

GATES TO ZION MINISTRIES

"SHA'ARIM L' TZIYON"

The Feast Of Yom Teruach

By Joe Snipes

***All Scriptures From The Orthodox Jewish Bible
Unless Otherwise Noted**

The Feast of Yom Teruach [*Teh-roo-ach- like ch in Scottish Loch Ness*] is the first of the last three of YHWH's fall *moedim*, or *appointed times*.

- 1) Yom Teruach/Day/Feast of Trumpets
- 2) Yom HaKipurrim/Day/Feast of Atonement/Coverings
- 3) Sukkot/Feast of Tabernacles

In Rabbinic Judaism the feast of Yom Teruach is celebrated as *Rosh Hashanah* which is considered the *Civil* New Year. There are a number of new years within the Jewish year itself. However, the *Biblical* New Year (see Shemot/Exodus 12:2) is established by YHWH as given through Moshe Rabbeinu as Aviv, or the Modern Hebrew calendar title, Nisan. There are a number of traditions that are a part of *Rosh Hashanah*, but this is not our focus here. Instead we want to spend our time looking into the significance of this important feast and its purpose in our lives as we obey YHWH's Torah and celebrates this *appointed time* before Him.

The Torah Instructions On Celebrating Yom Teruach

**“ And Hashem [YHWH] spoke unto Moshe, saying,
Speak unto the Bnei Yisroel [Sons of Yisrael], saying, In the seventh month, in the first
day of the month, shall ye have a Shabbaton [high Shabbat], a zikhron teru'ah mikra
kodesh.[remembrance of blowing; a holy convocation]**

**Ye shall do no melekhet avodah[laborious work] therein; but ye shall offer an
offering made by eish[fire] unto Hashem.” (Vayikra/Leviticus 23:23- OJB- definitions
mine)**

**“And in the Hashevi'i [seventh month] [i.e., Tishri] on the first day of the
month, ye shall have a mikra kodesh [holy convocation]; ye shall do no melekhet
avodah[laborious work]; it is a Yom Teruah (Day of the sounding of the Shofar, i.e.,
Rosh Hashanah) unto you.**

**And ye shall offer an olah (burnt offering) for a reach hannichoach [sweet
aroma] unto Hashem [YHWH]; one young bull, one ram, and shivah [seven] kevasim
(male lambs) of the first year temimim. [without blemish]**

**And their minchah [grain offering] shall be of fine flour mixed with shemen
[oil], three tenths-ephah for the bull, and two tenth ephah for the ram,**

And one tenth-ephah for each keves [lamb] of the shivat hakevasim [seven male lambs];

And one male of the goats for a chattat [sin offering] to make kapparah [atonement] for you;

In addition to the olat ha [new moon burnt offerings] and its minchah, [grain offerings] and the olat hatamid [continual burnt offering] and its minchah, and their nesakim {drink offerings}, according to the mishpatim [commandments], for a reach hannichoach, [sweet aroma] a fire-offering unto Hashem [YHWH].”

(Bamidbar/Numbers 29:1-6 OJB- definitions mine)

The above are the only two passages in the Torah proper where YHWH speaks of this feast. As we read through the instructions given by YHWH we are struck with one very peculiar point concerning Yom Teruach. It is to be held on the first day of the seventh month. This makes it a Rosh Kodesh or a New Moon celebration also. As we will see there is quite a lot of prophetic imagery to be had in this. Why? Because Rosh Kodesh is celebrated in almost complete darkness. It is the time when the moon is at its smallest crescent. Therefore, the light on the earth is very dim. All of the other feasts occur when the moon is full. We will speak more about this later.

Yom Teruach: Raising A Noise

Yom Teruach is a celebration that signals the beginning of the end of YHWH's cycle of three fall feasts. Prophetically it signals the end of YHWH's six thousand year history of His dealings with mankind. It also heralds the beginning of the last 1000 years of time as we know it in YHWH's seven thousand years of redemptive history. It is the reign of YHWH's kingdom on earth, the Millennial Kingdom. Therefore there is a raising of a noise as an alarm, a signal to wake up, be ready, the final curtain call for the earth is about to unfold.

If you notice within the word *teruach* is a familiar Hebrew word *ruach*, meaning *breath or spirit*. That's because the noise that is being made on this feast is either by the blowing of the two silver trumpets, the sounding of the shofar, or if one doesn't have an actual shofar, then one can release the breath through the *internal shofar*, the esophagus, which has been created by YHWH in the very shape of a shofar! You may lift up your voice and SHOUT to YHWH in praise. The actual meaning of *teruach* is *to raise an alarm, a shout, sound a tempest, a blast of war or joy*.

This tumultuous sound of praise is to be motivated by an extreme impulse of joy. It is the realization that we have overcome! All that YHWH has ever promised is about to be realized. We exult in the victory He has, is, and will bring to us. Some have said this joy is beyond any thing comparable to human experience. It is JOY UNSPEAKABLE!

Sounding Of The Two Silver Trumpets

In Judaism the sounding of the shofar is used almost exclusively on Yom Teruach. However, the Torah specifically tells us that there are times when there is to be

a sounding of either one or two silver trumpets. In Bamidbar/Numbers chapter 10 we find the following times when the silver trumpet or trumpets are to be sounded:

- 1) Blowing two trumpets to gather the assembly of Yisrael (vss. 2-3)
- 2) Blowing one trumpet to gather the leaders of Yisrael (vs. 4)
- 3) Blowing an alarm with both trumpets to move the camp (vss. 5-6)
- 4) Blowing an alarm with both trumpets when going to war will cause YHWH to remember Yisrael and save them in the battle from their enemies (vs.9)
- 5) Blowing both trumpets during days of rejoicing, feast days, offering of sacrifices and Rosh (beginning of months) as a Memorial before YHWH (vs. 10)

As we have shown above, the feast of Yom Teruach is the only one of YHWH's *appointed times* that falls on the *beginning of the month*. This makes it a *Rosh Kodesh* celebration. Therefore, the two silver trumpets are sounded as a memorial before YHWH. It is for sure that the sounding of the shofar is part of Yom Teruach, but we also must observe YHWH's full instructions from His Torah. Therefore at our Rosh Kodesh celebration we will be sounding the two silver trumpets to open our celebration. We will also be sounding the shofars during our praise and worship times too.

A Living Remembrance

The Hebraic mindset is truly a remarkable concept. Most of us who have grown up outside of a Hebraic lifestyle have been raised apart from the beauty of this integral state of conceptual reality. We have what can be defined as a *Greek* mindset. The Hebraic and Greek mindsets are worlds apart. That's why Rav Sha'ul wrote to the Roman assembly that they needed to renew their minds. (Romans 12:1-2) What did that mean? Most of the teaching that surrounds Rav Sha'ul from within the theology of the church of Christendom has him divorcing himself from his Hebraic heritage and disciplines completely. While it is true that his encounter with the risen Mashiach Yeshua on the Damascus Road did indeed cause a paradigm shift of immense magnitude; it is not true that he threw away *all* his Hebraic heritage, his love for YHWH's Torah, or the Hebraic mindset which had become such an integral part of his Jewish nature. No, he continued to hold these things dear even to the end of his life. (see Acts 23:6) In fact, he taught all who came into contact with him the need to develop these same skills. YHWH chose to reveal Himself using the Hebrew language and in a Hebraic mindset. The reason for so much of the confusion in *religion* is caused by removing YHWH's Word from its intended Hebraic setting and trying to force it into some other type of mindset.

One of the concepts of the Hebraic mindset is the understanding of *generational connectedness*. This is what is known as *identification* or *corporate identity*. It means that the experiences of one generation can and does affect the lives of those in generations not yet present. The Hebraic mind understands the realm of spirit. The Hebraic mind has the ability to see things in *wholeness* as opposed to the solely personal and fragmented concept of individuation which is a product of the Greek mindset. What one does affects

the whole. What one does has ramifications not only on a personal level, but for those who will come afterwards.

We see this concept in the instructions of Moshe to the second generation of Yisrael that was about to cross the Yarden/Jordan river and begin the possession of Cana'an. Moshe had been reiterating many of the principles of Torah to this generation in order to renew and keep those things fresh in the hearts of these Yisraelites. Their ability to remember these concepts would be the difference between success and sure defeat. Yet, in the midst of this, YHWH makes a very peculiar and profound statement.

“Neither with you only do I cut this Brit [covenant] and this alah (oath, imprecation); But with him that standeth here with us today before Hashem Eloheinu [YHWH your Elohim], and also WITH HIM THAT IS NOT HERE WITH US TODAY;”
(Devarim/Deuteronomy 29:14-15 OJB- emphasis mine/definitions mine)

Did you get that last part? This covenant, the Torah, was not only made with the Yisraelites who were physically present on that day, but even with those who were not there. The implication is that the Torah was for all of Yisrael for all time. In the Hebraic mind, every male Yisraelite that was present that day held within themselves as fathers a subsequent potential of possibility for successive generations. What they received was counted before YHWH as though all of the potential generations had heard and received that same Torah that day too! Therefore, as each successive generation came into being, they had the ability to *remember*. The Hebrew word is *zichron*. They could literally by the Ruach HaKodesh, put themselves back into that very moment in time that their fathers had experienced! They could internalize that past moment into a present remembrance. Thus the Ruach HaKodesh could impart the power of that experience to them as though they had physically been there. It made YHWH's living Word a living remembrance.

This is what Moshe was and is saying to us today as we get ready to celebrate these last three fall feasts of YHWH. Allow the Ruach HaKodesh to make this feast a *zichron, a living remembrance*. As we blow the shofars, and make our joyous cries of praise to YHWH let us enter into the remembrance of each preceding generation of Yisrael who has ever celebrated this feast. Imagine ourselves as being there with Yisrael as they celebrated that first Yom Teruach before YHWH. What a powerful and moving experience that would be. It can happen. Yet not only that, but we can even *remember* forward into the future. There is no distance in the realm of spirit. We can put ourselves ahead, to the day when that shofar blast will herald the time of our blessed Master Yeshua's return. What a powerful conceptual reality the Hebraic mindset is. Nothing is impossible. Nothing is beyond the realm of possibility for those who believe with trusting faithfulness in YHWH our King!

A Divine Rehearsal

All of the Feasts of YHWH are spoken of as being a *mikra kodesh*. The meaning is a *holy convocation*. Another meaning of the word *mikra* is a *rehearsal*. Our blessed Master Yeshua told us,

Hashem [YHWH] is Ruach (Spirit) and it is necessary for the ones worshipping Him to worship in Ruach [Spirit] and Emes.[Truth] [Ezek 36:26-27; 37:14]”
(Yochanon/John 4:24 OJB- definition mine)

Now what does that mean, to worship YHWH in spirit and in truth? It means that our impetus or strength to worship must come out of a realm beyond finite human capability...the realm of YHWH...the realm of spirit. However, the guide for such worship is to be found in Truth. What is Truth? Master Yeshua told us plainly in His prayer to Abba YHWH for His talmidim/disciples in the Garden just before His death,

“Your Dvar [Word/Torah] is HaEmes [The Truth]...” (Yochanon/John 17:17a OJB- definition mine)

Abba YHWH has shown us how to worship Him in Truth by His loving instructions in the Torah. The seven feasts He gave Moshe for all Yisrael to *shomer, guard and keep*. This is how we worship Him in Truth. When we keep these feasts, we are allowing the Ruach HaKodesh/Holy Spirit to put us on YHWH's prophetic timetable. Our spirit becomes tuned to the frequency of His voice. As we keep and celebrate each feast we are learning more and more about how to please Him. We are preparing for the day when our blessed Mashiach returns and the kingdom of YHWH is established on the earth. Are we doing everything right? No, but in our heart we desire to. The more we rehearse, the better we will become. Finally, when that last shofar sounds for real, we will know how to respond. We will know what it means, and we will be able to take our place in joyous expectancy as Abba has taught us by His Ruach through His loving instructions, the Torah.

Beloved, the first four feasts have been literally fulfilled. The last three will just as surely be fulfilled by our blessed Mashiach. Let us learn YHWH's Truth. Let us allow the Ruach to teach us how to walk that Truth out. Our rehearsal time will not be in vain.

The Purpose Of The Shofar

We spoke earlier of the Hebraic concept of *remembering* as revealed in the word *zichron*. There is another part of the concept of *remembering* that is a part of the process. The act of remembering in the Hebraic sense is usually associated with an object or action that *triggers* that memory. In our case, it is the shofar and the sound it makes when we play it. The sound stirs our spirit and we are able to enter into the *remembrance* with all of Yisrael. We blast. We shout. The holy One of Yisrael, blessed be He, goes up from His people with a shout!





The shofar is unique in at least two ways. First, there is its shape. It is curved. This is to cause all who see it to remember that we should bow to YHWH our Redeemer in humility. He alone is able to straighten out the crookedness of our ways. The sound of the shofar calls us to *repentance*, to make *teshuvah* to YHWH with all our heart, soul and strength. Secondly, the shofar's sound of broken and whole notes when played, should remind us of our own brokenness and that it is YHWH alone, blessed be He, that can make us whole.

The sound of the shofar heralds the presence (sh'kinah) of YHWH. When Yisrael was gathered at Mt. Sinai, we are told in the Torah that they heard the sound of the shofar as YHWH drew near. The closer He came, the louder the shofar became.

“And Mt. Sinai was altogether smoking, because Hashem [YHWH] descended upon it in Eish [fire]; and the smoke thereof ascended as the smoke of the furnace, and kol [all] HaHar [the mountain] shook violently. And when the sound of the shofar was moving [closer], and grew louder and louder, Moshe spoke, and HaElohim [YHWH- The Elohim] answered him in thunder.”
(*Shemot/Exodus 19:18-19 OJB - definitions mine*)

Traditionally there are four sets of shofar blasts that are to be heard on Yom Teruach. Each set is played three times. These are again *traditions* because there is no where in the written Torah that these instructions are given. However, as long as a tradition does not violate YHWH's written instructions, then there is nothing wrong with implementing them. You may click on the icon at the end of each type of sound in order to listen to it.

The four sounds are:

- 1) **Tekia**- one long unbroken blast. A call to examine one's heart. 
- 2) **Shevarim**- a broken sound, like sighing, in three short, trembling notes. A call to those who hear to let sorrow for their sins rise up and cry for YHWH's forgiveness. 
- 3) **Teruah**- up to nine very short staccato like blasts. It is a call for the Yisraelite to remove himself from all that offends YHWH and stand by His banner 
- 4) **Tekiah Gedolah**- the last and final blast. It is held as long as possible, or until the breath runs out. It is YHWH's final call for all who hear to enter into His gift of repentance and find atonement, covering for their sins. 

While I do believe that Yom Teruach does testify of the return of our blessed Master Yeshua, I do not believe in the *rapture* as is taught by most of Christendom. A pre-tribulation *catching away* simply is not a true Hebraic concept. There most definitely will be a *catching away* and, as we will see, we must allow the Ruach HaKodesh to put it in its proper place in YHWH's prophetic timeline of end time events. The Second Coming of our blessed Master Yeshua is just that. He will return to earth just as He promised, and just as the Scriptures have foretold. This event will set the entire world as we know it on its ear. Master Yeshua's return will bring an end to what we know as *The*

Great Tribulation/Ya'akov's/Jacobs's Trouble. Jewish Yisrael will look upon Him, just as Zechariah/Zecharyah said, and they will weep and receive Him as their King (see Zechariah/Zecharyah 12:10). The Millennial Kingdom will be set up, and a thousand year reign with Master Yeshua as King will begin. The nation of Yisrael and Yerushalayim/Jerusalem will be the centerpiece among all the nations of the earth.

Now comes the next phase of YHWH's plan. Between the last day of Yom Teruach and Yom HaKipurim there is a ten day period known as the *Days of Awe*. I believe that this period is the Great Shabbat otherwise known as the Millennial Kingdom. At the end of that time will come the final judgment. Hasatan [may his name be blotted out forever], will receive his final judgment, the books will be opened and mankind will face its final judgment.

Three Major Sounds of The Shofar In YHWH's Feasts

The rabbis teach that there are three very important soundings of the shofar within the Feasts of YHWH. These three shofars are:

- 1) The First Shofar
- 2) The Last Shofar
- 3) The Great Shofar

The first shofar is sounded at the feast of Shavuot. It was when YHWH gave His Torah to HaAm/The People of Yisrael. In Hebraic understanding, this giving of the Torah was understood as a *wedding agreement* or *ketubah*. It was when YHWH *betruthed* Yisrael as His bride. The whole account as given in the sefer/book of Shemot/Exodus is a picture of the Hebraic/Jewish wedding ceremony. In fact, if you don't have an understanding of this ceremony then your ability to discern the end time events surrounding the return of our blessed Mashiach Yeshua will be greatly impaired. The first sounding of the shofar is the call of the wedding party to assemble for the ceremony. We read,

“And it came to pass on the Yom HaShelishi [the third day] when the boker {morning light} was breaking, that there were thunderings and lightnings, and a heavy cloud upon HaHar [the mountain], and the blast of the shofar exceeding loud; so that kol HaAm [all the people] that was in the machaneh [camp] trembled with terror.

And Moshe led HaAm forth out of the machaneh [camp] to encounter HaElohim [YHWH The Elohim]; and they stood at the foot of HaHar [The Mountain]. And Mt. Sinai was altogether smoking, because Hashem [YHWH] descended upon it in eish [fire]; and the smoke thereof ascended as the smoke of the furnace, and kol HaHar [The whole Mountain] shook violently.

And when the sound of the shofar was moving [closer], and grew louder and louder, Moshe spoke, and HaElohim [YHWH The Elohim] answered him in thunder.”
(Shemot/Exodus 19:16-19 OJB- definitions mine)

In the Hebraic wedding ceremony, once the bride and groom have exchanged the vows of the ketubah, they do not immediately begin to live together as in most Western marriage customs. This point is what is called the *betrothal*. The bridegroom departs and returns to his father's house. Why? In order to begin to make a place for he and his bride to live. Does this sound familiar?

“Let not your levavot [hearts] be troubled [14:27]. You have emunah (faith) in Hashem [YHWH]. Also in me have emunah (faith). [SHEMOT 14:21; TEHILLIM 4:5] In the Beis Avi [My Father's house] there are many me'onot (dwelling places, permanent residences, homes, cf 14:23); if it were not so, would I have told you that I go to prepare a makom (place) for you? And if I go and prepare a makom [place] for you, I am coming again and will receive you to myself, that where I am, there you may be also.” (Yochanon/John 14:1-3 OJB-definitions mine)

A number of things happen at this point. While the bridegroom is working on the place to bring his bride back to, the bride is also very busy. She is making herself ready for the bridegroom's promised return. She is in the preparation process. She is being bathed, washed, in Hebrew it is *mikvah*, the ritual bathing for ceremonial cleanliness or holiness. Oils are applied to her skin and she applies many fragrant perfumes. She watches over and prepares every area of her being in order that she will be pleasing and desirable when the bridegroom comes for her. There are many Scriptures within the Newer Testament that come to mind. (Ephesians 5:27; Titus 3:5; Philippians 2:12)

The length of time between when the bridegroom leaves and he returns is solely dependent upon his father's assessment of the work being done on the place where they will dwell. When he sees that things are ready, then he releases the bridegroom to go and get the bride.

“But concerning that day and hour, no one has daas [knowledge], not the malachim [angels] of Shomayim [heavens], but only HaAv (the Father) of me.” (Mattityahu/Matthew 24:36 OJB-definitions mine)

There are lookouts whose sole job is to keep a watch for the bridegrooms return. When he is sighted, they give a shout and a blast from the shofar. The bride arises and waits to see her beloved. If she has been a faithful bride, then she is completely ready. When the bridegroom enters he immediately takes her in his arms and *lifts her up* and they twirl around together in joyous reunion bliss. He rushes her away to the place he has prepared so that they may consummate the marriage.

The bridegroom and his beloved are shut away for seven days of marital bliss. At the end of those days, the friend of the bridegroom announces their appearance and for the first time the couple is presented to all who are gathered as husband and wife. The bridegroom presents the father of the bride with the proof of their consummation of marriage and that his daughter was truly a virgin. This proof is the blood stained prayer

shawl, the tallit which was spread upon their wedding bed. The father keeps this as proof of his daughters' purity should that ever become a question in the future.

What a beautiful picture we have in all of this. The return of the bridegroom with a shout and the blast of the shofar are all portrayed for us clearly within the Scriptures of the Newer Testament. His lifting up of the bride is a perfect picture of our Bridegroom, our blessed Mashiah Yeshua, who will lift us up in the air to meet Him.

“Hinei! [Behold] I speak a sod (mystery) to you: we will not all sleep the sleep of the Mesim, [dead ones] but we will all be changed.

In a rega (moment), in the wink of an eye, at the LAST shofar blast. For the shofar will sound, the Mesim (dead ones) will be raised imperishable, and we will be changed.” (1 Corinthians 15:51-52 OJB- emphasis/definitions mine)

“For Adoneinu [our Master] Himself, at the signal, at the bat kol {voice} of the Sar HaMalachim (the Archangel), and at the shofar blast of Hashem [YHWH], shall come down from Shomayim [the heavens], and the Mesim [dead ones] in Moshiach shall stand up alive in the Techiyas HaMesim [resurrection of the dead ones] first.

Then [next in sequence], we who are alive and who have been left behind simultaneously with them shall be SNATCHED UP in the ananim (clouds) to meet Adoneinu [our Master] in the air. And so always with Adoneinu [our Master] we shall be.

Therefore, give chozek (strength) and speak divrei chizzuk (words of encouragement), comforting one another with these words.” (1 Thessalonians 4:16-18 OJB- emphasis/definitions mine)

Then in Revelations we find this passage,

And I saw Shomayim [heavens] having been opened, and, hinei [behold], a sus lavan (white horse) and the one riding on it is called Ne'eman [Faithful] and Yashar [Upright], and in Tzedek [Righteousness] [DANIEL 9:25] He judges and makes milchamah (war). [SHEMOT 15:3; TEHILLIM 96:13; YESHAYAH 11:4]

And the Eynayim [eyes] of Him are as a flame of eish [fire], and on the head of Him are many atarot [crowns], and He has a Name inscribed of which no one has da'as [knowledge] except Himself.

And He is ROBED IN A KAFTAN DIPPED IN BLOOD, and His Name is called, “The DVAR HASHEM. {Word of YHWH}” (Gilyahna/Revelations 19:11-13 OJB- emphasis mine/definitions mine)

Please notice the underlined portion in the above verse. Yochanon/John saw our blessed Master Yeshua in His return. He was clothed with a *kaftan*. This garment was dipped in blood. What is this *kaftan*? It is a long robe. It was in fact a full sized *tallit* or *prayer shawl* just as we spoke of the bridegroom in the Hebraic wedding ceremony would give to the bride's father. It proves the bride's purity. Even so, our blessed Master Yeshua, our Bridegroom comes with His large tallit with the blood stain revealing the holiness and purity of His bride! Baruch HaShem YHWH!

When Master Yeshua comes for us, like the bridegroom in our illustration, He will lift us up. The word for *catching away* in Hebrew is *natzal*. The above two Scripture references from 1 Corinthians and 1 Thessalonians is that event. Our blessed Master is coming for us, and Rav Sha'ul admonishes us to comfort one another with these words. The comfort is not in the *escape* but in the *reunion* to be with our blessed Master Yeshua, our Bridegroom, and the True Lover of our souls!

When Will The Natzal/Catching Away Occur?

We haven't the time or space in this article to do an in depth teaching on prophecy from a Hebraic viewpoint. However, as alluded to earlier, the true Hebraic understanding of the *natzal/catching away* has nothing to do with a pre-tribulation time frame. The pre-tribulation rapture doctrine only came into existence during the early 1800's. It was an invention of a segment of the church of Christendom whose systematic theological outlook was based on what is known as *dispensationalism*. This is where Scriptural history and prophetic timeframes are divided up into specific periods that are said to characterize God's dealings with mankind. Such gross distortions of YHWH's Hebraic principles laid down in Scripture are the result of the rejection of His Torah and the whole of the Older Covenant Scriptures. The true Hebraic understanding of time is seven complete 1000 year periods of YHWH's dealings with mankind. The last 1000 years is known as the Great Shabbat or the Millennial Kingdom. Torah is the foundation and root. If you study the Scriptures using a Hebraic mindset, you will come to discover a very clear pattern when it comes to how YHWH deals with His people and times of tribulation. He doesn't deliver them by taking them *out*. He delivers them *in* the midst of the trouble, and by bringing them *through*. A couple of quick examples will suffice to highlight this pattern. A further more intense study will provide many more situations that confirm this.

- 1.) **The Exodus From Egypt-** YHWH never completely removed Yisrael from Mitzraim/Egypt when He sent His judgments. In fact, it wasn't until the fourth judgment that He made a clear distinction between the Mitzri/Egyptians and Yisrael. However, afterward, in the last and final judgment, YHWH kept Yisrael in the land of Goshen and gave them the instructions and means by which to receive protection for themselves during the final judgment on the firstborn. Then He by His miraculous power delivered the whole nation by bringing them *through* the Red Sea.
- 2.) **The Three Hebrew Children-** When the three Hebrew children refused to bow down to King Nebuchadnezzar's idol, they were threatened with a fiery death in a burning furnace. Again, YHWH did not deliver these young Yisraelites by taking them *out*. He delivered them *in* the midst of the flames. It was in the midst of the fire that there came the Fourth Man. While the fire burned away the ropes by which they were bound, when they came out of the fire there was no signs of burns on their body or the smell of smoke!

The one final witness as to the timing of the *natzal/rapture* is to be found in the very words of our blessed Master Himself.

“Immediately AFTER the Tzarah (Tribulation Mt 24:21) of those days, the shemesh [sun] will be darkened, and the levanah [moon] will not give its light. And the kokhavim [stars] will fall from Shomayim [the heavens], and the powers of the heavens will be shaken.

And then will appear the Ot Ben Adam (the Sign of the Son of Man) in Shomayim [the heavens]. All the tribes of kol haaretz (all the earth) will see the Ben HaAdam [The Son of Man] Moshiach and his Bias, his Coming, on the ananim of Shomayim (clouds of glory of Heaven) with gevurah (power) and great kavod (glory).

Moshiach will send his malachim [angels] with a loud blast of the Shofar, and the malachim [angels] will gather together Moshiach’s Bechirim [chosen ones] from the four winds, from one end of Shomayim to the other.” (Mattityahu/Matthew 24:29-31 OJB- emphasis mine/definitions mine)

Please note when Master Yeshua tells us the natzal is to occur. It is immediately AFTER the tribulation of those days. As we said earlier, the setting of Master Yeshua’s return is a time of darkness and trouble on the earth. The like of which has never been seen. Yet, just as it has always been YHWH’s pattern, even so will it continue to be. He will keep His people the Whole House of Yisrael in the times of tribulation, whether small or Great, and will provide for their complete deliverance. The fact is our blessed Master Yeshua is coming! We can take comfort in these promises, and we can comfort one another. *If we are keeping YHWH’s fall Feasts, then we may not know the exact hour or moment, but we will know the season when we should be looking for His return.* We will understand our role as the bride and our blessed Master’s role as the Bridegroom. YHWH does all things well, and there is no need to fear. Though there are difficult times ahead, if we are keeping and guarding YHWH’s Torah, then our hedge of protection will be in place. Instead of trembling in fear and torment at what is happening around us, we will stay focused on being ready when that last shofar sounds. This is why it is imperative that we practice keeping YHWH’s Feasts. It keeps us in synch with His prophetic timetable.

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