

THE RETURN OF YESHUA AND BEYOND

Yom Teruah – Yom Kippur – Sukkot

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From: Shim'on Kefa, a slave and emissary of Yeshua the Messiah,

To: Those who, through the righteousness of our God and of our Deliverer Yeshua the Messiah, have been given the same kind of trust as ours: ² May grace and shalom be yours in full measure, as you come to a full knowledge of God and Yeshua our Lord.

Dear friends, I am writing you now this second letter; and in both letters I am trying to arouse you to wholesome thinking by means of reminders; ² so that you will keep in mind the predictions of the holy prophets and the command given by the Lord and Deliverer through your emissaries.

³ First, understand this: during the Last Days, scoffers will come, following their own desires ⁴ and asking, "Where is this promised 'coming' of his? For our fathers have died, and everything goes on just as it has since the beginning of creation." ⁵ But, wanting so much to be right about this, they overlook the fact that it was by God's Word that long ago there were heavens, and there was land which arose out of water and existed between the waters, ⁶ and that by means of these things the world of that time was flooded with water and destroyed. ⁷ It is by that same Word that the present heavens and earth, having been preserved, are being kept for fire until the Day of Judgment, when ungodly people will be destroyed. ⁸ Moreover, dear friends, do not ignore this: with the Lord, one day is like a thousand years and a thousand years like one day. ⁹ The Lord is not slow in keeping his promise, as some people think of slowness; on the contrary, he is patient with you; for it is not his purpose that anyone should be destroyed, but that everyone should turn from his sins. ¹⁰ However, the Day of the Lord will come "like a thief." On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up.

¹¹ Since everything is going to be destroyed like this, what kind of people should you be? You should lead holy and godly lives, ¹² as you wait for the Day of God and work to hasten its coming. That Day will bring on the destruction of the heavens by fire, and the elements will melt from the heat; ¹³ but we, following along with his promise, wait for new heavens and a new earth, in which righteousness will be at home. ¹⁴ Therefore, dear friends, as you look for these things, do everything you can to be found by him without spot or defect and at peace. ¹⁵ And think of our Lord's patience as deliverance, just as our dear brother Sha'ul also wrote you, following the wisdom God gave him. ¹⁶ Indeed, he speaks about these things in all his letters. They contain some things that are hard to understand, things which the uninstructed and unstable distort, to their own destruction, as they do the other Scriptures.

¹⁷ But you, dear friends, since you know this in advance, guard yourselves; so that you will not be led away by the errors of the wicked and fall from your own secure position. ¹⁸ And keep growing in grace and knowledge of our Lord and Deliverer, Yeshua the Messiah. To him be the glory, both now and forever! - Amen. ² Kefa (Peter) 1: 1-2 and Chapter 3 (this and all following Scriptural references are from the Complete Jewish Bible)

Chapter three of Kefa's second letter to the Messianic Community reads like a 21st century email sent to all members of the Kehilot. Following the opening greeting in 1:1-2, Kefa launches into a discourse in Chapter 3, which is applicable right now in September 2017.

Having said that, his letter has been tucked away near the end of the Brit Hadashah (NT) and has had little or no impact on the Messianic life style during the last two thousand years. Further, it has been largely ignored by the Churches of Christendom as of little importance and has never been considered of any value by Rabbinic Judaism. "In fact there was disagreement in the Early Church on whether or not it deserved canonical status." [1]

Even though it may have been largely forgotten since the 2nd century CE, the Ruach HaKodesh has brought it back into full focus, at this critical time in the history of mankind.

Beginning in verse 3, we see that scoffers will come following their own desires, which is a widespread position among many religious and secular scholars alike, who treat all or most of Scripture with varying degrees of contempt in the 21st century. As verses 4-7 say there is a strong belief that the world as we know it has been constant since mankind first appeared on earth. Many consider the flood of Noach, as nothing more than ancient myth. Therefore, the imminent destruction of this existing world system by fire, is treated with the same degree of disdain as they have imposed upon the flood narrative.

In verse 7 Kefa says that all ungodly people will be destroyed during the Day of Judgment, while in verse 9 he shows that it is God's desire that no one be destroyed. Verse 9 is also confirmed the words found in Yochanan (John) 3:16:- *For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.*

However, the teaching from many church pulpits, suggests that verse 7 is saying not only ungodly people will be destroyed, but also the whole planet, along with the heavens and maybe even the whole universe. That style of teaching implies that when Yeshua returns at the end of this age, all people who have failed to put their trust in him will be considered ungodly and be immediately destroyed. If that teaching were correct, then many millions of human beings who have lived and died since Adam, along with people living now, who have never heard of Yeshua and who have never been able put their trust in him, will be awoken from death and be instantly destroyed along with the heavens and the earth.

However, if we consider the words of Kefa more carefully, we see that he is comparing the present (post-flood) heaven and earth, with the heaven and earth that existed before the flood of Noach and like the rest of Scripture he shows clearly that while the flood transformed both the heavens and the earth, it did not destroy the planet. So, the fiery destruction of the present heavens and earth, that will occur at the return of Yeshua, will introduce a new age, rather than destroy the whole planet. Just as in the flood eight people survived, so also many people will survive when Yeshua returns, as we are told by Sha'ul (Paul) in 1 Thessalonians 4:16-17:- *For the Lord himself will come down from heaven with a*

[1] <https://en.wikipedia.org/wiki/Antilegomena>

rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united with the Messiah will be the first to rise; ¹⁷ then we who are left still alive will be caught up with them in the clouds to meet the Lord in the air; and thus we will always be with the Lord.

Among the ones who will be raised to meet the Lord in the air, are those spoken about in Revelation 7 verses 4, 9 and 14, where we are told - ⁴ *I heard how many were sealed; 144,000 from every tribe of the people of Isra'el. ⁹ After this, I looked; and there before me was a huge crowd, too large for anyone to count, from every nation, tribe, people and language. They were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palm branches in their hands; ¹⁴ "These are the people who have come out of the Great Persecution. They have washed their robes and made them white with the blood of the Lamb."*

But, what about all the other people who have died and those who will still be living at the time when Yeshua returns, who have never known nor trusted in Yeshua? Are they all to be destroyed as the ungodly people at his coming as Kefa spoke about in 2 Kefa 3:7?

Even now in the 21st century there are still many millions of people worldwide who have never heard about Yeshua, let alone put their trust in him, even though the Good News about the Messiah has spread to all nations of the world. That is because the spread of the message has been a long slow process, starting in Yerushalayim (Jerusalem) it did not reach the ends of the earth, including New Zealand, until early in the 19th century. So, through those nineteen hundred years, people in many parts of the world lived and died without any awareness of Good News message of the Messiah.

So, the only way the words of 2 Kefa 3:9 and Yochanan 3:16, can be fulfilled is for there to be a time when all mankind from Adam onward can hear and respond directly to the words of Yeshua. By hearing his words everyone must be given a chance to make their own choice whether or not to put their trust in him.

Hence, the only time when the whole of mankind can hear the words of Yeshua and choose, will be during his thousand year reign. That is the time period 2 Kefa 3:7 calls the Day of Judgment. However, herein lies a problem, because the English word "Judgment" suggests to most people the idea of immediate condemnation, which is the opposite from what God wants for all mankind. So, is the word "Judgment" the correct translation of the underlying word in Greek and more particularly the original word in Hebrew.

If we consider Thayer's Greek Lexicon, for the Greek word **κρίσις** (*kriśōs*) (Strong's Number 2920) as found online at http://biblehub.com/lexicon/2_peter/3-7.htm says:-

κρίσις, κρίσεως, ἡ, the Sept. for רִיב דִּין (a suit), but chiefly for אִשְׁמֻטָּה; in Greek writings (from Aeschylus and Herodotus down) suggests:-

1. a separating, sundering, separation; a trial, contest.
2. selection.
3. judgment; i.e. opinion or decision given concerning anything, especially concerning justice and injustice, right and wrong;

As *kriseōs* is a derivative of *krinó*, Thayer, reinforced by HELPS Word-studies, shows regarding [Strong's Number] 2919 *krínō* – properly, to separate (distinguish), i.e. judge; come to a *choice* (decision, judgment) by making a *judgment* – either positive (a verdict in favour of) or negative (which rejects or condemns). Thayer comments that "the proper meaning of 2919 (*krínō*) is *to pick out* (choose) *by separating*" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 *krínō* ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an *official (legal) standard*. We only *judge* (2919 *krínō*) accurately by *intelligent comparison and contrast* based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

Based on Thayer's comments, it appears most likely the word "Judgment" in 2 Kefa 3:7, would be better translated as the "Day of Separation" which suggests a positive rather than negative application and is much more in keeping with the intent of Yochanan 3:16 and 1 Kefa 4:17, where in the latter he is speaking to his fellow members of the body of Yeshua. In that context he is speaking of a positive outcome for the body as opposed to the outcome for those who disobey God's Good News. So, using "separation" clearly makes more sense.

2 Kefa 3:7

It is by that same Word that the present heavens and earth, having been preserved, are being kept for fire until the Day of Judgment [separation], when ungodly people will be destroyed.

1 Kefa 4:17

For the time has come for the judgment [separation] to begin. It begins with the household of God; and if it starts with us, what will the outcome be for those who are disobeying God's Good News?

Mattityahu 25:31-32

"When the Son of Man comes in his glory, accompanied by all the angels, he will sit on his glorious throne. ³² All the nations will be assembled before him, and he will separate people one from another as a shepherd separates sheep from goats. ³³ The 'sheep' he will place at his right hand and the 'goats' at his left.

Having determined the focus of Kefa's message, we need to also consider when that Day of Separation is likely to begin? But, in considering that we need to also remember that there has been much speculation and many attempts in both Rabbinic Judaism and Christianity to determine when that Day will begin. Therefore, we must keep in mind the words in 2 Kefa 3:8 - *Moreover, dear friends, do not ignore this: with the Lord, one day is like a thousand years and a thousand years like one day.*

So, in considering these words it is important that we look back to B'resheet (Genesis) 2:2-3, where we are told that God rested from his creative works. Did he rest for just one twenty-four hour day, as most fundamentalists believe, or did he rest for a far longer period? If we consider what Sha'ul said in Hebrews Chapter 4, we see that people were able to enter into God's rest even in the 1st century CE. As nothing has changed since Sha'ul's time, it must also be possible for people to enter into God's rest even now in the 21st century. So, applying that line of reasoning means God will have been at rest for six thousand years, between the creation of Adam and the return of Yeshua.

This is borne out by Scriptural Chronology, which shows that we are now living in the 120th Yovel (Jubilee), which means the six thousand year period of human development has come to an end. So, it is now time for Yeshua to return and begin his thousand year reign.

However, we must also remind ourselves of the words Yeshua spoke in Mattityahu (Matthew) 24:36-39 when he said - *"when that day and hour will come, no one knows — not the angels in heaven, not the Son, only the Father. ³⁷ For the Son of Man's coming will be just as it was in the days of Noach. ³⁸ Back then, before the Flood, people went on eating and drinking, taking wives and becoming wives, right up till the day Noach entered the ark; ³⁹ and they didn't know what was happening until the Flood came and swept them all away. It will be just like that when the Son of Man comes.*

The important feature about these verses, is that before the flood people did not know what was about to happen. They were caught completely unawares. They had no idea what lay before them. However, they were not ignorant people, as some may suggest, because as B'reshet 6:4 tells us – *The N'filim were on the earth in those days, and also afterwards, when the sons of God came in to the daughters of men, and they bore children to them; these were the ancient heroes, men of renown.*

So, human beings of that time had direct contact with the celestial sons of God and their off-spring, yet even they did not know when or how God planned to destroy the earth. It is the same today! But, we can rest assured that there will not be any prolonged periods of tribulation immediately before Yeshua returns, because as Sha'ul says in 1 Thessalonians 5:3 - *When people are saying, "Everything is so peaceful and secure," then destruction will suddenly come upon them, the way labour pains come upon a pregnant woman, and there is no way they will escape.*

Signs That Yeshua Is Coming

Returning to 2 Kefa 3:10 we are told - *However, the Day of the Lord will come "like a thief." On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up.*

These words are backed up by the description of what will occur at the opening of the sixth seal in Revelation 6:12-17 saying:- *¹² Then I watched as he broke the sixth seal, and there was a great earthquake, the sun turned black as sackcloth worn in mourning, and the full moon became blood-red. ¹³ The stars fell from heaven to earth just as a fig tree drops its figs when shaken by a strong wind. ¹⁴ The sky receded like a scroll being rolled up, and every mountain and island was moved from its place. ¹⁵ Then the earth's kings, the rulers, the generals, the rich and the mighty — indeed, everyone, slave and free — hid himself in caves and among the rocks in the mountains, ¹⁶ and said to the mountains and rocks, "Fall on us, and hide us from the face of the One sitting on the throne and from the fury of the Lamb! ¹⁷ For the Great Day of their fury has come, and who can stand?"*

These verses describe an amazing celestial/terrestrial catastrophe, not a solar nor lunar eclipse; not an the alignment of planets nor a burst of solar energy; instead of being any one of these normal events, the narrative appears to be a description of the arrival of

Yeshua. Particularly, the events described in verse 12 require the presence of an additional, as yet unseen celestial object, one that will travel through the inner solar system at the time when all these things occur. That object must have the same external dimension as the moon, otherwise it would be astronomically impossible for a total solar and blood-red lunar eclipse to occur at the same instance of time.

Therefore, we need to consider the characteristics and differences between a solar and lunar eclipse. What occurred over the USA on 21 August 2017 was a classic example of a total solar eclipse. The moon passed between the earth and the sun at a precise distance from the earth. The distance is important, because the sun is 400 times larger than the moon and situated 400 times further away from the earth than the moon. That balance between size and distance enables the moon to exactly obscure the disc of the sun, while still enabling an earth bound viewer to see the sun's corona or atmosphere, which appears like a white halo round the blackened disc of the sun.

Conversely, for there to be a blood-red lunar eclipse the moon must be directly behind the earth, so that the rays of the sun shine through the earth's atmosphere and bend round behind earth to light up the face of the full-moon. In that situation only the red-light rays from the sun bend through the earth's atmosphere, making the moon appear blood-red.

However, what is described in Revelation 6:12 is both a solar and lunar eclipse occurring at the same instant of time. As that can't occur under normal astronomical conditions, many commentators have passed verse 12 off as pure myth or poetry. So, what is needed is an as yet unseen celestial object that will act as the third party in the joint solar/lunar eclipse.

The object that makes a solar/lunar eclipse possible is defined for us in Revelation 21:15-16 where we are given the precise dimensions of the city New Yerushalayim as follows – ¹⁵ *The angel speaking with me had a gold measuring-rod with which to measure the city, its gates and its wall.* ¹⁶ *The city is laid out in a square, its length equal to its width. With his rod he measured the city at 1,500 miles, with length, width and height the same.*

The city as defined in verse 16 is a cube with six equal sides of 1,500 miles or 2,400 km, long, wide and high, whereas, the moon when it covers the face of the sun, is a circular disc. But, all cold celestial bodies, like the earth and moon and the other planets all have a core structure, which is overlaid with an outer crust. Then because of the forces of gravity and angular momentum the terrestrial objects all appear to be completely circular. So, by drawing a circle round the outer edges of the 1,500 mile cube, we end up with a sphere having a circumference of 6,790 mile, which is identical with the circumference of the moon's disc.

New Yerushalayim, when it arrives from deep space will become the future home for all who are part of the first resurrection, as we are told in Yochanan 14:2-3 ² *In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you.* ³ *Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also.*

So, the bridegroom Yeshua will return and take his bride to his Father's house. Isaiah also spoke of this day when he said in 26:20-21, ²⁰ *Come, my people, enter your rooms, and shut your doors behind you. Hide yourselves for a little while until the wrath is past.* ²¹ *For see! YHVH emerges from his place to punish those on earth for their sin. Then the earth will reveal the blood shed on it and no longer conceal its slain.*

This sounds like a prophetic call to the chosen people to enter into the New Yerushalayim. So, when is this likely to occur? If we look back to the time of Yeshua first appearance, we see that he fulfilled the first four of the seven moedim narrated in Vayikra (Leviticus) Chapter 23. *(For a detailed account of the fulfilment of the spring moedim please read – “Yeshua in the Month of Aviv,” under “Articles” on our website www.messianic.org.nz).* The seven moedim (appointed times of YHVH) are – Pesach, Matzah, Bikkurim Shavuot, Yom Teruah, Yom Kippur and Sukkot. In Isra'el the first three are spring moedim all occur within the month of Aviv, that is the 1st month in the Scriptural calendar. Then after a gap of fifty days comes Shavuot, which stands on it's own in the middle of the 3rd month. Following a long summer break, we come to the three fall moedim, which all occur in the 7th Scriptural month and start with Yom Teruah, followed by Yom Kippur and Sukkot, that completes the cycle for the year. There are no moedim beyond the 7th month of the year.

Yeshua through his death, resurrection and ascension to his Father following his resurrection, fulfilled the three spring moedim. Then ten days after his final departure in Acts Chapter 1, he sent the Ruach HaKodesh down upon his talmidim (disciples) at Shavuot. Since then he has remained seated at the right hand of his Father and will remain there until the time for his return. As we are told in Acts 3:21 - *He has to remain in heaven until the time comes for restoring everything, as God said long ago, when he spoke through the holy prophets.*

The Three Fall Moedim

That leaves the three fall moedim still to be fulfilled, which are the primary focus of this paper. As Yeshua fulfilled each of the spring moedim in the correct sequential order and exactly on time, it is reasonable to assume he will rapidly fulfil the latter three at his return.

But, a word of caution, we only know the details about the first four moedim through the out-pouring of the Ruach, who brings an awareness of all things Scriptural. However, the significance what Yeshua fulfilled at the time of his first coming was not fully understood until very recently. Throughout the Christian Era, we were all taught that he died on Friday and rose on Sunday. It was not until after 1967 that the truth began to emerge. Therefore, in the same way, we will not know the exact details of how and when Yeshua will complete his work fulfilling the remain three moedim, until the Ruach is ready to reveal the details. Perhaps that will be after the event, unless he elects to reveal the details ahead of time.

There are still many things we do not fully understand, even now in the 21st century, which proves that the Sovereign Plan of God is a progressive revelation, which is confirmed by the words given to Dani'el in 12:4 & 9-10, where he was told – ⁴ *“But you, Dani'el, keep these words secret, and seal up the book until the time of the end. Many will rush here and there as knowledge increases.”* ...⁹ *But he said, “Go your way, Dani'el; for these words are to remain secret*

and sealed until the time of the end. ¹⁰ Many will purify, cleanse and refine themselves; but the wicked will keep on acting wickedly, and none of the wicked will understand. But those with discernment will understand.

Yom Teruah

Beginning with Yom Teruah, we are told in Vayikra 23:24-25 – *“Tell the people of Isra’el, ‘In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. ²⁵ Do not do any kind of ordinary work, and bring an offering made by fire to YHVH.”*

Yom Teruah, in Vayikra is all about blasts on the shofar, which matches up with what Yeshua said about the time when he will return to gather his chosen people, as said in Mattityahu 24:31 - *He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other.*

Sha’ul also describes the events surrounding that upward call in 1 Corinthians 15:51-52:-
⁵¹ Look, I will tell you a secret — not all of us will die! But we will all be changed! ⁵² It will take but a moment, the blink of an eye, at the final shofar. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed.

Again Sha’ul addresses this subject in 1 Thessalonians 4:16-17:- *For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God’s shofar; those who died united with the Messiah will be the first to rise; ¹⁷ then we who are left still alive will be caught up with them in the clouds to meet the Lord in the air; and thus we will always be with the Lord.*

These three references together confirm, that when God’s shofar is sounded, Yeshua will appear for the upward call of his chosen bride. So, just as the day of Yom Teruah in Vayikra 23:24 was to be announced by blasts on the shofar, so also his return will be accompanied by blasts on God’s Shofar. Yom Teruah this year (2017) begins at 6:00pm on Friday 22 September and there is a great deal of speculation in the Christian, Messianic and secular media about what will or may occur on that day. All the speculation is based around the wording of Revelation 12:1-2 *Now a great sign was seen in heaven — a woman clothed with the sun, under her feet the moon, and on her head a crown of twelve stars. ² She was pregnant and about to give birth, and she screamed in the agony of labour.*

Many commentators are claiming this as a certain sign that Yeshua will return on 23 September, because astronomers are able to show that on that day the alignment of the sun, moon, three planets and the background stars in the constellations of Leo and Virgo will reflect the wording of verses 1-2. However, as stated in verse one, the woman (Virgo) will be clothed with the sun and moon will be under her feet. That means when viewed from Yerushalayim, the whole formation will have dipped below the western horizon, before the sliver of the new moon becomes visible. The moon may be visible on evening of the 21st with only 1.8% fullness just 30 minutes after sunset or the next evening as 5.6% fullness 50 mins after sunset on the 22nd the latter is much more likely to be the first naked eye sighting, which if correct will mean that Yom Teruah this year will fall on the Shabbat.

However, which ever day the first sliver of the moon is sighted, it must be remembered that both Yeshua and Kefa said that we will not know the exact day nor hour. But as Sha'ul says in Hebrews 12:22-24 *"...you have come to Mount Tziyon, that is, the city of the living God, heavenly Yerushalayim; to myriads of angels in festive assembly; ²³ to a community of the firstborn whose names have been recorded in heaven; to a Judge who is God of everyone; to spirits of righteous people who have been brought to the goal; ²⁴ to the mediator of a new covenant, Yeshua; and to the sprinkled blood that speaks better things than that of Hevel (Abel).*

Yom Kippur

Moving on to the 2nd fall moed of Yom Kippur, we read in Vayikra 23:27-28 that:- ²⁷ *"The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to YHVH. ²⁸ You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before YHVH your God.*

Yom Kippur is only mentioned four times in the whole of Scripture, three times in Vayikra 23 and once in Acts 27. However, the reference by Sha'ul in Acts 27:9 is only used as a seasonal marker to show that winter was rapidly approaching. His reference did not have any relationship to observance of the moed. The fact that there are only three references in Tanakh does not mean that the moed is of little consequence, on the contrary it is the most important day in the Jewish calendar, because the primary function of Yom Kippur is all about atonement, and that word does appear 74 times in the Tanakh, but not even once in the Brit Hadashah.

So, the question must be asked why do neither Yom Kippur nor atonement feature at all in the Brit Hadashah? Could it be because the need for atonement no longer applies to the people whom YHVH has called and set apart as Talmidim of Yeshua? On the night of his last Seder, Yeshua ratified the New Covenant spoken about in Yirmeyahu (Jeremiah) 31:30 & 32, where it is said:- ³⁰ *"Here, the days are coming," says YHVH, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah. ... ³² "For this is the covenant I will make with the house of Isra'el after those days," says YHVH: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.*

Later that same day through his sacrificial death, Yeshua set aside the need for atonement by those who put the trust in him. Hence, Yom Kippur did not feature in the religious life of the 1st century Messianic community. However, it still remains as the second of the three fall moedim yet to be fulfilled by Yeshua. While ratification of the New Covenant covered the atonement of his chosen people, it still remains necessary for the rest of Isra'el and the nations of the world, to atone for their own sinful condition, which is separation from God. That must happen before they will become worthy to enter into the one thousand year reign of Yeshua.

Yom Kippur was established in Vayikra chapter 16 and came into existence as a direct result of the actions of Aharon's two sons as recorded in 16:1-2, ¹ *YHVH spoke with Moshe after the death of Aharon's two sons, when they tried to sacrifice before YHVH and died; ² YHVH said to Moshe, "Tell your brother Aharon not to come at just any time into the Holy Place beyond*

the curtain, in front of the ark-cover which is on the ark, so that he will not die; because I appear in the cloud over the ark-cover."

Following that incident, YHVH gave clear guidelines on who could enter into the Holiest Place, that is into the very presence of his Sh'khinah (Glory). Only Aharon as the Cohen Gadol (High Priest) was permitted to enter and only after having offered a sacrifice on his own behalf, as we are told in Vayikra 16:3, 5-6 & 11, ³ *"Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering. ..."*⁵ *"He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering."*⁶ *Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household....* ¹¹ *"Aharon is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself."*

We see from these verses that atonement for Isra'el was achieved through the blood of animals, which were offered in place of the blood of each individual. Year upon year, the transgressions of Isra'el continued. The sacrificial system was necessary so that YHVH could set aside the transgressions of his people and allow them to come into his presence with clean hearts.

The atonement process also involved the sending out of the second goat to Az'azel, which must be seen in an Hebraic context. By sending out the goat, YHVH was placing the transgressions of Isra'el before the Adversary, who had to make a choice, let the goat live and be reminded all year that it represented the forgiven transgressions of Isra'el or kill it and acknowledge the forgiveness provided and accept that YHVH was still in control.

So, how does this all relate to Yom Kippur in the 21st century? If Yeshua returns and takes his chosen people away at Yom Teruah, it seems reasonable that he will chain Satan the Adversary on Yom Kippur, so that he can no longer deceive the nations as we are told in Revelation 20:1-3:- *Next I saw an angel coming down from heaven, who had the key to the Abyss and a great chain in his hand. ² He seized the dragon, that ancient serpent, who is the Devil and Satan [the Adversary], and chained him up for a thousand years. ³ He threw him into the Abyss, locked it and sealed it over him; so that he could not deceive the nations any more until the thousand years were over. After that, he has to be set free for a little while.*

That step in the whole process of Yeshua's return must take place, because as Sha'ul said in Hebrews 2:14-15 there remains the unresolved matter of death:- ¹⁴ *Therefore, since the children [believers] share a common physical nature as human beings, he [Yeshua] became like them and shared that same human nature; so that by his death he might render ineffective the one who had power over death (that is, the Adversary) ¹⁵ and thus set free those who had been in bondage all their lives because of their fear of death.*

Death is the focal point of Yom Kippur. If Aharon and his descendants had not entered the Holy of Holies each year with the blood of animals, Isra'el would never have been able to enter into the presence of YHVH. Up to the point of Yeshua's death and resurrection, there was a constant battle for supremacy over death, which originally came into the human family through the work of the Adversary. However, that battle came to an end with the

death and resurrection of Yeshua, who in his own words in Mattityahu 28:18 said to his talmidim - *"All authority in heaven and on earth has been given to me.*

These words were confirmed just days later when Yeshua ascended to heaven and sat down at the right hand of his Father. At that point the Adversary was thrown down to the vicinity of the earth as we read in Revelation 12:7-10 ⁷ *Next there was a battle in heaven — Mikha'el and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But it was not strong enough to win, so that there was no longer any place for them in heaven. ⁹ The great dragon was thrown out, that ancient serpent, also known as the Devil and Satan [the Adversary], the deceiver of the whole world. He was hurled down to the earth, and his angels were hurled down with him. ¹⁰ Then I heard a loud voice in heaven saying, "Now have come God's victory, power and kingship, and the authority of his Messiah; because the Accuser of our brothers, who accuses them day and night before God, has been thrown out!*

Then in Acts 3:21, we are told - ²¹ *He has to remain in heaven until the time comes for restoring everything, as God said long ago, when he spoke through the holy prophets.*

However, that time is fast running out, as revealed in the words of Sha'ul, where there is a set order which will very soon be fulfilled, as he said in 1 Corinthians 15:21-28:- *For since death came through a man, also the resurrection of the dead has come through a man. For just as in connection with Adam all die, so in connection with the Messiah all will be made alive. But each in his own order: the Messiah is the firstfruits; then those who belong to the Messiah, at the time of his coming; then the culmination, when he hands over the Kingdom to God the Father, after having put an end to every rulership, yes, to every authority and power. For he has to rule until he puts all his enemies under his feet. The last enemy to be done away with will be death, for "He put everything in subjection under his feet." But when it says that "everything" has been subjected, obviously the word does not include God [El Shaddai], who is himself the one subjecting everything to the Messiah. Now when everything has been subjected to the Son, then he will subject himself to God, who subjected everything to him; so that God may be everything in everyone."*

So, for Yeshua to put the last enemy "death" under his feet, the Adversary, who at present has control over death, has to be chained and later be finally destroyed. So, there is very strong probability that either this coming Yom Kippur or one not too distant, Yeshua will incarcerate the Adversary.

Sha'ul also reminds us that because all authority had been given to Yeshua, he would remain as the Cohen Gadol forever. Having overcome death once for all time, as Hebrews 7:17 & 23-25 say:- *"You are a cohen FOREVER, to be compared with Malki-Tzedek."* ...²³ *Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office. ²⁴ But because he lives forever, his position as cohen does not pass on to someone else; ²⁵ and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf.*

Satan and his angels will doubtless put up a fight against Yeshua and his angels when they come to put the Adversary in chains. So, that brings us back the words of our opening narrative in 2 Kefa 3:10-12:- ¹⁰ *.... On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up. ¹¹ Since everything is going to be destroyed like this, what kind of people should you be? You should lead*

holy and godly lives, ¹² as you wait for the Day of God and work to hasten its coming. That Day will bring on the destruction of the heavens by fire, and the elements will melt from the heat; ¹³ but we, following along with his promise, wait for new heavens and a new earth, in which righteousness will be at home.

When the actual celestial battle will begin is uncertain, but we are reminded by the words of Revelation 6:12-16, which we considered earlier, that for there is to be both a solar and lunar eclipse at the same time, there must be an additional celestial object between the earth and the sun, while the moon is behind the earth. However, moon is only ever behind the earth at the time when it is full-moon, which always begins on the 15th day of the month. So, if that event takes place in the 7th month, it will occur over the time of Sukkot.

During that time the army of YHVH is likely to do battle with the Adversary and bring an end to his reign of oppression over humankind, which appears to be a pitched battle between the angelic forces as we told in Joel 3:3-11:- ³*Ahead of them a fire devours, behind them a flame consumes; ahead the land is like Gan-Eden, behind them a desert waste. From them there is no escape. ⁴ They look like horses, and like cavalry they charge. ⁵ With a rumble like that of chariots they leap over the mountaintops, like crackling flames devouring stubble, like a mighty horde in battle array. ⁶ At their presence the peoples writhe in anguish, every face is drained of colour. ⁷ Like warriors they charge, they scale the wall like soldiers. Each one keeps to his own course, without getting in the other's way. ⁸ They don't jostle each other, but stay on their own paths; they burst through defences unharmed, without even breaking rank. ⁹ They rush into the city, they run along the wall, they climb up into the houses, entering like a thief through the windows. ¹⁰ At their advance the earth quakes, and the sky shakes, the sun and moon turn black, and the stars stop shining. ¹¹ YHVH shouts orders to his forces — his army is immense, mighty, and it does what he says. For great is the Day of YHVH, fearsome, terrifying! Who can endure it?*

So, that brings us to the end of the three fall moedim. Whether Yeshua returns on the 23 September 2017 or some other time is totally in the hands of God, his Father and ours. While all the events that must occur to fulfil those three fall moedim, are happening here on earth, the promise is that we as Talmidim of Yeshua, will be with our Master in his presence. Therefore, we must prepare ourselves once again, so that when we hear God's shofar, we can take encouragement from the words of Luke 21:28 ²⁸ *When these things start to happen, stand up and hold your heads high; because you are about to be liberated!"*

Then as happened with Noach and his family during the flood, we will be able to have confidence in the words of Isaiah 26:20 - *Come, my people, enter your rooms, and shut your doors behind you. Hide yourselves for a little while until the wrath is past.*

The Bride and Groom

Having considered what is likely to occur during Yeshua's fulfilment the three fall moedim here on earth, we now need to consider a little more closely what is promised following the sounding of the Great shofar, as it relates to the upward call for those who are trusting in Yeshua and faithfully awaiting his return. Scripture suggests in many parts of the narrative that the fulfilment of the three fall moedim will be like the ancient Hebrew wedding.

In ancient times, there was a set procedure followed in Isra'el. Firstly, the father of the groom selected a bride (kallah) for his son, as did Avraham for his son Yitzchak in B'resheet (Genesis) 24:1-4.^[2] In those days a father was more concerned about the marriage of his sons than about the marriage of his daughters. No expense was involved in marrying off a daughter. The father received a dowry for his daughter whereas he had to give a dowry to the prospective father-in-law of his son when marrying him off.^[3] In the same way, God bought the bride of Yeshua at a high price, though the death of his only and unique son. God as father of Yeshua, redeemed all who have been called to be part of the bride. As Yochanan 10:27-29 says - ²⁷ *My sheep listen to my voice, I recognize them, they follow me,* ²⁸ *and I give them eternal life. They will absolutely never be destroyed, and no one will snatch them from my hands.* ²⁹ *My Father, who gave them to me, is greater than all; and no one can snatch them from the Father's hands.* ³⁰ *I and the Father are one."*

Having been given the first members of his bride, Yeshua ten days after his final ascension, sent the Ruach HaKodesh as the seal of his betrothal to his bride. This was the new covenant written on their hearts. In the same way YHVH gave himself in marriage to Isra'el through the giving of the Ten Words on tablets of stone at Mt. Horev.

'Until late in the Middle Ages, marriage consisted of two ceremonies that were marked by celebrations at two separate times, with an interval between. First came the betrothal [*erusin*]; and later, the wedding [*nissuin*]. At the betrothal the woman was legally married, although she still remained in her father's house. She could not belong to another man unless she was divorced from her betrothed. The wedding meant only that the betrothed woman, accompanied by a colourful procession, was brought from her father's house to the house of her groom, and the legal tie with him was consummated.'^[4]

It was also customary for the groom to prepare a room in his father's house as the future bridal chamber. This he did following the betrothal, as we read in Yochanan 14:1-4:-
"...Trust in God and trust in me. ² In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you. ³ Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also. ⁴ Furthermore, you know where I'm going; and you know the way there."

When his father said the time was right, the groom returned to take his bride to the newly prepared room, where the marriage was consummated. The same applies with Yeshua and his bride. As Yeshua himself told his talmidim the upward call will occur just as recorded in Mattityahu 24:30-31 & 36-37 - ³⁰ *"..The sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory. ³¹ He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other.³⁶ "But when that day and hour will come, no one knows — not the angels in heaven, not the Son, only the Father. ³⁷ For the Son of Man's coming will be just as it was in the days of Noah.*

² Ancient Jewish Wedding Customs and Yeshua's Second Coming. Messianic Prophecy Bible Project <http://free.messianicbible.com>

³ Ancient Jewish Marriage - <http://www.myjewishlearning.com/article/ancient-jewish-marriage>

⁴ Ibid

These words relate to what is destined to happen at Yom Teruah, either this year or sometime in the future, when Yeshua, comes to gather his bride. It will be to his Father's house – New Yerushalayim that the bride will be taken, in accordance with Yochanan 14. As there is no mention of the 6th moed (Yom Kippur) in the B'rit Hadashah, it appears highly likely that it will be the day when the consummation occurs in heaven, while on the earth the nations atone for their actions against Isra'el over many centuries. At the same time those remaining in Isra'el will have to atone for their own transgressions against Torah.

Following the consummation of the marriage in the ancient Hebrew wedding, a seven day banquet always followed. Such a banquet was spoken about in Shof'tim (Judges)14:12, where Shimshon (Samson) was speaking about his upcoming wedding banquet -
¹² *Shimshon said to them, "Let me present you with a riddle. If you can solve it within the seven days of the banquet and tell me the solution, I will give you thirty linen shirts and thirty changes of good clothes.*

In accordance with time honoured tradition, it is reasonable to assume that the banquet will take place in heaven as fulfilment of the final (7th) moed – Sukkot, with his bride and all selected guests in New Yerushalayim.

So, who will be present at the wedding banquet? Yeshua addressed this question in yet another parable about the Kingdom of Heaven, where he said about Isra'el in Mattityahu 22:1-4 & 10 - *Yeshua again used parables in speaking to them: ² "The Kingdom of Heaven is like a king who prepared a wedding feast for his son, ³ but when he sent his slaves to summon the invited guests to the wedding, they refused to come. ... ¹⁰ The slaves went out into the streets, gathered all the people they could find, the bad along with the good; and the wedding hall was filled with guests.*

In accordance with this parable, God the Father of Yeshua as the King in the parable, sets aside the majority of Isra'el from their call to be guests at his wedding banquet and instead calls many from among the Goyim (nations) who had never previously had a relationship with Isra'el. Hence, we are told in 1 Kefa 2:7-10 why thing will occur in this way:- ⁷ *Now to you who keep trusting, he is precious. But to those who are not trusting, "The very stone that the builders rejected has become the cornerstone," ⁸ also he is a stone that will make people stumble, a rock over which they will trip. They are stumbling at the Word, disobeying it — as had been planned. ⁹ But you are a chosen people, the King's cohanim, a holy nation, a people for God to possess! Why? In order for you to declare the praises of the One who called you out of darkness into his wonderful light. ¹⁰ Once you were not a people, but now you are God's people; before, you had not received mercy, but now you have received mercy.*

Finally, those who are with Yeshua following the upward call are seen in Revelation 20:4 & 6 - *Then I saw thrones, and those seated on them received authority to judge. ... They came to life and ruled with the Messiah for a thousand years.⁶Blessed and holy is anyone who has a part in the first resurrection; over him the second death has no power. On the contrary, they will be cohanim of God and of the Messiah, and they will rule with him for the thousand years.*

The One Thousand Year Reign

Sha'ul when speaking to the Messianic Community of the 1st century says in Hebrews 12:22-27 ²² ... you have come to Mount Tziyon, that is, the city of the living God, heavenly Yerushalayim; to myriads of angels in festive assembly; ²³ to a community of the firstborn whose names have been recorded in heaven; to a Judge who is God of everyone; to spirits of righteous people who have been brought to the goal; ²⁴ to the mediator of a new covenant, Yeshua; and to the sprinkled blood that speaks better things than that of Hevel. ²⁵ See that you don't reject the One speaking! For if those did not escape who rejected him when he gave divine warning on earth, think how much less we will escape if we turn away from him when he warns from heaven. ²⁶ Even then, his voice shook the earth; but now, he has made this promise: "One more time I will shake not only the earth, but heaven too!" ²⁷ And this phrase, "one more time," makes clear that the things shaken are removed, since they are created things, so that the things not shaken may remain.

In these verses Sha'ul has summed up the future of all who have been chosen by YHVH to be part of the body of Yeshua. But, what about the rest of mankind. All those who have never heard about Yeshua and have never been able to put their trust in him? Are they all to be condemned to eternal torment as has been taught by many Christian leaders for nearly two thousand years? As discussed earlier in this paper, that line of reasoning rejects the words of Yochanan 3:16 and 2 Kefa 3:9 ¹⁶For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.⁹ The Lord is not slow in keeping his promise, as some people think of slowness; on the contrary, he is patient with you; for it is not his purpose that anyone should be destroyed, but that everyone should turn from his sins.

In response to those verses Sha'ul says in Romans 11:32 – "God has shut up all mankind together in disobedience, in order that he might show mercy to all."

Then in Hebrews 9:27-28 Sha'ul says - "Just as human beings have to die once, but after this comes judgment (separation), so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him."

As discussed earlier in verse 27 it appears again, as with 2 Kefa 3:7 that the word "separation" is a better translation, because the context of verses 27-28 is talking positively about deliverance from sin for all who are eagerly awaiting the return of Yeshua.

Through the words of Yochanan, Kefa and Sha'ul, God is promising he will show mercy to all, providing a person is prepared to put their trust in His only and unique Son – Yeshua and the reward is that they will be given eternal life.

Even though the Good News about Yeshua has being taken to the world during the last eighteen centuries, Isra'el has been unable to put their trust in Yeshua, because as Sha'ul says in Romans 11:7-8:- *Isra'el has not attained the goal for which she is striving. The ones chosen have obtained it, but the rest have been made stonelike, just as the Tanakh says, "God has given them a spirit of dullness — eyes that do not see and ears that do not hear, right down to the present day."*

However, it was God himself made Isra'el stonelike, which means that apart from the few chosen ones, all the rest of the Jewish people, since the death and resurrection of Yeshua, have been prevented from coming to know and trust him. So, the question must be asked, if God made them stonelike, how can they be held accountable for their inability to know and trust Yeshua? Can most of Isra'el be destroyed as ungodly people?

The same question must be asked regarding gentile people who have lived and died between Yeshua's resurrection and this present day, who likewise have not heard about him. Are they also to be destroyed as ungodly people?

Stepping even further back into history, the same question must be applied to the many generations of mankind who lived and died before the first coming of Yeshua, none of whom could ever come to know and trust him. Are they also to be destroyed as ungodly people?

Clearly, since the time of Adam onward there have been many millions of people who have lived and died without knowing and trusting Yeshua. Are they all to be considered as ungodly people to be destroyed? If the answer is yes, then the promise of Yochanan 3:16 would be a complete unmitigated lie. But, as Scripture never lies nor does it contradict itself, there must be another answer to all these questions. There must be a time period during which all mankind will be given an opportunity to come to know and trust Yeshua.

Clearly, that opportunity has not occurred at any stage during the last 6000 year development of mankind, so it still remains for the future. However, we are told in Genesis 2:2-3 that God rested from his creative works following the creation Adam and Sha'ul speaks extensively in Hebrews Chapter 4, about entering into God's rest. Therefore, as nothing has changed since Sha'ul wrote those words, it follows that God must still be resting from his creative works.

Then in Revelation 20:4 we are told for the first time in Scripture, that the Adversary is to be chained so that Yeshua can rule and reign for one thousand years without the presence of Satan. But, immediately following the one thousand year rule, in Rev 20:7 Satan will be set free from prison to deceive the nations in the four corners of the earth, gathering them for battle. Following that final battle Satan will be destroyed and the final judgment of all humankind will occur. During that judgment books will be opened including the Book of Life, with all who are not found written in the Book of Life will be destroyed along with Satan.

Conversely, those whose names are written in the Book of Life will be given access to the Tree of Life. The same tree that Adam and Havah (Eve) were prevented from eating once they had transgressed God's first command.

This brings us back to the earlier point that all those who ever lived and died without having a chance to know and put their trust in Yeshua, must therefore, be awakened from the sleep of death, at some stage during the one thousand years reign of Yeshua, so that they can be confronted with the Torah and the rule of Yeshua. Only then, having been taught the

ways of God, can each individual make a freewill choice, to trust Yeshua or to follow Satan once he is let loose following after the one thousand years. Only then can all mankind stand before the Great White Throne of Rev 20:11 and be justly considered worthy of life or destruction.

Only in Revelation Chapter 20 is there any direct mention the one thousand year reign of Yeshua. Neither the Tanakh nor the Brit Hadashah, mention the one thousand year reign. That is because Scripture is a progressive revelation, with each stage of God's sovereign plan being revealed as and when it is needed. Consider the example in Dani'el 12:4 &13:- *"But you, Dani'el, keep these words secret, and seal up the book until the time of the end. Many will rush here and there as knowledge increases."* ¹³*"But you, go your way until the end comes. Then you will rest and rise for your reward, at the end of days."*

It is because of the progressive nature of the Scriptural narrative, that the redemption that takes place during the one thousand years has remained a mystery to the Churches of Christendom, for nearly 20 centuries. Their lack of awareness of the one thousand year reign, has resulted in most Christians being taught incorrectly that what a person does with his or her life now, before falling asleep in death, will determine whether that person gains eternal life or goes eternal torment on the Day of Judgment. Many have been under the impression that "the Day of Judgment" just one single 24 hour day rather than the one thousand year reign of Yeshua?

Consider Luke 11:31, where it says that individuals from the wayward generation of Isra'el that were present when Yeshua lived and taught as a man, will stand and be judged in the presence of the Queen of the South (Sheba). Also in the same verse, the people of Ninveh will stand and condemn many from 1st century Isra'el, because Ninveh turned to God when Yonah preached to them. The Queen of the South lived in the time of Shlomo, while Ninveh was the capital of Ashur over 300 years after Shlomo, but the verses say that both will be standing in judgment against the wayward people from Yeshua's generation. They lived approximately 700 year after Ninveh was destroyed. Therefore, to all be standing together in judgment, means all must be awakened and present together at some stage during the thousand year reign.

Therefore, reflecting again on the words of 2 Kefa 3:8 – *⁸Moreover, dear friends, do not ignore this: with the Lord, one day is like a thousand years and a thousand years like one day.* If the Day of Judgment is one thousand years long, then it seems reasonable that all generations from Adam onward could come together on earth in one day. Hence, the one thousand years would be more correctly translated as a Day of Separating, rather than a Day of Judgment, in accordance with *Thayer's Greek Lexicon*. The same principle applies in the words of Hebrews 9:27, where Sha'ul says:- *Just as human beings have to die once, but after this comes judgment, [separation] so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him."*

In the same way, in the parable of the Sheep and the Goats, Yeshua is speaking about future separation as he says in Mattityahu 25:31-33 ³¹*"When the Son of Man comes in his*

glory, accompanied by all the angels, he will sit on his glorious throne. ³² All the nations will be assembled before him, and he will separate people one from another as a shepherd separates sheep from goats. ³³ The 'sheep' he will place at his right hand and the 'goats' at his left.

The Final Judgment

Not much is said about the eight day in either the Tanakh or the Brit Hadashah. But, the Book of Joel in Chapter 4 gives a graphic account of all that is destined to occur following the release of Satan in the beginning of the Eight Day:- ¹ "For then, at that time, when I restore the fortunes of Y'hudah and Yerushalayim, ² I will gather all nations and bring them down to the Valley of Y'hoshafat [YHVH judges]. I will enter into judgment there for my people, my heritage Isra'el, whom they scattered among the nations; then they divided my land. ³ They drew lots for my people, traded boys for whores, sold girls for wine to drink. ⁴ "Moreover, what have you against me, Tzor, Tzidon, all parts of P'leshet? Are you paying me back for something I did? If you're paying me back for something I did, then easily, quickly, I'll pay you back right on your own head. ⁵ You took my silver and gold. You brought my good treasures into your temples. ⁶ The people of Y'hudah and Yerushalayim you sold to the Greeks, so that you could remove them far away from their land. ⁷ I will rouse them from the place where you sold them and pay you back right on your own head — ⁸ I will sell your sons and daughters to the people of Y'hudah; and they will sell them to the men of Sh'va, a nation far off; for YHVH has spoken. ⁹ "Proclaim this among the nations:

'Prepare for war! Rouse the warriors! Let all the fighting men approach and attack.' ¹⁰ Hammer your plow-blades into swords and your pruning-knives into spears. Let the weak say, 'I am strong.' ¹¹ Hurry, come, you surrounding nations, gather yourselves together!" Bring your warriors down, YHVH! ¹² "Let the nations be roused and come up to the Valley of Y'hoshafat [YHVH judges]. For there I will sit to judge all the surrounding nations."

¹³ Swing the sickle, for the harvest is ripe; come, and tread, for the winepress is full. The vats are overflowing, for their wickedness is great. ¹⁴ Such enormous crowds in the Valley of Decision! For the Day of YHVH is upon us in the Valley of Decision! ¹⁵ The sun and moon have grown black, and the stars have stopped shining.

¹⁶ YHVH will roar from Tziyon, he will thunder from Yerushalayim, the sky and the earth will shake. But YHVH will be a refuge for his people, a stronghold for the people of Isra'el. ¹⁷ "You will know that I am YHVH your God, living on Tziyon my holy mountain." Then Yerushalayim will be holy, and foreigners will pass through her no more. ¹⁸ Then, when that time comes, the mountains will drip with sweet wine, the hills will flow with milk, all the streambeds of Y'hudah will run with water, and a spring will flow from the house of YHVH to water the Sheetim Valley. ¹⁹ But Egypt will be desolate and Edom a desert waste, because of the violence done to the people of Y'hudah, because they shed innocent blood in their land.

²⁰ Y'hudah will be inhabited forever, Yerushalayim through all generations. ²¹ "I will cleanse them of bloodguilt which I have not yet cleansed," for YHVH is living in Tziyon.

Again as Sha'ul reminds us in 1 Corinthians 15:28 ²⁸ Now when everything has been subjected to the Son, then he will subject himself to God, who subjected everything to him; so that God may be everything in everyone. Amen!

In conclusion

This paper has endeavoured to show how at the return of Yeshua the remaining three moedim will be fulfilled and he will begin to rule and reign as prophesied. Much more could be said about what has been covered, but the whole matter is summed up for us in Yeshua's own words to his talmidim in Mattityahu 19:23-30, where he said - "Yes. I tell you that it will be very hard for a rich man to enter the Kingdom of Heaven. ²⁴ Furthermore, I tell you that it is easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God." ²⁵ When the talmidim heard this they were utterly amazed. "Then who," they asked, "can be saved?" ²⁶ Yeshua looked at them and said, "Humanly, this is impossible; but with God everything is possible." ²⁷ Kefa replied, "Look, we have left everything and followed you. So what will we have?" ²⁸ Yeshua said to them, "Yes. I tell you that in the regenerated world, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones and judge the twelve tribes of Isra'el. ²⁹ Everyone who has left houses, brothers, sisters, father, mother, children or fields for my sake will receive a hundred times more, and he will obtain eternal life. ³⁰ But many who are first will be last, and many who are last will be first.

Shalom.

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Scriptural References

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