

Rosh haShanah explained, Yom Kippur, Tabernacles #1

Hi all,

The Jewish New Year, Rosh haShanah is upon us. It is also called 'Yom Teruah' (Day of the Awakening Blast), and understanding this holiday is key to understanding the last days, the 'rapture' of the church, and so much more.

For it is on this day according to Rosh haShanah, a shofar is blown to awaken the righteous dead. The 'mystery' as Paul revealed in his first letter to the Corinthians (15: 39-55), is that those who are alive at that time will also be changed into having glorified bodies, and with those righteous who died earlier, meet the Lord. That was the mystery, that we who are alive will join the righteous dead, for in Judaism it doesn't mention the righteous living being transformed.

What I find perplexing is that so many Christians have built their theology about the rapture without any knowledge of Rosh haShanah - which is what Paul taught. That has led to much error, so this series is about the 3 fall festivals that we might understand scripture and in the larger view of things, what God is doing, will do, and our part.

We are closing out the year 5778

This year (2018) Rosh haShanah is on September 10th on our calendar, in the Jewish calendar it is Tishri 1, starting the year 5779. It is the Jewish New Year, celebrating the day the world was created according to ancient tradition.

Yom Kippur, the Day of Atonement is 10 days later, September 19 on our calendar, or Tishri 10 on the Hebrew calendar. These 10 days from the start of Rosh haShanah on Tishri 1 to the start of Yom Kippur on Tishri 10 are called the High Holy Days.

Those 10 days conclude a larger 40 day time of repentance that began on the month of Elul 1 (August 12 this year).

That 40 day period of repentance is called 'teshuvah' (Hebrew: return) that begins on the 1st of Elul, 40 days before Yom Kippur. During these 40 days Jewish people turn their hearts and minds to the Lord, to anyone they wronged during the year, in humility working through their experiences and heart to prepare for Rosh haShanah, which is the day of judgement for believers in the God of Israel, and then for the Day of Atonement (Yom Kippur) when their sins are forgiven.

What happens on Rosh haShanah?

Rosh haShanah is the only 1 of the 7 Biblical festivals that begin at the new moon phase, which is when there is no moon. The other 6 begin on the full moon, but Rosh haShanah starts when the moon is hidden. Psalm 81 and v3 in particular is read at this time: "Blow the trumpet (shofar) in the New Moon, at the time appointed, on our feast day."

The reason will be explored in detail later, but the overview is the moon has always been a type of believers, recognized in Judaism as such from creation because the moon was created to rule the night, (Genesis 1:16) We also recognize the moon has no source of light itself, but merely reflects the light of the sun...

The reason Rosh haShanah starts when the moon is hidden is because the Awakening Blast causes believers to be hidden in Messiah with Him, during which time they are judged and receive reward, the Messiah is crowned and a celebratory feast is had - all in heaven while the earth goes through a time called 'Jacob's Trouble'.

In the Talmud the term they use for this event of the Teruah, the Awakening Blast, is Yom HaKeseh, which means the Day of Concealment. Paul confirms this in Colossians 2: 16-17 when he says the new moon is a 'shadow of things to come.' More on all that next week.

The original trumpet

The original trumpet was said to have been the right ram's horn from the ram caught in the bush when Abraham was about to offer Isaac, thus its use as an awakening blast (Hebrew: Teruah). Rabbi Eliezer (Pirke De-Rabbi) wrote around the 700's AD that the long understood fact was that the left horn of

Abraham's ram was blown on Mt. Sinai in Exodus 19: 13 and was called the 'first horn' or first trump. The right horn of Abraham's ram is known as the 'last trumpet' or 'last trump' and will be blown as the Awakening Blast. This was Paul's reference to the last trump in I Corinthians 15: 52, which, if the reader doesn't know Rosh haShanah, will miss the meaning.

It may be in part why Hebrews 11: 17-19 tells us Abraham received Isaac raised from the dead 'in a figure'. The ram's horn, the 'last trump', signifies the sacrifice, judgement, and the raising of the dead.

This is important

According to Rabbi Se'adiah Gaon (892-942AD), there are 10 meanings of the blowing of the horn at this time:

1) It is the beginning of creation. 2) it is the 1st day of the Days of Awe, the last 10 days of repentance. 3) To remind us of the Exodus 19:1-25 in which the sound of the shofar was sounded to both proclaim and warn, as "our fathers accepted when they said, 'We will do and we will hear.'"

4) To remind Israel of the words of the prophets, which were compared to the sounding of the shofar as a warning, the watchmen on the wall, to take heed. 5) To remind of the destruction of the Temple and the blowing of the enemy trumpets. 6) To remind of the binding of Isaac, who offered his life to God, and the ram offered in his place. 7) To remind us to feel fear and trembling as Amos 3 says, "Shall the people hear the shofar in the city and not tremble?" 8) To recall in fear the coming Day of Judgement, as Zephaniah 1 says, "Near is the great day of the Lord, near and exceedingly soon is the day of shofar and shouting."

9) "To recall the dispersion of the Jewish people and to awaken our yearning for a future ingathering, as it is said, a great shofar will be sounded on that day, and those who were dispersed will return." (Isaiah 27). 10) "To recall our faith in the future resurrection of the dead, as Isaiah 18 says, 'All you inhabitants of the world, and you who live in the earth, when a sign is lifted up on the mountain you will see, when the shofar is sounded you will hear...'

Why it is important: What's missing

That element of judgement, of repentance, of somber reflection, is what is missing from much of the Christian culture looking here and there for signs that the Lord might soon return. They view the blowing of the shofar as an escape from this world only, not realizing it is also the Judgement Seat of Christ - yes the Marriage Supper of the Lamb to follow - but it is judgment day for us according to Rosh haShanah. More on that next week.

In Rosh haShanah liturgy as well as the Talmud (book of Jewish ceremony and law compiled by Rabbi's through centuries), Rosh haShanah is also called Yom haZikaron, which means 'Day of Remembrance'. It is called this by God when He gave the feast in Leviticus 23: 24: "...a memorial (zikkaron) of the blowing of shofars, a holy gathering." God called it the Day of Remembrance, why?

On Rosh haShanah God opens a book called The Book of Remembrance, as seen in Malachi 3:16: "Then they that feared the Lord spoke to one another, and the Lord heard them, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

That was a lot of information to digest, but I'm building a foundation of understanding so I can explain what Paul said in I Corinthians and I & II Thessalonians, what and why we have the book of The Revelation, and about Tabernacles, the only one of the 7 festivals God gave that will continue to be celebrated each year for 1,000 years.

But next week....about that trumpet, the order of events, WHEN it will come...and more. Until then! Blessings,

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Rosh haShanah explained, Yom Kippur, Tabernacles #2

Hi all,

Last week I shared about the Feast of Trumpets which is a God-designated feast. The festival is also called Rosh haShanah, and several other names, which we'll explore because with each name comes a revelation about God's prophetic plan!

This week I want to insert something important for our understanding that will help provide the how and why to this study, and then next week we'll get back into more detail about the Feast of Trumpets, the High Holy Days, and Yom Kippur.

Rosh haShanah means 'the head of the year'

Just like with the new year start with the 'Gentile' January 1st, it is a time of starting afresh after judging oneself on the past year. In many if not most Jewish communities Rosh haShanah is a 2 day celebration, the 1st and 2nd of Tishri. Think about the US Thanksgiving Day which occurs on the last Thursday of each November - how many people feel like doing anything on Friday after Thanksgiving other than digest the feast they ate the day before? Or, how many really feel like going to work on January 2nd after New Year's Day on the 1st? So the 1st of Tishri spills over into the 2nd as per human nature, lol.

Israel has 2 calendars; A sacred and a civil. The sacred calendar was started by God on Nisan 1 as He stated in Exodus 12: 2: "This month shall be the beginning of months; it shall be the first month of the year to you." (In 2018 the 1st of Nisan was our March 17. Their year 5778). It is on the 10th of Nisan that Passover week starts.

The Civil calendar is how the terms of kings are measured

They used the civil calendar for things like real estate transactions, marriages and divorces and such - in their thinking you cannot mix the sacred calendar which is all about God's festivals, with secular life. The civil calendar starts at the Feast of Trumpets, Rosh haShanah - the head of the year.

But no where in the OT does God designate Tishri 1 as the New Year of the Civil Calendar. But there are hints throughout the OT they considered it almost immediately to be the civil New Year, and certainly in the ancient writings of the Rabbi's they designated it such. (In the Mishnah, Rosh haShanah 1:1 states: "The first of Tishri is the beginning of years for sabbatical cycles, and the jubilee.") Also, Nehemiah 8: 1-8 was on Tishri 1, a new start for the exiles returning to the land, etc.

Additionally many ancient semitic cultures started their civil year after the fall harvest. The Egyptians had a sacred and civil calendar as well; their civil year starting around July 20. But for many semitic people the new agricultural season after the fall harvest became the 1st of the new year. God clearly didn't forbid it, and in fact as the ancient cultures show, and Israel's writings and OT hints at, this was their practice. So Israel has had 2 calendars for centuries.

At this point

Some readers might ask if we cannot find many of the beliefs and practices in the actual Old Testament, why then should we pay attention to them? Are they valid beliefs and practices?

The answer is this: It is in the writings of the ancient Rabbi's that we find out HOW they practiced chapter and verse - how they lived it out. In the Talmud (Mishnah & Gemara), Targum, and Midrash, we find the 'how to' of their faith. These books are the commentaries, customs, and practices of ancient Israel, written by Rabbi's down through the centuries.

For instance, how many Christians have attended a Passover Seder? In scripture only 3 elements are mentioned as required: Roasted lamb, bread with no yeast, and bitter herbs. (Exodus 12: 8) But nothing is said HOW to eat it.

If you've attended a Seder you know we often find salt water, an egg, the Afikoman which is half the bread broken off, hidden in linen and revealed later to be eaten, and more. Where did these come from as they aren't in scripture, nor are the instructions on how to eat the Passover meal? The how-to came from the Rabbi's of ancient times - the 'how to' do the Passover. You won't find it chapter and verse, but it is clearly ancient and derived from God's original instructions.

The apostle Paul in Ephesians 5: 14-17 directly quotes and paraphrases this section of the Rabbi's from Rambam, Hilchot Teshuvah (ch 3):

"Awake you sleepers from your sleep, and you slumberers, arise from your slumber; examine your deeds, repent and remember your Creator. Those of you who forget the truth in the vanities of the times...look into your souls and improve your ways and actions, let each forsake his evil path and his thoughts which are not good..."

What Paul wrote: "...awake you who sleep, and arise from the dead, and Messiah will give you light. See then that you walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Therefore don't be unwise, but understanding what the will of the Lord is." Paul included Rabbinical works in and as, scripture in this instance, giving some validity to these sources in some cases.

Another example is the contrast between Genesis 12:1 and Acts 7: 2. In Genesis 12:1 we read this: "God said to Abram, leave your country, away from your family, to a land I will show you." That's it, God told him.

But when Steven is giving his defense in Acts 7:2, about 50 verses of that chapter are nothing more than the history of Israel, which was clearly common knowledge for those listening because he was allowed to continue uninterrupted and without correction. In v2 he said, "...the God of glory appeared to our father Abraham while he lived in Mesopotamia before he lived in Haran, saying, 'Leave your country, away from your family, to a land I will show you.'"

Do you see the difference? Steven knew God actually appeared to Abraham, but Moses in Genesis 12:1 left that detail out. All Moses told us was that God told him. How did the whole of Judaism know God actually appeared to Abraham to tell him to leave? By the oral and written history passed down through ages and generations. I could go on and on, (Look at the information Steven shares in v19-25 which is information not found in Exodus, as another example.)

In a very practical sense I remember 'helping' my mom in the kitchen as a boy - she was an award winning cook - and she would have her written recipe, but then she would tell me things like "The recipe says this, but I do it this way, it makes a difference", and so on. One was the written word of her recipe, the other the 'how to'. I could add in examples of my dad and I fixing appliances, manual in hand, but the doing of it was always a bit different, or additional details were needed the manual didn't include. Just because something wasn't in mom's recipe did not invalidate the recipe or meal. The same with my dad fixing things around the house using his own knowledge and skills beyond what was written in a manual.

So that is why these additional pieces of information from the Rabbi's are valid and important to our understanding.

Where were we...

The above was for the purpose that I want anyone reading this to be able to answer objections or questions they may face if they share the above - what I share is pure from scripture and the Rabbi's. I'm not claiming to be perfect by any means, but I stick to what is solid and balanced and right and don't delve into sensationalism nor do I go off on tangents that can't be supported by scripture and/or history, culture, or ancient knowledge.

Next week I'll pick up again with why the Feast of Trumpets occurs on the new moon phase, what the concealment is all about, and what the earth is going through during the time after the Last Trump is blown, showing NT verse related to all this. Thank you for reading this foundational understanding and the why they are valid and important. Until next week, blessings!

(And remember my Wednesday morning Facebook and YouTube video teachings are covering the same subject as this series.)

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Rosh haShanah explained, Yom Kippur, Tabernacles, #3. What Paul taught

Hi all,

Understanding Paul's knowledge of the Jewish festivals, from which he wrote his letters, allows us to set the context of his teachings, thus this series. It will be like pieces of a puzzle falling into place.

The Feast of Trumpets is also called The Day of Remembrance - Yom haZikkaron

Because the 10 day period from the Feast of Trumpets/Rosh haShanah to Yom Kippur is a time of repentance in which one judges himself, the Feast of Trumpets is considered to be judgment day for believers, with their fate sealed on Yom Kippur – the Day of Atonement

On this Day of Remembrance God opens the books of remembrance during that time, specifically the Book of Life, or the Book of the Living, as they understood it, Malachi 3: 16: "They they that feared the Lord spoke often to one another; and the Lord listened and heard it. And a book of remembrance was written before Him for them that feared the Lord, and who thought upon His name."

It is at this time those who were 'changed' at the Last Trump face their judgement. Because they already believe in Messiah their judgement is not heaven or hell, but rather what they have done with what they've been given in Messiah. What will it be like?

Paul provides insight in I Corinthians 3: 1-15: "...you are babies, you should be eating meat but I can't feed you meat and can barely feed you milk. Why? You are still carnal, because you have envy, strife, and divisions among you, aren't you carnal? Aren't you living like you aren't even born again?...There is no foundation in your life other than Christ Jesus, so whatever someone builds on that foundation, gold, silver, precious stones, or wood, hay, or stubble; the day will reveal it for it will be tried by fire. The fire will reveal what kind of work it is. If what anyone has built on the foundation makes it through the fire, it will remain. If not, it will be burned, though they themselves will be saved, but as one who has come through the fire."

Romans 14: 10 and II Corinthians 5: 10 both tell us we'll stand before the Judgement Seat of Christ. This takes place at the blowing of the Last Trump, in heaven. We might ask how the Lord will have time to judge all believers from the beginning of mankind, but I would suggest we don't know the power of the Lord. When I had my 'tour' of heaven I was gone from earth about 20-30 minutes, but in heaven it seemed like I had spent a whole day there. He is the I AM, and I think the judgement seat of Christ happens almost instantly in that 'rapture' day.

Think of the judgement seat of Christ as a giant filter.

In heaven there is nothing but purity, righteousness, wholeness and godliness in all things. The impure cannot be in heaven, for the Father is so powerful, so pure, nothing could survive. So there must be a filter, the judgment seat of Christ, which acts as a filter to burn away anything in a person's life and heart that is not as pure as heaven. The judgment seat of Christ will burn out of everyone all unforgiveness, bitterness, envy, strife, divisions, ulterior motives - anything not pure godliness. The chaff gets burned, what is pure passes through.

That time will be a time of reconciliation between people. With the Holy Spirit sharing by revelation exactly what each person's motive and intent was in past events of their lives, misunderstandings will now be understood, forgiveness and grace extended, differences settled and overwhelmed by being in heaven with the Lord and friends and family, in part because all the 'chaff' of earth was burned away. What joy!

The purity of who we are in our spirit man not only makes it through, but the Lord provides appreciation and acknowledgement in our right decisions, our selfless sacrifice, our efforts to keep our thoughts and motives pure - those are the gold, silver, and precious stones.

We don't know how the Lord does what David stated: "You saved my tears in your bottle...written in your book*." We don't know how the Father takes our prayers and in heaven they become as incense before Him*. We don't know how He took the lives of the original apostles to make the foundation walls of the city of heaven*, but He did. Our right decisions, our growth in Him, is somehow translated into heavenly material, as Peter said, we are living stones, our lives building the city of heaven - amazing grace. *Psalm 56:8, Rev 5: 8, 21: 14.

But what is going on in earth while this happens to us in heaven?

We know we won't be on earth at this time. Paul said it 2x before his teaching on the details of the 'time of wrath' (Jacob's Trouble).

I Thess 1: 10: And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

I Thess 5: 9: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.
v 11: "Therefore comfort one another with these words."

Paul then goes into details of the Last Trump, which we'll cover next week. But know this: If you are reading web sites that bring you something other than comfort in the Lord, simply STOP GOING TO THOSE SITES, stop watching those videos, etc.

At the blowing of the Last Trump which is for us great joy, for the world it is the Days of Awe in which the world is classified into 3 groups by God: The wholly righteous, the wholly wicked, and the largest group; the intermediates (undecided). This time begins the time of the 'birthpangs of Messiah', also known as the Time of Jacob's Trouble leading up to the Day of the Lord. There are about 300 references to this time in the Bible. (If anyone writes me at cwowi@aol.com I will provide a list of those scriptures by email if you want to study them out.)

It is taught all the world passes before God at the Feast of Trumpets and God divides everyone into 3 categories: The wholly righteous, the wholly wicked, and the intermediates. "All things are judged on Rosh haShanah, and their fate is sealed on Yom Kippur, such are the words of Rabbi Meir, Rabbi Judah... All things are judged on Rosh haShanah." Rosh haShanah 16b-17a & Tosefta Rosh haShanah 1: 13

Psalm 27 is read each day, which the Midrash says pertains to the Days of Awe, or the 'Time of Jacob's Trouble' of Jeremiah 30: 7: "Alas! That day is great. There is none like it. It is the time of Jacob's trouble, but he (Jacob i.e. Israel) will be saved out of it." It is what we call 'The Tribulation'. Ezekiel 33: 1-7 is also often read. (Watchman on the wall to warn.)

Psalm 27: The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? **2** When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. **3** Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. **4** One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. **5** For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. **6** And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. **7** Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. **8** When thou said, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. **9** Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. **10** When my father and my mother forsake me, then the Lord will take me up. **11** Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. **12** Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. **13** I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. **14** Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Next week; Understanding the details of the rapture, the anti-Christ revealed, what 'falling away' meant in Paul's day. Until then, blessings,

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Rosh haShanah explained, Yom Kippur, Tabernacles #4

Hi all,

"Thus the Messianic hope*, resurrection, and immortality of the soul are intertwined with the message of the shofar." So today we will talk specifics of the rapture and when anti-Christ is revealed. *The Authorized Daily Prayer Book by Hertz (p 865)

So the resurrection from the dead has been understood from ancient times, and the Feast of Trumpets starting at the New Moon, when the moon is hidden, has always been tied to the resurrection. Paul called the New Moon a 'shadow of things to come' in Colossians 2: 17. That thing to come, is what we call the rapture. 'Natzal' in Hebrew.

I would add the connection between the sun standing for the Messiah and the moon for believers who are to rule the night as the moon does, has a long tradition, as seen in Malachi 4: 2: "But to you who fear my name shall the Sun of Righteousness will arise with healing (resurrection) in His wings, and you will go out of the stall like young calves." (Leaping for joy)

Some teachers haven't understood why it is spelled Sun rather than son, but once you understand the above, it makes sense. The moon stands for believers, who reflect the light of the Sun, and will be hidden in Him at a future new moon. Paul writes to the Thessalonians what he wrote in I Corinthians 15, but with some additional details, and that is where we'll pick it up.

I Thessalonians 4: 14-18

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain to the coming of the Lord shall not come before them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (last trump as per I Corinthians 15): and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

(A word about 'sleep'. This is not 'soul sleep', but rather earth's point of view, as Jesus used to describe Jairus' dead daughter in Mark 5: 39. Paul also told the Corinthians that to be absent from the body is to instantly be present with the Lord, confirming this understanding.)

This is exactly what Paul told the Corinthians in I Corinthians 15: 45-52, that the Last Trump would sound and the dead in Christ will rise first, then we who are alive will be changed to meet them and Him.

The question I have which I have no answer for, is how does He give those who are with Him now a new body? He also said 'To be absent from the body is to be present with the Lord' to the Corinthians, so how does the Lord give the dead in Christ physical and glorified bodies? If someone's body is dust, does all the dust from all times and places collect and return to form the living body it once was, and then is transformed by the power of God to be made of heavenly material? How does the mortal put on immortality?

For Jesus it was easy - His dead physical body of earth material was in the grave intact. Romans 6: 4 says the glory of the Father caused Him to rise from the dead, transforming His earth body into the heavenly material 'glorified' body. But what if someone's body has long since turned to dust? I don't know! The value to us is to wonder, but not worth argument. We'll find out soon enough.

In the very next chapter, 5 of I Thessalonians, Paul says to the world Jesus' catching us away will be like a thief in the night: "But you brethren are not in darkness that the day should overtake you as a thief.." v4-5

Consider that metaphor

A thief in the night is used to describe the world's perspective of the event we call the rapture. A thief in the night enters someone's home that doesn't belong to him, to steal things that don't belong to him, in a surprise attack. To the world, Jesus is that thief coming into a home that doesn't belong to Him (that home does, as our bodies are the home of the Holy Spirit) and taking that which doesn't belong to Him (legally we've been bought with a price and do belong to Him, so in the last day He cannot

be legally blamed). He concludes again, God has delivered us from the wrath to come, so comfort yourselves with these words. You're not asleep and He is no thief to you!

Paul's first letter to the Thessalonians wasn't enough

So Paul went into more detail in his second letter: II Thessalonians 2: 1-8

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, **2** That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. **3** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and then the man of sin will be revealed, the son of perdition; **4** Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, shewing himself that he is God. **5** Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what restrains him that he might be revealed in his time. **7** For the mystery of iniquity is already at work: only he who now restrains will continue to restrain, until he is taken out of the way. **8** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

For those who don't know Rosh haShanah nor the culture of the time, this is a confusing passage. Thus they take v3 'falling away' and fill in what they think that means 'falling away from the faith', and teach Christians will fall away from the faith by the multitudes right before the rapture. But that doesn't make sense grammatically because Paul says "now you know what is restraining him (anti-Christ) until he is taken away.

Somehow we are to believe a falling away from the faith restrains anti-Christ from being revealed. That makes no sense since we are in fact the salt of the earth, the preservative. Look at any society through the ages and believers in God have been the preservative, the source of freedom and creativity. So how does a falling away from God keep anti-Christ from appearing? And how does the falling away of the faith constitute a 'taken out of the way'? It doesn't make sense.

The correct answer is found in the phrase 'falling away' or apostia, in the Greek.

In Paul's time (as footnoted in the Amplified Bible) the phrase was used to mean exactly what Paul said - a departure, going on a trip, a falling away out of view, at first used to describe sails of a ship falling away out of view over the horizon. A falling away, departure.

This understanding makes sense grammatically, and in Rosh haShanah. Paul did not, after teaching Rosh haShanah and the Last Trump to the Corinthians, Colossians, and Thessalonians, suddenly change his mind. He said: Let no one deceive you. That day will not come until the departure (trip, falling away out of view i.e. the rapture) come first, and THEN the man of sin can be revealed....now you know what is restraining him from appearing so that he can be revealed at the right time after he is taken out of the way. And he (body of Christ) who restrains will continue to do so until he is taken out of the way."

So we can see that I Corinthians 15, Colossians 2: 17, I and II Thessalonians are all consistent in the teaching of the Last Trump.

The use of 'he' who now restrains is confusing to some

Many Christians are more used to the body of Christ being referred to as the bride of Christ than the he of the body of Christ. In the NT the vast majority of use is 'he'; the body is Christ. Paul's use of this phrase is common, so it should not be a surprise he refers to the body of Christ being taken out of the way as 'he'. Colossians 2: 17; The body is (of) Christ. Colossians 1: 24: "...for His body's sake, which is the church." Ephesians 5:23: "Christ is the savior of the church, the savior of the body." I Corinthians 12: 12: "The body is one but has many parts, so are you in the body which is Christ."

The question is; How is anti-Christ revealed? Daniel said in 9: 26-27 a leader will arise who will make a 7 year peace treaty with Israel. Jesus referred to this in Matthew 24: 15, confirming that understanding. Daniel tells us at the middle point of that 7 years the leader will sit in the temple, cause all the offerings to cease, and break his treaty with Israel. Jesus said when those who witness that event see it, run out of town and hide for then will be great tribulation until He returns. (Matthew 24: 15-20)

As a result, some would say the anti-Christ isn't revealed until the mid point of the 7 year treaty, thus making for a mid-tribulation rapture. But that is contrary to Rosh haShanah, which Jesus and everyone around Him understood. The more likely scenario is that anti-Christ is revealed as Daniel stated, when he makes the 7 year treaty with Israel. THAT is what identifies him, the treaty maker. His betrayal comes 3 1/2 years later, but those alive will know who he is. That scenario puts him rising to leadership right after the rapture at the start of the tribulation, the 7 year time of Jacob's Trouble. Next week I'll shift gears to talk of the 2 goats used in Yom Kippur, why it relates to the return of Jesus, and more. Until then! Blessings,

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Rosh haShanah....#5, Yom Kippur and the 2 goats.

Hi all,

When I was growing up one of my brothers was the *scapegoat*, always getting our father's wrath focused on him. Partly because they were so much alike in personality, partly because of issues our dad was working through that he took out on my brother, he always seemed to get the worst of any punishment dad gave out. But where does the word 'scapegoat' come from? Why is it used to this day to describe someone who gets the focus of punishment?

This is where it came from

In October of 1536 Englishman William Tyndale was executed by being tied to a stake, strangled to death, then his body was burned. The crime King Henry VIII charged him with was heresy - being a Protestant. At that time translating scripture into English was punishable by death, so his 1530 Bible in the common English language made him a marked man. Interesting note: His 1530 Bible was the first English Bible to use the name for God as 'Jehovah'.

His dying prayer was that the King of England's eyes would be opened, and less than 2 years later King Henry authorized the 'Great Bible' for the Church of England, which was largely Tyndale's Bible. Ironically, some 70 years later at the 1611 release of the King James Bible (KJV), it became known that the 54 scholars who wrote the KJV had drawn heavily from Tyndale's Bible. Amazing.

But six years before his death, in 1530, Tyndale's Bible put 1 word into the English language that survives to this day, and is relevant to this discussion: Scapegoat.

Originally it was 'escape goat', from the Hebrew word 'azazel' of Leviticus 16: 8, which means 'the goat that departs' or 'the sender away of sins'. Along the way escape goat got shortened to scapegoat, and today many offices, many families, many social groups, all know of that one person who gets the focus off anger or punishment - the scapegoat.

The Day of Atonement - Yom Kippur

Jesus' sacrifice on the cross is represented by 2 goats on the Day of Atonement. Not lambs, but goats. I've talked about how Yom Kippur is a type of the return of Jesus, and it is. Whereas Passover (lamb) and Unleavened Bread in the spring detail His sinless sacrifice and the passing over of our sins, the fall fast of Yom Kippur details the final end of sin. This is the point everyone and everything comes to God to be accountable for their lives. At His return, it means the end of the government of man and the physical and literal start of the government of God in the earth.

Leviticus 16: 11-14 details the high priest making a sacrifice of a bull for himself, and then taking incense into the holy of holies so that the smoke of the incense* covered the Mercy Seat - the place of God's presence. Even 400 years later David knew God as 'the one who lives **between the cherubs' - the golden cherubs being on top of the Ark of the Covenant, the Mercy Seat. *Revelation 5: 8, the incense is 'the prayers of the saints'. **II Samuel 6: 2

After the priest was forgiven his sins he was now able to stand in the place of the people. There were 2 goats used: The goat of the sin offering, and the scapegoat. Both these are types of the work of Jesus on the cross, and His dual nature as God became a Man.

"Then he will kill the goat of the sin offering that is for the people, and bring his blood within the veil...and he will make atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins..." Leviticus 16: 15-16

Notice this

The idea that God would require the Holy Place to be cleansed by blood seems foreign to many Christians. The implication is that heaven itself needed cleansing, that heaven or God was somehow tainted by the sins of His people. Notice also God mentions three issues: Uncleanness, sins, and trespasses.

A sin is a vertical offense against God, a trespass is a horizontal sin against another person (which is also a sin against God), and uncleanness is a general sinfulness of mankind. It has to do with the fallen nature of man. Yet the Holy Place, the Ark of the Covenant, had to have the blood of the sacrificed goat of the sin offering sprinkled on it to be cleansed.

Jesus on the cross is the fulfillment of the goat of the sin offering cleansing heaven, for we read in Hebrews 9: 23-24:

"It was therefore necessary that this earthly tabernacle would be purified with earthly things (blood of bulls and goats). But these are just the pattern of the heavenly, so the heavenly had to be purified with better things than these earthly things. For Christ did not enter into the earthly tabernacle which is just the pattern of the true, but into heaven itself, now to appear in the presence of God for us..."

Jesus then was the literal fulfillment of 'goat of the sin offering' in that He took His sacrifice to heaven to present Himself to the Father. "For it pleased the Lord (Father) to put Him to grief, when you see His soul as an offering for sin...He will see the travail of His soul, and shall be satisfied...He will justify many for He will carry their iniquities...because He has poured out His soul to death, and numbered with the transgressors, and He bore the sin of many and made intercession for the transgressors." Isaiah 53: 10-12

While Jesus fulfilled the sacrifice of the goat of the sin offering, He also at the same time fulfilled the work of the scapegoat - and that is why God commanded on the Day of Atonement there be 2 goats sacrificed - to show Israel the dual nature of their Messiah, and the work of the cross would be done on earth but accepted in heaven.

Scapegoat

After the goat of the sin offering was sacrificed the High Priest turned his attention to the scapegoat - escape goat. Leviticus 16: 20-22 says Aaron was to lay his hands on the scapegoat and confess the iniquities, trespasses, and sins of Israel "putting them on the goat", and then sending the goat away into the wilderness. The text says led by the hand of a young man into the wilderness where no one lives - to be dealt with privately by the Lord.

We see this wilderness experience with Jesus the real scapegoat when He called out, "My God! My God! Why have you forsaken me?!" on the cross. "...the Lord has laid on Him the iniquity of us all..." Isaiah 53: 6

Why a goat and not a lamb?

A goat signifies sin and being out of favor with God. In Matthew 25: 31-32 it says when Jesus returns He will sit on the throne of His glory and separate the nations one from another as a shepherd separates the sheep from the goats. He said He will put the sheep nations on His right, and the goat nations on His left. Verse 34 says He will say to the sheep nations to come and enter into the kingdom prepared for them from the foundation of the world. But to the goat nations He will cause them to depart from His presence.

By choosing a goat for the sin offering and scapegoat, the Father is emphasizing the sin of the people, the death as a transgressor on the cross. Yes, he was the Passover lamb, dying for His people. Passing over their sins. But in the final analysis, He was the goat, the sin carrying sacrifice, both dying in the wilderness by the hand of God privately, and at the same time as the perfect Man appearing in heaven presenting His sacrifice. Amazing grace.

Next week I'll wrap it up with the conditions of the earth during the Feast of Tabernacles. I'll focus on the setting up of His kingdom and His 1000 year reign, starting with the above separation of nations. Until then, blessings,

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Rosh haShanah explained 6 of 6: Tabernacles and the 1000 year reign.

Hi all,

We all know Matthew 24 is about the conditions on earth at Jesus' return. But Matthew 25 is about what actions He will take at that time.

It is in Matthew 25: 31-46 Jesus says at His return He will sit in His 'throne of glory' and divide the nations between the righteous and unrighteous. That means there will be people on earth who survive Armageddon to see Jesus become King over all the earth, and enforce God's righteousness world wide - and some won't want that.

How people react to His return - geographical changes coming

Zechariah 14 gives us a clear picture of this time, stating in v5: "and the Lord my God will come, and all the saints with you." (Aren't you glad the saints are coming WITH Him, at His return - not meeting him in a U-turn in the air. See also Revelation 19: 6-14).

14:8-9: "And it will be in that day living waters will go out from Jerusalem half toward the Dead Sea and half to the Mediterranean Sea. And the Lord will be King over the whole earth."

Joel 3: 18 says a fountain will flow from the house of the Lord. This agrees with Ezekiel 47: 1-2 which says that a fountain will start in the temple and flow to the Dead Sea. Verses 8-12 tells us so much (fresh) water will flow into the Dead Sea that it will become a fresh water lake with only the marshy areas left briny. It says fishermen will come and cast nets along the river and lake and that along the river all sorts of fruit trees will grow.

I was talking with an Israeli daughter of a highly respected Rabbi some years ago, and growing up there, she told me she was told under Jerusalem is a great reservoir of water from the days of Noah's flood. She was told when Messiah comes He will release that water from the temple and that is the source of the flow.

Zechariah 14: 10 says at that time the area from Geba north of Jerusalem (modern Jeba, about 5.5 miles/9.9 km north of Jerusalem), to Rimmon (about 70 miles/112km south of Jerusalem) will be turned into a giant flat plateau. That verse outlines the far northern boundary of Judah and the southern boundary, roughly west of the mid-point of the Dead Sea - it is a huge area to be turned into a plateau - but why?

This is why

To accommodate the millions of people from all nations who will come to Jerusalem to visit the King. "And it will be that everyone who survives (Armageddon) from all the nations that came against Jerusalem will go year by year to worship the King the Lord of the armies, and to keep the Feast of Tabernacles. And it will be that whoever of all the families of the earth that won't go up to worship the King, then upon them will be no rain. For instance if the family of Egypt won't come up, then they will have no rain, that is the plague the Lord will hit the heathen with if they don't keep the Feast of Tabernacles. This will be the punishment on Egypt or any nation that doesn't come up to the Feast of Tabernacles." Zechariah 14: 16-19

He will rule with a rod of iron. But then again...that's for us too. Paul told the Corinthians in I Corinthians 6: 3: "Don't you know we will judge angels? Don't you know we will judge the world?"

The word judge means to administrate, not like a guilt or innocence in a court as in our day, but rather as a government official administering the Kingdom of God. Why does this pertain to us as well as these first century Corinthians? Because God knew the Bible would be written and compiled and therefore also knew to whom it pertained - so we are included here as much as we are in John 3:16 or any other promise in our New Testament.

Hebrews 6:5 calls the gifts of the Spirit 'the powers of the age to come'. This means in our glorified bodies we will have all the gifts of the Spirit to flow in as we decide matters needing wisdom beyond Solomon's. Imagine settling arguments between neighbors having the Spirit of God provide you with words of knowledge and wisdom. Those who love righteousness will love you and it - those with a rebellious heart will hate the enforced righteousness on the earth.

In ancient Israel the Feast of Tabernacles was also known as the Feast of Living Waters, in large part due to these passages about the water flowing from the temple upon Messiah's kingdom being set up. All during the week of the Feast of Tabernacles a daily ceremony was held.

A group of priests went out of the city to collect willow branches, and then standing shoulder to shoulder and stepping in unison, waved the branches as they walked, make the sound of wind, the Spirit, as they headed to the altar in the temple. At the same time the High Priest's Assistant carried a silver vase with wine in it, and the High Priest had a gold vase where he collected water from the Pool of Siloam, called Living Water.

Both groups would converge on the priests in the temple laying the sacrificial animals on the altar, followed by the High Priest pouring wine and Living Water on the sacrifice, as the other priests positioned the willow branches overhead to form a tent over the sacrifice, thus bringing together at one place and time the Holy Spirit, the sacrifice, the water and wine - Spirit and blood.

They would then sing with all the people gathered, Isaiah 12: 2-3: "Behold; God is my salvation (Yeshua); I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He has become my salvation (Yeshua). Therefore with joy you will draw water out of the wells of salvation (Yeshua)."

Is it any wonder after watching and seeing and singing this all week long, that John 7: 37-8 says of Jesus: "On the last day of the feast, the great day, Jesus stood up and cried out, saying: "If anyone thirsts let him come to Me, and drink. He who believes in Me will have as scripture says, rivers of Living Water flow out of his inner most being..."

Come quickly Lord Jesus! New subject next week. Until then, blessings,
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