

## The Fall Holy Days

### Introduction

### The Basics

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*Speak unto the children of Israel, and say unto them, Concerning the feasts of YHWH, which ye shall proclaim to be holy convocations, even these are my feasts. (Lev 23:2 RNKJV)*

We are presenting an instruction about the introduction and the basics. This would be thought of as a beginning class in what the Holy Days are about. The 101 of the Fall Holy Days, the Feasts that are YHWH's Holy Days, particularly the ones that are in the fall time of the year.



I want to refresh what is an eight to ten year old presentation and go through introduction of the Fall Holy Days and that is where our attention will be. This presentation dates back quite a long time ago. I have updated it a couple of times along the way, and I think the last time I presented it was about four years ago but have some new material and additional scriptural information.

We will look at the composite of the Fall Holy Days. What are the basic scriptures that tell us we should honor these days? What is the background? Where are the Holy Days in the Bible? Were they were kept in the Old Testament and the New? Will be kept in the world coming to us

in the Millennium? I think you will see the answer to those questions as yes, and that is what we are going over.

As an entrée to a more detailed set of each of the Holy Days, this presentation is intended to help those that have little understanding about what the Feast of Tabernacles, the Memorial of Trumpets, and the Day of Atonement are about. Even if you have been keeping the Holy Days for a number of years there will probably be some material in this study that will be useful to you.

## In The Beginning

In the first chapter of Genesis

- And YHWH said, Let there be lights in the firmament <sup>H7549=expanse, visible arch of the heaven</sup> to divide the day from the night;
- and let them <sup>the lights</sup> be for signs <sup>H226=a signal, flag, beacon, sign, token</sup>,
- and for seasons <sup>H4150=moade=an appointment, fixed time, festival, assembly</sup>,
- and for days <sup>H3117=yom=from one sunset to the next</sup>,
- and years <sup>H8141=shanah=a revolution of time</sup> :

Right in the first chapter of Genesis we see instructions of YHWH's festival Holy Days and his assemblies. It is translated in the King James as seasons and it is the Hebrew word 'Moade' meaning an appointment, fixed time or festival assembly. We are going to see that word pop up in a number of places in the scripture.

YHWH said let there be lights, they are to divide the day from the night and those lights are to be for signs which are signals or beacons, or tokens and they are to be for seasons which are the appointments of YHWH. They are for days so that we know when the daytime is, and they are for years, so that we know when a revolution of time has occurred of the earth going around the sun.

*And let them <sup>the lights</sup> be for lights in the firmament of the heaven to give light upon the earth: and it was so. And YHWH made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And YHWH set them in the firmament (the expanse of the heaven the visible arch of what we see when we look up) of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and YHWH saw that it was good. And the evening and the morning were the fourth day. (Gen 1:15-19 KJV)*

- Basis of calendar - Sun and moon
- Sun - determines the day and year
- Moon - determines the month  
 Moon = H3394 = yehrayakh from H3391 = a lunation (lunar month cycle)  
 New moon = H2320 = khodesh from H2318 = to be new, rebuild (translated month)

Note that it is the evening and then the morning is the fourth day. The evening and the morning together make up the fourth day; you see that same pattern in all of the first six days of this account in Genesis. The day starts with the evening portion and then the daylight portion is the second part of it.

Don't be side tracked with this day start day conspiracy theory that is going around. When you start studying on when the day is and question whether it is the evening and the morning, the scriptures are clear and there are six examples, and actually the seventh example including the seven Sabbath days. This presentation is not about that, but that heresy is out there but be aware.



The two lights, the sun and the moon form the basis of the calendar. The calendar itself, its history, and how it has changed today is a fascinating study. We don't have a lunar calendar as this describes, we have a calendar that is called the Gregorian calendar. Yes, it takes account of the earth rotating around the sun but the basis of the original calendar is that the sun determines the day and the year and the moon determines the month. Every time we see a new moon that is the start of a month in scripture. There are a couple of terms but we aren't going to dig into the calendar today but I may mention a couple of items along the way.

When you see the word 'moon' in scripture is the 'yehrayakh' and it means a lunation, or a lunar month cycle. The moon spins around the blue earth, which happens basically twelve times during the course of the travel of the earth which is rotating around the sun. It's useful to keep that in mind, the earth rotates around the sun, and the moon rotates around the earth. The word 'new moon' is khodesh and it means to be new or to rebuild and it's translated typically as month in the scripture.

With that background in Genesis chapter 1 lets proceed to the three festival seasons. Again, the calendar could be a full presentation on its own, I only want to whet your appetite if these are new topics to you and our mantra is that you certainly need to do your own homework on these subjects, don't listen to what others say and certainly you can listen, but see whether these things are so because there are lots of opinions about the calendar today. There are three festival seasons that don't have much argument.

*Three times thou shalt keep a feast unto me in the year.*

The scriptures tell us that in a couple of places.

1. *Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the **time appointed** <sup>H4150==moade=an appointment, fixed time, festival, assembly</sup> of the month <sup>H2320=khodesh from H2318= to be new, rebuild</sup> Abib <sup>H24=awbeeb=tender green, young ear of grain</sup>; for in it thou camest out from Egypt: and none shall appear before me empty <sup>H7387=ineffective, undeservedly</sup> .)*

Here is that word 'moade' again right away. I'm looking now in Exodus chapter 23. This is the first description of YHWH's holy days and the beginning of his plan of salvation. The foundation for Exodus 23 is that the Israelites had just come out of Egypt from their being exiled under the leadership of Moses. This dates back to around 1550 BCE, some thirty five hundred years ago. The Israelites came to Mount Sinai and were given these instructions as part of the first version of the covenant that YHWH wanted to have with them, but they broke that covenant right out of the get go because of the golden calf incident and the idolatry that took place. That is again another topic but we are at Mount Sinai here in Exodus 23 and YHWH is saying:

*Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the **time appointed** <sup>H4150==moade=an appointment, fixed time, festival, assembly</sup> of the month.*

The 'time appointed' during the proper 'moon cycle' and that moon cycle is being referred to as Abib. Abib is the first new moon that you see in the scriptures so it's the first month and that happens in the spring time. Abib means tender green or young ear of grain. The first month of the calendar in the spring time is when the new grain comes up and largely that is the barley harvest that is focused on in the scriptures.

*for in it thou camest out from Egypt: and none shall appear before me empty <sup>H7387=ineffective, undeservedly</sup> .)*

We will see this word 'empty' in a couple of the instructions and empty means ineffectively or undeservedly. The account goes on to the next of the three times which is the feast of harvest.

*2. And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:*

If you study into this you would find out that this is some fifty days after the first feast cycle that is mentioned as the Days of Unleavened Bread. We would call this the feast of harvest or Feast of First Fruits, today it is known commonly as Pentecost. Then the third of the three times is the Feast of Ingathering.

*3. and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

*(Exo 23:14-16 KJV)*

This festival season and the three times that are associated with it have an agrarian background and you note that as you read this. The Feast of Ingathering, which is the gathering in of all the rest of your crop, is at the end of the year, the end of the revolution of time. This word is 'shanah' as I have described in Genesis chapter 1.

- Agrarian based
  1. Abib - barley
  2. Firstfruits - wheat
  3. Ingathering - flax, grapes, figs, pomegranates, olives

We have an agrarian based festival feast season that YHWH instituted way back some thirty five hundred years ago.

The first of the three festival seasons is in the month of Abib specifically and when you look into the depth of it you clearly see it is about the barley harvest.

The second of the three is called Firstfruits and we see when that time of the year happens is in the spring. In the land of Israel it is going to be about the wheat harvest.

The third time goes into the fall season which is all of the rest of the crops basically.

This agrarian based cycle is the cycle of the calendar. The calendar is going to be about the growing of crops in the agrarian cycle. That is why it says that the Feast of Ingathering is at the end of the year, and that is the end of the agrarian cycle, and that happens in a month called Ethanim which I will describe.

There is a real significant understanding that goes along with this cycle and that is that there is a plan of salvation being worked out with these holy days. When you study into the depth of what they mean and what the sacrifices originally were about, they all point to Yahushua and

his first coming and ultimately his second coming. They outline a seven thousand year plan of salvation.

This is an amazing discovery and if you are new to this material, this may be something that you haven't heard before. This introductory presentation on the Fall Holy Days will touch on the subject of the seven thousand year plan and how it is YHWH's plan of ultimate salvation. Certainly it needs to be emphasized that even though these festivals are agrarian based and they are found described in given in the Torah, the Tanakh, these are all forward pointers to Yahushua and his first coming as well as his second coming.

We won't get too far ahead of ourselves with those comments but center ourselves on the first festival group which is called Abib which is the Passover season. It's the barley harvest and points to the first of the first fruits. Obviously, who is the first of the first fruits in the plan of salvation? Obviously that is Yahushua Messiah. That is what the Passover is built upon.

**YHWH's Plan of Salvation**  
**7000 Year Plan**  
**Fulfilled By Yahushua**

- Abib 14 – Passover
  - Barley harvest
  - First of the first fruits
  - Points to Yahushua Messiah
- Pentecost - Shavuot
  - Wheat harvest
  - First of first fruits
  - Points to first fruits in Yahushua
  - Giving of YHWH's Spirit
- Ingathering
  - General harvest
  - Points to great harvest in Yahushua

First coming Fulfilled

Second coming Future event

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- Portrays salvation in successive stages
- Exponential harvest
- The mystery of Messiah is revealed

Some fifty days later we come to the second of the three festival seasons which is called Pentecost in the New Testament in Acts Chapters 2 and 3 when Pentecost came and Peter gave his famous sermon to all of the people that were visiting Jerusalem at that point.

In Hebrew Pentecost is known as Shavuot, and is about a wheat harvest. What happens fifty days after barley season is when the wheat comes ripe. This is called the first of first fruits, Yahushua is the very first and then there are first fruits that follow, that would be the believers in Yahushua that have come to understand that Yahushua is the first of the first fruits and all of this points to Yahushua and also points to the giving of the YHWH's Holy Spirit in Acts Chapter 3. The Spirit was given to all of those who are believers. This relates to the first coming of Yahushua back in 30 CE. when these Pentecost events happened and were fulfilled.

We get to several months later in the agrarian cycle and we come to the Feast of Ingathering as we have described it. It is a general harvest, general meaning all of the rest after the barley and wheat and it points to a much greater harvest in Yahushua. We will see as we study into this in future presentations, not so much in this particularly beginning 101 introduction, but in future presentations we will see how this relates to the second coming of the Messiah yet still in the future, probably not many days and years in front of us. Every day is one day less but the world events seem to be pointing to the fact that we are heading to the time Yahushua will return.

All of this portrays salvation in successive stages and it is a geometric or exponential growth of the harvest. We have one harvest in the beginning which is Yahushua pointing to a greater harvest in the early believers. The early believers are really right now pointing to a much greater harvest yet in the future when there will be even more believers in Yahushua and have come to know that salvation is only in Yahushua's name.

The successive stages are important to get your arms around and certainly that is not common in the mainstream Christianity today. Most people that believe in Jesus today, in mainstream Christianity whether they be Protestants, Baptist or Catholic's or whatever they participate in think that when we die our soul goes to heaven and that's when judgment is. Clearly the scriptures don't point to that and if you look yourself you will have to draw the conclusion that no man has ascended to heaven as John 3:13 says and only Yahushua has come down at this point.

Coming in the future people will be resurrected and we want to be part of that. There is also something that unfolds when you look at this topic and it is that the mystery of Messiah is revealed. If you are a student at all of the scriptures particularly in the New Testament, you will see this word 'mystery' is unfolded to us.

Here are a few places it occurs:

*And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of YHWH: but unto them that are without, all these things are done in parables: (Mar 4:10-11 KJV)*

This mystery of the kingdom of YHWH is brought out by Yahushua himself. It is given to the disciples at that point and it's also given to the believers in Yahushua today to know these mysteries. It isn't something that you just acquire all of a sudden overnight as you study the scriptures, pray and ask for guidance. Different parts of the mystery seem to come out, that has been my experience. One of these mysteries is this plan of salvation and the incremental steps that I am outlining here and that Yahushua is yet to return in the future, these are all mysteries to a lot of people today.

*And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in YHWH, who created all things by Yahushua Messiah: (Eph 3:9 KJV)*

You will have to study these scriptures on your own to get your arms around. What is this mystery?

In Colossians it says:

*To whom YHWH would make known what is the riches of the glory of this mystery among the Gentiles; which is Messiah in you, the hope of glory: (Col 1:27 KJV)*

The mystery of the Gentiles is part of the mystery here that the Gentiles could ultimately be partakers in salvation. Of course in the first century when this was written by Paul, from the Jews standpoint the Gentiles were looked down upon. That Yahushua opened the door to the Gentiles is really a big mystery in itself that has unfolded. The mystery is important to keep your eye on and look for that in the scriptures. That is a real high level thumbnail of what these three seasons are about. We will dig down a little deeper and talk about terminology.

The terminology is specifically about the Fall Holy Days. We will zero in now on that season of the year. That starts on the calendar the seventh month, the seventh new moon of the calendar cycle is a month whose name is Ethanim. Ethanim is the seventh month and is more commonly known as Tishri, if you look into matters about calendar, you will see that Tishri is the beginning of the Fall Holy Day cycle.



## Fall Holy Days Terminology

<b>Ethanim 1</b> AKA Tishri – zero refr (7 <sup>th</sup> new moon – Tishri means beginning )	<b>Trumpets</b> (Yom Teruah – day of trumpets, jubilee, shouting Lev 23:24)	<b>Rosh HaShanah</b> Head of the year
<b>Ethanim 10</b>	<b>Day of Atonement</b>	<b>Yom Kippur</b> Expiation – make amends, reconcile

Tishri is a Babylonian name, it is not in the scriptures however Ethanim is and it is the seventh new moon and there is only one place where you find it. We will look at them with a couple of comments because it's important to know what the word actually means. The only place you find the word Ethanim is in 1 Kings 8.

*And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim <sup>H388=permanent brooks</sup>, which is the seventh month. (1Ki 8:2 KJV)*

I have known that this scripture was there for a number of years now and I always wondered why Ethanim, the seventh month, means permanent brooks.

It was about four or five years ago, that I took a comparative look at this same scripture in the Septuagint Version. The Septuagint is of course the Greek translation versus the Hebrew translation. In the Greek translation, the month of Ethanim is referred to as Athanasia. Athanasia means deathlessness or immortality. When we look at the Greek translation we find not only is the word Athanasia the name of this month, we also find reference to it in several places in the New Testament. One of those is in 1 Corinthians.

- Ethanim in **LXX=G110=Athanasia=deathlessness, immortality** <sup>4 matches-1 Kings 8:2, 1 Co 15:53, 1 Ti 6:16</sup>

*For this corruptible must put on incorruption, and this mortal must put on immortality <sup>G110=athanasia=deathlessness, immortality</sup>. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality <sup>G110=same</sup>, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1Co 15:53-54 KJV)*

This starts to connect that deathlessness and permanent brooks have a connection and the name of this month of deathlessness and permanent brooks now starts to make some sense

once we dig a little deeper into what the Fall Holy Days are about, also the return of Yahushua and salvation being provided for the majority of people, the millennium coming into place.

These permanent brooks or deathlessness as it is translated in the Septuagint starts to have some understanding, in other words it doesn't say it is a mystery, but it almost has been until the last few years at least for us. The other scripture where you find this word 'athanasia' is in 1 Timothy; this is talking about Yahushua of course.

*Who <sup>Yahushua</sup> only hath immortality <sup>G110=same</sup>, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amene. (1Ti 6:16 KJV)*

This is what Timothy says and it's noteworthy that Yahushua only has immortality at this point when Timothy wrote this so no man has ascended to heaven, so if you are of that Protestant frame of mind that we are immortal, we have an immortal soul and when we die we go to heaven is a false premise. It's another topic but again these scriptures seem to point that out.

The name Ethanim has some interesting legs to it for the name of this month that we are starting in so when the new moon and the first day of the month of Ethanim appears is day one of the month of Ethanim or Tishri, and by the way Tishri in the Babylonian month scheme means beginning.

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<b>Ethanim 10</b>	<b>Day of Atonement</b>	<b>Yom Kippur</b> Expiation – make amends, reconcile

What the scriptures show us that in this month on the first day of the month we have a Holy Day called the Memorial of Trumpets, and it is called Yom Teruah in the scriptures and it means a day of trumpets, jubilee or shouting. Sometimes people call this first day of the month of Ethanim Rosh Ha Shanah which means head of the year. It turns out Rosh Hashana is only in one place in the scriptures. That is a little bit about Ethanim day one.

Fast forward ten day later, Ethanim 10 or Tishri 10 on the calendar is when the Day of Atonement occurs. In Judaism that is called Yom Kippur. Yom is day and Kippur means expiation, the day of expiation. The day of making amends, being covered and being reconciled so this might make some sense not that making amends and reconciling is certainly something they did at the Temple in the Tanakh in the Old Testament but reconciling in the New Testament is through Yahushua's blood.

### Fall Holy Days Terminology

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<b>Ethanim 15-21</b>	<b>Feast of Tabernacles</b>	<b>Sukkot</b> Booths
<b>Ethanim 22</b>	<b>8<sup>th</sup> Day</b> AKA Last Great Day <small>incorrect</small>	<b>Shemini Atzeret</b> 8 <sup>th</sup> day - solemn assembly
Lev 23:24-37		

Moving forward is Ethanim 15<sup>th</sup> through 21<sup>st</sup> there is a seven day festival that we are going to see called the Feast of Tabernacles that is also called the Feast of Sukkot or the Feast of Booths.

We have seven days for the Feast of Tabernacles and one more day, the 22<sup>nd</sup> is the eighth day after the beginning of the Feast of Tabernacles is something called the Eighth Day so we have seven days of Feast of Tabernacles and then we have one more day on the end of that called the Eighth Day.

The Eighth Day in the Churches of God today is commonly referred to as the Last Great Day. I have that background and for many years I thought that to be the case, that the Eighth Day was the Last Great Day because of the scripture in John 7:37. However, we are going to study that in another presentation coming up. I will make a presentation on the Feast of Tabernacles and the Eighth Day in John 7, 8, 9, and 10.

I think I can show you that this term that is used 'The Last Great Day' really refers to Shana Raba which is something in Judaism that is mentioned, not the Last Great Day or the Eighth Day of the Feast of Tabernacles. There are many today that associate the Eighth Day with the Last Great Day and that is all fine and well.

Also, the other terminology that you see for this Eighth Day is Shemini Atzeret. Shemini is eight and Atzeret means solemn assembly so the Eighth Day solemn assembly terminology for Ethanim the 22<sup>nd</sup>. All this is described in Leviticus Chapter 23 and we are going into that.

This year in 2021 this is what the calendar below looks like. There are certainly variations to this calendar although there are two main recipes to keep the Holy Days. One is called the Hebrew Calculated Calendar and that is attributed to a guy named Hallel II. Hallel II did his work around 350 or so BCE, but there are many today and in Judaism included that keep the calendar according to this calculated calendar versus the actual visible new moon calendar which is what we and others keep.

### Fall Holy Days Calendar

2021 CE Visible New Moon From Jerusalem						
Ethanim 7 <sup>th</sup> Month		Trumpets=Rosh HaShanah Calculated calendar Sept 7		New Moon Day 1 Trumpets Sept 9	2	3
4	5	6	7	8	9	10 Atonement Sept 18
11	12	13	14	15 Feast of Tabernacles Sept 23	16 ←	17
18	19	20	21 Last Day of FOT Sept 29	22 8 <sup>th</sup> Day Sept 30	23	24
25	26	27	28	29	30	

When the Calculated Calendar is put in place the new moon is at its dark stage being ready to start new versus the people that watch for the first new moon sliver, and that difference usually is a day or two in any given month. The Calculated Hebrew Calendar uses something called the 'molad' and the 'molad' is an average of all of the new moons 29.54 days and the average is then used to create this calendar. That certainly is in contrast to how the first

century Temple kept the calendar. It is clear from reading the accounts in the Mishnah and Talmud that the visible crescent was what was being used to calculate and observe the new calendar. Just know that it is about a two day difference and this year in 2021 it is indeed so. People that are keeping the Calculated Calendar this year have all of the cycle of these Holy Days moved two days sooner.

The first visible crescent from Jerusalem this year 2021 appeared September 9<sup>th</sup> and that to us is when the new moon day one occurs and that is and was the day called the Memorial of Trumpets. Ten days later as I have shown you is the Day of Atonement which was September 18<sup>th</sup>. Fast forward to September 23<sup>rd</sup> is the first day of the Feast of Tabernacles which goes for a seven day period and ending its seventh day on the 21<sup>st</sup> of Ethanim or Tishri. On the Gregorian calendar that is September 29<sup>th</sup>.

The Holy Days that are actually outlined in the scripture include the highlighted items, day one, day ten, day fifteen, and day twenty two. These are all accounted for as Shabbathons which we will see here shortly.

**Fall Holy Days Calendar**

2021 CE Visible New Moon From Jerusalem

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### Fall Holy Days

#### Basis

We find that all of the holy days, the spring cycle, the Pentecost cycle as well as the Fall Ingathering cycle are nicely documented for us in Leviticus Chapter 23. If you want to read the

schedule and the instructions for all of the Holy Days throughout the year, Leviticus 23 is the go-to chapter. I will quote the first few verses because they are significant in what these days represent.

- YHWH's feasts proclaimed to the Israelites

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of YHWH, which ye shall proclaim to be holy convocations, even these are my feasts.*

Notice right out of the get-go here YHWH is speaking to Moses and these are not the feasts of the Jews. Today most Protestant and Evangelical reformers would say that these are the feasts of the Jews, and in fact, when you observe them as I have for many years dating back to the late sixties and early seventies, eighties and nineties, people oftentimes comment that I am keeping the 'Jewish Holy Days'. These are not Jewish Holy Days, these are YHWH's Holy Days and YHWH clearly said to speak to the children of Israel, that is all twelve tribes, not just one tribe. Notice how he starts this out.

*Six days shall work be done: but the seventh day is the **sabbath**<sup>H7676=Shabbat=intermission</sup> of rest<sup>H7677=from H7676, shabbaton=special holy day</sup>, an holy convocation; ye shall do no work therein: it is the sabbath of YHWH in all your dwellings. These are the feasts of YHWH, even holy convocations, which ye shall proclaim in their **seasons**<sup>H4150=moade=an appointment, fixed time, festival assembly</sup>. (Lev 23:1-4 KJV)*

Even this first couple of verses here in Leviticus 23 shows us the importance of what YHWH thinks the importance of the weekly Sabbath, the seventh day Sabbath, it's how he starts this and then he goes on to say that 'these are the feasts of YHWH that you proclaim in their seasons.' Here is that word 'moade again'. Not to confuse with 'molad' which I referenced a little while ago, 'molad' is not in the scripture, molad is about the average time of the new moon cycle that you see with the Hebrew Calculated Calendar. This is 'moade' and this is the same word that we saw in Genesis Chapter 1, the appointments.

YHWH is saying that these are MY appointments. The appointments are then listed and I will jump through the first two seasons, Passover, Unleavened Bread, and Pentecost/Shavuot and jump down to verse 23 where the Fall Holy Days are enumerated. The first one mentioned is Trumpets.

- Trumpets

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a **sabbath**<sup>H7677=shabbaton=special</sup>*

*holy day*, a memorial <sup>H2146=zikron=from H2142=a memento, mark, remember</sup> of blowing of trumpets, an  
holy convocation. Ye shall do no servile <sup>H5656=labor of servant or slave - BDB</sup> work <sup>no work of service - KJ3,</sup>  
<sup>service or tillage - Strong's</sup> therein: but ye shall offer an offering made by fire unto YHWH.

(Lev 23:23-25 KJV)

a memorial event

The instructions say that this is a Sabbath and there are two words used to translate a Sabbath that we see from English Sabbath. In Hebrew there is a number 7676 in other words 7677 in Strong's. They are related, certainly both Sabbaths but the word 'Shabbaton' is what is used here versus the weekly Sabbath which is Shabbat.

The Sabbath that is mentioned here is a special Holy Day. Note that it is a memorial of the blowing of Trumpets, the key to this day by the way is the memorial part of it. It is a memento, a mark, something to remember so when we honor the day of the Memorial of Trumpets, we look into what trumpets events happened on the day of Trumpets. There is really no other instruction other than to form and investigate the memorial of it.

That is key to understand with Trumpets, by the way, we see an additional instruction in Numbers 29:

*And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.*  
(Num 29:1 KJV)

The "servile work" means the labor of a slave or servant, and it also means no work of service. I think this is getting at your profession so servile work is talking in these days about servants work as well as the agrarian work which almost everybody did. It was an agrarian society so it's talking about that kind of work and today it would be our profession. Whatever our profession is, it is something we take a rest from on this particular Shabbathon.

## **Fall Holy Days**

### **Basis**

- Atonement

There is an instruction in Numbers about the Day of Atonement:

*And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: (Num 29:7 KJV)*

The next Holy Day in the lineup here is Atonement and remember that it is the tenth day of this month of Ethanim from what I showed you on the calendar.

*And YHWH spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of **atonement** <sup>H3725=kippur=expiation, from H3722=forgive, pardon, reconciliation</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=same</sup>,*

This day now says no work and it means no work of any kind and it goes on to say:

*to make an **atonement** <sup>H3725=H3722=kawfar=forgive, pardon, reconcile</sup> for you before YHWH your Elohim.*

It's noteworthy here to understand what this word 'Atonement' is; there are two versions of it. One is kippur which is the noun form of kawfar. The words basically mean the same thing and it means forgive, pardon, or reconcile. This is noteworthy, we see that a couple of times here as well as the instruction or the verb to make an atonement. To make an atonement, to be forgiven, pardon, and reconciled before YHWH. That is what this day is really all about and representative of.

*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.*

We are to afflict our soul and what that means is that we are to fast. Fast and don't work, spend your day in atonement, in reconciliation with YHWH.

*Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a **sabbath** <sup>H7676=Shabbat=intermission</sup> of **rest** <sup>H7677=from H7676, Shabbaton=special holy day</sup>, 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)*

Notice that it is a statute for ever throughout your generations, and this is a Sabbath of rest, and afflict your soul, or fast. This is useful to see that the timing of this relates to the ninth day of the month at even from even to even. This is again a calendar statement but shows us the Day of Atonement begins in the evening and then ends the next day when the evening starts. It's very clear here what this is talking about. It's noteworthy to see that this is a Sabbath of rest, as it is translated in the English. If you look under the covers into the Hebrew text you will see this is a Shabbat of Shabbaton, so it is like a regular weekly Sabbath and on top of that it is a special Sabbath. We actually see this terminology Sabbath of rest in three places in terms of YHWH's appointments and Holy Days. One is the weekly Sabbath mentioned as a Shabbat of Shabbaton and the third place that you see it is interesting because it shows up as part of the Sabbatical cycle. I want to highlight that.



- Sabbatical and Jubilee marker

These are the only instructions that you find about this particular day, but note that the Sabbath of Shabbaton is also a Sabbatical marker, not a Jubilee marker. Also with the Day of Atonement, let me show you the other instruction that you will find in Numbers.

*And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: (Num 29:7 KJV)*

These are the only instructions that you will find about this particular day but note that the Sabbath of Shabbaton is also a Sabbatical marker, not a Sabbatical marker read this a couple of chapters later. Here in Leviticus 23 we see the instructions for the Sabbatical and Jubilee.

*Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a **sabbath** <sup>H7676=Shabbat</sup> of **rest** <sup>H7677=from H7676, shabbaton</sup> unto the land, a sabbath for YHWH: thou shalt neither sow thy field, nor prune thy vineyard. (Lev 25:3-4 KJV)*

Here is the terminology ‘Sabbath of rest’ again, Shabbat of Shabbathon, this is the third place.

Keep this in mind and we will come shortly to the Jubilee indication of this because the Day of Atonement also has some other instructions that I want to mention that have to do with the land and environment and also the society.

## Fall Holy Days

### Basis

- Feast of Tabernacles and Eighth Day

I want to get through Leviticus 23 first because in order the next Holy Day assignment is the Feast of Tabernacles followed by the Eighth Day.

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. 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** <sup>H6116=atsarah=from H6113=hold back, refrain, withhold self</sup>; and ye shall do no servile work therein. These are the feasts of YHWH, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto YHWH, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day.... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a*

*feast unto YHWH seven days: on the first day shall be a **sabbath**<sup>H7677=shabbaton=special holy day</sup>, and on the eighth day shall be a **sabbath**<sup>H7677=same</sup>. (Lev 23:33-37, 39 KJV)*

Notice that the solemn assembly is mentioned, you will see this term 'solemn assembly' sometimes referenced to the other Holy Days when you study this topic. You really have to look at a Concordance or Lexicon to see what the translation is from the Hebrew really is. In this case, the word 'solemn assembly' is 'atsarah' and that is the key to this. There are two solemn assembly atsarah's in the mix of all of the Holy Days and they happen to both be at the end of the main seasonal events.

In the springtime we have the Passover followed by seven days of Unleavened Bread, and the seventh day of Unleavened Bread in the springtime is an atsarah. That is the same here with what is the Eighth Day after the Feast of Tabernacles. Effectively these are both Eighth Day markers because we start with the Passover and seven days after that is Unleavened Bread making a total of eight days in the spring and eight days in the fall after the Feast of Tabernacles. The eighth day in both cases is this atsarah and I believe it to be an indication of a change in our attitude of the Holy Days. The Holy Days are about rejoicing and being thankful, appreciating what YHWH has given but the Eighth Day, particularly the fall season has a property of holding back or refraining or withholding oneself. There is a little change in the tenor of what this is indicating for us. That is a little bit about Leviticus and there are a couple of instructions to do with the Feast of Tabernacles and the Eighth Day. Let's make sure we have all of that under our belt. Numbers 29 again:

*And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto YHWH seven days...On the eighth day ye shall have a **solemn assembly**<sup>H6116=atsarah=from H6113=hold back, refrain, withhold self</sup>; ye shall do no servile work therein: (Num 29:12, 35 KJV)*

In Deuteronomy 16 towards the middle end of the chapter, it goes on to say:

*Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:*

After all of your produce has been gathered in, the word 'corn' really should be translated as grain, it doesn't mean but certainly could include corn on the stalk but it means all of the grain and all of your wine, in other words, your vineyard. You shall rejoice is key, that is the purpose at this time of the year, we rejoice particularly during the Feast of Tabernacles, and everyone is to rejoice.

*And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and*

*the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto YHWH thy Elohim in the place which YHWH shall choose:*

Here is another example of a solemn feast is specified here but in this case, at Sarah isn't in the original Hebrew.

*because YHWH thy Elohim shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. Three times in a year shall all thy males appear before YHWH thy Elohim in the place which he shall choose...and they shall not appear before YHWH empty <sup>H7387=ineffectually, undeservedly</sup>. (Deu 16:13-16 KJV)*

Mark 'they shall not appear before YHWH empty'. Our attitude to come before YHWH and it's important to have the right attitude as we keep these days.

I remember a neighbor some years back, I was telling him about the Feast of Tabernacles that was coming up in the next week, and as I was talking to him he asked what the Feast of Tabernacles was all about and I told him that for the Feast of Tabernacles we are to rejoice. He said 'what could be hard about that, why don't we just do that?' That incident has been stuck in my mind and the fact about what is hard about rejoicing, why wouldn't we want to do that? The answer is, yes we do, we want to rejoice and come before YHWH to thank him for all of the bounty that he has provided us and that has certainly been part of our mantra and prayer here as we come into this season.

## **Fall Holy Days**

### **History - Old Testament Record**

#### **Trumpets**

- Two kinds of Trumpets
  - Shofar** - rams horn
  - Silver trumpet** - one hammered piece (Kohen assigned player)

We are going to take a look at some examples of these Holy Days in the Old Testament record, the history of them in other words. We will start with The Memorial of Trumpets. When we look at what we need to find out about trumpets in order to have a memorial, the first thing we will probably discover is that there are two kinds of trumpets that are mentioned in the scriptures. In the English language the word 'trumpet' is used in most translations as the word for trumpets but underneath when you look in a lexicon in the Hebrew, you will find there are two kinds, one is a shofar which is from a rams horn.

The other one is a silver trumpet, 'khatsothseraw' as it is spoken of in the Hebrew. The khatsothseraw or silver trumpet is one hammered piece and there are instructions given

specifically for the assembly of the khatsotseraw and the instructions of the Kohen Priests that are to use it. I went into it recently in another presentation that has to do with trumpets. Let's take a look at where we see a couple of parts of the usage.

- At Mount Sinai

In Exodus 19, again, this is just after the Israelites left Egypt some 3500 years ago on the calendar.

*And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the **trumpet**<sup>H7782=shofar, rams horn</sup> exceeding loud; so that all the people that was in the camp trembled. (Exo 19:16 KJV)*

- At Jericho some thirty nine or forty years later as Joshua was taking the Israelites across the Jordan into the Promised Land that was given to them at the location of Jericho.

*So the people shouted when the priests blew with the **trumpets**<sup>H7782=rams horn</sup>: and it came to pass, when the people heard the sound of the **trumpet**<sup>H7782=rams horn</sup>, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. (Jos 6:20 KJV)*

- At the Temple in Jerusalem

In 2 Chronicles we see the use of the silver trumpet.

*And they came to Jerusalem with psalteries and harps and **trumpets**<sup>H2689=khatsotseraw=silver trumpet</sup> unto the house of YHWH. (2Ch 20:28 KJV)*

- At Ramah

A usage of both of these kinds of trumpets at an alarm event at Ramah.

*Blow ye the **cornet**<sup>H7782=rams horn</sup> in Gibeah, and the **trumpet**<sup>H2689=khatsotseraw=silver trumpet</sup> in Ramah: cry aloud at Bethaven, after thee, O Benjamin. (Hos 5:8 KJV)*

There are a number of these that we will actually detail in the Trumpets Presentations and this is just a sampling to show you how they are used.

## Fall Holy Days

### History - Old Testament Record

#### Atonement

Atonement has some events that are mentioned, particularly the Levitical event and how to properly observe the Day of Atonement as it was originally assigned in the Old Covenant, the first covenant, and the instructions to the Levites detailed in Leviticus Chapter 16. There are

two goats that are presented to YHWH and is a big controversy. What are these two goats represent?

The two goats both point to Yahushua, people want to say that one of the goats is sacrificed, that represents Yahushua, but the other one is turned loose into the wilderness, and that one represents a demonic demon and nothing could be further from the truth. The second goat carries our sins away to the wilderness to be forgotten just as Yahushua bears our sins and forgets about them never to be remembered.

If you want to take a look at that subject it is in the Atonement group of these presentations, the detail that goes beyond this introductory session.

- Two Goats presented to YHWH

*And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an **atonement** <sup>H3722=kawfar=forgive, pardon, reconcile</sup> for you, to cleanse you, that ye may be clean from all your sins before YHWH. (Lev 16:29-30 KJV)*

Obviously, this points to Yahushua. In the New Testament Yahushua ultimately gave his life for us and all of these are just examples and forward pointers, parables if you will, of the future of the real Yahushua that comes to fulfill some of these events.

- Ezekiel Temple vision - Rosh Hashanah - (not Akitu)

The Ezekiel Temple is an interesting part of the Day of Atonement. When Ezekiel Chapter 40 is examined, you will see that it points to the Day of Atonement being the day that this prophecy is spoken in Ezekiel Chapter 40.

*In the five and twentieth year of our **captivity** <sup>Jehoiachin</sup>, **in the beginning** <sup>H7218=roshe=the head, top</sup> **of the year** <sup>H8141=shanah= a revolution of time</sup>, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand YHWH was upon me, and brought me thither. In the visions of YHWH brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass <sup>Yahushua</sup>, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; declare all that thou seest to the house of Israel. (Eze 40:1-4 KJV)*

That is what I am doing right now, declaring it to all the house of Israel as well as to everyone else that hears this presentation.

The timing of this is what is interesting to examine. 'The fifth and twentieth year of our captivity', if you study into Ezekiel you will discover that Ezekiel uses a dating formula that is consistent. I use it something like about thirteen times throughout his writing and his prophecies. He uses the 'captivity of Jehoiachin' as well as himself who was taken at the same point in time into captivity to Babylon by Nebuchadnezzar's army. In that captivity, actually there were three different times the captivity was taken by Nebuchadnezzar. The first time was in 605 BCE when Daniel was taken. The second time was in 589 BCE when Jehoiachin and Ezekiel were taken, and the final captivity was in 587 BCE when Jeremiah was taken.

The dating formula that Ezekiel uses was his captivity as well as Jehoiachin's. You will note if you look in Ezekiel Chapter 1 that Ezekiel says that it is the fifth year of Jehoiachin's captivity. In that same verse he also says that it's the thirtieth year. He doesn't say of what, he says it's the fifth year of our captivity and it's the thirtieth year.

Twenty years later it is now the twenty fifth year of our captivity and so it's twenty years later than the thirtieth year of something, and that thirtieth year of something plus twenty means not it is the fiftieth year of something. I would argue since this is talking about the beginning of the year, this is the only place where we see Rosh Hashanah mentioned and that this in fact is the month of Ethanim, and it's the tenth day of the month. That would be the Day of Atonement.

What we will see is on the tenth Day of Atonement yet to come is when the Jubilee is proclaimed. The Jubilee is the fiftieth year so you have to put these parts and pieces together in more detail than I just gave you, but hopefully it will whet your appetite to maybe investigate this.

This Temple vision is not just a date on the wall it's actually a Jubilee event and it's on Atonement that this is being given so the word Rosh Hashanah is not referenced anywhere else in the scriptures except for here. It happens to be that there is a controversy about most all of the things that you find in the scriptures, it's not just a controversy about the calendar, but there is a controversy about this scripture here also.

Rosh Hashanah has been tried to be explained as part of an Akitu celebration. The Akitu celebration was something the Babylonians did in honor of one of their main deities who was Marduk and Marduk is associated with Akitu and some try to make the case that Rosh Hashanah is really a springtime feast for the Babylonians which indeed it was and when you look into what Akitu means, it means barley. The Babylonians had a barley festival as well in honor of Marduk and that isn't associated in any way with Rosh Hashanah here that we see as

an Atonement event listed in Ezekiel Chapter 40. More can be said about this, I do want to give you a little bit of evidence to think about that this event is an end of year event so Atonement is an end of year event and there are really three good scriptures that show us that the Fall Holy Days, particularly the Feast of Tabernacles is an end of year event.

The first one we find is in Exodus 23:

*And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in **the end of the year**, when thou hast gathered in thy labours out of the field. (Exo 23:16 KJV)*

Obviously that is pointing to the fall time. The agrarian cycle is called the end of the year. A second witness to this is in Exodus 34:

*And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering **at the year's end**. (Exo 34:22 KJV)*

This scripture is saying the same thing. In Deuteronomy 31 it says:

*And Moses commanded them, saying, At **the end of every seven years**, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before YHWH thy Elohim in the place which he shall choose, thou shalt read this law before all Israel in their hearing. (Deu 31:10-11 KJV)*

At the end of seven years, so this is seven years referring to the Sabbatical cycle, so the Sabbatical cycle was measured from this time of the year. It is clear that it is, and it's also clear that the Jubilee is measured from the fall of the year particularly the Day of Atonement.

The end of the year happens in this month. Some people like to ask is how Ethanims 1 could be the end of the year when the crops are still being brought in. This is a month when the end of the year occurs. Obviously you gather in all of your crops during this month, you have the Holy Days that are outlined and immediately after the Holy Days the Feast of Tabernacles and the Eighth Day, the Israelites started working on their next year's crop harvest. This month represents the end of the agrarian year, not the first day, it's about the month and it isn't different than the month of Abib which represents the green shoots or the early plants. It's not the first day that represents that. Abib occurs during the month cycle, not on any particular one day. The same is true for Ethanims.

## **Fall Holy Days**

### **History - Old Testament Record**

#### **Atonement**

I want to mention the Jubilee because it is given to us to be counted starting on the Day of Atonement.

- 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 <sup>H7782=shofar</sup> sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile 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)*

Seven years times seven cycles is forty nine years. It says here on the tenth day of the seventh month on the Day of Atonement you are to make the trumpet sound. The Jubilee is about reclaiming your inheritance and it is a master reset of all that has happened over the past fifty years. Sabbatical and Jubilee is an interesting study and there is an eight part series that we have done on this particular subject on the [www.answersoflife](http://www.answersoflife) website. If the subject interests you take a look at the presentation series on it. It is like everything you might want to know or think about, questions you may have about the Sabbatical and Jubilee. We are farmers here so we understand the use of the land and redeeming the land and making it useful. Being custodians of it and the Sabbatical and Jubilee are about that and more.

## Fall Holy Days

### History - Old Testament Record

#### Feast of Tabernacles and the Eighth Day

We will continue on with some of our scriptures that show us the usage of The Feast of Tabernacles now and the Eighth Day particularly in the Old Testament record. The dedication of the First Temple, Solomon's Temple occurred during the fall time of the year. It says in 2 Chronicles:

- Dedication of the First Temple

*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 eighth day they made a **solemn assembly** <sup>H6116=atsarah=from H6113=hold back, refrain, with hold self</sup>: 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)*



You see a parallel to this if you want to look at it in 1 Kings Chapters 7-9 and so forth. It's worthy to read particularly this time of the year. The dedication of the Temple but notice that the dedication of the altar was seven days, and the feast was seven days. On the twenty third day of the month they all went home. The twenty second day would have been the Eighth Day and the twenty third day they went home. That is consistent with what Torah tells us to do.

Of note though, the dedication of the portable Tabernacle Altar was a twelve day event and we see that in Numbers Chapter 7 and what it shows us is that each of the twelve days, one day was each of the tribes of Israel. I have wondered why this is a seven day event here and not a twelve, maybe all of the twelve tribes were not represented, I don't know, but it's something that you spot when you see the seven days. I got to wondering why they kept it seven days because the instruction was originally for twelve.

- Dedication of the Second Temple Altar

The time of Ezra is also included in this particular part of the history, we see the Feast of Tabernacles mentioned and in this case, the dedication of the second Temple. The first Temple that Solomon built was destroyed in 587 BCE; the Israelites went into captivity for seventy years and then came back with Zerubbabel. Ezra and Nehemiah were the main principals that got the altar back operational and ultimately the Temple and the walls of Jerusalem.

Ezra 3 says:

*And they set the altar upon his bases; for fear was upon them because of the people of those countries:*

They were getting a lot of flak thrown at them for coming back.

*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; (Ezr 3:3-4 KJV)*

They followed Torah and notice that they started this with an altar; they put the altar up and then started offering sacrifices, the Temple wasn't operational yet in this account. It's noteworthy to see that to note that sacrifices in Judaism don't require a Temple, they require an altar.

## **Fall Holy Days**

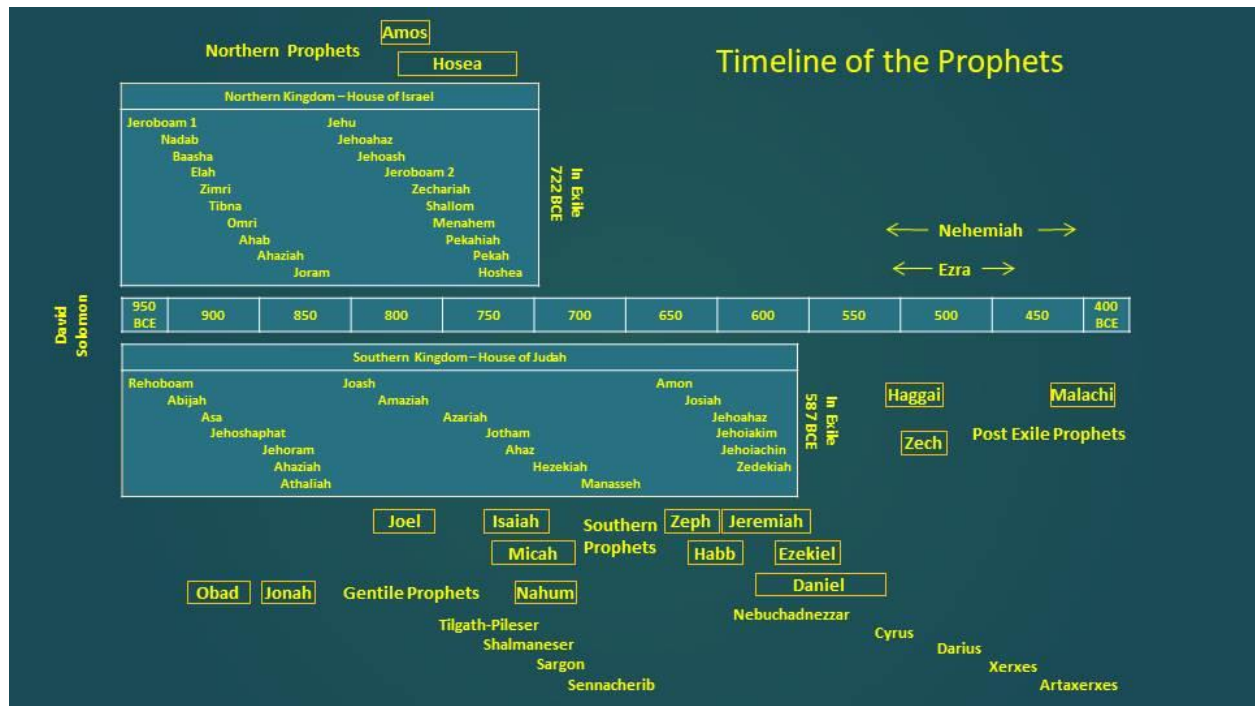
### **History - Old Testament Record**

#### **Feast of Tabernacles and the Eighth Day**

- Nehemiah’s reform after the Babylonian captivity
- Artaxerxes approves leave of absence

The next account is in this same timeframe and it’s when Nehemiah returns after the Babylonian captivity and he was actually like a chief of staff if you will. He was the one that served the Persian King Artaxerxes in this period of time, and the account talks about the city walls being complete, and the Trumpets and the Feast of Tabernacles being observed. I want to mention that in the studies that we have done this would appear to be 446/445 BCE which turns out to be a Sabbatical year. When you use the year that Ezekiel proclaimed, the Jubilee in Ezekiel Chapter 40 as the reference point, that turns out to be 573/574 BCE and when you put an overlay of that of all of the Sabbatical years forward and backward, you come to the year 446/445. It turns out that would end up being a Sabbatical year and may well have been.

Let me show you where all of this fits on a timeline so we have a mind’s eye view of where Nehemiah and Ezra are since we are talking about them, you will find they fit around 500/475 BCE. There is a lot to be said about the history in this particular time of Haggai and Zechariah were contemporary at this point also. There is a lot to be said but I don’t want to get diverted too much on the historical part because we are centered on the events that are Feast of Tabernacles and Eighth Day at this point.



This is what Nehemiah says:

*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<sup>H3442=Yahshua=he will save (cf. H3091=Yehoshua=YHWH saves)</sup> 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**<sup>H6113=hold back, refrain, with hold self</sup>, according unto the manner. (Neh 8:16-18 KJV)*

There are a couple of things about this and one is that they read the law. I haven't shown you the scripture in Torah that says at the end of Sabbatical cycle that you read the law at the Feast of Tabernacles. That is indeed what they were doing and one of the reasons it has led us to understand that this was a Sabbatical year. They read the law, so it was at the end of a Sabbatical year. It turns out that it calculates and overlays with Ezekiel's Jubilee proclamation in 573/574 perfectly.

It is interesting correlation that we have been able to make with that and also want to mention that since the days of Jeshua the son of Nun is mentioned here. Obviously this is Joshua so what we are seeing here in the scriptures and when you look at the Hebrew form of Jeshua; it is actually an Aramaic form at this point in time. Joshua in the Paleo Hebrew is Yehoshua, and here in what we have an Aramaic influence creeping into the language appears that Yahushua now is what this word translates from. The word Jeshua translates from Yehoshua.

The reason that I bring this up is because we see evidence of the Priests occasionally having this name or a form of the name of Jeshua, or Joshua, or Yahushua date back to the original Joshua that took the Israelites into the Promised Land. Clearly this is Jeshua the Son of Nun so we know who is being talked about. Also, when you compare this to the Greek in the New Testament, you find that the word 'Jesus' is also translated from Yahushua and Jesus and Joshua have the same Hebrew name.

I always like to make the point that 'Jesus' is a contrived name and didn't really appear until about the fifteenth century CE. Yahushua was of the tribe of Judah and would not have been called Jesus in the first century. He would have been called Yeshua, Yehoshua, or Yahushua. There is some phonetic structure similar to that and there is lots of evidence of the matches of this if you care to take a look at it by doing a search in a concordance.

## Fall Holy Days History - Old Testament Record Feast of Tabernacles & 8<sup>th</sup> Day

H3442 = Yahshua = he will save <sup>Aramaic</sup>

29 matches

1 Chronicles 1 match

2 Chronicles 1 match

Ezra 10 matches

Nehemiah 17 matches

cf.

H3091 = Yehoshua = Yah is salvation

218 matches OT

Exodus 7 matches

Numbers 11 matches

Deuteronomy 9 matches

Joshua 168 matches

Judges 7 matches

1 Samuel 2 matches

1 Kings 1 match

2 Kings 1 match

1 Chronicles <sup>genealogy</sup> 1 match

Haggai (post exile) 5 matches

Zechariah (post exile) 6 matches

New Testament 975 matches

We will now jump to the New Testament record because we see in the New Testament there is evidence that the Holy Days were kept and certainly referenced.

### Fall Holy Days

#### History - New Testament Record

The Day of Atonement was clearly kept by Paul.

- Atonement

*And when we had sailed slowly many days...came unto a place which is called The fair havens...Now when much time was spent, and when sailing was now dangerous, because the fast was now already past (Act 27:7-9 KJV)*

Remember the fast talked about is the Day of Atonement. It is a fast day, the main fast day in Judaism. There are other 'fast days' that have crept in with tradition, but if you look in a

concordance or commentary, you will find that universally everybody understands that have studied this, the fast that Paul is talking about is the Day of Atonement and Paul kept it and talks about it. Notice that he doesn't say that anything in the verbiage here about it being obsolete. He said the day was already past so it is a marker of the time.

The Day of Trumpets is also talked about, and it's interesting where you find it and is actually in a lot of places in the New Testament. The first place I want to mention is in 1 Thessalonians.

- Trumpets

*For this we say unto you by the word of YHWH, that we which are alive and remain unto the coming of YHWH shall not prevent them which are asleep. (There are people who are asleep but dead in the grave.) For the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Master in the air (1Th 4:15-17 KJV)*

There are several messages here, and one is that people are in the grave, they are not in heaven already, and have not been resurrected in heaven already. There is a resurrection going to happen that the dead rise first and then those which are alive, but notice *when* it happens. '*with the trumpet of YHWH*', I would suggest that the 'trumpet of YHWH' is probably the seventh trumpet of the seven trumpets that are mentioned in Revelation Chapter 7.

Certainly, the trumpet of YHWH is a major event that is being talked about, and this is an event that we want to be a part of whether we are alive or in the grave.

John mentions the Feast of Tabernacles, and here is a good example of how mainstream Christianity takes this to say that obviously that means that it is one of the old Jewish holidays that the Jews keep and they aren't kept anymore because those feasts of the Jews have all been done away with. When you look a little closer to what happens here, you come up with a way different conclusion. John is the only writer of any of the Gospel accounts that uses this term 'Jews Feast of Tabernacles' and he also uses 'the Passover of the Jews', and he uses 'the feasts of the Jews'. John is the only one that uses this terminology and when you look into it, I think what you end up seeing in concluding is that the Jews had added and bolted on a lot of extra ritual and ceremony to the original Torah that they were keeping. They tried to foist off onto the new believers these extra rituals were necessary in order to worship and honor Yahushua the Messiah.

John is saying this tongue and cheek here is the conclusion that I have reached. He is talking about the 'Jews Feast of Tabernacles', yes they were keeping it, but they were keeping it with a

lot of extra ceremony and ritual. My next presentation will go into what the rituals are. It is a significant amount of ritual and worship that had become meaningless at this point in time.

- Feast of Tabernacles

*Now the Jews' feast of tabernacles was at hand...Now about the midst of the feast Yahushua went up into the temple, and taught...In the last day <sup>Hoshana Rabbah</sup>, 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. (Joh 7:2, 14, 37-38 KJV)*

Yahushua definitely went to this Feast, he honored this feast and spoke at it, notice here that the terminology is in the last day. The last day in the Churches of God are typically thought of as the Eighth Day, I would argue that it is really the seventh day of the Feast of Tabernacles, not the Eighth Day and the event called Hoshana Rabbah which means the Great Salvation. Yahushua was there for the Great Salvation Day.

The Eighth Day itself in the New Testament is referred to, because after you learn about what these Holy Days are about you know that the Eighth Day is about eternity. Revelation 21 is about that subject.

- Eighth Day

*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. (Rev 21:1 KJV)*

The time when there is no more sea is when there is going to be a total remake of this earth. There is going to be a world order of spiritual magnitude that this Eighth Day recognizes and celebrates.

## **Fall Holy Days**

### **History - New Testament Record**

#### **Revelation of Yahushua Messiah (Rev 1:1)**

I want to mention the seven trumpets, this is slightly out of the order because I have already talked about the trumpets in the New Testament being a resurrection, but I want to just mention the seven last trumpets. The trumpets are mentioned, and are a significant part of what unfolds in the Book of Revelation.

- Seven last trumpets - *And the seven angels which had the seven trumpets prepared themselves to sound. (Rev 8:6 KJV)*

*The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. (Rev 8:7 KJV)*

*And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood (Rev 8:8 KJV)*

*And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; (Rev 8:10 KJV)*

*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. (Rev 8:12 KJV)*

*And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. (Rev 9:1 KJV)*

These are apocalyptic events that are unfolding here with these seven trumpets.

*And the sixth angel sounded...Loose the four angels which are bound in the great river Euphrates. (Rev 9:13-14 KJV)*

*And the seventh angel sounded; and there were great voices 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. (Rev 11:15 KJV)*

The seventh trumpet is something that we want to look forward to. The kingdoms of this earth are becoming the kingdoms of YHWH and of Yahushua. Yahushua is going to return at this point and is a point that I believe 1 Thessalonians Chapter 4 is pointing to. When this trumpet sounds is when the resurrection of the dead and those that are living is going to occur.

## **Fall Holy Days**

### **History - New Testament Record**

#### **Prophetic Typology in the New Testament**

Trumpets are really a significant part of the prophetic part of the New Testament that you see, particularly in the Book of Revelation. Also, there is a time that is mentioned that talks about a future millennial restoration and is also referring to Yahushua's return. It's in Acts Chapter 3 and if you have read it, it's about Pentecost but it's a time of restitution that is talked about. Let's get a little bit of context of it. This is Peter's famous call to repentance during the time that the Holy Spirit was given fifty days after Yahushua was resurrected.

- Future millennial restoration - Yahushua's return

Peter's call to repentance *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing* <sup>H403=recovery of breath, revival (only occurrence)</sup> *shall come from the presence of the Lord; And he shall send Yahushua Messiah, which before was preached unto you: Whom the heaven must receive until the* **times of restitution** <sup>G605=reconstitution, restore again (only occurrence)</sup> *of all things, which YHWH hath spoken by the mouth of all his holy prophets since the world began. (Act 3:19-21 KJV)*

There are a couple of only occurrence words used here, the times of refreshing means the recovery of breath or a revival. Revival is coming and the restitution is another stand-alone occurrence, this word means the reconstitution or to restore again. This happens after Yahushua is resurrected and goes to heaven and then returns. This happens upon his return so this typology here is embedded in Acts Chapter 3. I find it interesting that its focus is still yet in the future when the millennial restoration ultimately will occur. That is what the Feast of Tabernacles is pointing to, a millennial restitution and then the Eighth Day, the time beyond that for eternity.

Here are a couple of scriptures of prophecy in Isaiah that talk about this time, this millennial restoration.

*And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying...The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith YHWH. (Isa 65:19, 25 RNKJV)*

Obviously there is a physiological change in animals here for a wolf and a lamb to be together, and we certainly know that is not possible now. We live in a place where we have wolves and sheep, and wolves like to kill sheep. There is going to be a change, the mountain lions we have like to kill sheep and anything that they can get their paws on.

Another reference to this is in the next chapter in Isaiah.

*And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith YHWH. (Isa 66:23 RNKJV)*

Obviously that has not happened yet, this is still future. Notice that new moons are mentioned, not the Gregorian calendar but the new moons and Sabbaths are mentioned and how we worship YHWH and what our system of worship is. I want to mention a couple of examples in Paul's letters that frequently use to try to knock off everything that I have just been talking about here. According to Protestant and evangelical reformers, there are two scriptures that show that the Holy Days are no longer necessary, they have been done away with. I would



suggest that is poor scholarship and lack of reading in context and lack of study into what these scriptures really say. Without a lot of dialogue, I can't go into what the Book of Galatians is about, but fundamentally it's about Judaizers coming to the Galatians in the time of the first century particularly during the ministry of Paul and telling the Galatians that they have to become circumcised in order to become a believer in Messiah. In other words, they have to become part of the Jewish heritage first and all of the Jewish rites and rituals before they can become part of Messiah's body.

Paul is dispelling that, and that is what Galatians is about, he is dispelling that the Old Covenant has been abolished, it is no longer to be followed, or needed particularly the parts that have grown out of it which is the oral law. There are the laws of the Torah which is the written law that we see in Leviticus, Exodus, Numbers, and Deuteronomy. There is also oral law that now has been catalogued in what we call the Mishnah and Talmud. These oral laws were passed down from generation to generation and were in operation during the first century when Yahushua walked the earth.

There were sizeable communities of Jewish people that believed in Messiah but they also believed that you had to become a Jew first. Those are called Judaizers and Paul is writing to tell the Galatians not to buy into that. Here is what he said.

*But now, after that ye have known YHWH, or rather are known of YHWH, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of<sup>for</sup> you, lest I have bestowed upon you labour in vain. (Gal 4:9-11 RNKJV)*

Appending legalistic customs and traditions of men - oral law

Do you think Paul would have kept the fast day that was just mentioned in Acts if all of that had been done away with? I think not.

When you read this and just read these few lines here, you would obviously say that the old Holy Day system and the Sabbath days have been done away with and that is what Paul is talking about. "Ye observe days, and months, and times, and years", that isn't what he is saying, he is talking about the legalistic customs that the Jews were trying to impose on the Galatians, they were extra calendar events and there were many of them. It doesn't take too much research to find what they are. Here is a list of a few.

- 17<sup>th</sup> Tammuz - negative events fast - Moses breaking tablets, 1<sup>st</sup> Temple razed
- 1<sup>st</sup> Elul - Tishri 10 - 40 days of repentance and return to YHWH - Moses on Mt. Sinai

- 24<sup>th</sup> Kislev - Hanukkah - Festival of lights - marks the defeat of Seleucid Empire, oil miraculously lasting eight days
- 10<sup>th</sup> Tevet - minor fast day, marking the beginning of the siege of Jerusalem as outlined in 2 Kings 25:1
- 14<sup>th</sup> Adar - Purim - Festival of lights - events that took place in the Book of Esther
- Talmud - Megillat Taanit (Scroll of Fasting) - a twelve chapter chronicle enumerating 35 eventful days which the Jewish nation performed glorious deeds or witnessed joyful events. These days were celebrated as feast days. Generally date to the Hasmonean era.

These traditions go back largely to the Hasmonian era which is in the chronology of things about the period of 100 to 150 BCE. Dating back to this period of time and actually there were some of the events before this, but these were events that were kept by the Jews in the first century and the list is extensive I have only highlighted a few.

The 17<sup>th</sup> of Tammuz was thought of as negative events fast and one of the items that goes along with that is that Moses breaking the tablets and the first Temple was razed.

In the 1<sup>st</sup> of Elul for a forty day period up until Atonement on Tishri 10 or Ethanin 10 was forty days of repentance and return to YHWH. Again, this is all a period of reflection; people were supposed to fast during this period of time but not the full forty days.

Hanukkah was celebrated and the 24<sup>th</sup> of Kislev or the Festival of Lights which clearly goes back to the Maccabean era and dynasty.

There was a minor fast on the 10<sup>th</sup> of Tevet marking the original siege of Jerusalem referenced by the Babylonians.

Purim and the Festival of lights in the Book of Esther have a feast day event.

If you want to take a real interesting look, take a look and search on the word 'Talmud and Megillat Taanit', this word Megillat Taanit means a Scroll of Fasting. It's a twelve chapter chronicle in the Talmud that enumerates thirty five eventful days which the Jewish nation performed glorious deeds or witnessed joyful events. These twelve chapters are divided up into one of each of the twelve months on the calendar so you can look at each month and see what the events are, and there are thirty five events mentioned. These days were celebrated as feast days. They generally date to the Hasmonean or the Maccabean era.

What Paul is talking about is the extra add-ons that the Judaizers were imposing upon these Galatians; they were trying to impose circumcision as well as all of these extra rites and days.

When Paul is talking about this, he is being critical of them and asking them why they are going back to all of these oral traditions and why not keep to the recipe that he had taught them. Obviously, he wasn't dispelling that they should be keeping the Sabbath or the real holy days, the holy days that show us the plan of salvation that I am talking about here. They were talking about the traditions of men and the oral law and that is what Paul is talking about.

In some ways this is a negative example on what people had gravitated to and there is another scripture though and again it is used in protestant and evangelical circles to say that the law has been done away with and the Sabbath is no longer applicable. It's in Colossians Chapter 2.

*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 post;*

The handwriting of ordinances here is referenced and again, people that misread this think this is the Torah, the laws of Moses. The laws of Moses aren't what's being talked about. The handwriting of ordinances are the ritual laws and the oral tradition, that is what is being talked about.

*And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: **Which are a shadow of things to come**; but the body is <sup>added</sup> of Messiah. Wherefore if ye be dead with Messiah from the rudiments <sup>G4747=orderly arrangement (oral Torah)</sup> of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not) (Col 2:14-17, 20-22 KJV)*

Adding empty ritual

Rudiments of the world - oral law

Here is the definition of what is being talked about. These are part of the oral traditions that are being added. It's interesting to see that the '*rudiments of the world, the orderly arrangement*', is what this word means and the orderly arrangement of things in the oral Torah. You have to wash a certain way, you have to worship a certain way, you have to have a certain ceremony to do everything and they had all of this wired into a step by step set of ordinances and Paul is telling these people not to do that, and don't let them judge you in how you eat and what you eat. He is talking about clean food here, not unclean food. Paul is telling them not to let people judge you in how you eat and how you fast or what you drink or in respect of a holy day, new moon or Sabbath day.

The early believers were keeping all of these days and parts of honoring and worshipping Yahushua and they were not ignoring them and being told not to keep them. It is the Judaizers that were trying to add all of these extra rituals and it should be clear from this scripture what

that is because it is even described. Paul goes on the say what it is, the things of the ordinances that he is talking about. These ‘rudiments of the world are touch not, taste not and handle not’, he didn’t say anything about not keeping Sabbath or the new moons or any of the Holy Days. This is a positive command; don’t let anyone judge you on how you do these things. Because you are keeping them you don’t need someone to tell you to add a bunch of rituals to them which what was going on.

These two scriptures come into play when you get into this topic, particularly if you are new to it so I wanted to bring them up. If you listen to this presentation and you are a mainstream Christian believer and you talk to other people about it that are mainstream Christian believers, they will use these two scriptures or others like them to try to say that none of this is applicable so you don’t need to worry about it. They might say not to worry about the Holy Days, that you don’t need to know anything about it. I would argue that is incorrect.

We are going to come back to Ezekiel, I intentionally started in Ezekiel Chapter 40 because of its application to Atonement, it turns out Ezekiel Chapter 40 through 48 is a group of scriptures that talk about this vision that he had and a future Temple that is prophesied to be built. Other commentaries that you might read about this, some suggest that this was the Temple that Zerubbabel was to build and he just didn’t have the resources so he couldn’t build it. I think this is a Temple that is going to be built sometime in the Millennium.

## Fall Holy Days

### Ezekiel’s Millennial Temple Vision

#### Third Temple

*And it shall be the prince's part <sup>LXX=through the prince</sup> to give burnt offerings, and meat offerings, and drink offerings, in the <sup>1</sup> feasts, and in the <sup>2</sup> new moons <sup>H2320=khodesh from H2318=to be new, rebuild</sup>, and in the <sup>3</sup> sabbaths, in all <sup>4</sup> **solemnities** <sup>H4150=moade=an appointment, fixed time, festival, assembly</sup> of the house of Israel: he shall **prepare** <sup>H6213=do, make, become, fulfill, perform, bear, bring forth</sup> the sin offering, the burnt offering, and the peace offerings, to make reconciliation <sup>H3722=kafar=atonement, disannul, forgive, pardon</sup> for the house of Israel. (Eze 45:17 KJV)*

*cf. - And YHWH said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs <sup>H226=signal, flag, beacon, mark</sup>, and for **seasons** <sup>H4150 = moade=an appointment, fixed time, festival, assembly</sup>, and for days, and years: (Gen 1:14 KJV)*

This looks forward to a time when (number one) the feasts, (number two) the new moons,(number three) the Sabbath, and (number four) the assemblies are going to be kept. Keep in mind they were given and written down in the time of Moses and I believe it is clear they were kept in the first century by the believing Messianic believers and will be kept in the future.

There isn't a period of time now when we don't keep these Holy Days; we have always kept them and the scriptures that point to the future reference them. This scripture in Ezekiel is certainly one of those that reference the future.

When we look at this, we see it also references that there will be sacrifices. Again this is a controversy of what is meant by the sacrifices that are here. I think there is an easy explanation that the prince that is being talked about to give these burnt offerings is a reference to Yahushua the Messiah and what is referenced is that he will prepare the sin offering.

The word 'prepare' means to do, make, become, fulfill, perform, bear, or bring forth the sin offering. I suspect what is going on here is when Ezekiel was written, Messiah had not come yet and given his blood for the sins of all. He has done that now so when he comes to do these offerings, he will represent, bring forth and will have become these sin offerings.

Yahushua is not going to be performing them yet again although there is a school of thought that says these will be memorial blood offerings in the Millennium timeframe to show people that is how we used to do things.

I see in the Book of Hebrews Chapter 9:28 that Yahushua has one sacrifice for all forever. I don't see that there is a need to have any more blood sacrifices although this scripture, this prophecy seems to talk about that. Hopefully with that explanation we can move forward with the idea that Yahushua will offer a sin offering but he is actually performed it by now so he has become it so that is what he is talking about. It is yet a future view from Ezekiel's perspective.

Notice that the solemnities that are made here is the word 'moade' and remember how we started with that in Genesis Chapter 1. Moade are the appointed times, the festivals so the feasts, the new moons, and the Sabbath's are all going to be kept in this prophecy in Ezekiel 45 which we believe to be future.

Here is a bit more about this prophecy and the reason I am bringing it up is not to focus on the sacrificial part that it brings up, but the Holy Days that it brings up that will be kept.

*In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; **unleavened bread** (that is what we do today) shall be eaten. And upon that day shall the prince **prepare** <sup>H6213=do, make, become, fulfill, perform, bear, bring forth</sup> for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering (he shall become that offering) to YHWH, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. (he has become that) And he shall **prepare** <sup>H6213=do, make, become, fulfill, perform, bear, bring forth</sup> a meat offering...In the seventh month, in the fifteenth day of the month, shall he do the like in the **feast of the seven days**, (talking about the Feast of*

Tabernacles) *according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil. (Eze 45:21-25 KJV)*

Passover, Days of Unleavened Bread, Feast of Tabernacles included

Pentecost, Trumpets, Atonement, Eighth Day not mentioned

What we see here is a reference in Ezekiel in this real significant future prophecy, and again that was declared on what we believe to be a Jubilee on the Day of Atonement in 573/574 BCE that the Passover and Days of Unleavened Bread and the Feast of Tabernacles are being talked about as being kept in the future. It is noteworthy to see that Pentecost, Trumpets, Atonement and the Eighth Day are not mentioned. I'm not sure why, certainly a person could conjecture why and perhaps this is just a summary of what YHWH wanted to present through Ezekiel. It's noteworthy that the four days aren't mentioned that I have listed.

### **Fall Holy Days**

#### **Millennium**

#### **Feast of Tabernacles**

There is a very interesting scripture in the Book of Zechariah that points forward also.

*And it shall come to pass, that every one that is left of all the nations **which came against Jerusalem** shall even go up from year to year to worship the King, YHWH of hosts, and to keep the feast of tabernacles.*

This is obviously a reference to the future event that all of the warring nations that came against Jerusalem in the final days that are prophesied, they are going to go up after Yahushua returns to worship the King YHWH of hosts and to keep the Feast of Tabernacles.

*And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YHWH of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith YHWH will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO YHWH; and the pots in YHWH's house <sup>Millennial Temple</sup> shall be like the bowls before the altar. (Zec 14:16-20 KJV)*

This is quite a prophecy, near the end of the Tanakh by the way. Yes, we have the Book of Malachi yet to go but this is in the second to last verse that takes us up to the end of Zechariah. A prophecy in the future, obviously this prophecy hasn't been fulfilled yet so we have yet to look forward to time when everybody is going to be keeping the Feast. That is what this says.

All nations keep the Feast and the headquarters is in Jerusalem. Summarizing this with what we have learned, and first of all we see that the first of the Fall Holy Day season starts with the Memorial of Trumpets, also known as Yom Teruah, or Rosh Hashanah.

**Fall Holy Days**  
**YHWH's Plan of Salvation**

Trumpets Yom Teruah Rosh Hashanah	<ul style="list-style-type: none"> <li>• Events prophesied during "day of YHWH"</li> <li>• Blowing of seven trumpets in the Book of Revelation</li> <li>• Last trumpet signals return of Messiah and resurrection of saints <i>In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1Co 15:52 KJV)</i></li> </ul>
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The events that are prophesied during the "day of YHWH" or "In that Day" are significant. You will have to take a look at the later part of the presentation series in Trumpets because I have recorded a couple of sessions about this particular part of the Memorial of Trumpets. When we see the "Day of YHWH" and what it represents. That is yet to come but you will see the connection to that if you take a look at that material. We have talked about the blowing of seven trumpets in this presentation that is referenced in the Book of Revelation. There are seven trumpets referenced there. The last trumpet signals the return of the Messiah and the resurrection of the saints. The last trump that we see in scripture is in Revelation with the seventh trump.

*In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*  
(1Co 15:52 KJV)

The Day of Atonement is next in line, also known as Yom Kippur.

**Fall Holy Days**  
**YHWH's Plan of Salvation**

Trumpets Yom Teruah Rosh Hashanah	<ul style="list-style-type: none"> <li>• Events prophesied during day of YHWH</li> <li>• Blowing of seven trumpets in the Book of Revelation</li> <li>• Last trumpet signals return of Messiah and resurrection of saints <i>In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1Co 15:52 KJV)</i></li> </ul>
Day of Atonement Yom Kippur	<ul style="list-style-type: none"> <li>• Reconciliation with YHWH</li> <li>• Yahushua is atoning sacrifice for us <i>Herein is love, not that we loved YHWH, but that he loved us, and sent his Son to be the propitiation (atonement) for our sins. (1Jn 4:10)</i></li> </ul>

'That day' represents the reconciliation with YHWH and Yahushua. Our sins are forgotten, we repent, we change and reconcile with YHWH and Yahushua. Yahushua is now our atoning sacrifice for us, just as it says in 1 John and is what the Day of Atonement is all about.

*Herein is love, not that we loved YHWH, but that he loved us, and sent his Son to be the propitiation <sup>atonement, covering, pardon</sup> for our sins. (1Jn 4:10 KJV)*

The Feast of Sukkot or the Feast of Booths is next and represents a one thousand millennial theocratic monarchy where Yahushua is the Messiah and reigns as King of Kings. It is a thousand years of abundance, peace and righteousness and the resurrected saint's reign with Yahushua on the earth at this point in time. How do we know that? Revelation 5 tells us:

*For thou wast slain, and hast redeemed....And hast made us unto Elohim kings and priests: and we shall reign on the earth. (Rev 5:10 KJV)*

Yahushua has given his life and has redeemed us and has made us unto our Elohim kings and priests, once we are resurrected we will be kings and priests.

The meek shall inherit the earth, and we shall reign on the earth. I believe that is where this is going to happen, I don't believe we are going to be reigning in heaven, but we are going to be reigning on the earth.

<h2 style="color: #f0e68c;">Fall Holy Days</h2> <h3 style="color: #f0e68c;">YHWH's Plan of Salvation</h3>	
Trumpets Yom Teruah Rosh Hashanah	<ul style="list-style-type: none"> <li>• Events prophesied during day of YHWH</li> <li>• Blowing of seven trumpets in the Book of Revelation</li> <li>• Last trumpet signals return of Messiah and resurrection of saints  <i>In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1Co 15:52 KJV)</i> </li> </ul>
Day of Atonement Yom Kippur	<ul style="list-style-type: none"> <li>• Reconciliation with YHWH</li> <li>• Yahushua is atoning sacrifice for us  <i>Herein is love, not that we loved YHWH, but that he loved us, and sent his Son to be the propitiation (atonement) for our sins. (1Jn 4:10)</i> </li> </ul>
Feast of Tabernacles Sukkot Booths	<ul style="list-style-type: none"> <li>• Millennial theocratic monarchy of Yahushua Messiah</li> <li>• 1000 year period of abundance, peace and righteousness</li> <li>• Resurrected saints reign with Yahushua on the Earth  <i>You were slain and have redeemed us...And hast made us unto our Elohim kings and priests: and we shall reign on the earth. (Rev 5:10)</i> </li> </ul>



The final day is the Eighth Day also known as Shemini Atzeret. This day represents eternity, a new heaven and a new earth. This happens after the one thousand year reign.

It is a time when the pure river of water of life proceeds from YHWH's throne and that is what it says in Revelation 22.

*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. (Rev 22:1 KJV)*

Revelation 21 says:

*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. (Rev 21:1 KJV)*

That represents the composite of the Holy Days that are in the fall starting with Trumpets, Atonement, Feast of Tabernacles and the Eighth Day.

<h2 style="margin: 0;">Fall Holy Days</h2> <h3 style="margin: 0;">YHWH's Plan of Salvation</h3>	
Trumpets Yom Teruah Rosh Hashanah	<ul style="list-style-type: none"> <li>• Events prophesied during day of YHWH</li> <li>• Blowing of seven trumpets in the Book of Revelation</li> <li>• Last trumpet signals return of Messiah and resurrection of saints  <i>In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1Co 15:52 KJV)</i></li> </ul>
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<b>8<sup>th</sup> Day</b> <b>Shemini Atzeret</b>	<ul style="list-style-type: none"> <li>• <b>Eternity - new heaven and new earth</b></li> <li>• <b>Pure river of water of life proceeding out of YHWH's throne (Rev 22:1)</b>  <i>And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; there was no more sea. (Rev 21:1)</i></li> </ul>

Now that we have the introduction material under our belt, take a look at a group of presentations for each of these Holy Days starting with Trumpets and there will be four parts in each session. They have all been recorded in previous years and some years I update parts but they are all intended as a building block. If you start with the introduction that we just completed here, then follow to the Memorial of Trumpets, the Day of Atonement, and then

follow to the Feast of Tabernacles and end with the Eighth Day. You will build on your foundation, and see YHWH's seven thousand year plan of salvation unfold. This is a magnificent study to endeavor upon, particularly if you are new to the Holy Days.

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