

The Sacred Feasts of YHVH Elohim

Why celebrate the Feasts?

The Feasts of YHVH (God's Covenant Name meaning "I was, I AM, I always will be", and pronounced as Yahweh or Yehovah) are in the Bible, and are part of the Torah. The Torah is the first five books of the Bible written by Moses with all the instructions for a holy and sanctified life. In English Bibles the word Torah is translated as Law. Torah actually means instruction or teaching. The Torah shows us what sin is (Rom 7:7) and is a hedge of protection around His children. The Torah cannot save us; we are saved through faith in the Son of God, Yeshua (Jesus) and His redeeming Blood (Rom 8:3-4).

Joshua 1:7 "Only be strong and very courageous, that you may observe to do according to all the Torah which Moses My servant commanded you; do not turn from it to the right hand or the left, that you may prosper wherever you go."

From the next scriptures, we see that it is God's will that we obey all of His Word. YHVH is still the same God of yesterday, today and tomorrow.

2 Timothy 3:16 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

1 John 5:3 "For this is the love of God, that we keep His commandments. And His commandments are not burdensome."

Revelation 14:12 "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Yeshua."

Revelation 22:14 "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city."

Yeshua said in **Matthew 5:17-19**, **"Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one yod or one vav will by no means pass from the Torah till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."**

The heart of the Torah is love - the love of YHVH for His children in giving them instructions to live a holy, sanctified and protected life; and out of our love for our Abba Father we obey His instructions. Yeshua said in John 14:15, "If you love Me, keep My commandments." We see in

John 1:1 that Yeshua is the Word of YHVH – Torah included. In Matt 22:37-40 Yeshua said that the greatest commandment is to love God with all your heart, soul and mind. The second is to love your neighbour as yourself. On these two commandments hang all the Law and the Prophets. Yeshua extended the reach of the Torah to include the inner heart condition of the person. Where the Torah forbade the act of adultery, Yeshua took it further by saying whoever looks at a woman to lust for her has already committed adultery with her in his heart (Matt 5:28). The goal of the Torah is the miracle of a heart changed by the power, love and grace of God.¹ The Torah was a gift, a treasure, as explained all through Psalm 119. Yeshua never condemned the Torah. He only rejected what the legalistic men had turned it into.²

David who was a man after God's heart declared his love and appreciation for the Torah in **Psalm 119:97-104** **“Oh how I love Your Torah! It is my meditation all the day. You, through Your commandments, make me wiser than my enemies; for they are ever with me. I have more understanding than all my teachers, for Your testimonies are my meditation. I understand more than the ancients, because I keep Your precepts. I have restrained my feet from every evil way, that I may keep Your word. I have not departed from Your judgments, for You Yourself have taught me. How sweet are Your words to my taste, sweeter than honey to my mouth! Through Your precepts I get understanding; therefore I hate every false way.”**

2 John 5-6 **“And now I beg you, lady (Cyria), not as if I were issuing a new charge (injunction or command), but [simply recalling to your mind] the one we have had from the beginning, that we love one another. And what this love consists in is this: that we live and walk in accordance with and guided by His commandments (His orders, ordinances, precepts, teaching). This is the commandment, as you have heard from the beginning, that you continue to walk in love [guided by it and following it].”**

Love motivates obedience.

YHVH says in **Isaiah 48:18** **“Oh, that you had heeded My commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea.”**

Paul wrote in **Acts 24:14** **“But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law (Torah) and the Prophets.”**

Deuteronomy 28 clearly speaks of the blessings of obedience to God's word and the curses of disobedience. Verse 15, “But it shall come to pass, if you do not obey the voice of the Lord your

¹ John J. Parsons, www.hebrew4christians.com/theheartofthelaw

² Robin Sampson, Celebrating the Biblical Holidays

God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you.” We see in verses 15-65 that all manner of disease is listed as part of the curse that comes as a result of one reason – disobedience and not being a doer of the Word, which is sin.

Hosea 4:6 “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the Torah of YHVH, I also will forget your children.”

The Torah is still to be obeyed, it is being written on our hearts and we are to have a spirit, a desire, to be obedient to the Creator because we love Him.

Romans 3:31 “Do we then make void the Torah through faith? Certainly not! On the contrary, we establish the Torah.”

Is keeping the Feasts legalism?

Rom 6:14 “For sin shall not have dominion over you, for you are not under law (legalism) but under grace.”

The above scripture is often misunderstood. It does not condemn the Law, but it condemns the power of sin. Before Yeshua’s death we had no power to obey the Law of God because sin had dominion over us.

Rom 8:2-4 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Because of ‘the law of sin and death’, meaning because of the power of sin in our flesh, ‘the Law was made weak’ and could not save us. Although the Law is holy and just and good (Rom 7:12) it did not have the power – because of sinful human nature – to make us obey. Yeshua through His sacrifice ‘condemned sin in the flesh and deprived it of its power’ (Rom 8:3). In the renewed Covenant, the Holy Spirit has written the Law (Torah) on our hearts and gives us the power to obey God. Holy Spirit will teach us the deep symbolism and beauty in YHVH’s Torah if we allow Him to do it. Thus, the operation of grace and obedience to the Torah of YHVH are not in conflict (Rom 6:15). They both point to righteousness and holiness.

Galatians 5:18 But if you are led by the Spirit, you are not under the law.

Without love for God, trying to obey His commands becomes legalism.

Robin Sampson writes, “Legalism is when a person does works stemming from prideful self-sufficiency that ignores trust and getting so involved in seeking to fulfill every minor detail of God’s law or man-made laws (like the Pharisees) that the heart of God is missed. If someone is under a yoke of legalism, he is probably trying to meet some fence laws (extra rules tacked on to God’s ways) prescribed by men. The end result is proud confidence in one’s own righteousness and missing God’s will. The difference between doing something to please God, and legalism, is found in the heart. To have faith in Christ’s saving grace one must have the knowledge that we are completely unrighteous without the atonement of Yeshua, unworthy of receiving the gift of life Christ laid down for us. Responding to God in worship and obedience to His Word is evidence of our gratefulness for His gift to us. Legalism is focused on a system and requirements, while desiring to please God is focused on a love relationship. Desiring to please God is obeying His commands to love Him with all our hearts, minds and souls. Loving God can never be legalistic!

If it is from God, the fruit will be patience, joy, peace, love, kindness, gentleness and self-control. The fruit of legalism is arguments, selfish ambition, unreasonable behavior, deceitfulness and envy. God’s people, the people who are in a trust relationship with Him, are and always have been under grace and under Torah (a gracious subjection) but never under legalism (a harsh subjection).

We are not in bondage; we are free, free in Christ – free enough to enjoy a cycle of annual celebrations that reminds us that God has done a wonderful work of redemption for us through Christ. We can celebrate the Biblical Feasts if we do it to learn about God and worship Him. If we celebrate it to earn righteousness there is no reason to observe them.

The Feasts are a beautiful picture of God’s grace, blessing, preservation, promise and fulfillment – His unmerited favor. Obedience is our response to His grace. Grace is not a license to go the world’s way and not follow God’s ways. True godliness and purity can only come from a biblical love relationship with God.”

It is YHVH’s Feasts

Leviticus 23:1-2 And YHVH spoke to Moses, saying, “Speak to the children of Israel, and say to them: The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts.”

From the above scripture we see that it is God’s Feasts, and if we believe in Him and love Him, we are to honor it. The Feasts are His appointed times (mo’adim – Gen 1:14), holy convocations and rehearsals of good things to come. He has sanctified specific dates and ‘time’ for His holy Feasts. The Feasts are the complete plan of salvation, and literally the skeletal structure upon which the truths of the entire Bible hang. The message of redemption, sanctification, salvation,

the atonement, glorification, eschatology, the history of Israel, the entire Gospel message, the covenants, the Marriage of the Lamb, the Bride of Messiah and Yeshua are all prefigured within the Holy Feasts of YHVH.³

Ezekiel 20:12 “Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the Lord who sanctifies them.”

The Feasts are a prophetic shadow-picture of good things to come. The four spring Feasts were fulfilled in Yeshua’s first coming, while the three fall Feasts point to His second coming leading into the Millennium and into eternity. All the Feast Days point to Yeshua. The name Yeshua means salvation of God, and these days all point to the various steps of the path of salvation that believers find themselves on. God gives us the natural to help us to understand the supernatural (spiritual) (1 Cor 2:9-13).⁴

As Christians, we celebrate the Feasts by honoring God as our Creator (Shabbat), our Redeemer (Passover), our sinless Sacrifice (Unleavened Bread), our Resurrection (Firstfruits), our Law Giver (Shavuot), our King (Yom Teruah), our High Priest (Yom Kippur) and our Bridegroom (Sukkot).⁵

We honor it as holy days, as Sabbaths, entering into God’s presence on His divine days, doing introspection and repentance and receiving the blessing therein. We are obedient to His Word because we love Him.

THE SABBATH – A weekly Feast

Genesis 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

The Sabbath did not originate with the Hebrews and the Ten Commandments at Sinai, it preceded them. It is a memorial to creation and the Creator, established in Eden before the fall.

Rabbi Benjamin Blech writes in his book Understanding Judaism: “Shabbat isn’t just a day, it’s a destination. It’s the goal of all the other days of the week. That’s why Judaism doesn’t have names for the days of the week. Sunday, Monday, Tuesday, and so on are secular descriptives with pagan origins. Sunday is simply the first day to Shabbat, Monday the second, etc. The seventh day, which emphasizes our spiritual essence, is the goal.”

³ Ya’acov Natan Ben Alas of Hoshana Rabbah Messianic Community

⁴ Ibid

⁵ John J. Parsons

Leviticus 23:3 “Six days shall work be done, but the seventh day is a Sabbath of solemn rest.”

Exodus 31:16-17 “Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever, for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.”

Mark 2:27 Then He told them, “The Sabbath was made for man, and not man for the Sabbath.” We need the Sabbath to rest from our daily duties.

Isaiah 58:13-14 “If you call the Sabbath a delight, the holy day of the Lord honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, then you shall delight yourself in the Lord; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the Lord has spoken.”

On Friday evenings Jewish families gather around a Shabbat meal and thank YHVH for His provision. The father blesses his wife and children and they drink wine and break bread (challah) together.

The Sabbath starts at sundown Friday evening and ends at sundown Saturday evening. (Gen 1:5 So the evening and the morning were the first day.) There is a blessing in keeping the Sabbath on the correct day, because God has sanctified specific time for it. (Gen 2:3). Blech writes, “The weekly Sabbath is a sanctuary of time allowing the soul to rejuvenate on a weekly basis.”

Hebrews 4:9-11 There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

We enter God’s rest (His shalom) in faith, by giving our lives into His hands, believing He is who He says He is, a faithful God, the Great I AM – YHVH. This is a permanent rest. But we still need the weekly Sabbath to rest physically from our daily work. God knew we will need it, that’s why He made it one of the Ten Commandments.

Rest in God’s Sabbath. His rest gives us rest from our own works.

PASSOVER (PESACH) – 14 Nisan (March/April)

Leviticus 23:5 ‘On the fourteenth day of the first month at twilight is the Lord’s Passover.’

Passover is the Festival of freedom and the celebration of the release of Israel from Egyptian bondage. God instructed the Israelites to smear the blood of a lamb on their doorposts for the

angel of death to pass over their homes. Thus by the blood of the slain lamb, the Israelites were spared the judgment of death that came to all Egyptian firstborn. God commanded the sign of the blood because He wanted to teach His people the importance of obedience and of blood redemption. The Egyptians received judgment because they were not under the blood of the lamb.⁶ The event was a prophetic foreshadowing of Yeshua's death as the 'Lamb of God', who centuries later would take away the sin of the world (John 1:29) and deliver us from the judgment of death.

The heart and soul of the Passover event was God's saving grace. He brought the Israelites out of Egypt not because they were a worthy people but because He loved them and because He was faithful to His covenant (Deut 7:7-10). Similarly, the salvation we receive from Yeshua comes to us through God's amazing grace.

Ephesians 2:8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God.

The sprinkling of the blood on the doorframes was done in obedient faith (Ex 12:28 and Heb 11:28). Salvation through Yeshua's blood is obtained only through the 'obedience to the faith'. (Rom 1:5, 16:26). Spiritually we must leave the world (Egypt), a place of slavery, darkness and false religion. The Hebrew word for Egypt is Mitzraim which means distressed or besieged. We can only do this through the Blood of the Lamb of God smeared on the doorposts and lintels (our actions and thoughts) of our houses (our lives).⁷ Yeshua perfectly fulfilled the Passover by dying on a cross on the exact time and date of the feast. The prophet Micah (7:15) promised: "As at the time that you left Egypt, I will show you wonders."

UNLEAVENED BREAD – 15 Nisan (March/April)

Leviticus 23:6 'And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread.'

This feast begins the day after Passover and last for seven days. Now began the process of getting Egypt out of the Israelites. God told them to remove all leaven from their homes. Leaven is a symbol of pride and sin since yeast causes bread to rise and puff up. The sin of pride and hypocrisy leads one to believe that one is in a better spiritual state than one actually is. Eating unleavened bread (matzas) reminds us of coming out of our spiritual Egypt as we press onward to the Promised Land of YHVH Elohim. The seventh day of the Feast is a High Sabbath and

⁶ Ya'acov Natan Ben Alas

⁷ Ibid

represents victory over sin.⁸ Unleavened Bread shows us that God saved us in order that we may be holy and set apart for Him by putting off the old sin nature.

1 Corinthians 5:6-8 ‘Your glorifying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.’

FIRSTFRUITS – 16 Nisan (March/April)

Leviticus 23:9-11 And the Lord spoke to Moses, saying, “Speak to the children of Israel, and say to them: When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.”

By giving God the firstfruits of their harvest, Israel acknowledged God’s provision and that everything belongs to Him. As He provided the firstfruits, so He would provide the rest of the crops that were needed.⁹ By practicing this principle, we will be blessed because God loves a cheerful giver.

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

Yeshua’s resurrection was like a wave offering presented before the Father as the “firstfruits” of the harvest to come.¹⁰

Matthew 27:52-53 And the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

Our Lord offered to the Father the ‘early crops’ of what will be an overwhelming harvest at the end of this age. Yeshua is the first-begotten of the Father (Heb1:6), the firstborn of creation (Col

⁸ Ibid

⁹ jews4jesus.org

¹⁰ hebrew4christians.com

1:15-16), the firstborn from the dead (Rev 1:5) and is the Firstfruits of those who are to be resurrected (1 Cor 15:20-23).¹¹

Firstfruits teaches us the purpose of salvation: fruitfulness in the Kingdom of God (John 15:1-5) and putting on the new man, the nature of God (Eph. 4:24).

PENTACOST (SHAVUOT – the Feast of Weeks) – 6 Sivan (May/June)

Leviticus 23:15 ‘And you will count for yourself from the next day (First Fruits) after the Sabbath, from the day that you brought the omer of the wave offering, seven weeks will be complete; to the day after the seventh week you will number fifty days and you will offer a new grain (wheat) offering to the Lord.’

Shavuot falls on the fiftieth day after the Sabbath during the Feast of Unleavened Bread, hence the name Pentecost (count fifty). It was on Shavuot that the Israelites received the instructions (Torah) on how to live a holy and sanctified life from YHVH at Mt. Sinai. God gave His marriage contract (ketuba) to His bride, but because of the hardness of their hearts they were not able to be faithful to Him. On Pentecost in the book of Acts, Yeshua betrothed Israel all over again and this time gave her a heart of flesh to replace her heart of stone, by filling her with the Holy Spirit, empowering her to keep His Torah.¹²

Ezekiel 36:26-27 ‘I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.’

Humans are not able to live sinless by their own efforts and need the enabling power of the Holy Spirit. This happens as we begin to feed on the Word of God and our lives come into conformity with the life of Yeshua – the Word of YHVH made flesh. (John 1:14).¹³

DAY OF TRUMPETS (YOM TERUAH or Rosh Hashanah) – 1 Tishri (Sept/Oct)

Leviticus 23:24 ‘Speak to the children of Israel, saying: In the seventh month, on the first day of the month, you shall have a Sabbath-rest, a memorial of blowing of trumpets, a holy convocation.’

Psalm 81:3-4 Blow the trumpet (shofar) at the time of the New Moon, at the full moon, on our solemn feast day. For this a statute for Israel, a law of the God of Jacob.

¹¹ Ibid

¹² Ya’acov Natan Ben Alas

¹³ Ibid

The first sighting of the new moon (Rosh Chodesh) on the 1st of Tishri is the beginning of Yom Teruah. Yom Teruah is a call to repentance for believers to prepare for Yom Kippur, the Day of Atonement. The ten days between these two holy days, is called the “Days of Awe”, because it is a time of soul-searching in humility and repentance. Rabbi Lawrence Kushner writes, “Yom Teruah is about reverence and gratitude for life, while Yom Kippur is about telling the worst truth about yourself, and getting new life from that.”

In biblical times kings were inaugurated on Yom Teruah and a shofar was blown to proclaim his rulership. Yeshua, the King of kings and the Lord of lords, is coming for His Bride - without spot or wrinkle - on Yom Teruah, which is the next Feast that He will fulfill. It is believed when Yeshua said “we will not know the hour or the day” (Mat 24:36) it is because Yom Teruah is based on the new moon’s appearance, and no one knows exactly the date and time it will appear. His Bride will be wearing robes of righteousness, keeping His commandments and her faith in Yeshua (Rev 12:17 and 14:12). She will hear the Shofar, and will be raptured to meet Him in the air (1 Thess 4:15-17). The ten days until Yom Kippur is a prophetic picture of the tribulation.

DAY OF ATONEMENT (YOM KIPPUR) – 10 Tishri (Sept/Oct)

Leviticus 23:27 “Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord.”

This is the most sacred day of the year as it was the day that the High Priest entered the Holy of Holies of the Tabernacle to make atonement with the blood of an animal for the nation before God. The word “atonement” (Hebrew kippurim) means to cover over. The sacrifices of Yom Kippur provided a “covering over” of sin, not a taking away of sin. Yeshua as our High Priest, entered the Holy of Holies (God’s Throne) with His death to make atonement for our sins, once and for all. He fulfilled the Day of Atonement ritual of animal sacrifice (Heb 9:11-12). At His death, the veil between the Holy Place and the Holy of Holies were torn (Mat 27:51 and Ex 26:31), giving us direct access into the Most Holy Place of YHVH’s presence through His Blood.

Today Jews spend the day fasting in prayer, confession of sin and in reconciliation with God and other people. They read the book of Jonah, which is the quintessential Yom Kippur story, of a God of love and mercy, who wants to forgive His children when they have sanctified themselves in repentance and through the Blood of the Lamb. Yom Kippur emphasizes the spiritual over the physical, fasting over feasting, and taking advantage of the “last chance” to become reconciled with God and with fellow humans.¹⁴

¹⁴ Rabbi Benjamin Blech, Understanding Judaism

In the future this is the Day of Judgment when Yeshua will return with the armies of heaven as the Conquering King to defeat His enemies at the Battle of Armageddon and rule the earth for 1000 years.

Revelation 19:11, 13-14 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

FEAST OF TABERNACLES (SUKKOT) – 15-21 Tishri (Sept/Oct)

Leviticus 23:34 “Speak to the children of Israel, saying: The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord.”

In Leviticus 23:42-43 God instructs His children to build booths and dwell in it for seven days to remember the time in the desert when He brought them out of Egypt, where He protected them from the harsh sun in the desert with His cloud. The cloud is viewed as a chuppah or wedding canopy in a Jewish wedding, which is also a sukkah/tent. Today the Jews still build booths (sukkot – flimsy tents) during Sukkot which is a symbol of life’s fragility. They exchange their security of a house for a frail structure, which remind them that their ultimate protection comes from YHVH, and that possessions do not make them happy.¹⁵ This festival is a time of great rejoicing, celebrating life and God’s grace.

Psalm 27 is read from the 1st of Elul to the 21st of Tishri (the last day of Sukkot). This psalm reflects the entire period of the fall Feasts: “The Lord is my light” refers to Yom Teruah, when we ask God to put on His light in us. “And my salvation” is a reference to Yom Kippur, where we repent and receive salvation. “Whom shall I fear...for He will hide me in His tabernacle/sukkah” refers to Sukkot.¹⁶

YHVH desires to dwell among His children. In the wilderness He chose a tent to meet His children – the Tent of Meeting or Tabernacle. In John 1:14 we read that “the Word (Yeshua) became flesh and dwelt among us”. The word dwelt literally means to tabernacle, to sukkah. The New Jerusalem will descend to the earth like a sukkah over YHVH’s children.¹⁷

Revelation 21:2-3 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people.”

¹⁵ Ibid

¹⁶ Rabbi Israel Meir Lau, Practical Judaism

¹⁷ Ya’acov Natan Ben Alas

Sukkot represents the time period in the future when the harvest of souls is completed and a great Feast occurs called the Marriage Supper of the Lamb – a time of unspeakable joy and triumph of good over evil, righteousness over wickedness, love over hate and the truth of YHVH over the lies of Satan. It is a picture of the 1000 year reign of King Yeshua on earth from Jerusalem.

Zechariah 14:16-17 And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts (Adonai Tzva'ot), and to keep the Feast of Tabernacles. And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of Hosts, on them there will be no rain.

Micah 4:1-2 Now it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and peoples shall flow to it. Many nations shall come and say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion the Torah shall go forth, and the word of the Lord from Jerusalem. 5 - We will walk in the Name of the Lord our God - YHVH Elohim – forever and ever.

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