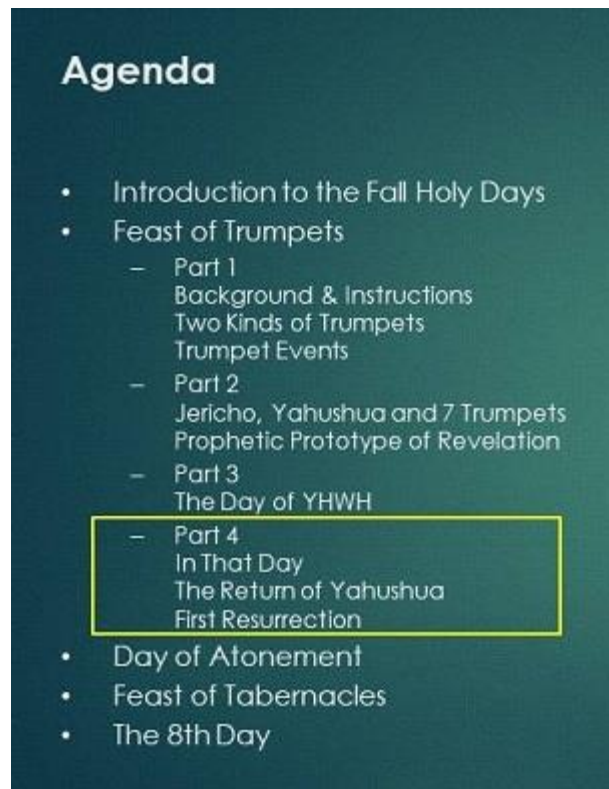


Memorial of Trumpets
Part Four
In That Day
The Return of Yahushua
First Resurrection

Transcribed from Video

Thou shalt keep the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. (Exo 23:15-16)

Some refer to this as Rosh Hashana or the head of the year. We will talk about those terms in this presentation but it actually dates back to Part 1 when we looked at the history and the background. There are several parts of this presentation.



Agenda

- Introduction to the Fall Holy Days
- Feast of Trumpets
 - Part 1
Background & Instructions
Two Kinds of Trumpets
Trumpet Events
 - Part 2
Jericho, Yahushua and 7 Trumpets
Prophetic Prototype of Revelation
 - Part 3
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In That Day
The Return of Yahushua
First Resurrection
- Day of Atonement
- Feast of Tabernacles
- The 8th Day

In Part 4 we will look into several topics that are a continuation of the first three parts. This whole series links together so if you haven't heard the first parts of the series, the building blocks are somewhat necessary to understand all that we will be discussed here. If you haven't heard them you may want to go back and listen to them in order. This presentation is a continuation from Part 3 which was the Day of YHWH.

Last Session – Day of YHWH, companion – In That Day

In Part 3 we focused on the "Day of YHWH", or the "Day of the Lord" as it is commonly or profanely said in the scriptures today since the Sacred Names have been largely stripped out. The Day of YHWH is a day that this Festival or Memorial of Trumpets is all about.

There is a companion to the Day of YHWH that we find when we search through the scriptures it is "In that Day" and that is what we are going to focus on this time as the terminology "In That Day" although there will be some reference to the "Day of YHWH" because they are intertwined in the places we find them. There are really two themes to the Day of YHWH, and

In that Day, and the first part of the theme is judgment. That is probably the theme that most think of when they think of the Day of YHWH, a time of war and tribulation. A time when evil doers are punished and those that are arrogant are brought down and abased, a time when those that are full of pride, which is many, will be humbled.

Also, in the Day of YHWH and In That Day we see reference to salvation. The prophetic promises are being fulfilled on the Day of YHWH and In That Day. I will state this a couple of times to make sure it's understood, and that is that all of the events that we see that are outlined In the Day of YHWH and In That Day, don't necessarily have to occur on this exact day, it is a window of time and we will talk about this day being a memorial. Memorial means to look at the record, not all of the items in the record have to occur on this particular day. Salvation is another part of the second major theme that we see. The prophetic promises are fulfilled and YHWH is exalted In That Day.

Some of the accompanying characteristics of In That Day are the blowing of trumpets. We see the blowing of trumpets in a lot of places. Joel and Zechariah have references to the trumpets being blown In That Day as well as Revelation. Joel says:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of YHWH cometh, for it is nigh at hand; (Joe 2:1 KJV) and then Revelation says:

I was in the Spirit on YHWH's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (Rev 1:10-11 KJV) The seven Assemblies heard YHWH say "Heard behind me the great voice of a trumpet" and Revelation chapter 6 says:

For the great day of his wrath is come; and who shall be able to stand? (Rev 6:17 KJV)

Largely these are references to the Day of YHWH that we examined in the last session. We have also examined in previous sessions in the Memorial of Trumpets how the first trumpet opens the seventh seal that we see in Revelation, and with the first trumpet there are seven total trumpets that blow culminating with seventh trump when Yahushua returns according to what the scripture says. The last seventh trumpet also opens the seven last plagues. The trumpet characteristic of the Day of YHWH and In That Day are significant. In Zephaniah we see reference to the Day of YHWH.

The great day of YHWH is near, it is near, and hasteth greatly, even the voice of the day of YHWH: the mighty man shall cry there bitterly. That day is a day of wrath, a day of

trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against YHWH: and their blood shall be poured out as dust, and their flesh as the dung. (Zep 1:14-17 KJV)

This scripture in Zephaniah, and there are several, but this little book is interesting. If you want a quick study on this topic, read the book of Zephaniah. There are only three chapters, and is a short book but it really is one of the main sources to find what the Great Day of YHWH is about. We discussed that in Part 3, and again, we are in the review side of this, and Zephaniah was a focus item for us. This scripture in Zephaniah chapter 1 is one that most believers today have as a forefront of what The Day of YHWH is about. It's a time of distress and darkness; it's a day the trumpet and alarm is blown in the fenced cities and the high towers. The distress of men becomes great, this is about the tribulation and the time just before the return of Messiah.

What we will see is that the Day of YHWH and In That Day is a wider breadth of time and a wider set of circumstances. These two terminologies of Day of YHWH and In That Day fit together.

Last Session - Day of YHWH Judgment and Salvation		
• Isaiah ^{43 of 115 in that day}	4 matches	2:5-21 , 13:6, 13:9, 34:8
• Jeremiah	1 match	46:10
• Lamentations	1 match	2:22
• Ezekiel	2 matches	13:5, 30:3
• Joel ^{1st use – southern prophet}	5 matches	1:1-20, 2:1, 2:11, 2:31, 3:14
• Amos ^{1st use – northern prophet}	3 matches	5:18, 5:20
• Obadiah	1 match	1:15
• Zephaniah	7 matches	1:7, 8, 14, 18, 2:2-3
• Zechariah ^{20 in that day}	1 match	14:1
• Malachi	1 match	4:5
• Acts	1 match	2:17-21
• 1 Corinthians	1 match	5:5
• 2 Corinthians	1 match	1:14
• 1 Thessalonians	1 match	5:2
• 2 Peter	1 match	3:8-14
	31 Matches	

Also last time, this chart was our anchor point and what we did was, we took The Day of YHWH and saw there were thirty one matches for it in the Masoretic Text of the scriptures. When looking at the number of matches, you can see that Zephaniah has the most matches. Because of that we focused on Zephaniah last time.

We also focused on the book of Joel. We also saw in Joel, that he was one of the older prophets, or earlier prophets to the Southern Kingdom dating back to around 800 BCE. We saw in Joel that The Day of YHWH was the first use in the scriptures. We read some of the matches in Isaiah for Day of YHWH, but of note, when we search on In That Day we see that Isaiah has 43 of the 115 matches for that terminology. In That Day in Isaiah is a focus point and we will examine Isaiah in this part also.

We will also examine Zechariah in depth because Zechariah has a compelling story to tell of the events that occur In That Day. Zechariah has 20 of the 115 matches for In That Day. The last time we talked about the synonyms for the Day of YHWH. You might think the synonyms for The Day of YHWH as synonyms for In That Day just as well. These all overlap and are parallel in one form or one way or another.

The wrath of YHWH is a parallel set of events.

Wrath of YHWH	2 Ch 36:16, Eph 5:6
Day of trouble	Isa 22:5, Hab 3:16
Day of visitation	Isa 10:3, 1Pe 2:12
Day of wrath	Zep 1:15, Rom 2:5
Day of Anger	Isa 13:9, Zep 2:3
Day of Vengeance	Isa 34:8, Jer 46:10
Trouble and distress	Zep 1:15
Wrath of the lamb	Rev 6:16
Times of trouble	Psa 9:9, Jer 16:16
Jacobs trouble	Jer 30:7-8

Jacob's trouble is an interesting one. Look up these scriptures if you so choose, but notice that in Jeremiah chapter 30, he talks about Jacob's trouble.

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble
G6869=tightness, adversity, tribulation; (Jacob's trouble really is referring to a word that we would use called tribulation of adversity) *but he shall be saved out of it.* (That's the good news, he will go through it but he will be saved out of it. It's also noteworthy to understand who Jacob is referring to. Of course Jacob was renamed by YHWH to Israel and Israel had twelve sons. They are the twelve tribes of Israel, the tribes that went into the Promised Land so when we talk about Jacob's trouble, we aren't just talking about the

trouble for the tribe of Judah, as many would see it today, we are talking about trouble for all twelve tribes of Jacob or Israel, or the remnants of the Israelites. All Jews are Israelites, but not all Israelites are Jews.) *For it shall come to pass in that day, saith YHWH of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: (Jer 30:7-8 KJV)*

The bad news is that there is going to be a time of Jacobs’s tribulation and the good news is that YHWH is going to break the bonds and foreigners shall no longer enslave them once Yahushua returns.

That is a foundation to get us going to Part 4. The matches that we are going to look at a will be in Isaiah and Zechariah, but there are a number of other matches for this terminology of In That Day.

In That Day	
Exodus	3 matches
Leviticus	1 match
Deuteronomy	4 matches
Joshua	2 matches
1 Samuel	3 matches
1 Kings	1 match
Isaiah	43 matches
Jeremiah	5 matches
Ezekiel	7 matches
Hosea	2 matches
Joel	1 match
Amos	5 matches
Obadiah	1 match
Micah	5 matches
Zephaniah	3 matches
Haggai	1 match
Zechariah	20 matches
Malachi	1 match
Matthew	1 match
Luke	3 matches
John	1 match
2 Thessalonians	1 match
2 Timothy	1 match
Total	115

There are a total of 115 of them in the Masoretic Text, so if you want to look them up, this is where they appear.

In That Day – Zechariah – Yah Has Remembered

– Zechariah was a Prophet and likely a Priest and was at the time of Darius in 520 BCE. Zechariah has an interesting name; it means “Yah has remembered”. He was certainly a prophet, although it doesn’t say that he was a priest, it is likely that he was because of his knowledge of the Temple. His book is one of the Minor Prophets and unfortunately the “Minor Prophets” is not very good terminology because when people say they are the “Minor Prophets”, they don’t think they are very important. I remember having Bible Studies in groups and turning to some of these Minor Prophets and people would comment about them and wonder why we were reading them. If anyone is ever accused you of majoring in the minors, this would be a place that

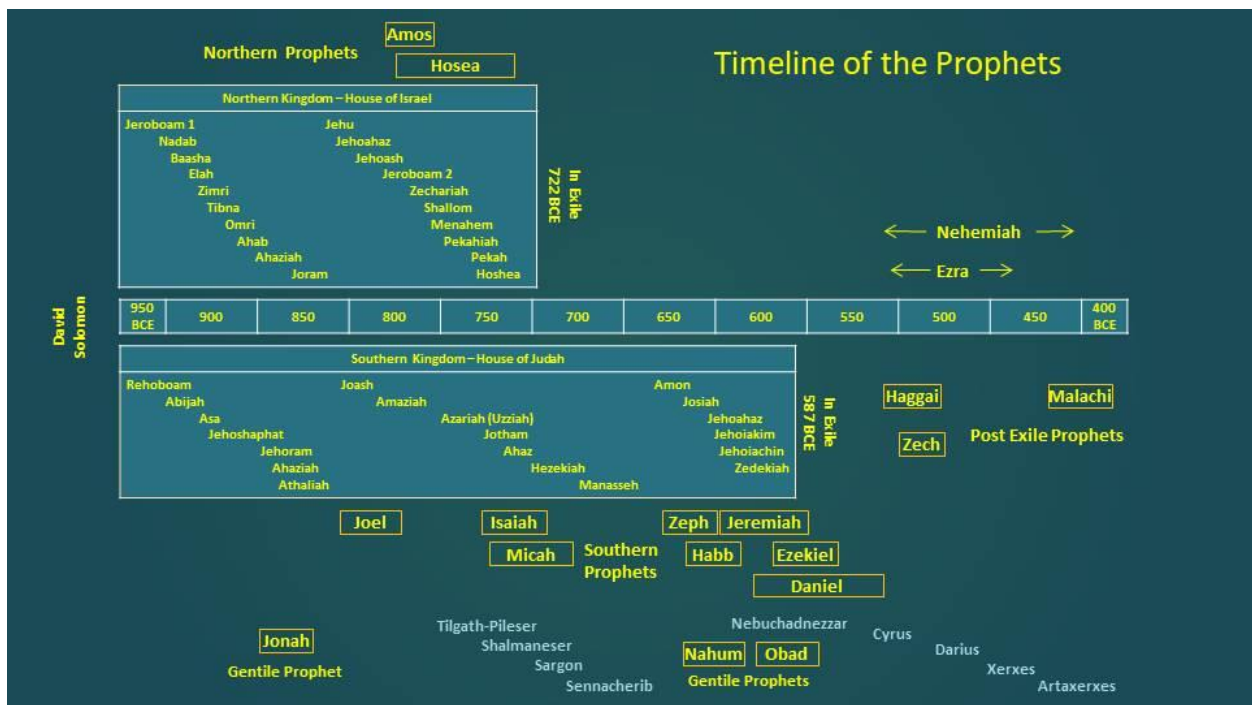
would be good to major in. Major in these Minor Prophets and Zechariah is one in this group.

2nd Year of Darius - 520 BCE Contemporary with Haggai, Nehemiah, Ezra

Zechariah also gives us a good timeline of his writing and he says that he's in the second year of Darius in the first chapter. The Timeline of the Prophets show us that Zechariah was one of the three post exile prophets. The Northern Tribes had gone into captivity in 722 BCE and the Southern Kingdom had gone into captivity some 130 to 140 years later in 587 BCE at the hands of Nebuchadnezzar. In 539 Cyrus issued a decree that said that those living in the Persian Territory, which was fundamentally the world wide territory in that point in time. It would include all of Persia, parts of Europe and east into what we call Asia and Mongolia today.

While the prophets Zechariah, Haggai, and Malachi prophesied during this time, the Israelites were given a government grant and let go to go back to Jerusalem to rebuild the Temple. It was mostly the tribe of Judah that returned but there were members of the other tribes that joined them as well. You can research this in the genealogy list.

This was obviously the time of Nehemiah and Ezra, and it is somewhat an enigma that Zechariah and Haggai for that matter would be prophesying about the demise of the country when they were just getting restarted. If you are familiar with Nehemiah and Ezra you know that the rebuilding of the Temple was the focus. Of course the Israelites, the tribe of Judah specifically were being thwarted at every opportunity during the rebuild cycle. Nonetheless, they were back in the land and had started to grow and develop and actually they were starting to thrive again although they were being hindered by the locals.



In that backdrop Zechariah and Haggai were writing prophecies. They are not about the success of the nation but ultimately about the downfall and the return of Messiah. With that little bit of background, if you put a mental marker around 500 BCE it would be a good approximate point in time.

Zechariah was contemporary with Haggai, Nehemiah and Ezra and at this point there were no more kings, the royal line or the Davidic throne had been withdrawn from the Israelites and they were now being governed by Gentiles. There was actually a Persian Emperor in place in between Cyrus and Darius, but it isn't mentioned in the scriptures.

There was another Darius that you do see in the scriptures and that is Darius the Mede in the time in Daniel. Darius the Mede was approximately contemporary with the end of Daniel and the beginning of Cyrus. That Darius is a different Darius which is in the line of succession of the Achaemenid Empire and associated dynasty.

The time of the Gentiles is a window of time, and I would argue that the time started here in the time of Darius. I want to mention that Darius was the Darius after Cyrus.

Dr. Luke tells us about this in chapter 21 which is the equivalent to Matthew 24, the Sermon on the Mount. This would be what is referred to as the time of the Gentiles and it is the start of time of the Gentiles and we see reference to that in a couple of places.

Yahushua speaking *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luk 21:24 KJV)*

Yahushua also said in Luke 22 and here he's talking about the time of the Gentiles.

And he^{Yahushua} said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority (That's what was going on in the time of Yahushua, and of course that would be the Romans, and Greeks and so forth.) upon them are called benefactors. (Luk 22:25 KJV)

It's an interesting scripture especially if you read it in context that those that are in authority say that they are the "doers of good" and so they exercise lordship or mastership over their subjects. Of course these are the Gentile rulers and kings that are being talked about here.

Coming of Messiah is prophesied in the book of Zechariah and we will go sequentially through most of the twenty occurrences we capture in a relatively short set of verses. What is notable though because when you start to look at this you see that they are grouped topically. These first groups of four scriptures in Zechariah have a theme of the coming of Messiah being prophesied. It isn't just about a day of vengeance and wrath; it's a wider view of the events

that take place around the Day of YHWH. The coming of the Messiah is talked about starting in Zechariah 2.

*And many nations shall be joined to YHWH **in that day**, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that YHWH of hosts hath sent me unto thee. (Zec 2:11 KJV)*

Think about what Zechariah is saying, he's saying YHWH of hosts has sent me to you. This is in first person and he is saying: I'm coming to you. Obviously this has to be talking about the Messiah.

***In that day**, saith YHWH of hosts, shall ye call every man his neighbour under the vine and under the fig tree. (Zec 3:10 KJV)*

This is talking about the time of the return and after of the Messiah.

*And YHWH shall be seen over them, and his arrow shall go forth as the lightning: and YHWH Elohim shall blow the trumpet, and shall go with whirlwinds of the south. YHWH of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And YHWH their Elohim shall save them **in that day** as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. (Zec 9:14-16 KJV)*

*And it ^{the covenant} was broken **in that day**: and so the poor of the flock that waited upon me knew that it was the word of YHWH. (Zec 11:11 KJV)*

This is an interesting set of scriptures, Zechariah talking about the Messiah. The next group of scriptures jumps to chapters 12 and forward. There is a group in chapter 12 that when I looked at them I see they have a theme of the redemption of Israel.

In That Day – Zechariah – Yah has remembered – the redemption of Israel – Judah recognizes the Messiah they rejected.

*And **in that day** will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. (Zec 12:3 KJV)*

Jerusalem was largely populated by Judah and the Jews become a burdensome stone for all the people. That may be the case that has developed this very day because Jerusalem and the government in the country called Israel have become a burdensome stone. This prophecy here says that they will be a burdensome stone and even though everyone is going to gather against

them, what do you see? What do you note in the U.N. and the some of the world organizations that are constantly against the ideals and the Jews in Israel? Going on to verse 4:

***In that day**, saith YHWH, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. (Zec 12:4 KJV)*

I think the context of this, when you really look at it, we see when it's talking about *smiting the horse with astonishment and blindness* that is talking about the Gentiles that are trying to overtake Jerusalem and the land of Israel. In That Day is forward looking and being yet to come, this astonishment is going to happen. I don't believe this is talking about smiting the horses or in this case, what would be the tanks and the military weaponry of the Israeli army as we see it today. I think it's talking about the Gentiles around them.

***In that day** will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, (The government in the land we call Israel today is going to be very powerful. They are going to be like a hearth of fire among the wood, in other words a blow torch in the wood. There are going to be very decisive and powerful military forces that the land of Israel will possess and they do today. They are certainly the most powerful military force in that area.) on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. (Zec 12:6 KJV)*

There will be tough times and then times of good, and being inhabited again in her place, even in Jerusalem. This theme continues on in chapter 12:

***In that day** shall YHWH defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as Elohim, as the angel of YHWH before them. (Zec 12:8 KJV)*

Even the least among them are going to very powerful, is what this scripture is getting at.

*And it shall come to pass **in that day**, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Zec 12:9-10 KJV)*

They are going to realize that they have missed the Messiah and eventually they are going to get it, but not until the time of tribulation really comes upon the earth.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. (Zec 12:11 KJV)

This is an interesting scripture because of *as the mourning of Hadadrimmon*. If you look at this you will find a most common explanation but a number of others. I'm not sure what this is getting at but here are the alternatives that I have found. "Haddadrimmon", is this a person, place or idol, a person, place or thing basically.

The alternatives:

Mourning for Syrian Elohim Hadad Rimmon (an idol)

Mourning for Tammuz- Eze 8:14

Mourning over children sacrificed at Hadad

Mourning of BenHadad caused by famine and siege of Samaria

The scripture says that there shall be great mourning and they are mourning over something. It is in the later times around the time of the tribulation and the return of Messiah. They are mourning for something at that point in time.

Is it either of these choices:

Ben Hadad ^{King of Syria} son of Tibrimon – 1 Kg 15:18---Famine resulted in cannibalism of children ---and you find that in 2Kg 6:24-30 If that what this is referring to, I'm not sure.

Mourning for Josiah killed by Pharaoh Neco at Megiddo is the most common.

His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations. (2Ch 35:24-25 KJV)

We see good evidence that it could be pointing to this because all of Judah and Jerusalem mourned at this point. Keep in mind what they lost, Josiah was a reformer and he had set the land back in order. He started keeping the festivals again and he purified the Temple. In YHWH's eyes it was probably too little too late but the Southern Kingdom got a reprieve from the ultimate destiny which was their downfall by King Nebuchadnezzar. Perhaps it means to this day at Hadadrimmon, I don't know. There is quite a bit of evidence that points that this scripture in verse 11 is talking about this. But a wrinkle to all of this is that if you compare this verse in Zechariah 12:11 to the Brenton Septuagint.

In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain. (Zec 12:11 Brenton)

It doesn't say anything about any false idol or Josiah, but now it's talking about a pomegranate grove being cut down in the plain, certainly a puzzling scripture here in Zechariah chapter 12. But there is going to be great mourning In That Day.

In That Day - Yah Has Remembered - Fountain Cleansing 1/3rd of the remnant are refined

The next group of scriptures we find in Zechariah chapter 13 and it's really about cleansing or a fountain of cleansing and one third of those that are left during this tribulation period are going to be refined.

***In that day** there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. (Zec 13:1 KJV)*

It's talking about a fountain that can be used to cleanse them, and going on in verses 2 and 3:

*And it shall come to pass **in that day**, saith YHWH of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of YHWH: and his father and his mother that begat him shall thrust him through when he prophesieth. (Zec 13:2-3 KJV)*

It sounds like the day is coming In That Day that the false prophets are going to be taken out of the religious system by their mothers and fathers, and it goes on:

*And it shall come to pass **in that day**, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough ^{H8181=hair} garment to deceive: But he shall say, I am no prophet, I am an husbandman ^{H5647=tiller of soil}; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in ^{H996=bane=between (HCSB-on your chest)} thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. (Zec 13:4-6 KJV)*

neither shall they wear a rough garment to deceive The scripture says *rough* means hair and in this period of time the prophets wore these hairy garments as a token so that people recognized that they were prophets and they could tell who the prophets were by these garments. The scripture goes on to say: *But he shall say, I am no prophet*, in other words this is an extension of this false prophet that the mother and father said that he was. *I am an husbandman*, or a tiller of land, he claims he is a farmer or rancher and is trying to cover up what his practice has been. *for man taught me to keep cattle from my youth. And one shall say unto him*, so that's all good and well, for somebody's going to say to him if that's the case *what*

are these wounds in your hands? Then he shall answer, Those with which I was wounded in the house of my friends. When you read this on the surface, you might get an indication that you think it may be talking about the Messiah? It says he was wounded in the house of his friends, in the hands? You have to examine this a little closer to get the fullness of this. *What are these wounds in thine hands* were as a result of occult practices - self laceration, cf. 1 Kg 18:28. The wounds in your hands that is mentioned in the King James Version is referenced on your chest in the Holman Version.

It is also referenced as between your hands in several other versions because of this Hebrew word bane. Bane is an interesting one because if you have studied the Passover and Days of Unleavened Bread the 14th day versus the 15th day for the Passover has at its core dispute this word bane in the scripture. Between the evenings, here it is used again, between your hands.

When you look at this, it's not pointing to Yahushua at all it's pointing to self-lacerations and the occult practice. You see evidence of this in 1 Kings and it certainly is spelled out in the Torah that you shall not be cutting yourself and making these self-lacerations. This account in 1 Kings with Elijah is an interesting one. What is going on here is that there were 450 prophets were trying to bring down fire from heaven to start a fire and Elijah was there and they weren't prevailing because they were prophets of Baal. Elijah is telling them to cry aloud to their Elohim or their god which is actually Baal.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, (A Hebrew Roots translation even says "is he on the toilet?) or he is in a journey, or peradventure he sleepeth, and must be awaked. (What is wrong with your god? Elijah is saying that their god can't come down and produce these miracles that you say he's capable of) And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. (1Ki 18:27-29 KJV)

The prophets of Baal could not provide any fire. The account is interesting because Elijah says watch this! Elijah went out and poured water all over the fire base where the fire was to be ignited and then asked YHWH to light it and the fire took off. Water wasn't even a factor. It's an interesting account, but it does bring into view this occultic practice of self-laceration which I think is being gotten at in Zechariah.

In That Day - Zechariah - Yah Has Remembered - The Return of Messiah - AKA - The Day Of YHWH. Going on into chapter 14 of Zechariah we see the theme of In That Day continuing on. It is talking more about the return of Messiah.

*Behold, **the day of YHWH** cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall YHWH go forth, and fight against those nations, as when he fought in the day of battle.*
(Zec 14:1-3 KJV)

An interesting ending statement, what is this *when he fought in the day of battle*, when was that? I suspect that's the battle of Jericho. That's when he fought with the first Yahushua. We would call that first Joshua - Yahushua. The day of battle that is being talked about is this account.

*And his feet shall stand **in that day** upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave ^{H1234=break, divide, rend, rip} in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*
(Zec 14:4 KJV)

When you look at this you may say that the Mount of Olives is going to cleave, and it's going to be torn, divided east and west so that the separation will be going North and South. It's like if you tear a piece of paper, you can tear it the long way or the short way. In this case you have to adjust your mind to what it is talking about. I think what this is saying is that it's going to be torn sideways or east and west. In the *midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south*. That is the only way it could happen if you tore it east and west. **In that Day** is when that is going to happen.

Yahushua leaves the Earth via Mount of Olives (Bethany) It should be noteworthy that the Mount of Olives isn't a pinpoint on a map. We get conditioned because we look at a map and we see Pikes Peak, or Marmot Peak, we see the top of a mountain with a point on it and a name and that is what we call that mountain. It's not the name of that point; it's the name of that mountain, and in some cases the hills around it. The Mount of Olives is like that also. It is the geographic area. On its north side is Bethpage and on its northeast side it's Bethany. When we see the accounts of this, sometimes people say that Yahushua left from the Mount of Olives, yes he did, but he left from Bethany and you know that when you read Luke 24.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy:
(Luk 24:50-52 KJV)

He was in Bethany and when he lifted up his hands he blessed them and he parted at that point. That isn't in conflict with the first chapter of Acts which says it's the Mount of Olives. The Mount of Olives is the name of the mountain and Bethany is the location on it.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Yahushua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. (Act 1:11-12 KJV)

So yes they did return from the Mount Olivet, they were coming from the location called Bethany where this event happened. Another reference to the Mount of Olives is in Ezekiel when YHWH's glory, his Spirit, it's called the Shekinah Glory but Shekinah isn't in the scriptures, that is the Hebrew terminology for the glory that they knew that was upon the Temple. This was just before the final destruction of the Temple by Nebuchadnezzar.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the Elohim of Israel was over them above. And the glory of YHWH went up from the midst of the city, and stood upon the mountain which is on the east side of the city. (Eze 11:22-23 KJV)

This account in Ezekiel 10-12 is really an interesting one because you see YHWH's Glory; it was almost like he was hesitant. He came when Solomon dedicated the Temple and is an amazing account to read. His Glory came and stayed almost until the final destruction of Jerusalem in 587 when the Temple was taken down. The scriptures around that in Ezekiel are just amazing because the details of what the activities of the priests were and the women worshipping Tammuz and all of the occult practices that were prevalent which caused YHWH's glory to leave as well as the destruction that was pending. You see that starting in Ezekiel 8 through 12 or so. It's an interesting study all by itself.

In That Day - Zechariah - Yah Has Remembered - Return of Messiah continued

The references to The Day of YHWH in light of In That Day are continued here towards the other parts of Zechariah 14.

*And it shall come to pass **in that day**, that the light shall not be clear, nor dark: But it shall be one day ^{there shall be for one day cold and frost-LXX} which shall be known to YHWH, not day, nor night: but it shall come to pass, that at evening time it shall be light. (Zec 14:6-7 KJV)*

When Yahushua returns there is going to be a period of time that there will not be day or night. Of interest the Septuagint says during that period of time there shall be for one day cold and

frost. No light, so it's going to be cold and frost according to the Septuagint. This is obviously talking about the return of Messiah.

*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. (Zec 14:8 KJV)*

*And YHWH shall be king over all the earth: **in that day** shall there be one YHWH, and his name one. (Zec 14:9 KJV)*

Jumping to verse 13:

*And it shall come to pass **in that day**, that a great tumult ^{H4103=confusion, destruction} from YHWH shall be among them ^{nations}; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. (Zec 14:13 KJV)*

This is when Yahushua returns and it says that the enemies' eyes melt in their sockets, this confusion and destruction from YHWH is being talked about. The nations would be the Gentile nations. What you see here in Zechariah is the timing jumps forward and backwards. It's a window of time and events and it's something like a dream. YHWH isn't bound by time so he doesn't need a linear timeline to explain things. YHWH is the Alpha and Omega; he knows the beginning from the end and the end from the beginning. These events are not verse by verse necessarily in some kind of chronological timeline, sometimes they jump forward and sometimes they jump backwards from our prospective of a timeline.

***In that day** shall there be upon the bells of the horses, holiness unto YHWH; and the pots in YHWH's house shall be like the bowls before the altar. (Zec 14:20 KJV)*

He's jumping forward again to after the beginning of the Millennium, or at the beginning of the Millennium. In verse 21:

*Yea, every pot in Jerusalem and in Judah shall be holiness unto YHWH of hosts: and all they that sacrifice ^{literal of figurative?} shall come and take of them, and see the therein: and **in that day** there shall be no more the Canaanite ^{H3669=merchant, trafficker,(huchster-unclean)} in the house of YHWH of hosts. (Zec 14:21 KJV)*

Canaanite means a merchant; I guess the Canaanites in this period of time were known as merchants or traffickers. One commentary I looked at called them hucksters. Not only were they unclean ceremonially and spiritually, they were frauds in their merchandising, they were not fair and were hucksters. In that day is a window of time and what we have just looked at are chapters 12 to 14, and they include 16 of the 20 references of In That Day. This is a

compact section of Zechariah that lets us focus on what the events are that are included In That Day.

In That Day - of YHWH - Judgment - Great Trumpet Blown - only 3 Occurrences + 1

To go on to a related subject, of In That Day, The Day of YHWH, and the blowing of Trumpets, these are all related and that is the reason that on the Memorial of Trumpets, why we are memorializing them. The word memorial is “recon” in the Hebrew and the word recon means to keep a record. We are memorializing the records of the events that have to do with the blowing of Trumpets. One of those events is the Great Trumpet being blown. There are only three clear references of what you would call the Great Trumpet. There is a fourth reference that I will show you and these all relate to one another. The first of the three references is found in Isaiah. I would say from studying this and it is a subject that I have looked at in some amount of detail. When we talk about the Great Trumpet, this trumpet is the Yobel or the Jubilee trumpet, so let’s keep that in mind as we look at this. You will have to sort that out on your own or prove it for yourself. The Yobel is the one that is what is being referenced when we hear about the Great Trumpet. So the Babylonian system is destroyed in Isaiah 27, Yahushua returns, and the exiles return home. I wondered if this was indeed a Jubilee event. It’s a question but read through it.

*In that day YHWH with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine. I YHWH do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. And it shall come to pass **in that day**, that YHWH shall beat off*

*from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass **in that day**, that **the great trumpet shall be blown**, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship YHWH in the holy mount at Jerusalem. (Isa 27:1-13 KJV)*

and he shall slay the dragon that is in the sea. Let's get another witness to this part of the verse, and one of the places that come to mind is in Revelation:

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the **dragon** gave him his power, and his seat, and great authority. (Rev 13:1-2 KJV)*

Here is the dragon - Satan- empowering this beast coming up out of the sea and it's referred to here in Isaiah as Leviathan.

***In that day** sing ye unto her, A vineyard of red wine. I YHWH do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. What is this vineyard of red wine? We see that a few chapters earlier in Isaiah, clearly identified as the House of Israel.*

*Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: (of course this is allegorical language and he is talking about Israel and Judah) and he looked that it should bring forth grapes, and it brought forth wild grapes. (It didn't produce what it was supposed to and it's clearly a reference to what was going on in Judah at this time. Of course, Isaiah was a prophet generally to the Southern Tribes) And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: (In other words, the protective hedge around it and the guard tower in the middle of it is going to be taken down, YHWH says you aren't going to have protection from me anymore) And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. **For the vineyard of YHWH of hosts is the house of Israel, and the men of Judah his pleasant plant:** (The special section*

of the vineyard is the House of Judah, the entire vineyard is the House of Israel.) *and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*
(Isa 5:1-7 KJV)

What YHWH is talking about in Isaiah 27, at least in the beginning of this chapter, he said he is going to sing to her, meaning allegorically, the apple of his eye, which is Israel and Judah, a vineyard of red wine that he wants to keep, and going on:

Fury is not in me: who would set the briers and thorns against me in battle? Israel shall blossom and bud, and fill the face of the world with fruit eventually: he stayeth his rough wind in the day of the east wind. The east wind are the threats that come from the east meaning, in this case, the Persians and then in the final analysis the throngs from the east in China.

By this therefore shall the iniquity of Jacob be purged; and this is a reference to Jacob's trouble, that is going to be purged. *and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.* So one day, the stones of the altar are going to be so soft they will be like chalk stone and will be beaten asunder.

the groves and images shall not stand up. They so much loved their groves, and it's amazing that they had these idols. *Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding.* He's talking about famine in the land, and again, this is like a dream. It starts out with one premise and ends up with something else and the time line is not linear.

for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. And it shall come to pass in that day, that YHWH shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, this term beat off is talking about threshing, so beating off the grain, and he's talking about how he is going to purge the land and people. He is going to shake the grain, or he's going to thresh it one at a time. *and ye shall be gathered one by one* just as the grain is purged by the threshing. *O ye children of Israel. And it shall come to pass **in that day**, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship YHWH in the holy mount at Jerusalem.* The Great Trumpet is blown In That Day.

That is the first of the three occurrences, the second are the **heavenly signs** mentioned in Matthew 24 by Yahushua.

Immediately after the tribulation ^{G2347=thilpsis=pressure, anguish, persecution} *of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great* ^{G3173-megas=great, large, loud} **sound** ^{G5456=phone=the idea of disclosure, tone, voice} *of a trumpet, and they* ^{the angels} *shall gather together* ^{G1996=collect upon the same place} *his elect* ^{G1588=select, favorite, chosen} *from the four winds, from one end of heaven to the other. (Mat 24:29-31 KJV)*

The colocation of the saints is going to happen when this Great Trumpet sounds. The words are interesting because the word great is the Greek word “mega”. The word sound is phone, pronounced “fonay” in Greek. We have a megaphone of a trumpet and the angels shall gather together his elect, they are the select, the favorite, and the chosen from all around the earth from one end of heaven to another. What an event at the sound of a Great Trumpet.

The third occurrence of the Great Trumpet is found in Revelation:

I was in the Spirit on YHWH's day, and heard behind me a great ^{G3173=same} *voice* ^{G5456=same} **as of a trumpet**, *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (Rev 1:10-11 KJV)*

“The Great = mega phone as of a trumpet”, this megaphone is going to sound like a trumpet and be blown like a trumpet as it says. Here is the third witness to this Great Trumpet.

In That Day of YHWH - Liberty for all +1 there is one more witness to this and it happens to be the Trumpet of the Jubilee. It’s in the chapter that gives us the legislation on the Sabbatical and Jubilee, which is found in Leviticus 25. It’s specifically about the Jubilee.

*And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make **the trumpet sound throughout all your land**. And ye shall hallow* ^{H6942=pronounce as clean, sanctify} *the fiftieth year, and proclaim liberty* ^{H1865=freedom} *throughout all the land unto all the inhabitants thereof: it shall be a jubile* ^{H3104=yobel=blast of a horn from its continuous sound} *unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev 25:8-10 KJV)*

Sounds like a Great Trumpet, the trumpet is going to sound throughout all your land and that must be a loud trumpet. *And ye shall hallow or sanctify the fiftieth year, and proclaim liberty or freedom throughout all the land unto all the inhabitants thereof: it shall be a jubile a blast of a horn from its continuous sound unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.* What happened about the blast of the trumpet that we just read about in the previous accounts? Yahushua is going to return, every man is going to be returned to his possession, which means we are Yahushua's and we are going to be returned to our family. We will be set free and it will be a time of liberty. That is the reason that I said when I see these trumpets being blown; I have to make the association that the yobel trumpet and the Jubilee are part of the equation, and that in fact, these major events that are being talked about do in fact, have to do with the yobel. I should also say that the first occurrence of the yobel being blown was in Exodus in chapter 19:13.

There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet ^{H3104=yobel= blast of a horn from its continuous sound} soundeth long, they shall come up to the mount. (Exo 19:13 KJV)

It says, *when the trumpet soundeth long, they shall come up to the mount and you shall not touch it.* In this case, "yobel" is used on a Pentecost event that the yobel was blown. When we talk about the Memorial of Trumpets, the memorial can range over a wide period of time.

In Joshua, the long blast of the yobel is notable because it matches up to the same long blast of the trumpet in Revelation. This comes from the book of Joshua, whose name is Yahushua.

And it shall come to pass, that when they make a ¹ long blast with the ram's ^{H3104=yobel} horn, and when ye hear ² the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and ³ the people shall ascend up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, ⁴ Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' ^{H3104=yobel} horns before the ark of YHWH. (Jos 6:5-6 KJV)

The events are numbered in the scripture above so let's look at them.

1. Long continuous sound of the ram's horn - Yobel
2. Sound of a trumpet - the long blast in chapter 6 it's the 7th trumpet
3. All the people ascend - they go straight up
4. Take the Ark of the Covenant

This matches up with Revelation 11 and the return of Yahushua, the resurrection of saints, and the destruction of the wicked.

And the ² seventh angel sounded; and there were ¹ **great** ^{G3173=megas=great, large, loud} **voices** ^{G5456=phone=the idea of disclosure, tone, sound} in heaven, saying, The kingdoms of this world are become the kingdoms of our Elohim, and of his Messiah; and he shall reign for ever and ever. And the four and twenty elders, which sat before YHWH on their seats, fell upon their faces, and worshipped YHWH, Saying, We give thee thanks, O Sovereign YHWH Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst ³ **give reward** ^{G3408=figuratively pay for service, wages} **unto thy servants** the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy ^{G1311=same} them which destroy ^{G1311=rot thoroughly, ruin, waste} the earth. And the temple of YHWH was opened in heaven, and there was seen in his temple ⁴ **the ark of his testament:** ^{G1242=diatheke=a contract, especially a devisory will, covenant} and there were lightnings, and voices ^{G5456=same}, and thunderings, and an earthquake, and great hail. (Rev 11:15-19 KJV)

And the seventh angel sounded, it's not in exactly the same order but the seventh angel sounded which was the second item in the Book of Joshua. And there were, here it is again, great voices, mega phones in heaven, so this is the long continuous yobel sound. Saying the kingdoms of this world are become the kingdoms of our Elohim, and of his Messiah and he shall reign forever and ever. . And the four and twenty elders, which sat before YHWH on their seats, fell upon their faces, and worshipped YHWH, Saying, We give thee thanks, O Sovereign YHWH Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst ³ **give reward** ^{G3408=figuratively pay for service, wages} **unto thy servants** the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy, ruin or waste them which destroy the earth. And the temple of YHWH was opened in heaven, and there was seen in his temple ⁴ **the ark of his testament:** diatheke the devisory will, or covenant and there were lightnings, and voices and thunderings, and an earthquake, and great hail. I have made this easy by numbering the items, the long and continuous sound is the mega phone. The seventh angel sounded is the seventh trumpet, item number 3 is the great reward and to the servants the prophets and to the saints, they are going to ascend to meet Yahushua and be given this reward. The Ark of His Testament is seen in the Temple just like taking the Ark of the Covenant up to Jericho in the account in Joshua.

If you haven't listened to the other parts of this series, you will get a real good understanding of the Book of Joshua, (Yahushua). In the account of Jericho in the Memorial of Trumpets part 2, the accounts of Joshua and the accounts in Revelation have been examined together. It's in stunning detail and amazing to see the comparisons and how Yahushua and YHWH have put this beta version of Revelation and the Book of Joshua together. It is worth a study on its own.

In That Day - Top Priority - Thy Kingdom Come

But seek ye first the kingdom of YHWH, and his righteousness; and all these things shall be added unto you. (Mat 6:33 KJV)

This has become a mantra at our house. Matthew 6:33, Seek ye first his kingdom and all these other things will be added. In the model prayer, what does it say?

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in ^{on, upon} earth, as it is in heaven. (Mat 6:9-10 KJV)

Holy is your name, it's not profane, it's not common, it's holy. This word *in* can be translated on or upon. This is all coming to the earth; we know that the meek shall inherit the earth so this will happen on the earth. In Luke it says:

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house ^{G4632=equipment, apparatus, (materialistic)}, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. (Luk 17:29-32 KJV)

Remember Lot's wife. A short three word sentence that you can apply to a lot of situations, remember Lot's wife? Oh, she looked back on the materialistic world; she looked back on her stuff and got turned into a pillar of salt.

Main Events of In That Day include but are not limited to:

Seventh trumpet sounds

Resurrection of the saints occur

Yahushua returns, we see that in Revelation 19:11-16

Restitution of all things

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of YHWH. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (I can't help but think this is angelic but these are the saints clothed in fine white linen, white and clean. We have become clean at this point) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he

treadeth the winepress of the fierceness and wrath of Almighty YHWH. (Notice the winepress, the theme of grapes on this day. The previous studies have a lot to do about using the winepress as an analogy. The winepress is squeezing the juice out of the grapes and squeezing the blood out of the earth and the fierceness and wrath of Almighty YHWH is what is going to happen for the evil and the evil doers.) And he hath on his vesture and on his thigh a name written, King of Kings, and Master of Masters. (Rev 19:11-16 KJV)

All things will be restored. In Acts 3 it says:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of YHWH; (things are going to be renewed) And he shall send Yahushua Messiah, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, (until the time of the restitution, until all things are made correct and right and in order again.) which YHWH hath spoken by the mouth of all his holy prophets since the world began. (Act 3:19-21 KJV)

We see this in the prophets in the Old Testament in many places.

The First Resurrection - When the Trumpet Sounds - Resurrection call Will the trumpet sound on the Day of Trumpets? The Great Trumpet will sound on Atonement because that is when the Jubilee Trumpets sounds, and I am not suggesting that any certain day has to be the day of the resurrection. The trumpet is going to sound and we memorialize those days. I certainly wouldn't want to say it has to be a certain day.

The scriptures tell us that no man knows the day or the hour, and I would take that in a larger scale that no man knows when. Some scriptures say it's going to be as a thief in the night, it will be a surprise, even to us although we see the signs of the seasons. The resurrection call we see in 1 Corinthians.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of YHWH; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: (I would suggest that is the 7th trump, we don't see any reference to an 8th, and I also suggest that it's the same as the Great Trumpet but at the last trump is when this is going to happen) for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1Co 15:50-53 KJV)

1 Thessalonians 4 amplifies this.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Yahushua died and rose again, (That's the gospel, that he died and rose again) even so them also which sleep in Yahushua will YHWH bring with him. For this we say unto you by the word of YHWH, that we which are alive and remain unto the coming of the Master shall not prevent ^{G5348=to be beforehand, precede} them which are asleep. (The dead are going to be resurrected first and then those that are alive) For the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH (we just read in 1 Corinthians that is the great trumpet of YHWH) and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up (the words caught up is the word that people like to use, the harpatzo, they are caught up or taken up from the earth) together with them in the clouds, to meet the Master in the air: and so shall we ever be with YHWH. Wherefore comfort one another with these words. (1Th 4:13-18 KJV)

By the way, this is prophesied by Daniel.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, ^{H6869=tightness, adversity, tribulation} such as never was since there was a nation even to that same time: (I would suggest that is the same as Jacob's trouble, adversity and tribulation) and at that time thy people shall be delivered, (this is Gabriel talking to Daniel) every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ^{H1860=aversion, repulse (shame LXX)} (Dan 12:1-2 KJV)

I would say that in Jeremiah 30:7 that this word "trouble" is the same word, so Jacobs trouble H6869=tightness and adversity is the same trouble that is being talked about here in Daniel. It's interesting to go back to Daniel to see his prophesies looking forward to this time of the resurrection in the time of the end.

In That Day - Am I worthy? - Yahushua glorified His saints

You will have to think about this scripture to get the fullness.

And to you who are troubled rest with us, when the Master Yahushua shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not YHWH, and that obey not the gospel of our Master Yahushua Messiah: Who shall be punished with everlasting destruction from the presence of the Master, and from the

glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) (He shall be glorified in his saints, yes we are glorified in him but this is the flip of that. Actually a few weeks ago when I first started putting this presentation together I was surprised to read this. He is to be glorified *in his saints*.) **in that day.** Wherefore also we pray always for you, that our Elohim would count you worthy ^{G515=to deem, entitled or fit} of this calling ^{G2821=invitation}, (Are we deemed fit for this invitation? Have we purged our life, our sins and are we bleaching our gowns to be starched clean, pure and white?) and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Master Yahushua Messiah may be glorified in you, and ye in him, (both ways) according to the grace ^{G485=charis=favor, the divine influence on the heart and its reflection in the life} of our Elohim and Master Yahushua Messiah. (2Th 1:7-12 KJV)

According to the grace, His favor and the definition of charis that I really embrace is the divine influence on the heart and it's reflection in our lives. YHWH's Spirit is the divine influence in your heart and it's reflection in our actions, what we do, that's what grace is all about.

Beloved, now are we the sons of YHWH, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.
(1Jn 3:2-3 KJV)

About all I can say about that is Amane.

I have one post script and it has to do about the blowing of trumpets and the foundation instruction of this day.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath ^{H7677=sabbiton=special holy day}, *a memorial* ^{H2146=zikron=memento, memorable day, record} *of blowing of trumpets, an holy convocation.* (Lev 23:24 KJV)

This word memorial is "zikron" and it means memento, a memorial day, or record. In the United States we have a day set aside as a secular holiday in May called Memorial Day, and that is the time of honoring the dead that have fought in wars for the country. All of those wars were not fought on that day, that day is set aside as a record of the events that happened on that day and a record for those that died for the freedom that we enjoy in the United States. This day is like that. This is about the memento, the record of it.

Many people get sidetracked on debating whether it's a day of blowing of trumpets or whether it's a day of making noise, or clapping hands. Some of the Jewish only believers think this is a day of clamor and they have missed the blowing of trumpets. Well, it's not surprising that they

would miss the blowing of trumpets part of this because they haven't accepted Messiah. If you haven't accepted the Messiah, you are not looking forward to the day the trumpet blows when he returns and there is a resurrection. The New Testament shows us that that is when those events are going to happen. I think the day is about the memorial part, the record keeping part, the memento part of it, not whether we blow trumpets or clap hands or make some kind of joyful noise. The fact that we have a holy convocation is important. We need to gather together and proclaim his word.

This is a history of past events in anticipation of future events and the prophetic fulfillment of YHWH and his will. Matthew 24 is a good admonition for us.

*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves (Would you say that the branches are green and tender, and there are leaves shooting forth in the events that are on the horizon? It's almost hard for me to believe this hasn't happened yet with all the events that are in play) ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. **But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.** (Mat 24:31-36 KJV)*

I wouldn't want to be setting dates, all I see is the leaves and the shoots are green. There is quite a lot of material to have gone over so do your own homework. My mantra is that you should go prove it yourself. Put these things together.

Prove G1381=test, discern, examine all things; hold fast that which is good. (1Thess 5:21 KJV)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched G350=scrutinize, examine the scriptures daily, whether those things were so. (Act 17:11 KJV)

For ye were sometimes darkness, but now are ye light in the Master; walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving G1381=test, examine what is acceptable G2101=fully agreeable, well pleasing unto the Master. (Eph 5:8-10 KJV)

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing G3718=make a straight cut the word of truth. (2Tim 2:15 KJV)