoch's name means: to teach, to train up; two primary purposes of the believing disciple. In Noah's days the unbelieving world was destroyed in the judgment, a believing remnant was protected, and Enoch disappeared before the judgment.

At the end of days, the unbelieving world will again be destroyed in the judgment, a believing remnant of Israel will be preserved through the judgment, and the church will be translated just like Enoch – before the judgment!

Enoch may also be the second of the two witnesses during the Tribulation Period, though some believe the second person will be Moses.

Shavuot is a possible pattern for the Rapture

Shavuot: The Feast Of Pentecost, 3 Modern Background

The story of Ruth has been called “The Romance of Redemption” wherein Naomi, a Jewish woman from Bethlehem and Ruth, a Moabite (Gentile) woman, return to Bethlehem.

Upon their return, Boaz falls in love with Ruth and marries her, redeeming Naomi’s land and position according to the law (Leviticus 25:25; Deuteronomy 25:5-6).

Naomi represents the role of Israel, destitute and alone; Ruth represents the Church, the gentile bride; and Boaz represents the Kinsman Redeemer [Messiah].

Just as Ruth placed her fate with Naomi, the church is to join its fate with Israel and the Jewish people. Her example underlies the reason why the church is to uplift Israel and the Israelis.

Ruth’s actions are a pattern of how the church is to uplift Israel and the Israelis.

A scroll of aged parchment with a rough, torn edge. The parchment is a warm, yellowish-brown color. The word "Comparisons" is written in the center in a bold, red, serif font. The scroll is unrolled, showing the texture of the parchment and the dark brown binding on the left and right sides.

Comparisons

Feast of Weeks: Picture of Shavuot

The Feast of Weeks is a celebration of the Hebrews receiving the Law under Moses. It was fifty days from when they left Egypt until Moses is given the law. It is also a picture of what would happen in the New Testament, when the Day of Shavuot (Pentecost) had fully come:

OT Feast of Weeks on Mt. Sinai

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

NT Shavuot in Jerusalem

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

Shavuot in Jerusalem mirrors the Feast of Weeks at Mount Sinai

Shavuot: Picture of the Rapture

The Rapture pattern also persists in the Shavuot feasts. The first Shavuot occurred on Mt. Sinai after the Hebrews had left Egypt – the trumpet was sounded loud and long, God descended in a cloud, and a voice commanded Moses to ascend (**Exodus 19:18-20**). This is a perfect parallel of **1 Thessalonians 4:16-17** – *“The Lord himself will come down from heaven with a loud command, with the voice of the archangel, and with the trumpet call of God.”* Yeshua comes down, the trumpet sounds, and His bride goes up.

The second Shavuot occurred some 1300 years later in Jerusalem, instituting the Age of Grace and the Church Age (**Acts 2**). The third and final Shavuot may, indeed, mark the end of Grace and the beginning of Daniel’s Seventieth week marked by a return to living under Law, complete with temple sacrifices. This pattern represents a full circle of time or a cycle – from Law – to Grace – back again to Law.

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

Shavuot: Picture of the Rapture

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

Scripture tells us that all this happened when the day of Shavuot was fully come.
 The flood came when the fullness of the days Noah were complete.
 Christ returns when the fullness of time takes place.
 The coming of Christ shall be as in the days of Noah:

Day of Shavuot

The day of Shavuot had fully come
 Two loaves waived before the Lord
 Seven fruits presented to the priest
 Birth of the church (Bride of Christ)

Day of the Rapture

The fullness of time will come
 Jews and Gentiles will be caught up
 Seven continents of people presented to the Lord
 Bride presented to Christ in Heaven

The Day of Shavuot mirrors the Day of the Rapture

Shavuot: The Unknown Day

Nothing in scripture demands that the rapture must necessarily fall on any Jewish Holy Day. Paul's writings may simply indicate that the Rapture is a number specific event, not a date specific one. The rapture is not dependent upon any specific prophecy being fulfilled. It comes on a day and hour that no one knows.

It will come, as Paul indicates, when the full number of Gentiles has come in. The phrase full number is taken from a nautical term that described the number of soldiers and sailors that had to be on board before a ship could set sail. As soon as the full number was accounted for, the ship could leave.

Remember, however, that all of the feasts are rehearsals for the real thing. The Spring Feasts were fulfilled at Yeshua's first coming and the Fall Feasts will ultimately be fulfilled at His second coming.

What if Shavuot is THE rehearsal for Yeshua's coming on that day and hour that only the Father knows, since it is the only Jewish festival for which there is no fixed date?

Shavuot is known as "The Unknown Day"

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The word "Conclusions" is written in a bold, red, serif font in the center of the parchment.

Conclusions

Shavuot: Conclusions

Shavuot (Feast of Weeks or Pentecost) was observed “the day after the seventh Sabbath following the Sabbath of the Feast of Firstfruits”, or fifty days later (**Leviticus 23: 16**). It was also when the Jews commemorated the day when the Lord gave the Torah to Moses on Mount Sinai. Notice that when Moses descended from Mount Sinai with the Tablets of the Testimony, “about three thousand men” died because of the people's idolatry (**Exodus 32: 28**).

In contrast, after Peter preached on the day of Shavuot, “about three thousand souls” converted to Christ! (**Acts 2: 41**) It is on this day of Shavuot (Feast of Weeks /Pentecost) that the Ruach Ha’Kodesh was poured out on the Church, marking the beginning of the time of grace that will continue until the return of the Lord. This pattern represents a full circle of time or a cycle – from Law – to Grace – back again to Law.

The Feast of Shavuot symbolizes the summer wheat harvest during which two braided breads, baked with yeast, (in other words, two leavened loaves of bread) are waved before the Lord by the High Priest. These two loaves of the Older Covenant represent the Newer Covenant Church, composed of the Jews and the Gentiles who become one in Yeshua Ha’Mashiach. At Mt. Sinai, Shavuot became the day that the Hebrews were called to be Yahweh’s people, Yahweh’s bride. In Jerusalem, Shavuot became the day that the apostles were sealed as Yeshua’s bride. Shavuot represents the summer harvest, a larger harvest than Reishit Katzir (Firstfruits), but not so large as the fall crops. This feast was fulfilled in Yeshua’s giving of the Ruach Ha’Kodesh.

[Shavuot is the Fulfillment of the Giving of the Ruach Ha’Kodesh](#)

The Fifth Moed

Yom Teruah

The Feast of Trumpets

and

Rosh Hashanah

The First Day of the Civil New Year



The Yom Teruah Moed

- **Date Of Moed:** 1st Day of 7th Month (Tishri – September / October)
- **Key Scripture: 1 Thessalonians 4:16** – *“For the Lord himself with a loud shout, the voice of an angel, and the sound of Yahweh's trumpet, will descend from heaven.”*
- **Psalm 89:15** – *“Happy are those who hear the blessed sound of the Shofar, the joyful call to worship, for they will walk in the light of the presence of Yahweh.”*
- **Key Word:** Wedding Day.
- **Actions:** Trumpets blown. No work is done. Offering by fire is presented to the Lord.
- **Prophetic Fulfillment:** Yeshua's Return For The Bride.



Meaning of the Celebration

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

Definitions of Yom Teruah

- Yom Teruah (תְּרוּעָה יוֹם) is the official Hebrew name of the moed.
- The word Teruah (תְּרוּעָה H8643) means: a shout or blast of war, alarm, or joy; a loud noise of rejoicing; the voice of a trumpet. Teruah is most frequently linked in scripture to the blowing of the Shofar and secondly as the noise of a joyful shouting.
- The word Yom (יוֹם H3117) simply means: day.
- Yom Teruah is also called Rosh Hashanah, The Feast Of Trumpets, The Feast Of Blowing, The Feast Of Repentance, or the Feast Of The New Moon.
- Yom Teruah announces Yeshua's wedding day, His coronation as King, and the day of the Awakening Blast.

Other Names for Yom Teruah

- **Yom Teruah:** Rosh Hashanah, The Feast of Trumpets, The Day of the Sounding of the Shofar.
- **Yom Ha'Din:** The Day Of Judgment, The Day Of Opening The Books, The Opening Of The Gates.
- **Yom Ha'Kiddushin / Nesu'im:** The Wedding Day Of The Messiah.
- **Yom Ha'Melekh:** The Day Of The Coronation Of The Messiah.
- **Yom Ha'Akedah:** The Day Of Abraham's Offering of Isaac, The Binding of Isaac.
- **Yom Ha'Natzal:** The Day Of The Resurrection of the Righteous Dead and the Taking Up of the Living Righteous.
- **Yom Ha'Keseh:** The Hidden Day, The Day of Hiding, The Day of Concealment.

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

1

Leviticus 23:24 - *"Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation."*

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

Matthew 24:31 - *"And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other."*

Yom Teruah, The Feast of Trumpets, is indelibly linked with the blowing of trumpets.

The Feast of Trumpets uses 100 distinct shofar (שופר H7782) blasts but only four different types of blasts during the festival. They are the single Tekiah (תקיעה) blast which signify the sound of the King's coronation, the three short Shevarim (שברים) blasts which signify repentance, the nine staccato Teruah (תרועה) blasts of alarm which signify the call to awaken the soul, and the great long Tekiah Ha'Gadol (תקיעה גדולה) blast which signifies the voice of Yahweh.

The fourth and final type, the Tekiah Ha'Gadol, is known to the Jews as the "Last Trump" or as the "Trump of God"

Yom Ha'Din: The Day Of Judgment, The Day Of Opening The Books, The Opening Of The Gates

1

Psalm 33:15 - *"He who fashions the hearts of all observes all their deeds."*

Revelation 20:11-12 - *"Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened."*

The trumpets declare the solemn warning that the gates of heaven are open and that the Court in Heaven is in session.

This day brings together all those who are about to be judged, based on the fact that all have sinned, all have made mistakes. It is the day when all must pass before Yahweh to be judged for their actions of the last year, when the books are opened and He determines their fate for the next year.

Yom Teruah is not a trial before a cruel or unknown judge on arbitrary charges, however, but a summing up of our deeds by a righteous judge who judges rightly.

The trumpets declare the solemn warning that the Gates of Heaven are open
and that the Court in Heaven is in session

Yom Ha'Din: The Day Of Judgment, The Day Of Opening The Books, The Opening Of The Gates

2

Revelation 20:11-12 - *"Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened."*

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

It is also a day of Repentance. Repentance, or Teshuva, consists of several steps in the Jewish tradition including recognition and admission of the wrong doing, and renunciation of the action. Teshuva also requires restitution to the wronged party and a promise not to repeat the offense. Those who are neither totally righteous nor totally wicked will have until Yom Kippur to repent. In other words, they would go through the tribulation period however unlike the totally wicked, many would repent and turn to God. Their fate is then determined after the seven year tribulation.

The trumpets declare the solemn warning that the Gates of Heaven are open
and that the Court in Heaven is in session

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

1

Joel 2:15-16 - *"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."*

The Jewish wedding ceremony gives us our final picture Yom Teruah, including the escape theme in which God causes His people to escape wrath, and the concept of concealment behind a closed door.

Only the father could determine the day and hour when the bridegroom would show up unannounced to take his bride home.

Once the groom and betrothed were together, they proceeded to the groom's new home, which was the same home as his father's.

Once back at the father's home, the groom and bride then would be concealed in the Chuppah for seven days. Again, the image of a celebration that is hidden.

This day is a day of the Wedding of the Bride of Yeshua, to their King

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

1

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

The blowing of the shofar on Yom Teruah also links this day to Yeshua's sovereignty and Kingship over the world. Judgment and Kingship are closely linked. The coronation ceremony of Kings was ripe with the blowing of trumpets, noisy celebration, and a seven sealed document being opened and read to all in attendance.

Because Yom Teruah is a coronation of Yahweh / Yeshua as king of the universe, one of the most famous and familiar prayers of this season is Avinu Malkeinu (“Our Father, Our King”).

The Avinu Malkeinu

Hear our prayer. We have sinned before Thee.
Have compassion upon us and upon our children.
Help us bring an end to pestilence, war, and famine.
Cause all hate and oppression to vanish from the earth.
Inscribe us for blessing in the Book Of Life.
Let the new year be a good year for us.

This day is a day of the Coronation of the King

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

2

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

1 Kings 1:32-46 speaks of such a coronation, as does 2 Kings 11:12-13.

Psalm 47 is called the Coronation Psalm, and references the blowing of the shofar in celebration of His coming with a shout and the sound of the trumpet.

Psalm 98 confirms that the shofar is blown to inform us that the King is praised and the fullness of the sea is present.

Isaiah 12:1-6 puts the shouting in the context of the exaltation of His name being known throughout the earth.

Isaiah 44:23-28 mentions shouting in relation to the Messianic era, as does Jeremiah 31:7 and Zephaniah 3:14-20.

Revelation 4 tells us that the Bride of Christ has been raptured, the King is on His throne, and the seven sealed scroll is opened.

These passages reference the coronation of the Messiah and its part in the celebration of Yom Teruah, albeit also in a somewhat hidden manner!

This day is a day of the Coronation of the King

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

1

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

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

According to Jewish tradition, the Shofar is also blown on Yom Teruah as a reminder of the substitutional sacrifice of the lamb in place of the sacrificing of Isaac.

Note that it is Yahweh himself who is the lamb! **Genesis 22:8** could be translated: *"Yahweh will provide Himself **AS** the lamb!"*

The Ram's left and right horns symbolize the Shofar's First Trump and Shofar's Last Trump.

According to **1st Corinthians 15:52-54**, Paul states that on this day, *"in an instant, in the twinkling of an eye, at the sounding of the last shofar the dead shall be raised incorruptible, and we shall be changed from mortal to immortal."*

This day is a day of the Substitutional Sacrifice



Yom Teruah
and its
Connections

Yom Ha'Natzal: The Day Of The Resurrection Of The Righteous Dead 1 And The Taking Up Of The Living Righteous

Daniel 12:2 - *"Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt."*

Isaiah 26:19 - *"Your dead shall live, their corpses shall rise. You who lie in the dust, awake and shout for joy!"*

In **Exodus 19**, when the trumpet was sounded, God came down and Moses went up! In **1 Thessalonians 4:16-17**, the apostle Paul writes that *"the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God . . ."* Paul states that when the trumpet of God sounds, *"those who have died believing in Christ will rise first. After that, we who are still alive will be gathered up with them in the clouds to meet the Lord in the air. And we will be with the Lord forever."*

In **1 Corinthians 15:51-52**, Paul tells us: *"Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed."* The last trumpet is referring to the Feast of Trumpets and reveals the day of the resurrection of the Saints and catching away or rapture.

This day is a day of blessing, or as Paul puts it in **Titus 2:13**
"Our blessed hope" – Peter says the same in **1 Peter 1:13**

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

1

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

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

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

This day is a day of concealment and protection from
the wrath of Yahweh being poured out upon the unbelieving

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

2

Isaiah 26:20 - *"My people, go into your rooms and shut your doors behind you. Hide in your rooms for a short time until God's anger is finished."*

Psalms 27:5 - *"For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me."*

Isaiah 26:20 speaks of a time when concealment or hiding is essential – during the time of wrath:

Psalms 27:5 speaks of a similar hiding:

Song of Songs 2:10-13 tells of the bride who has "come away" hidden in the secret places of the rock.

Song of Songs Chapter 6 confirms that she is hidden, unable to be found by those who seek her. Her bridegroom, Yeshua, asks them *"why do you look for the bride since she has been stolen by me?"*

All of these passages reference Yom Teruah, albeit in a hidden manner!

This day is a day of concealment and protection from
the wrath of Yahweh being poured out upon the unbelieving

Yom Teruah: Rosh Hashanah, The First Day of the Jewish Civil New Year

1

Psalm 81:3 - *"Blow the shofar at the New Moon, at the full moon, on our feast day.."*

Rosh Hashanah literally translated means: The *head of the year*, or *first of the year*.

Rosh Hashanah is the day that Jewish lore says is the traditional anniversary of the creation of Adam and Eve.

Judaism has several new years on their calendar – Nissan 1 begins the new year in the months of the yearly calendar. Elul 1 begins the new year for tithing of animals. Shevat 15th determines when fruit from trees can first be eaten.

Tishri 1, or Rosh Hashanah is the day the number of the year begins (i.e. 5776 becomes the new year, 5777). Sabbatical and Jubilee years also begin on this date.

The Yom Teruah moed begins on the first day of Tishri, the same day as Rosh Hashanah.

Rosh Hashanah is the first day of the Jewish Civil New Year
when the number of the years begins or changes

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical sections on the left and right sides. The word "Conclusions" is written in a bold, red, serif font in the center of the parchment.

Conclusions

Yom Teruah: Conclusions

Yom Teruah's three main themes are Resurrection of the Righteous, Kingship of the Lord, and Marriage of the Lamb, all rapture images. There is a two day period in which they knew it would happen, but not the exact time. Only when two witnesses see the edge of the moon, can the festival start. Hence, "You do not know the day or the hour."

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

Combined, all these images present Yom Teruah as one of the premier representations of the Rapture event and therefore is one of the major candidates for the day of the Rapture. **No one, I repeat: NO ONE**, can say which Yom Teruah is *that* day, however! All we can do is stay alert and look forward to that day when our blessed hope is realized.

Yom Teruah is the day of the Blessed Hope

Current Events

&

Prophetical Links

To Yom Teruah

Current Events and Yom Teruah

Isaiah 60:1, 3-4 – *“Arise and shine Jerusalem, let your light shine for all to see, and the glory of Yahweh rises to shine on you. And the Gentiles shall come to your light, and kings to the brightness of your rising. Look around you and see: they are all gathering themselves together, they are all coming to you. People are gathering and coming to your land !!”*

Isaiah prophesied that the nations would come to Jerusalem – that the kings of the world would come to the city, gathering together en masse, in the end of days.

And that is exactly what took place on Friday, September 30, 2016 when a multitude of the world's leaders gathered to celebrate the funeral of Shimon Peres. Over seventy-five nations were represented.

The gathering of the many world leaders in one place at one time – and that place being Jerusalem – was a truly unprecedented event and a testament to the respect and love felt for Shimon Peres, the last of Israel's “founding fathers.”

Current Events and Yom Teruah

The number and prominence of world leaders in attendance was staggering, but even more startling was how this conforms precisely to Biblical prophecies.

The list of dignitaries arriving for the funeral is staggering, including prime ministers, presidents, and princes. US president Barack Obama will attend, along with former President Bill Clinton and Secretary of State John Kerry. To the surprise of many, Palestinian Authority President Mahmoud Abbas will also be in attendance.

Also at the funeral will be French President Francois Hollande, Britain's Prince Charles, British Prime Minister Theresa May, former French president Nicolas Sarkozy, former British prime minister David Cameron, UN Secretary General Ban Ki-Moon, German Chancellor Angela Merkel, German President Joachim Gauck, Canadian Prime Minister Justin Trudeau, Australian Prime Minister Malcolm Turnbull, and Mexican President Enrique Pena Nieto, among many others.

Current Events and Yom Teruah

Psalms 47:2-4 – “O clap your hands, all ye peoples; shout unto God with the voice of triumph. For Yahweh is most high, awful; a great King over all the earth. He subdues peoples under us, and nations under our feet.”

Rabbi Yosef Berger, Rabbi of the Tomb of David on Mount Zion in Jerusalem, told Breaking Israel News: *“This is exactly like the psalm we will say a few days after the funeral, before blowing the shofar on Rosh Hashana.”*

“This verse is speaking specifically about Gog and Magog,” he explained

The timing, he continued, is, *“the opening to Gog and Magog, and the final stages before Messiah”*. *“What is happening now is a process directed from Heaven, that so many world leaders will come to Jerusalem on the eve of Rosh Hashana The foreign kings may think they are coming for a funeral, but the reason they are really coming is to acknowledge God as their king, before blowing the great shofar to bring in the Messiah.”*

Current Events and Yom Teruah

Deuteronomy 29:10-11a – *“You are standing this day all of you before Yahweh your God: your heads, your tribes, your elders, and your officers, even all the men of Israel, Your little ones, your wives, and the stranger that is in your camp.”*

Rabbi Berger noted another auspicious aspect of the unscheduled gathering – He said that the event corresponded with *“the weekly Torah reading of Nitzavim, which begins with the gathering of leaders.”*

Rabbi Berger quoted Maimonides, the foremost Torah authority of the 12th century known by the acronym of his name, Rambam, whose rulings are still used as the basis for much of Jewish law.

Rabbi Berger explained that the Rambam brought this verse in the laws pertaining to kings as the sign of the beginning of the Messiah.

The Sixth Moed

Yom Kippurim

The Day of Atonements



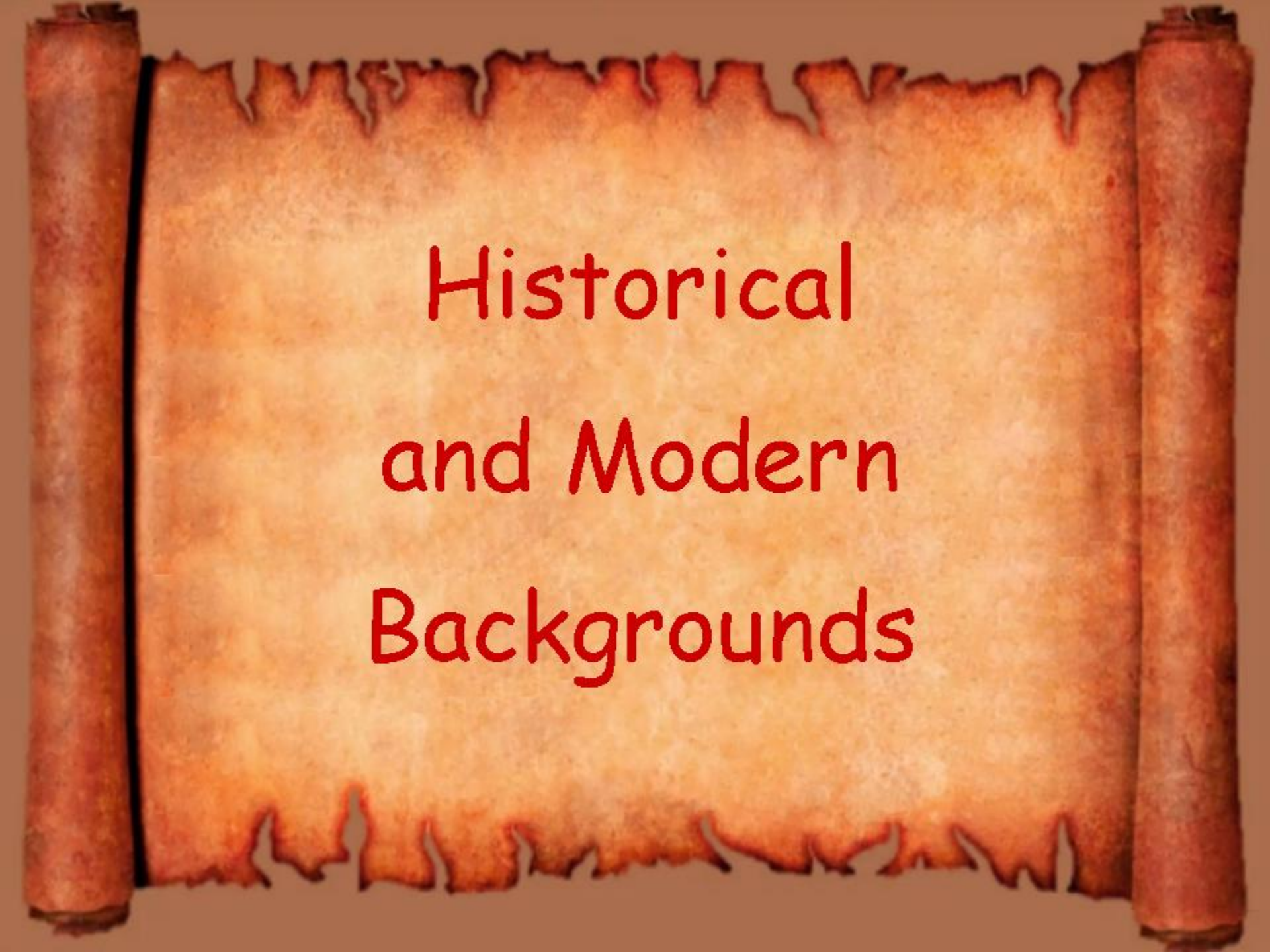
The Yom Kippurim Moed

- **Date Of Moed:** 10th Day of 7th Month (Tishri – September / October)
- **Key Scripture:** Romans 5:1 – *“Therefore, since we are justified by faith we have peace with Yahweh through our Lord Yeshua Ha’Mashiach”*
- **Key Word:** Justification
- **Actions:** Most solemn day of the year. Fasting and no work. Offerings by fire to the Lord. Goat sacrificed, blood
- to Most Holy Place. Scapegoat driven into the wilderness.
- **Prophetic Fulfillment:** Yeshua’s Wrath Poured Out



Meaning of the Celebration

- Yom Kippurim (כִּפּוּר יוֹם) is the Hebrew name of The Day of Atonements
- The word Yom (יוֹם H3117) simply means: day.
- The word Kippur [כִּפּוּר H3725] means atonement.
- Yom Kippurim atones only for sins between man and Yahweh, not for sins against another person.
- Yom Kippur is the feast celebrating the day when our sins of the year are covered (Older Covenant) or when all of our sins are fully taken away (Newer Covenant).
- Guilt and condemnation are removed and one is At-One-Ment with Yahweh.
- To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done during the ten days between Yom Teruah (Rosh Hashanah) and Yom Kippur, a period called the Days of Awe.

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The text is written in a bold, red, sans-serif font, centered on the parchment.

Historical
and Modern
Backgrounds

Yom Kippurim: The Day of Atonements, Historical Background

1

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

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

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

According to Jewish tradition, on Yom Teruah Yahweh writes each person's fate for the coming year in the Book of Life, but waits until the end of Yom Kippur to seal the book with its verdicts. Three actions taken during the ten Days of Awe are believed to change these verdicts: repentance (teshuvah תשובה), prayer (tefillah תפילה), and good deeds (tzedakah צדקה).

A person is expected to amend his or her behavior and ask forgiveness for sins committed against Yahweh and against others. During the evening and day of Yom Kippur both public and private petitions and confessions of guilt are made.

At the end of Yom Kippur, one expects that Yahweh has forgiven their sins and has declared them a righteous one (tzaddik צדיק).

Yom Kippurim is the feast celebrating the covering of sins

Yom Kippurim: The Day of Atonements, Historical Background

2

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

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

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

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

Yom Kippurim is the Sabbath of all Sabbaths

Yom Kippurim: The Day of Atonements, Modern Background

1

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

The Yom Kippur feast sacrifices parallel the work of Yeshua Ha’Mashiach as our Cohen Ha’Gadol, or High Priest, who is of the order of Malki-Tzedek. Under the Older Covenant, the High Priest could only enter the Holy of Holies one day of the year, on Yom Kippur. Under the Newer Covenant, Yeshua entered the Holy of Holies in the Heavenly Temple, cleansed the altar with His blood, made atonement for all sin, and now sits at the right hand of Yahweh. Under the Older Covenant, our sins were merely covered for only one year at a time. Under the Newer Covenant, Yom Kippur marks the day when all of our sins were fully taken away through the sacrifice of Yeshua on the cross. Guilt and condemnation were fully removed. The payment for our sins was paid in full by His shed blood. A yearly sacrifice is no longer necessary.

Yom Kippurim marks the day when our sins are fully removed by Yeshua

A scroll of aged parchment with a textured, yellowish-brown surface and irregular, torn edges. The scroll is unrolled, showing two cylindrical ends on the left and right. The word "Conclusions" is written in a bold, red, serif font in the center of the parchment.

Conclusions

Yom Kippurim: Conclusions

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

Atonement for the holy sanctuary, for the Tabernacle, for the altar, for the priests, and for all the people has been made.

The payment for all sin has been paid in full by the shed blood of Yeshua Ha'Mashiach.

Yom Kippurim is the fulfillment of the removal of sin

The Seventh Moed

Sukkot

Tabernacles or Booths



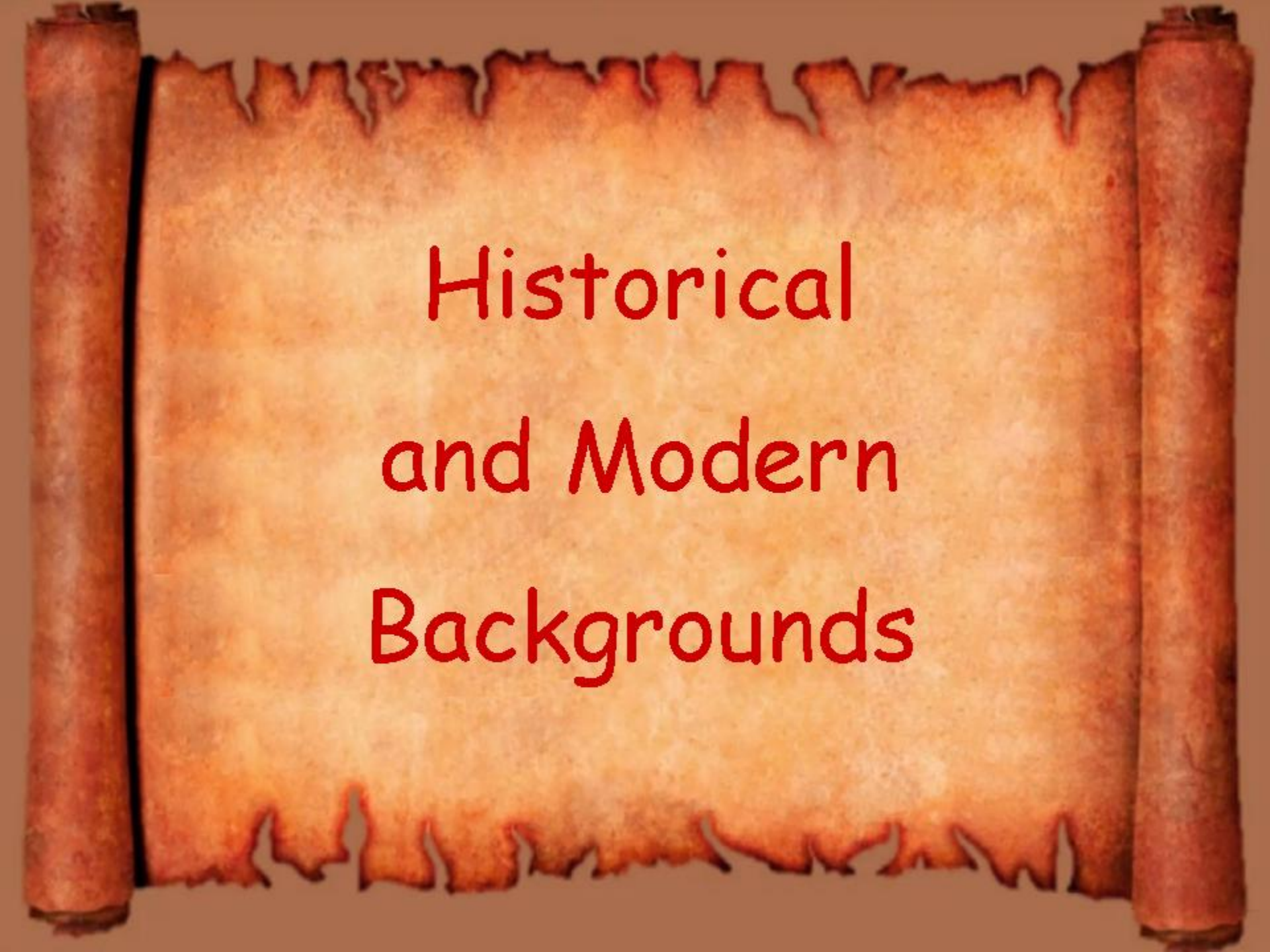
The Sukkot Moed

- **Date Of Moed:** 15th Day of 7th Month (Tishri, September/October)
- **Key Scripture:** John 14:3 – *“I will come again and will take you to myself, so that where I am, there you may be.”*
- **Key Word:** Eternal Life
- **Actions:** No hard work. Offerings by fire to the Lord. Booths constructed in fields, lived in 7 days. On eighth day, return home to worship, rest.
- **Prophetic Fulfillment:** Yeshua Sets Up His 1,000 Year Millennium Reign



Meaning of the Celebration

- The Feast of Tabernacles official Hebrew name is Sukkot [סוכות H5521].
- Sukkot is the seventh and final feast commanded by Yahweh to be celebrated, and is also the third and final feast of the fall feasts.
- Sukkot celebrates the day of ingathering of fruit and vine crops. It is a memorial of the wilderness experience and a return to Jerusalem to celebrate Sabbath.
- Sukkot means: booths. An individual booth is called sukkah.
- Sukkot is the third feast that all Jewish males are required to attend.

A scroll of aged parchment with a red title. The parchment is yellowed and has a rough, torn edge. The text is written in a bold, red, sans-serif font. The scroll is unrolled, showing the texture of the paper and the binding on the sides.

Historical
and Modern
Backgrounds



Sukkot: Historical Background

1

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

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

The Feast of Tabernacles official Hebrew name is Sukkot [סוכות H5521]. Sukkot means: booths. An individual booth is called sukkah. Sukkot is the seventh and final feast commanded by Yahweh to be celebrated, and is also the third and final feast of the fall feasts. Sukkot is the third feast that all Jewish males are required to attend. The three feasts are: Pesach (Passover) , Shavuot (Pentecost), and Sukkot (Tabernacles).

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



Sukkot: Historical Background

2

The Joy

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

The Four Species

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

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

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

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



Sukkot: Historical Background

3

When representing the different kinds of Jews, they are:

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

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

The four species were held and waved during processions around the altar in the Temple in Jerusalem.

The branches are held in the right hand, and the lemon-like fruit in the left hand. They are waived three times to the east, south, west, and north, then upwards and downwards (front, right, back, left, up, down) to symbolize the omnipresence of Yahweh.

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



Sukkot: Modern Background

1

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

The Festival of Sukkot still begins on Tishri 15, – five days after the Day of Atonements or Yom Kippurim, and also lasts for seven days.

Prior to the feast, Jewish celebrants build a temporary shelter alongside their home in honor of the temporary homes used by their ancestors in the wilderness. All meals are eaten in the sukkah (booth), and the entire family sleeps inside the sukkah as well, except during inclement weather or due to health problems.

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

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



Sukkot: Modern Background

2

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

At the end of the tribulation period, all of the Jews worldwide will be gathered together and resettled in Israel, and Jerusalem will be their capital.

Yeshua will take His place on the Throne of David, and will begin His millennial reign.

At that time, all the nations of the world will also gather in Jerusalem to celebrate Sukkot with the Jews each year.

Any nation that does not attend, will be punished with drought in their land.

A scroll of aged parchment with a rough, torn edge. The parchment is a light tan color with some darker spots. The word "Conclusions" is written in a bold, red, serif font in the center of the scroll. The scroll is partially unrolled, showing the dark brown binding on the left and right sides.

Conclusions

Sukkot: Conclusions

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

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

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

Sukkot is the fulfillment of the 1,000 Year Reign of Yeshua

Moedim Facts





Blessings Promised For Observing The Seven Moedim

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

Waiting for Yeshua to Appear

1



Today we are one day closer to the return of Yeshua than we were yesterday. Tomorrow we will be even one day closer. For almost two thousand years the Jews would proclaim “Next year in Jerusalem!”

Every year for many years now, I have been proclaiming “Next Yom Teruah in the clouds!” It is my prayer each year, instead of yet another dress rehearsal, we find Yom Teruah’s prophetic fulfillment in Yeshua’s return for his bride.

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



Waiting for Yeshua to Appear

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

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

Pray – Ask Yeshua to be your Lord and Savior.

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



Waiting for Yeshua to Appear

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

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

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

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

Abide In Christ: 1 John 2:28 – *“Yes, my dear children, live in Yeshua so that when he comes back, we can be without fear and not be ashamed in his presence.”*

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

Blessings And Attacks On Moedim Days

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

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

Why Does Ha'Satan Attack During Moedim?

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

- During the moedim, and especially During Pesach, Shavuot, and Sukkot, all men over the age of twenty were to go up to Jerusalem to worship. In other words, the largest crowd of people were present during these celebrations. When you start a rumor with many present, the rumor spreads faster. When these folks go home, the rumor spreads to the towns and other parts.
- The greatest opposition to Yeshua was in Jerusalem during the moedim. At this time, Pharisees, Sadducees, scribes, lawyers, and Roman soldiers were also present in great numbers to carry out the attacks.
- Yahweh had marked special events during the moedim which would reveal His purposes, and Ha'Satan would try to hinder these things from coming to pass. If Yahweh's plans could be thwarted, then Yahweh could be considered to be a liar, and Ha'Satan could then declare Yahweh's punishment of eternal condemnation null and void.



Q & A

Questions
and
Answers

**In conclusion, The Moedim are Yahweh's Daytimer.
Have no doubts about it.**

The Moedim are very important to Yahweh Elohim and are a concept he desires the believer to understand, or else why would he give us so many different scriptures about them?

Each moed prophesies in advance the details of how fulfillment will transpire on each date. The first four Spring Moedim have already been fulfilled in Yeshua's first coming. The three remaining Fall Moedim are yet to be fulfilled. The next moed on Yahweh's Daytimer is Yom Teruah – the Resurrection of the Dead in Yeshua and the Rapture of His Bride.

*Amen and Amen,
Maranatha,
Hallelujah!*

Y'varekh'kha Yahweh v'yishmerekha

Ya'er Yahweh panav eleikha vichunekka

Yissa Yahweh panav eleikha v'yasem l'kha shalom

Yahweh blesses you, and keeps you;

• Yahweh makes His face shine upon you, and is gracious to you;

• Yahweh lifts up His countenance upon you, and makes you whole.

Thank you
for attending
this teaching
on Yahweh's
Seven Moedim

