

---

# The Fall Holy Days

---

Yahushua Returns

---

Mike Snell

---

## **Contents**

The Fall Holy Days – The Second Coming.....	3
New Testament History.....	4
Gnosticism Develops.....	4
Memorial of Trumpets (Rosh Hashanah) .....	6
Uses of Trumpets (shofar).....	6
Background .....	7
Trumpet Warnings & Day of YHWH.....	7
The Transfiguration .....	8
Return of Yahushua .....	9
First Resurrection.....	9
Day of Atonement (Yom Kippur) – Reconciliation .....	9
Fundamentals of the Day of Atonement .....	10
Instructions.....	10
Two Goats.....	12
Atonement Process.....	12
First Goat Sacrificed – Shedding of Blood .....	13
Second Goat Sent Away – Removal of Sin .....	13
Reconciliation through Yahushua.....	15
The Jubilee.....	16
Reconciliation (Atonement) Under New Covenant.....	16
Feast of Tabernacles (Sukkot) – Yahushua’s Millennial Reign .....	17
Main Attributes .....	18
Background .....	19
First Temple .....	19
Second Temple .....	20
Prophecies .....	20
Yahushua and The Feast of Tabernacles .....	21
The New Temple .....	21
The Millennium – on the Earth .....	23
8 <sup>th</sup> day of FOT (AKA Last Great Day) .....	24
Last Great Day - Misnomer.....	25
Water Ceremony .....	25

Menorah Light Ceremony ..... 26  
Transformation of Ceremonies ..... 28  
Prophetic Fulfillment ..... 28  
Solemn Assembly ..... 29  
Main Attributes ..... 30  
Master Plan of Salvation is Complete ..... 30  
Beyond the 8<sup>th</sup> Day ..... 31  
Future Topics ..... 31

Table 1 - Fall Holy Days..... 3  
Table 2 - Atonement Meaning..... 11  
Table 3 - Temple Specs ..... 27  
Table 4 - Fall Holy Day Summary Highlights & Comparisons..... 31

## The Fall Holy Days – The Second Coming

The spring festivals prophesied the first coming of the Messiah, the fall festivals prophesy His second coming. The Holy Days were given as an annual reminder and rehearsal of YHWH's master plan of redemption and salvation.

The spring Holy Days represent the early harvest of first fruits (salvation for the first fruits), Yahushua being the first of first fruits. The fall Holy Days represent the larger agricultural and spiritual harvest, picturing salvation for billions of humans who previously have never been given the opportunity.

The fall festivals are the Feast of Trumpets (Rosh Hashanah), Day of Atonement (Yom Kippur) and the Feast of Tabernacles (Sukkoth). The fall festivals occur in the months of September – October on the Gregorian calendar.

The fall festivals are initiated on the solar based calendar by the first visible crescent of the new moon in the seventh month called Ethanim, also commonly known on the Babylonian calendar as Tishri. The new moon day of Ethanim 1 is the Feast of Trumpets. Nine days later is the Day of Atonement, on the 10<sup>th</sup> day of Ethanim. On Ethanim day 15 starts the Feast of Tabernacles for seven days, with the eighth day being a holy convocation we know as the Last Great Day (John 7:37) .

**Table 1 - Fall Holy Days**

Fall Holy Days		
Ethanim 1	Trumpets	Rosh Hashanah
Ethanim 10	Day of Atonement	Yom Kippur
Ethanim 15-22	Feast of Tabernacles	Sukkoth
Ethanim 23	Last Great Day	

The Feast of Tabernacles, including the Last Great Day, is commemorated as the final fall agriculture harvest and combines a joyful time of feasting along with a holy convocation.

*Three times you shall keep a feast to Me in the year: You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field. (Ex 23:14-16 NKJV)*

While the spring feasts, including Passover and The Days of Unleavened Bread, have been fulfilled by the death and resurrection of Yahushua Messiah, the fulfillment of the fall holy days is yet in the future. The fall holy day season starts with The Feast of Trumpets which is a reminder of the coming time of worldwide tribulation culminating with the return of Yahushua. The Day of Atonement pictures the forgiveness of sin and the removal of Satan as the primary cause. The Feast of Tabernacles (ingathering) looks forward to the reign of Yahushua on Earth and universal peace for 1,000 years. The Last Great Day, the 8<sup>th</sup> day of the Feast of Tabernacles, looks forward to a time when salvation is made available to all humanity.

## New Testament History

The first century believers in Messiah clearly observed the holy days listed in Leviticus Chapter 23. The scriptures provide references to the following Holy Days:

- Passover and Days of Unleavened Bread (1 Corinthians 5:7-8, Acts 20:6)
- Pentecost (Acts 2:1-4;20:16; 1 Corinthians 16:8)
- Day of Atonement (called the Fast, Acts 27:9)
- Feast of Tabernacles (called the Feast, Acts 18:21) <sup>1</sup>
- Last Great Day (John 7:37)
- We also find reference to fulfillment of the Feast of Trumpets (Mark 9:2-7, 1 Thessalonians 4:15-18, Revelation 8-11)

Many today think that Paul advocated that the entire law was "nailed to the cross" (Col 2:14, Ro 7:6).

*Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross (Col 2:14 KJV)*

G1378 = dogma = a law (civil, ceremonial or ecclesiastical), decree, ordinance.

The same word "ordinances" is used again in Col 2:20-21:

*Wherefore if ye be dead with Messiah from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not) (Col 2:20-21 KJV)*

It is conspicuous that the Greek word translated "ordinances" is pronounced dogma. Paul is making the point that the purification ceremonies associated with the Temple sacrifices is no longer applicable. In other words, there is no longer a need for the sacrificial Temple system. Although not the focus of this study, it should be noted that early forms of Gnosticism and pagan mysticism were also beginning to surface in Colossae and Paul was addressing this apostasy as well. In any case, Yahushua has replaced the sacrificial Temple system with His onetime blood offering for all, forever (Heb 10:10-14). What was "nailed to the cross" was the animal sacrificial system along with all of the rituals, ceremony and associated Temple administration, not the commandments.

*Therefore the law is holy, and the commandment holy and just and good (Ro 7:12).*

## Gnosticism Develops

While gnostic heresy flourished among early believers,<sup>2,3</sup> the historical records show the 2<sup>nd</sup> century disciples of Yahushua followed the original practices of the apostles including keeping the weekly Sabbath and annual holy days.<sup>4</sup> Noteworthy are Polycrates of Ephesus (130-196 CE)<sup>5,6</sup> and Polycarp of Smyrna<sup>7</sup> (69-155 CE). Apollinaris (same as Apolinarius, but not to be confused with

---

<sup>1</sup> [http://en.wikibooks.org/wiki/Hebrew\\_Roots/Holy\\_Days/Tabernacles/Tabernacles/History\\_of\\_the\\_Feast](http://en.wikibooks.org/wiki/Hebrew_Roots/Holy_Days/Tabernacles/Tabernacles/History_of_the_Feast)

<sup>2</sup> <http://www.churchhistory101.com/century2-p5.php>

<sup>3</sup> [http://en.wikipedia.org/wiki/List\\_of\\_Christian\\_heresies](http://en.wikipedia.org/wiki/List_of_Christian_heresies)

<sup>4</sup> <http://www.christianityonline.org/christianity/?q=node/307>

<sup>5</sup> <http://www.cogwriter.com/polycrates.htm>

<sup>6</sup> [http://en.wikipedia.org/wiki/Polycrates\\_of\\_Ephesus](http://en.wikipedia.org/wiki/Polycrates_of_Ephesus)

<sup>7</sup> <http://www.cogwriter.com/polycarp.htm>

Apollonius of Ephesus or Apollinaris of Laodicea) was also a religious leader in the 2nd Century. Apollinaris was considered to be a Quartodeciman (one who held that the date of Passover must remain the 14th of Nisan). The Quartodeciman Controversy lasted until the Council of Nicea in 325 CE when Emperor Constantine abandoned Passover as an outdated Jewish tradition and syncretized the Pagan custom of Easter (from Ishtar, Eostre, Astarte) with what today we call Christianity.<sup>8</sup>

As a result, by the early 4<sup>th</sup> century the Universal Church became the Roman standard of worship starting with Emperor Constantine. The practices of the first and second century followers of Yahushua Messiah were being marginalized as "Jewish fables". The true believers were increasingly subject to oppression, persecution and even martyred for their faith. The faithful were relentlessly accused of "Judaizing" simply because they honored the Torah. The "Jews", including anyone (non-Jew) who simply followed the practices of the early apostles were held accountable by the Roman and Greek philosophers as responsible for Messiah's crucifixion and subsequent death. Anyone (non-Jew) adhering to any "religious" practice that embraced anything perceived as "Jewish" (like the Torah) became anathema and loathsome to the growing ecclesiastical authority. The "Jewish" Holy Day practices were totally abandoned by the developing Universal (Catholic) Church and replaced with holidays derived from pagan origin and syncretized with the scriptures in order to provide an illusion of sanctity with a wide appeal to the society at large. What developed in the 3<sup>rd</sup> and 4<sup>th</sup> century was religion for the masses with minimal or no Biblical foundation. This was a huge benefit for the Roman empire, but a major train wreck for the truth and understanding of the tree of life (Gen 2:16).

Enter John Chrysostom (347-407 CE), the Roman Catholic saint who preached the following in 387 CE:

*The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and others will join the Jews in keeping their feasts and observing their fasts. I wish to drive this perverse custom from the Church right now...If the Jewish ceremonies are venerable and great, ours are lies...Does God hate their festivals and do you share in them? (John Chrysostom. Homily I Against the Jews I:5;VI:5;VII:2. Preached at Antioch, Syria in the Fall of 387 AD. Medieval Sourcebook: Saint John Chrysostom (c.347-407)*

A historical perspective of John Chrysostom and his writings of the "Eight Homilies Against the Jews" can be found at:

<http://www.fordham.edu/halsall/source/chrysostom-jews6.html>

It is obvious during the time of John Chrysostom, that believers in Yahushua were observing the Holy Days or else why would he write such a toxic missive against them?

Over a period of a few hundred years the identity and practices of the original apostolic believers were deserted and replaced with Greek (and Roman) ecclesiastical orthodoxy. Timothy, Peter and Jude all admonished early believers of precisely such an outcome.

---

<sup>8</sup> <http://www.tertullian.org/rpearse/epiphanius.html>

*Prove all things; hold fast that which is good  
(1Thes 5:21 KJV)*

*And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. (2 Tim 4:4-5 KJV)*

*For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.  
(2 Pet 2:21 KJV)*

*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (Jude 1:3 KJV)*

## ***Memorial of Trumpets (Rosh Hashanah)***

The Memorial of Trumpets introduces the fall festivals and begins, on the new moon, in the seventh month of the Biblical calendar (September or October). The 7th month begins the new calendar year. For more information on the new calendar year, go to [www.answersoflife.com](http://www.answersoflife.com) (click on New Moon tab, then find Calendar page).

“Rosh Hashanah” is celebrated with the blowing of trumpets (Lev. 23:23-25). The Feast of Trumpets is a powerful prophetic look forward to the Day of YHWH and the return of Yahushua Messiah. The Feast of Trumpets sounds a dire warning of global war along with the triumphant return of Yahushua accompanied with His saints. The day represents the culmination of the present age of man and the beginning of an incredible time during which YHWH will play a direct role in world events.

By contrast, the spring Holy Day festivals represent Yahushua’s first coming and salvation being offered to those He calls and chooses as first fruits. The fall Holy Days, starting with the Feast of Trumpets, looks forward to Yahushua’s second coming and His direct global intervention in the affairs of humanity. The Feast of Trumpets pictures a major transition in world history, truly a new world order. Trumpets also fulfills many Old and New Testament scriptures that prophecy of a Messiah coming as the world ruler, from the lineage of David, who will administer the throne of David and rule with power, dominion and authority over all nations.

This day outlines the blueprint for cataclysmic evil world conditions, the return of Yahushua, the ultimate human-spiritual battle and the resurrection of the first fruits (saints).

## ***Uses of Trumpets (shofar)***

*And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before YHWH your Eloah, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a **memorial** before your Eloah: I am YHWH your Eloah. (Num 10:9-10 KJV)*

- Military Danger & Alarm
- Rejoicing
- Holy Days
- New Moons

- Offerings
- Pending Affliction (Rev 8 – 11)
- Return of Yahushua (Rev 11:15)
- Resurrection (Matt 24:31, 1 Co 15:52, 1 Thes 4:16)

## Background

- Ex 23:14-16, Lev 23:23-25, Deut 16:16 – Feast of Trumpets, blowing of trumpets. Memorial = H2146 = Zirkon = record or memento
- No other instructions written for this feast day
- Ez 20:12, 20 – Sabbath's (plural) a sign of YHWH's people
- Nu 29:1 - primary instruction for the Feast of Trumpets, which always falls on the new moon of the seventh month, Tishri
- Ex 19:16 – trumpet blown on Mt. Sinai
- Josh 6:3-20 - 7 trumpets at Jericho, walls fall on last trumpet
  - Joshua = Strong's H3091 = y<sup>e</sup>hōshûa' = yeh-ho-shoo'-ah = From H3068, Jehovah-saved, Jehoshua, the Jewish leader, Jehoshua, Jehoshuah, Joshua
  - Compare Matt 1:25 (KJV) – He called His name "Jesus"
  - Strong's G2424 = Iēsous = ee-ay-sooce = Of Hebrew origin H3091, *Jesus* (that is, *Jehoshua*), the name of Messiah and three other Israelites
  - Yahushua (Joshua) and Yahushua (Jesus) have the same name
  - The first Yahushua led the Israelites into the Promised Land (walls of Jericho fall down)
  - The second Yahushua will lead the entire world into the Promised Land (walls of Babylon fall down)
  - Rev 6 – 8 – the 7 seals opens to 7 trumpets
  - Rev 8 – 11 – the 7 trumpets end with Yahushua's return
  - Lev 25:9 – Jubilee implication
- 1 Thes 4:16 – trumpet of YHWH
- Ps 81:1-4 – referring to Feast of Trumpets

## Trumpet Warnings & Day of YHWH

- Joel 1:15 - the day of YHWH is near
- Joel 2:1-16 – Babylonian captivity predicted, day of YHWH prophesied
- Joel 3:13-21 – out with the old, in with the new
- Jer 4:19-31, Amos 3:6 – the alarm of war, no understanding, no knowledge
- Rev 8:1-9, Zeph 1:14-18 – trumpets blown, time of war
- Rev 8, 9, 10, 11 – 7 Trumpets, fulfillment of the Feast of Trumpets
- Acts 2:19-21, Joel 2:28 - the notable day of YHWH
- Isa 27:9-13 – trumpet is blown, Yahushua returns, exiles return home
  - Jericho – 7<sup>th</sup> trump, walls fall down
  - Math 24:31, Rev 1:10, Isa 27:13 – Great trumpet, only 3 references
  - Lev 25:9 – trumpet of the Jubilee, liberty for all
- 2 Pet 3:10-15 - like a thief at night
- Rev 3:7-11 – protection, resurrection, salvation

## The Transfiguration

The account of the Transfiguration is found in:

- Matt 17:1-8
- Mark 9:1-8
- Luke 9:28-36

*And after six days Yahushua taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was **transfigured**<sup>G3339</sup> before them.  
(Mark 9:2 KJV)*

G3339 = met-am-or-fo'-o = to transform (literally or figuratively "metamorphose"), change

The word "transfigured" is pronounced "metamorpho" in the Greek. This is the same English word "metamorphosis" or simply "morph", meaning to change in form. We know this term as the process starting with the caterpillar that develops into the butterfly. The characteristics of the caterpillar are unrecognizable after the metamorphosis into the butterfly. There is no recognition of the starting characteristics with the end result.

In this vision, Yahushua's physical appearance morphed into pure spirit essence. His appearance was transfigured into a shining countenance that had no resemblance with His human presentation.

*His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them. (Mark 9:3 NKJV and Math 17:2)*

The location of this account is in Galilee near Bethsaida. Some commentaries place the transfiguration event at Mt. Hermon, a location in today's Golan Heights, originally western Syria (Mark 8:22). This account takes place just prior to Yahushua going to Jerusalem for the Feast of Tabernacles (John 7:1). According to John 7:1-10, Yahushua was in Galilee and soon travelled to Jerusalem for the Feast of Tabernacles.

The transfiguration (metamorphosis), was a prophetic vision of the first resurrection, which is pictured by the Feast of Trumpets. The timing of this event is just before the Feast of Tabernacles. It is a reasonable assumption that the chronology, flow of events and the season of the year would place the "transfiguration" near or on the Feast of Trumpets as a forward looking precursor of Yahushua's return and the resurrection. Could it be that Peter's recommendation to make three tabernacles (Mark 9:5) was a clue to the season of the year?

It should be noted that the same word "transfiguration" is used in Romans 12:2, however translated as "transformed".

*And be not conformed to this world: but be ye **transformed**<sup>G3339</sup> by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of YHWH.  
(Rom 12:2 KJV)*

The transformation of our carnal mind to our new spiritual mind, only through Yahushua's spirit, should be comparable to the metamorphosis of the caterpillar to the butterfly. There is zero similarity of any characteristic from the beginning caterpillar to the ending butterfly.

The transfiguration event found in Matthew 17:1-8 (also Mark 9:1-8 and Luke 9:28-36) represents a forward looking picture of the return of Yahushua and the resurrection of the saints, starting with Moses and Elijah (the dead rise first - 1 Thes 4:16). This account also draws attention to Yahushua's return in His glorified state. He morphed from physical to spiritual as the prototype for us (Phil 3:21).

Yes, the conquering of the Babylonian system is a major attribute of the Feast of Trumpets; however the morphing of our physical presence to our eternal existence is paramount.

## Return of Yahushua

- Zech 12, 13 – in that day, when Yahushua returns
- Mt 6:10 – thy kingdom come
- Mt 24:3-36 – recorded at the Mt of Olives, tribulation, the Day of YHWH, sound of a trumpet, no one knows the day
- Rev 11:15 - the 7<sup>th</sup> trumpet will be blown on this day, Yahushua returns to earth on the blowing of the Seventh Trumpet
- Zech 14:1-8, Rev 19:11-21 – Yahushua returns to earth on the Mt. of Olives, puts down insurrection
- Ro 8:16-23 – co-heirs with Yahushua

## First Resurrection

- Jo 3:13 – Except Yahushua, no man has ascended to heaven yet, until the trumpet sounds
- 1 Cor 15:50-54 - a mystery, the trumpet will sound
- 1 Thes 4:13-18 - with the trumpet call of YHWH, and the dead in Yahushua rise first
- Rev 20:1-6 – the first resurrection, reign with Yahushua 1,000 years on Earth
- 1 Jo 3:2 – we will be like Yahushua
- Mt 25:21, Lk 22:29-30, Rev 3:21, Rev 21:7 – WOW!

### Notes

- Battle Hymn of the Republic lyrics – “In the beauty of the autumn Christ (*sic*) was born across the sea”. Was Yahushua born on or near the Feast of Trumpets or Feast of Tabernacles?
- Since blowing trumpets are the signal of Yahushua's return, will Yahushua return on the Feast of Trumpets?

## Day of Atonement (Yom Kippur) – Reconciliation

The Day of Atonement is a solemn and most important holy day. This holy day is a fast day not a feast day. In the first covenant, the Day of Atonement was the day the Levitical High Priest made an atoning sacrifice for the sins of the people. This act of atonement brought forgiveness and reconciliation between the Israelites and YHWH.

The title “Day of Atonement” is the English translation of the Hebrew “Yom Kippur”, which means a day of expiation. Expiation is the act of making amends or reparation for guilt or wrongdoing. In Hebrew “Kippur” is plural, which would more accurately render this holy day as “Day of Atonements” or “Day of Amends”, or “Day of Reconciliations”.

The word “Atonement” is a concatenation of “at one”. It is not an original Hebrew word. William Tyndale (circa 1484 – 1536 CE) originally used “Atonement” to describe “Kippur” in his translation of the Bible into English. Tyndale wanted to, as accurately as possible, describe Messiah's role in establishing restoration and reconciliation between YHWH and new believers during the Protestant Reform. The word “at-one-ment” seemed to best describe this objective. In 1611 the King James

translation project team derived a significant portion of their new rendering from Tyndale's original work, including the use of the word "Atonement". Today, the word "atonement" is found in most dictionaries and means "satisfaction or reparation for a wrong or injury; amends". In Hebrew, Atonement (Kippur) literally means "covering" (or forgive, pardon, purge).

The Day of Atonement was the only time during the year when the High Priest would enter the Holy of Holies, the innermost chamber of the Temple. While in the Holy of Holies, he would make a blood sacrifice for the collective sins of Israel.

This solemn day pictures undeserved forgiveness by YHWH of our sinfulness and wrongdoing as well as our reconciliation to Him through repentance. The Day of Atonement is focused on covering, forgiving and forgetting our transgressions.

The Day of Atonement, like Passover, teaches us about forgiveness of sin and our reconciliation with YHWH through Yahushua's sacrifice. In the spring time, Passover spotlights salvation being made available through Yahushua's onetime blood sacrifice. During the fall, Atonement pictures forgiveness of sin and reconciliation to YHWH through Yahushua's onetime blood sacrifice.

The Day of Atonement represents:

1. Forgiveness of our transgressions – covering our guilt
2. Reconciliation through Yahushua

This day celebrates Yahushua, as our High Priest, tearing down the Temple Veil and replacing the first covenant with His onetime blood sacrifice that has no expiration date. The Day of Atonement also is a reminder of the sacrifice of Yahushua, not only for individual believers in this age, but for the forgiveness and reconciliation of all who repent upon His second coming. Atonement is remembered with deep humility as a solemn occasion.

## Fundamentals of the Day of Atonement

1. Fasting
2. Repentance
3. Prayer
4. Reconciliation

## Instructions

- Lev. 23:26-32 – Day of Atonement, afflict your soul, make amends and ask to have your debts cancelled.

*And YHWH spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement<sup>H3725</sup>: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto YHWH. And ye shall do no work in that same day: for it is a day of atonement<sup>H3725</sup>, to make an atonement<sup>H3722</sup> for you before YHWH your Eloha. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. (Lev 23:26-32 KJV)*

**Table 2 - Atonement Meaning**

Strong's translation of "Atonement"		Dictionary
Hebrew H3725	kip-poor' = from H3722=expiation, (only in plural), atonement	Expiation - the act of making amends or reparation for guilt or wrongdoing
Hebrew H3722	kaw-far' = to cover (specifically with bitumen), figuratively to expiate or condone, to placate or cancel, appease, make an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, make reconciliation	Disannul = annul or cancel  Reconcile – restore friendly relations, make compatible, make one account consistent with another

The instructions declare what the day's purpose is (it is a Day of Atonement) and what we are supposed to do (make an Atonement).

This is tantamount to saying April 15 (in the USA) is tax day and be sure to pay your taxes. The declaration of "tax day" is a noun, the admonition (pay your taxes) is a verb requiring action. Inherent in "its tax day" is paying your taxes. The same is true with the statements in Lev 23:26-32. The "day of Atonement" is a noun; the admonition to "make an Atonement" is a verb, requiring action. Inherent in the Day of Atonement is doing your part to be reconciled to YHWH.

- While Atonement is a day of reconciliation, we are to reconcile
  - Reconciliation requires 2 active participants
- While Atonement is a day of making amends, we are to make amends
  - Making amends requires 2 active participants
- While Atonement is a day of repairing wrong doing, we are to repair our wrongdoing
  - Repairing our wrongdoing starts with me

When we do this:

- Our debts are annulled by YHWH
- We are restored to a pure state
- Friendly relations are renewed with YHWH
- Our account is in good standing

It should be clear that action is required on our part. We are being told that on this day we are intended to take an inward look at ourselves and initiate the necessary steps to change our behavior and ask YHWH to forgive us.

**Comparisons**

- Ps 79:9 – "purge away" is same as make an atonement
- Ez 45:17 – "to make reconciliation" same as make an atonement

**Fasting**

- Ps 35:13 – humbled with fasting
- Isa 58 all – acceptable and unacceptable fasting, vs 8 - YHWH will be your rear guard (NKJV)

## Two Goats

On this day, in the first covenant, a unique ritual sacrifice instruction was given by YHWH to the Israelites.

- Lev 16:1-34 – once a year, 2 goats, one sacrificed, one released into wilderness, carrying the sins of the people.

Two goats were selected by lot for a sin offering to YHWH (Lev 16:5). The first goat would be selected as the blood sacrifice to YHWH. The second goat was selected as the “scapegoat” or “goat of departure” (Lev 16:8 KJV). The Hebrew word translated “scapegoat” in Lev 16:8,10,26 is H5799 (in Strong’s) and means “goat of departure”. The Hebrew word for scapegoat is pronounced “Azazel”. Some modern translations have incorrectly assumed the goat of departure’s name (scapegoat in KJV) is “Azazel, which leads to an erroneous association with Satan. The goat of departure (scapegoat) carries the burden of sins of the people and is led away into the wilderness, forgotten and never to return. Both goats point directly and specifically to Yahushua.

- Purification of Priest, Temple and people – meticulous preparation
  - *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil (Isa 1:16 KJV)*
  - *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of YHWH. (2Co 7:1 KJV)*
- Both goats were perfect, no defects – Lev 16:5
- Both goats were selected for a sin offering – Lev 16:5
- Both goats were presented to YHWH – Lev 16:7
- The goat of departure was presented alive to YHWH – Lev 16:10
- Before release, the goat of departure was brought to the Temple after the purification ceremony - Lev 16:20
- Sacrificed goat represents Yahushua’s shed blood
- The Israelites’ sin and guilt were transferred onto the goat of departure and completely removed from their presence, erasing the memory of sin
- Live goat represents the sin transferring to Yahushua and the debt forgiven and forgotten
- New Covenant Changes
  - Changed from physical process to spiritual process
  - No more Goats, Yahushua is our only focus

Two goats were specified in this ritual sacrifice in order to reconcile the iniquity of the Israelites. This ceremony looks forward to Yahushua giving His blood to cover our transgressions and completely erase them from the record, never to reappear.

## Atonement Process

In order for our transgressions to YHWH’s law to be “covered”, we must first acknowledge the offense and ask forgiveness. Once we ask forgiveness, shed blood is the only remedy that can purge our sin. Once blood purges our sin, the pardon takes place. This is really a three step process:

1. Ask for forgiveness
2. Blood is shed to cover the transgression
3. The transgression is pardoned, we are forgiven

*Prove all things; hold fast that which is good  
(1Thes 5:21 KJV)*

*And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Heb 9:22 KJV)*

- Remission = G859 = freedom, pardon, deliverance, forgiveness, liberty

*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph 1:7 KJV)*

The two goats in Leviticus 16 are the forerunner of Yahushua's Passover sacrifice in 30 CE.

*For this is my blood of the new testament, which is shed for many for the remission of sins. (Matt 26:28 KJV)*

## **First Goat Sacrificed – Shedding of Blood**

The first goat was sacrificed and his blood covered the sins of the Israelites. The first goat that was sacrificed cancelled the penalty of sin and reconciled the relationship between the Israelites and YHWH.

- Debt covered, penalty rescinded
- Relationship restored

## **Second Goat Sent Away – Removal of Sin**

The second goat was the "goat of departure" and was released into the wilderness. The goat of departure (scapegoat) carried the burden of guilt and accepted the blame for the sins of the Israelites. The goat of departure wiped the slate clean of guilt by carrying the sins of the people away into the wilderness (Lev 16:21-22). The sins were forgotten, the memory was erased and the goat of departure never returned.

*As far as the east is from the west, so far hath he removed our transgressions from us. (Ps 103:12 KJV)*

*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isa 43:25 KJV)*

*The next day John seeth Yahushua coming unto him, and saith, Behold the Lamb of YHWH, which taketh away the sin of the world. (John 1:29 KJV)*

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of YHWH in him. (2Co 5:21 KJV)*

*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb 8:12 KJV)*

*This is the covenant that I will make with them after those days, saith YHWH, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. (Heb 10:16-17 KJV)*

- Burden transferred
- Sin removed
- Debt forgotten

*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isa 43:25 KJV)*

The combination of the offering attributes of the two goats, covering the debt and forgetting the debt, was a forward looking type of a sinless Yahushua who accepts unwarranted blame for all iniquity and yet offers forgiveness and no memory record of our sins.

*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1Pe 2:24 KJV)*

Note: Some commentaries speculate the second goat (the goat of departure) represents a type of Satan. The assumption is the Hebrew word "Azazel", which is translated as "goat of departure" or "scapegoat", is also the proper name for Satan. This theory banishes Satan into the wilderness with the sins of mankind, where he will be bound for 1000 years during the Millennium and eventually consumed by the Lake of Fire (Rev 20:3-15).

Although the correlation is interesting, the association of Azazel with Satan comes from a variety of sources, none of them Biblical and include:

- 1 Enoch 2:8, 1 Enoch 8:1-3, 1 Enoch 10:8
- Apocalypse of Abraham 13:4-9, 14:6, 20:6
- The Mishnah (Yoma 39a)
- Origen ("Contra Celsum," vi. 43) identifies Azazel with Satan
- Puck Fair – Irelands oldest festival

This study paper associates both goats as a preview looking forward to the onetime sacrifice of Yahushua Messiah.

- Only Yahushua is our sin bearer

### **References**

"The Greek translators did not regard Azazel as a proper name, but connected it with, 'a z'zel a verb that does not appear in the Old Testament. The meaning they gave it was "to send away." Hence the full meaning of the Hebrew expression would be "in order to send away." The Latin translation followed this same understanding. The most adequate explanation is to view the term 'aza'zel as being composed of two words: the first part, 'ez, meaning "goat," and the second part, 'azel, meaning "to go away." With recent evidence from the Ugaritic (the language of ancient Canaan from which Hebrew is derived), compound names such as this one are turning up more frequently than what we had expected based on evidence from the Hebrew alone. This is how the rendering "scapegoat" came to be... Originally, however, the King James translators meant "the goat that was led away." *Hard Sayings of the Bible* by Walter C. Kaiser Jr. Peter H. Davids, F.F. Bruce and Manfred T. Brauch INTER VARSITY PRESS, Downers Grove, Illinois.

### **Links**

[http://www.marieslibrary.com/PDF\\_Articles/DOA.pdf](http://www.marieslibrary.com/PDF_Articles/DOA.pdf)

<http://www.truthorfables.com/Scapegoat.htm>

### **Other Scriptures**

- Nu 29:7 – Day of Atonements, holy convocation, fast day
- Heb 9:2-15– only High Priest, once a year, it was an imperfect service
  - Referring to Day of Atonement
  - Rituals abolished, not the base law

## Reconciliation through Yahushua

- The first covenant – Temple required

*For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.' (Lev 17:11 NKJV)*

- The new covenant – Yahushua required

*And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Messiah is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of YHWH for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Messiah was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb 9:22-28 KJV)*

- Daniel prophesies the transition from 1<sup>st</sup> to 2<sup>nd</sup> covenant

*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (Dan 9:24-26 KJV)*

- Messiah would come
  - He would Atonement for wickedness
  - He would bring everlasting peace
  - He would be cut off
  - Temple would be destroyed – no longer needed
- Mt 27:50-53 - veil of the temple was torn, the earth quaked, the rocks were split when Yahushua died on the stake/cross, saints rose from the dead
  - Mk 15:37-38 - curtain of the temple was torn in two providing direct access and personal communion with YHWH
  - Jo 17:11-23 – at one with Yahushua – reconciliation brings us to oneness
  - Acts 3:19-21 – prepare for time of restitution – rebuilding, restructuring, put back to the original condition
  - Rom. 3:20-31 - Yahushua is our atonement, justified by grace, knowledge of sin by the law
  - Eph 2:13-22 – Veil broken down by Yahushua
  - Heb 4:14-16 – our High Priest is accessible, sympathetic

- Heb 6:17-20 – Yahushua replaces the High Priest, anchor of the soul, forerunner. Order of Melchisedec, not Aaronic (Levitical) priesthood. Yahushua entered behind the veil, directly to YHWH’s throne
- Gen 14:17-20, Heb 7:1-4, order of Melchisedec
- Heb. 8, 9, 10 - Yahushua is our High Priest, the fulfillment of The Day of Atonement, the final atonement for sin
- Heb 8:1-13 – at the right hand of YHWH, Yahushua’s blood, a new covenant, Yahushua is our mediator
- Heb 9:7-28 - once a year, the High Priest only may enter the Holy of Holies, once for all by His own blood, Yahushua is our mediator, eternal redemption
- Heb. 10:12 - one sacrifice for all
- Lev 16:4 and Rev 19:7-9 – white linen = righteousness of acts

## The Jubilee

The 50<sup>th</sup> year Jubilee is announced with the blowing of the trumpet on the 10<sup>th</sup> day of the 7<sup>th</sup> month, on the Day of Atonement. The entire 50<sup>th</sup> year is sacred time. This is the year when all debt is forgiven, slaves are freed and land is returned to the original owner. All matters, physical and spiritual are reconciled on this anniversary. Could the Jubilee year be the year of Yahushua’s return?

- Lev 25:9-13 – on Atonement, reconciliation for all, blow the Jubilee (Yobel) trumpet
- Isa 61:1-3 – liberty for all – reset, restructuring and rebuilding
- Luke 4:18-19 – Yahushua proclaims liberty

## Comparison

- Lev 23:26-32 – our debts are forgiven, day of reconciliation, liberty for all

## Reconciliation (Atonement) Under New Covenant

*For if, when we were enemies, we were reconciled<sup>G2644</sup> to YHWH by the death of his Son, much more, being reconciled,<sup>G2644</sup> we shall be saved by his life. And not only so, but we also joy in YHWH through our Master Yahushua Messiah, by whom we have now received the atonement.<sup>G2643</sup> (Rom 5:10-11 KJV)*

*And all things are of YHWH who hath reconciled<sup>G2644</sup> us to himself by Yahushua Messiah, and hath given to us the ministry of reconciliation;<sup>G2643</sup> To wit, that YHWH was in Messiah, reconciling<sup>G2644</sup> the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.<sup>G2643</sup> Now then we are ambassadors for Messiah, as though YHWH did beseech you by us: we pray you in Messiah’s stead, be ye reconciled<sup>G2644</sup> to YHWH. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of YHWH in him. (2Co 5:18-21 KJV)*

Strong’s translation of “Atonement”		Dictionary
Greek G2643	kat-al-lag-ay' = from G2644= exchange, figuratively adjustment, restoration to the divine, favor	Exchange - the act or process of substituting one thing for another, IE. blood for sin  Restoration - the act or process of returning something to its original condition by repairing it, cleaning it, the act of bringing back something that existed before, the act of returning something that was stolen or taken

Greek G2644	kat-al-las'-so = to change mutually, to compound a difference	Reconciled or reconciling - restoring friendly relations, making compatible, making one account consistent with another
----------------	---	---

What Yahushua accomplished on Passover in 30 CE is of no use today if we do not reconcile to Him. The Day of Atonement provides a memorial of the original reconciliation event in Leviticus 16. The Day of Atonement is a major milestone in YHWH's revealed plan of salvation. He did His part, we must do our part. He paid the penalty for our iniquity, but we must make amends for our iniquity and guilt. There are two participants required to reconcile two parties. Obviously, one party alone cannot reconcile to a second party.

Reconciliation costs us nothing. Yahushua took the punishment and paid the penalty we deserve - death. Yahushua is the atonement covering that allows us to be reconciled to YHWH.

In response to our genuine display of humility to YHWH, He then provides an Atonement covering for us. Atonement is a day of deliverance and liberty.

Atonement Links:

<http://www.yaiy.org/Magazine/articles/0709dayatonement.html>

## ***Feast of Tabernacles (Sukkot) – Yahushua's Millennial Reign***

In ancient Israel, Sukkot or the Feast of Tabernacles was a week-long fall festival commemorating the 40-year journey of the Israelites in the wilderness. It is one of the three pilgrimage feasts recorded in the Bible when all Israelite males were required to appear before YHWH in the Temple in Jerusalem. The first Biblical reference to the Feast of Tabernacles is found in Exodus 23:14-16, where it is named as the "feast of ingathering". This terminology is based on the agrarian based culture of the early Israelites. "Ingathering" is a term meaning the gathering in of crops (Strong's H614) occurring at the end of the growing season.

The Feast of Tabernacles takes place on the Biblical calendar on the 15<sup>th</sup> day of the 7<sup>th</sup> month called Ethanim or Tishri on the Babylonian calendar, which typically coincides with September or October on the Gregorian calendar (depending on the year). Originally, the joyous festival was a time of celebration as the Israelites gave thanks for the current year's harvest as well as their deliverance from the 40 years in the wilderness after the Exodus. This festive celebration is a reminder of YHWH's protection, provision, and faithfulness.

Agriculturally, the Feast of Tabernacles or Sukkot in ancient Israel shares the characteristics of a thanksgiving celebration. The 8 day festival celebrates the ingathering harvest of fruit, grapes and grain in an environment of peace, joy and security. YHWH is given reverence and acknowledged as the provider of all blessing. As an historical feast, the primary characteristic is the requirement to dwell in temporary shelters or booths. These temporary dwellings memorialized YHWH's protection, provision and care during their 40 years in the wilderness.

The word *Sukkot* means booths. The booth constructed on Sukkot is called a sukkah. The original shelters consist of at least three walls and a makeshift roof, typically wood framed with woven tree branch for the sides and top. The Sukkot was commonly used to protect livestock (Gen 33:17) and to provide shelter for the military (2 Sam 11:11). This is your basic "tent" or "pole barn" in today's vernacular.

Sukkot dates back to around 1400 BCE prior to the Israelites entering into the Promised Land. A sukkah was used as a shelter during the time when the Israelites wandered in the desert for 40 years (Lev 23:42-43). As they moved from one camp to another they built tents or booths, called sukkot, which provided temporary shelter in the desert. One of these dwellings was called a sukkah while two or more were called sukkot (plural). Early sukkah were also constructed near the edges of the fields during the harvest season.

This festival has a rich Biblical history with accounts highlighting Solomon's dedication of the first temple (1 Kg 8:2, 2 Chron 7:8-10), Nehemiah's reform after the Babylonian captivity (Neh 8:16-18) and Yahushua's remarkable proclamations during the Feast of Tabernacles in 29 CE (Jo 7 & 8).

The Feast of Tabernacles, as do the other Holy Days, points directly to Yahushua Messiah. The agrarian theme of the Feast of Tabernacles is focused on the completion of the year's predominant fall harvest.

The spiritual significance of The Feast of Tabernacles is derived from the main harvest of the year's agricultural cycle as a metaphor representing:

1. A joyous time – the world is at peace
2. The end of the growing season – man's 6000 year experiment in self-government is over
3. The crops are harvested - the ingathering (gathering in) of those that have been saved by the onetime blood sacrifice of Yahushua Messiah are harvested (resurrected to eternal life)
4. The 1000 year millennial reign of Yahushua will begin on the Earth

This festive 8 day period pictures a time of universal happiness and abundance when the entire world will exist in peace. During this timeframe, Yahushua's ruling monarchy will be the only governmental authority on the Earth. This will truly be a new world order made directly by the hand of YHWH.

This feast pictures the restoration of the Earth for a 1,000 year period, following 6,000 years of Satan and manmade chaos.

- Creation to Abraham – 2000 years
  - Creation to the flood – 1600 years
  - Flood to Abraham – 400 years
- Abraham to Yahushua Messiah – 2000 years
- Messiah to the Millennium – 2000 years

After Yahushua's return, the Earth and its inhabitants will be brought into harmony with YHWH's Spirit, and peace will no longer be an exception. Real peace, prosperity and abundance will prevail. Even the nature of wild animals will be changed (Isa 11:6-8).

The Feast of Tabernacles not only celebrates the physical agricultural harvest, but the more relevant great spiritual harvest of humanity when all people who are alive on earth (during and after Yahushua's return) will have access to and learn the true way of YHWH. Humanity will be restored to a right relationship with YHWH (Isa 11:9-10).

## **Main Attributes**

1. The ingathering harvest – gathering in physically and spiritually
2. Yahushua's 1000 year reign - The Millennium
3. Restoration of the Earth
4. Universal peace and prosperity

## Background

- Ex 23:14-17 & Ex 34:21-22 – feast of ingathering (verses feast of first fruits in Spring at Pentecost)
- Lev 23:1-4, 33-43 – gather fruit of the land, that your generations may remember
- Num 29:12-40– the FOT and LGD offerings, all replaced by Yahushua’s blood.
- Deut 14:23-26 – enjoy your increase
- Deut 16:13-15 – parallel instructions

## First Temple

The first major Feast of Tabernacles Bible event was the dedication of the first temple by Solomon. After a 7 year major construction project, the awe inspiring Temple of YHWH was complete.

- 1<sup>st</sup> Temple (1 Kg 8:1-2)
  - 180K labors (80K stone masons, 70K transporters from Lebanon), 3K supervisors,
  - 7 years to complete
  - >100K talents of gold<sup>9</sup>, >1M talents of silver (1 Chron 29, 1 Kg 10:27 - silver as common as stone)<sup>10</sup>
  - Holy of Holies alone overlaid with 600 talents=22.5 tons – 2 Chron 3:8
  - \$135+B total project<sup>11</sup>
  - Peace offering sacrifice included 22K oxen & 120K sheep – 1Kg 8:63, 2 Chron 7:5
  - Queen of Sheba was overwhelmed with the magnificence (1 Kg 10:1-23)
  - Dedication of Temple on Sukkot circa 965 BCE - 2 Chron 5:3, 2 Chron 7:9-15
  - Detailed accounts of dedication, Solomon’s prayer – 1 Kg 8 & 9, 2 Chron 6 & 7
  - YHWH accepts the peace offering – 2 Chron 7:1

*That all the people of the earth may know that YHWH is YHWH, and that there is none else. Let your heart therefore be perfect with YHWH our Eloah, to walk in his statutes, and to keep his commandments, as at this day. And the king, and all Israel with him, offered sacrifice before YHWH. And Solomon offered a sacrifice of peace offerings, which he offered unto YHWH, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of YHWH. The same day did the king hallow the middle of the court that was before the house of YHWH: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before YHWH was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath<sup>12</sup> unto the river of Egypt<sup>13</sup>, before YHWH our Eloah, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that YHWH had done for David his servant, and for Israel his people. (1Ki 8:60-66 KJV)*

*Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the*

---

<sup>9</sup> Market price of gold calculated @ \$1.3k/oz, silver @ \$20/oz

<sup>10</sup> <http://www.templemount.org/TMTRS.html>

<sup>11</sup> 100K talents gold x 75 lb/talent = 7.5M lbs x 12 troy oz/lb = 90M troy oz x \$1.3K = \$117,000,000,000

<sup>12</sup> Central Syria today

<sup>13</sup> Controversial – a tributary of the Nile or Suez Canal

*eight day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that YHWH had shewed unto David, and to Solomon, and to Israel his people. (2Ch 7:8-10 KJV)*

## Second Temple

The first Temple and Jerusalem were totally destroyed in 587 BCE by Nebuchadnezzar's army and the remaining residents in Judah were exiled into captivity in Babylon. After the decree of Cyrus in 539 BCE, the exiled northern and southern tribes of Israel were freed to return to Jerusalem to rebuild the Temple (Ezra 1:1-4). Soon after their return, and well before the completion of the second Temple, the returning Israelites set up an altar and re-established the Feast of Tabernacles as it was written in the Torah.

- Ezra 3:2-4 – holy day assembly following Babylonian captivity on Sukkot

*And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto YHWH, even burnt offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required (Ezra 3:3-4 KJV)*

The historical record shows that the progress of the Temple was seriously thwarted by the harassment of the local residents (non-Israelites). Before the work on the Temple could progress, the city walls of Jerusalem needed to be first rebuilt, in order to provide a protected workspace for the construction activity on the Temple Mount. In 446 BCE the city walls were completed and a Feast of Tabernacles event is described by Nehemiah the Governor.

- Neh. 8:1-18, vs 14 – FOT, enjoy choice food, rejoice

*So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of YHWH, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of YHWH. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. (Neh 8:16-18 KJV)*

The account of this time period in the Book of Nehemiah indicates he was the trusted cupbearer for the world ruling King Artaxerxes I, of Persia. Artaxerxes' primary palace was located in Susa Persia, some 1000 miles away from Jerusalem. Nehemiah, now a senior citizen, was granted a leave of absence from his cup bearer responsibilities by Persian King Artaxerxes I and returned to Jerusalem to oversee the completion of the second Temple. After years of setback and challenging political obstacles, the second Temple, although modest by comparison to the first, was ultimately completed.

## Prophecies

- Deut 16:13-15, Ezra 3:4 – FOT commanded to Israelites, rejoice in your work
- Isa 11 and 12 – in that day, worldwide peace and one government
- Isa 40:9-11, Ez 37:21-28 – promises of YHWH, peace in the land
- Col 3:24 – the reward of the inheritance
- Isa 60:1-22, 62:1-12 – Israel restored, Yahushua is in charge
- Hos 14:4-7, Amos 9:11-15 – restoration, a time of abundance and blessings

- Mic 4:1-7 - the coming of the Messiah, His government, His Kingdom and laws
- Zech 14:2-17 - in that day, the nations will celebrate the Feast of Tabernacles

## Yahushua and The Feast of Tabernacles

By the time Yahushua walked in Jerusalem, the Temple priests had developed numerous traditions. According to the Mishnah, two notable ritual ceremonies were performed during the Feast of Tabernacles. The Jews carried torches around Jerusalem and the temple, providing a lighting parade to demonstrate that the Messiah would come and be a light to all humanity (Mishnah – Succah 5, see links below). Also, the priest would draw water outside the Temple, from the pool of Siloam, and carry it to the temple where it was poured into a silver basin near the altar. The priest would call upon YHWH to provide heavenly water, looking forward to a time of salvation and the pouring out of YHWH's Spirit on the people. The water, symbolizing the Holy Spirit poured out upon men. Even though this ritual was introduced solely by tradition, the outpouring aspect of YHWH's Spirit was regarded as one of the Feast's most significant ceremonies.<sup>14 15</sup>

Yahushua attended the Feast of Tabernacles in 29 CE, just 6 months prior to His crucifixion in 30 CE at Passover. The account in John 7:14 tells us He came in the middle of the Feast. This would have been just after the transfiguration account in Matt 17:1-8 (and Mark 9:1-8, Luke 9:28-36) which happened 2 weeks previous on or near the Feast of Trumpets (see [The Transfiguration](#)).

During the Feast, Yahushua witnessed His credential as Messiah and encountered the rebellious Pharisees and other skeptical Jews. After the 7 day Feast of Tabernacles, at the beginning of the 8<sup>th</sup> day (called the last day that great day of the feast – John 7:37), Yahushua made 2 declarations and performed a miracle to confirm His Messianic credentials. This is covered in the section titled [8<sup>th</sup> Day of FOT](#) (aka Last Great Day).

- Isa 12:3-4 – Customary singing, in that day (millennium), water from the wells of salvation.
- Acts 18:21 – Paul keeps the FOT

## The New Temple

Solomon's Temple was destroyed and razed to the ground by Nebuchadnezzar's army in 587 BCE. The modest (by comparison – Haggai 2:2-3) second temple was reconstructed and completed under the leadership of Zerubbabel in 516 BCE. (Ezra 5:2, Ezra 6:15-16). Following the conquest of the Persians by Alexander the Great in 334 BCE, the Promised Land and Jerusalem became a vassal state under the Macedonian ruler ship. After Alexander's death (323 BCE), his empire was divided to his four generals. After years of intrigue and political maneuvering by Alexander's successors (Dan 11:3-20), Antiochus Epiphanes IV appears on the scene and desecrated the temple during the days of the Maccabee's Hasmonean dynasty in 167 BCE. The rebel Maccabee insurgency eventually prevailed and the temple was once again the sanctuary of YHWH administered by the Jewish priests.

---

<sup>14</sup> [http://www.goodnewsaboutgod.com/studies/spiritual/home\\_study/feast\\_of\\_tabernacles.htm](http://www.goodnewsaboutgod.com/studies/spiritual/home_study/feast_of_tabernacles.htm)

<sup>15</sup> <http://www.etz-hayim.com/festivals/succot.php>

When Rome became the dominant world power starting with Emperor Augustus in 44 BCE, Herod the Great, an Idumean Edomite, was named (vassal) King of Judea by the Roman authority. Herod is credited with the renovation of the original second temple into the remarkable edifice known as Herod's Temple. This engineering marvel was the largest project ever envisioned in the 1st century CE, with some foundation stones weighing up to 500 tons. The temple renovation project started in 19 BCE and continued beyond Yahushua's crucifixion in 30 CE. We find reference to Herod's temple project in John 2:18-21:

*What sign shewest thou unto us, seeing that thou doest these things? Yahushua answered and said unto them, destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. (John 2:18-21 KJV)*

The scriptures are clear on the location of the Temple today. It is not a GPS coordinate, it is a virtual location. The first and second temple's provided a dwelling place for YHWH as well as the administrative center for the Levitical sacrificial system. After Yahushua's crucifixion in 30 CE, a new covenant was established that replaced the reconciliation process of animal sacrifice requiring a physical temple building.

*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all...Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of YHWH. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience...But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (Heb 9:1-11 KJV)*

After Yahushua's onetime sacrifice in 30 CE, there was no longer a need for a temple. In 70 CE, the second temple was destroyed and has never been rebuilt. It is conjectured by some that the temple must be rebuilt (albeit in a smaller edifice) before the second coming of Messiah. There is however, no reason that this is a requirement for Yahushua's return. The temple in our heart can be just as easily desecrated with apostasy or blasphemy in the same way as a physical temple building.

*By the which will we are sanctified through the offering of the body of Yahushua Messiah once for all. (Heb 10:10 KJV)*

Yahushua now dwells in us. We are the temple of YHWH. As the physical temple was sanctified in the first covenant with ceremonial and ritual process, our hearts and minds are to be sanctified with Yahushua's blood as pure with YHWH's spirit dwelling in us.

*Know ye not that ye are the temple of YHWH, and that the Spirit of YHWH dwelleth in you? If any man defile the temple of YHWH, him shall YHWH destroy; for the temple of YHWH is holy, which temple ye are. (1Co 3:16-17 KJV)*

*Prove all things; hold fast that which is good  
(1Thes 5:21 KJV)*

*What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of YHWH, and ye are not your own? For ye are bought with a price: therefore glorify YHWH in your body, and in your spirit, which are YHWH's. (1Co 6:19-20 KJV)*

*And what agreement hath the temple of YHWH with idols? for ye are the temple of the living Eloah; as YHWH hath said, I will dwell in them, and walk in them; and I will be their Eloah, and they shall be my people. Wherefore come out from among them, and be ye separate, saith YHWH, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith YHWH Almighty.  
(2Co 6:16-18 KJV)*

*And I saw no temple therein: for YHWH and the Lamb are the temple of it. (Rev 21:22 KJV)*

## **The Millennium – on the Earth**

- Isa 2:1-4 – the mountain of YHWH, teach us His ways, the end of war
- Isa 11:1-12 – nature of animals changed
- Isa 35:5-8 – streams in deserts
- Isa 61:1-11 – Priests of YHWH, righteousness and praise before all nations
- Jer 31:29-34 – sour grapes, new covenant, all will know YHWH
- Acts 3:19-21 – reconstitution of all things, spoken by the prophets, see Prophecies above
- Rev 20:4-6 – first resurrection, 1000 years

*But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.  
(Ps 37:11 KJV)*

*Blessed are the meek: for they shall inherit the earth. (Matt 5:5 KJV)*

*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to YHWH by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our Eloah kings and priests: and we shall reign on the earth. (Rev 5:9-10 KJV)*

## 8<sup>th</sup> day of FOT (AKA Last Great Day)

This Holy Day festival follows the seven days of the Feast of Tabernacles (as the eighth day). The 8<sup>th</sup> day of the Feast of Tabernacles (AKA Last Great Day) pictures the completion of YHWH's plan of salvation when a glorious new heaven and new Earth replace the physical universe as we know it.

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from YHWH out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of YHWH is with men, and he will dwell with them, and they shall be his people, and YHWH himself shall be with them, and be their Eloah. And YHWH shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.  
(Rev 21:1-5 KJV)*

- Physical universe is replaced
- No more sea
- New Jerusalem appears
- YHWH dwells with immortal mankind
- All tears are removed
- Death is obsolete
- All sorrow, crying and pain removed
- Everything is made new

The instructions provided in the Torah for the Feast of Tabernacles show us that the 8<sup>th</sup> day is a holy day or special Sabbath (Lev 23:36 & 39). The Israelites were told to live in "booths" for 7 days and to rejoice. In contrast to all other Holy Days, the instructions for the 8<sup>th</sup> day provide no specific guidance for the day, only that it is a "solemn assembly".

*Seven days ye shall offer an offering made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a **solemn assembly**; and ye shall do no servile work therein. (Lev 23:36 KJV)*

By comparison, during the 7 day period of the Feast of Tabernacles, we are instructed to live in booths, to rejoice and to eat and/or drink whatever our heart desires (Deut 14:26). It is noticeable that living in booths, rejoicing and festive dining are specifically excluded from the 8<sup>th</sup> day observance. The 8<sup>th</sup> day is a solemn assembly, that's it.

Solemn assembly = H6116 - ats-aw-raw' = From H6113; an assembly, especially on a festival or holiday: - (solemn) assembly (meeting)

H6113 = aw-tsar' = to inclose, to hold back, close up, detain, fast, keep still, refrain, reign, restrain, retain, withhold self

Of interest, the Feast of Unleavened Bread in the spring has a similar instruction for the 7<sup>th</sup> day.

*Six days thou shalt eat unleavened bread: and on the seventh day shall be a **solemn assembly** to YHWH thy Eloah: thou shalt do no work therein. (Deut 16:8 KJV)*

The last day of the Feast of Tabernacles, like the last day of the Feast of Unleavened Bread are both "solemn assemblies".

In the Old Testament scriptures, the 8<sup>th</sup> day of the Feast of Tabernacles is referenced during the dedication of the first temple (2 Chron 7:9) and at the completion of Jerusalem's city walls after the Babylonian exile (Neh 8:18). In the New Testament, an additional reference is found regarding the 8<sup>th</sup> day of the Feast of Tabernacles. In the gospel of John chapters 7 – 9, Yahushua provides us with significant insights into the meaning and purpose of the 8<sup>th</sup> day of the Feast of Tabernacles.

*In the last day, that **great day**<sup>G3173</sup> of the feast, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. (John 7:37 KJV)*

G3173 = meg'-as = big, great, high, large

The Greek word G3173 (megas) is also found in John 19:31 and is translated as "high day", meaning an annual Sabbath day.

*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an **high day**<sup>G3173</sup>) (John 19:31 KJV)*

The reference in John 19:31 make it clear that the "great day" in John 7:37 is pointing directly at the 8<sup>th</sup> day of the Feast of Tabernacles. It should be noted that some commentaries associate the "great day" as the 7<sup>th</sup> day of the Feast of Tabernacles, however the evidence found in John 19:31 does not reconcile with this theory.

## **Last Great Day - Misnomer**

You will also find some who associate the 8<sup>th</sup> day of the Feast with the "last day that great day" (John 7:37 KJV) and the "great white throne (judgment)" found in Revelation 20:11. Although these scriptures share the same Greek word for "Great", there does not appear to be any other scriptural similarity between these two verses. The Greek word used in these verses is "Megas" (G3173) and is found in 195 scriptures in the New Testament with a variety usage. IE. great joy, great king, great commandment, great storm, great building, etc.

## **Water Ceremony**

By the time of Yahushua the temple administration had developed numerous rituals handed down through the "oral law". The Mishnah provides a testimony of these ceremonial rituals including the main events during the Feast of Tabernacles. The two main events described in the Mishnah during the Feast of Tabernacles include the "Water-Libation" ceremony and the "Menorah Light" display, both pointing forward to the Messiah.

*What was the manner of the Water-libation? They used to fill a golden flagon holding three logs with water drawn from Siloam. When they reached the Water Gate they blew on the shofar a tekiah – teruah – tekiah. On the right of the Altar ramp were two silver bowls. They each had a hole like a narrow snout, one wide, the other narrow.  
(Mishnah Sukkah 4:9)*

*He that never has seen the joy of the Water Drawing has never in his life seen joy.  
(Mishnah Sukkah 5:1)*

*Prove all things; hold fast that which is good  
(1Thes 5:21 KJV)*

The ritual themes significantly influenced the second temple celebration of the FOT and serve as the historical background when Yahushua arrived midway through the Feast in 29 CE.

*Now about the midst of the feast Yahushua went up into the temple, and taught.  
(John 7:14 KJV)*

The "Water Drawing - Libation" ceremony was a daily early morning event during the first seven days of the Feast. The priests would parade to the pool of Siloam and draw an offering equivalent to 1 quart of water in a golden flagon. The assembly of priests would then proceed back to the Temple through the Water Gate and make a water libation offering into a bowl located at the altar which flowed through a pipe down to the Kidron Valley and eventually into the Dead Sea. The temple priests pictured this ceremony as bringing new life, healing and the pouring out of the Holy Spirit.

*Therefore with joy shall ye draw water out of the wells of salvation. (Isa 12:3 KJV)*

The Water Drawing – Libation ceremony started at daybreak during the 7 days of the Feast after the previous evenings joyful festivities. At the end of the procession from the pool of Siloam, the priests would act out an unusual ritual. We find the account in the Mishnah:

*Our fathers when they were in this place turned there backs towards the Temple of YHWH and their faces toward the east, and they worshipped the sun toward the east; but as for us, our eyes are turned toward YHWH. (Mishnah Sukkah 5:4)*

The account being referenced can be found in Ezekiel 8:16. Ezekiel was taken into captivity in Nebuchadnezzar's second siege of Jerusalem in 597 BCE. Prior to the third siege along with complete destruction of Jerusalem and the razing of the Temple in 587 BCE, the Temple priests practices had degenerated into idolatry, including the worship of the Sun God Tammuz (Ez 8:1-18). Ezekiel, exiled in Babylonian captivity was being shown this vision of the priests facing east as the sun rises. This is the event the Mishnah, Sukkah 5:4 is referencing.

## **Menorah Light Ceremony**

During the time of Yahushua a second ceremony was performed during the Feast of Tabernacles. From the description below it is not clear how many menorah were set up in the court yard of the Temple. It is however, thought the Mishnah is referring to four menorah, each with a golden bowl container for the candlestick fuel.

*At the close of the first festival day they went down to the Court of the women, and made great preparations there. There were golden candlesticks there with four golden bowls on the top of them. The candlesticks were fifty cubits high. Four ladders led up to each candlestick, and four youths from the priestly stock went up holding in their hands jars of oil, of twenty four logs capacity, which they poured into the bowls. They made wicks out of worn out garments of the priests, and with them they set the candlesticks alight, and there was not a courtyard in Jerusalem that did not reflect the light of the "beit hashoevah".  
(Mishnah Sukkah 5:2-3)<sup>16</sup>*

As a side note, the candlesticks were 50 cubits high, the equivalent of about 75 feet. This would be a towering menorah even by today's standards. It is unlikely this monolithic tower would

---

<sup>16</sup> [http://en.wikipedia.org/wiki/Simchat\\_Beit\\_HaShoeivah](http://en.wikipedia.org/wiki/Simchat_Beit_HaShoeivah)

exceed the height of "Herod's" Temple and it turns out even at 75 feet the Temple was a taller edifice.

**Table 3 - Temple Specs**

Temple Specs			
	Tabernacle <sup>17</sup>	Porch <sup>18</sup>	
	L x W x H	L x W x H	
Solomon's Temple	60x20x30	20x20x120	1Kg 6:2, 2 Chron 3:4
Ezra/Zerubbabel Temple	60x60 Height & Width		Ezra 6:3
Herod's Temple	100x100x100 ???		Mishnah Middoth 4:6

*Pious men and men of good deeds used to dance before them (menorah) with burning torches in their hands and sang before them songs and praises. And the Levites on harps, and on lyres with cymbals and with trumpets and with other instruments of music without number upon steps leading down from the court of the Israelites to the Women's court, corresponding to the Fifteen Songs of Ascent in psalms (Ps 120-134); upon them the Levites used to stand with musical instruments and sing hymns. (Mishnah Sukkah 5:4)*

The background found in the Mishnah provides useful historical evidence of the activities associated with the Feast of Tabernacles in 29 CE when Yahushua attended the Feast. With the historical background provided by the Mishnah, we will now examine the events described in John 7, 8 and 9.

As previously discussed, John 7:37 is referring the 8<sup>th</sup> day of the Feast of Tabernacles (not the 7<sup>th</sup> day). Notice in John 7:38, Yahushua's reference to "living water".

*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahushua was not yet glorified.) (John 7:38-39 KJV)*

This event is likely taking place in the evening, after the 7<sup>th</sup> day of the Feast of Tabernacles. This would be the start of the 8<sup>th</sup> day. We know the festivities of the Feast lasted long into the night. You will notice that this section of scripture (John 7:37-53) takes place as a single event ending in John 7:53 when everyone went home.

*And every man went unto his own house. (John 7:53 KJV)*

Some commentaries challenge the accuracy and timing of John 7:53 through John 8:11. However, when read with the understanding that John 7:53 was the evening portion (and beginning) of the 8<sup>th</sup> day (Holy Day), and John 8:1-12 is the day light portion of the 8<sup>th</sup> day, this argument becomes less relevant.

<sup>17</sup> Measured in cubits – multiple x 1.5 for equivalent feet

<sup>18</sup> Measured in cubits – multiple x 1.5 for equivalent feet

## Transformation of Ceremonies

The transformation of the Water and Light ceremonies by Yahushua both took place on the 8<sup>th</sup> day of the Feast.

The Water – Libation ceremony took place during the 7 days of the Feast and was not performed on the 8<sup>th</sup> day. Yahushua is using this ritual as an allegory to announce the soon coming availability of YHWH's spirit. It is noteworthy that this announcement comes after the end of the 7 day Feast of Tabernacles, at the beginning of the 8<sup>th</sup> day (evening) when no more Water – Libation ceremonies would be taking place.

*In the last day, that great day of the feast, Yahushua stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahushua was not yet glorified. (John 7:37-39 KJV)*

While the massive Menorah's in the Temple court yard were considered the light source for the Temple and Jerusalem during the 7 Feast days, the same light sources would now be extinguished (on the 8<sup>th</sup> day). Yahushua capitalizes on this event and proclaims a bold statement.

*Then spake Yahushua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12 KJV)*

Yahushua proclaims Himself to be the 'light of the world'. Imagine the astonishment of the Feast attendees, especially the Temple Priests. The huge Menorahs are extinguished and Yahushua proclaims Himself as the Messiah, which is precisely what the ritual ceremonies picture. The only problem was the Pharisees and Sadducees did not accept the One who fulfilled the anticipated promise that they (the Pharisees) looked forward to. Their prayers had been answered, however not as foreseen.

## Prophetic Fulfillment

The fulfillment of Yahushua's proclamations of water and light are anticipated in Zechariah, John and Revelation. When Yahushua returns, living water will flow from Jerusalem and there will be no more darkness.

*But it shall be one day which shall be known to YHWH, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And YHWH shall be king over all the earth: in that day shall there be one YHWH, and his name one. (Zech 14:7-9 KJV)*

*In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from YHWH, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. (John 1:4-9 KJV)*

*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of YHWH did lighten it, and the Lamb is the light thereof. And the nations of them which are*

*saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. (Rev 21:23-24 KJV)*

*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of YHWH and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of YHWH and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for YHWH Eloah giveth them light: and they shall reign for ever and ever. (Rev 22:1-5 KJV)*

The reference to "living waters" is also mentioned in Ezekiel 47:1-12. This prophesy looks forward to the future millennium after the return of Yahushua Messiah to the Earth (Rev 5:10).

YHWH's spirit will be ubiquitous and death will finally be conquered. The "living waters" of life will fill the Earth. The new Heaven and new Earth look forward to the time when all things will be made new.

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from YHWH out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of YHWH is with men, and he will dwell with them, and they shall be his people, and YHWH himself shall be with them, and be their Eloah. And YHWH shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. (Rev 21:1-5)*

## Solemn Assembly

The 8<sup>th</sup> Day of the Feast of Tabernacles is the only Holy Day that has no description associated with its observance, other than:

1. It is a Holy Convocation
2. It is a Solemn Assembly
3. You shall do no servile work (see Lev 23:36)

What is unique about this Holy Day is that it is specifically noted as a "Solemn Assembly", Strong's reference H6116.

H6116 = *ätsereth* = From H6113; an assembly, especially on a festival, solemn assembly

H6113 = *'âtsar* = to inclose, hold back, assemble, close up, detain, fast, refrain, restrain

The only other Holy Day that provides the instruction for a "Solemn Assembly" is the 7<sup>th</sup> day of the Feast of Unleavened Bread" (Deut 16:8). No other Holy Day carries this specific instruction. It would seem these two Holy Days have a unique characteristic as "Solemn Assemblies".

A reference into the significance of a Solemn Assembly is found in Joel.

*Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of YHWH your Eloah, and cry unto YHWH (Joel 1:14 KJV)*

*Prove all things; hold fast that which is good  
(1Thes 5:21 KJV)*

*Blow the trumpet in Zion, sanctify a fast, call a solemn assembly (Joel 2:15 KJV)*

In both scriptures, a Solemn Assembly is associated with the humility, reservation and sobriety of a fast day. In other words, this is a special day. The last day of the spring holy days and the last day of the fall holy days possess distinctive characteristics. As a solemn assembly, these Holy Days take on the characteristics of restraint, suppression and reflection.

## Main Attributes

1. New Heaven and New Earth established, new world order
2. YHWH's throne comes to Earth
3. YHWH's family lives for eternity

## Master Plan of Salvation is Complete

- Lev 23:36-38, Nu 29:35 – 8<sup>th</sup> day of FOT
- John 7:37-38 – The 8<sup>th</sup> day of FOT transformed by Yahushua in NT, streams of living water, all who thirst, Holy Spirit provided to all
- Jo 11:9-10 – walk in the light
- 1Tim 2:4 – all men will come to the knowledge of the truth
- Isa 60:18-22 – sun and moon are no longer needed
- Isa 65:16-25 - new heavens and new earth
- Isa 66:22-23 - all worship YHWH
- 1 Co 15:23-28 – death is destroyed
- 2 Pet 3:9-18 – purged with fire
- Gen 2:9-10, Rev 2:7 – eat of the tree of life, return to the beginning
- Rev 21 – no more sorrow, new heavens and new earth, 1500 miles square, 1500 miles tall, cube or pyramid. 1 Furlong=660ft x 12,000/5280 = 1500 miles
- Rev 22:1-21 – YHWH's throne and Yahushua, pure river of water of life, tree of life
  - Tree of life – Rev 22:2 & 14
  - Tree of life – Gen 2:9, Gen 3:17
  - Pure river of water – Rev 22:1
  - River out of Eden – Gen 2:10

**Table 4 - Fall Holy Day Summary Highlights & Comparisons**

Fall Holy Day Highlights & Comparisons		
	Old Covenant (Shadow)	New Covenant (Substance)
Blowing of Trumpets	Memorial of Trumpets <ul style="list-style-type: none"> <li>• Soul searching</li> <li>• Forgiveness</li> </ul>	A series of plagues announce the coming Day of YHWH. The second coming of Yahushua. The first resurrection.
Day of Atonement	Annual atonement and removal of sin from Israel <ul style="list-style-type: none"> <li>• Soul searching</li> <li>• Repentance</li> <li>• Sin is covered</li> </ul>	The temple curtain torn in two from top to bottom (Mark 15,37-38). <ul style="list-style-type: none"> <li>• Sin is forgiven, by faith</li> </ul>
Feast of Tabernacles	The wilderness travels, with the presence of YHWH in the camp <ul style="list-style-type: none"> <li>• Physical harvest celebration</li> </ul>	The harvest is brought in. Yahushua reigns over the Earth. <ul style="list-style-type: none"> <li>• Spiritual harvest celebration</li> </ul>
8 <sup>th</sup> Day of the Feast of Tabernacles	Included with FOT.	New Heaven, new earth. <ul style="list-style-type: none"> <li>• Death destroyed</li> </ul>

### ***Beyond the 8<sup>th</sup> Day***

- Ps 16:11 – an eternity of delight
- Dan 2:44 – a kingdom that stands forever
- Lk 1:31-33 – no end, ever expanding
- 1 Co 2:9 – surprise!

### ***Future Topics***

- Is Joel 1:14 and 2:15 a reference to the 8<sup>th</sup> day of FOT?
- Was Yahushua born on the 1<sup>st</sup> day of the Feast of Tabernacles in 5 BCE?
- Was Yahushua circumcised on the 8<sup>th</sup> day of the Feast of Tabernacles in 5 BCE?
- Was Anna in the Temple praying on the 8<sup>th</sup> day of the Feast of Tabernacles (Luke 2:21-39)?
- What does the White Throne Judgment have to do with the 8<sup>th</sup> day of the Feast of Tabernacles (Rev 2:11-15)?
- When does the resurrection of the valley of dry bones happen?