



The REAL Second Coming

The Feast Days, the Crucifixion,
and the Second Coming of Messiah

C.W. Mayberry

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BY

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**All scriptures used in this text are taken from the
King James Bible.**

Dedication

To all those seeking to enter into the everlasting joy of the presence of the one and only true God, Yehovah who manifests himself in the person of Yeshua (Jesus). Continue to press in through the veil of the flesh in which we now live. There is no group, organization, denomination, or body of people on the earth that have a complete understanding of what is about to happen in the world. Yehovah does not save groups, denominations, or organizations. He saves individuals. it is incumbent upon you to work out your own salvation with fear and trembling.

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Introduction

I recently posted on an online platform, a brief synopsis of the second coming as I understand the eschatology of it. The question was asked in a reply, “What verses do you use to support your claim?”.

This work was born from that conversation, in part because there are very few if any, comprehensive works that explore the depth of this subject in the way I plan to here. At the same time, it highlights a very problematic approach that Christians have to biblical concepts and the things of God.

The question, “What verses do you use to support your claim” demonstrates the first and primary difficulty in communicating anything to a modern Christian audience. We have been taught to think in terms of singular verse representations of entire subjects.

The idea of CONTEXT has been all but abandoned. We have been trained to spit out single verse answers to any theological question. We’ve also been trained to receive single verse answers as adequate for the definition of any question or subject.

The second difficulty is that we have been trained to disregard anything outside of the New Testament as relevant to present or future events. The Old Testament has a great deal to say about the second coming, but it is most often overlooked. This disregard for the whole counsel of the Word of God has led to many errors in theology and outright heresy.

The third difficulty comes from a lack of understanding of types, shadows, or figurative representation. Every major event in the course of human history as it relates to God has repeated prefigurement in the scriptures. Any idea that is not so represented in extrabiblical.

The fourth difficulty comes from the fact that we have been all but completely cut off from any understanding of these prefigurements in the Old Testament. The writers of the gospels and epistles refer constantly to the Old Testament. Without a solid understanding of these Old Testament figures and their prophetic import, it is nearly impossible to correctly understand end-time events.

A perfect example of this is illustrated in the events of the week of the crucifixion of Yeshua (Jesus). It is commonly taught and believed that He was crucified on a Friday and resurrected on (Estr Sunday) morning. Yet Jesus Himself prophesied that He would be in the grave three (3) days and nights.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew 12:40

We can see here that the three days and nights are one portion of an interlocked series of events that prove Yeshua is indeed the Messiah.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Matthew 12:39-41

Verse 41 points directly to Yeshua Messiah. It is referencing his resurrection. It is described further in Matthew:

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Matthew 16:4

There is more foreshadowing of Yeshua's resurrection as documented in the book of John. The temple Yeshua refers to is His body. He is prophesying of His own resurrection.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John 2:18-22

Three days and nights are equal to seventy-two hours. Even if you allow for an argument over the definition of a day by reducing the number of hours by twelve you still must account for sixty hours. You cannot place sixty hours between Friday afternoon and Sunday Morning.

To illustrate: Friday afternoon at, let's say, three o'clock until Saturday at three o'clock equals twenty-four (24) hours. Saturday (the Sabbath) at three o'clock until Sunday at three o'clock equals another twenty-four hours. This is a total of forty-eight hours. Houston, we have a problem. Either Jesus is a liar and therefore a false prophet, or someone's theology is very bad.

If this isn't enough to convince you to look twice at all you have been taught, let's delve a bit deeper into the crucifixion week.

Leviticus 23:1-22

The 23rd chapter of Leviticus details the feast days and weekly Sabbath. It describes how to determine the day each feast falls on as well as how to carry them out.

1 *And the Lord spake unto Moses, saying,*

2 *Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.*

3 *Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.*

4 *These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.*

5 *In the fourteenth day of the first month at even is the Lord's passover.*

6 *And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.*

7 *In the first day ye shall have an holy convocation: ye shall do no servile work therein.*

8 *But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.*

9 *And the Lord spake unto Moses, saying,*

10 *Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:*

11 *And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.*

12 *And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.*

13 *And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.*

14 *And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.*

15 *And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:*

16 *Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.*

17 *Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord.*

18 *And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.*

19 *Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.*

20 *And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.*

21 *And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.*

22 *And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.*

Leviticus 23:1-22

The Crucifixion Week

Throughout scripture, there are allusions to events to come. One of the most profound of these is seen in the book of Leviticus.

Leviticus 23:1-22 lays out the series of events that occurred the week of the crucifixion through the detailed description of Passover. All of these events are sequential and time-sensitive.

It begins with Passover.

The Passover (Pesach), first introduced in verse 5, must occur on the evening of the fourteenth day of the first biblical month before sunset.

5 In the fourteenth day of the first month at even is the Lord's Passover.

Leviticus 23:5

The biblical transition of the day, from the fourteenth to the fifteenth, occurs at sunset. Unlike the way we count time now where the new day begins at midnight, a biblical day begins at sunset.

The Feast of Unleavened Bread must take place on the fifteenth day, with sunset on the fourteenth marking the beginning of that day. This means that the Feast of Unleavened Bread and the Passover meal are not two separate events, but are the *same* event. Verses 10 and 11 describe the wave offering that must be made on the first day of the week (Sunday) after the weekly Sabbath that follows the Passover.

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Leviticus 23:10-11

The high priest (typifying Jesus) would have marked ten barley sheaves after the Passover meal. Those same sheaves would have been gathered and used as the wave offering on the day of First Fruits. That would occur on the first day of the week (Sunday) after the weekly Sabbath. following Passover. The sheaves typify the resurrected Messiah and Old Testament saints that rose with him as described in Matthew 27.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Matthew 27:50-53

Finally, Jesus would have resurrected on the weekly Sabbath (Saturday) and ascended with these Old Testament Saints on the first day of the week (Sunday). We see this in John 20:1.

20 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

John 20:1

Now, let's break it down.

The first day of the week (biblically, that is Sunday) cometh Mary Magdalene early (this would be any time after sundown on Saturday) when it was yet dark.

We know it was after sundown on Saturday because it was dark.

Moving down to verses 16 and 17 we see that He calls to her and she realizes that she is talking to Jesus.

16 *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*

17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*
John 20:16-17

Here we see Jesus as the high priest.

Jesus said to Mary Magdalene, “Touch me not for I am not yet ascended to my Father.” The reason she could not touch Him is because as the high priest He must remain ritually pure until his service is complete, just as the high priest as described in Leviticus.

The final element in this prophetic progression would have been the Feast of Weeks, also called Shavuot or Pentecost. Determining the day Shavuot falls on requires counting seven Sabbath days from the Sabbath after the Passover for a total of forty-nine days plus one - or fifty days. Shavuot or Pentecost is foreshadowed by the giving of the Torah (Law) on mount Sinai.

10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people:*

Hebrews 8:10

25 *Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:*

26 *Ought not Christ to have suffered these things, and to enter into his glory?*

Luke 24:25-26

It is worth noting here that most churches observe Pentecost on Sunday yet deny Saturday Sabbath. While Pentecost, or Shavuot, does indeed occur on a Sunday, following their preferred calendar which denies Saturday Sabbath would place their Pentecost on Monday instead of Sunday if they followed the biblical formula for counting the days.

Since they changed Sabbath to Sunday, then it would mean counting seven Sundays, plus one which would bring them to Monday.

If that isn't confusing enough, there is also the fact that the majority of Christians who observe some type of Pentecost Sunday are also in error as to the date. They typically calculate the day to be fifty days after Estr Sunday. Estr occurs on the first Sunday after the first full moon after the spring equinox. This is all derived from the Gregorian (pagan) calendar. You will never arrive at the proper date if you are not using the Creator's biblical calendar.

That alone should highlight the problem with Sunday Sabbath.

And it is all there, laid out in the book.

The entire sequence of events that comprise the crucifixion week is given to us in the first half of Leviticus. It foretells the events of the crucifixion. It has been there all along. The disciples had access to it yet they didn't connect the dots. Now we have access to it and seeing those parallels not only allows us to better understand the feasts and the crucifixion, the remaining portion of the chapter details the time when He will come again.

When Yeshua (Jesus) began His first day of public ministry there had already been four thousand years of prophecy concerning, who He was, what He was, and what he was about to do. It was all right there in scripture, yet when you survey the four gospels for any figure that had a comprehensive understanding of these things you will not find one such individual.

They were looking into the face of Yehovah and didn't even realize it!

My point is this, how is it that we are so confident that our understanding of events yet to unfold is any better than our predecessors' understanding of Yeshua Messiah as He stood before them and lived among them?

It is definitely something to consider.

The first half of Leviticus 23 describes events that are part of a series commonly referred to as the Spring Feasts of the Lord. The second half of Leviticus 23 describes a second set of events or a season of feast days commonly referred to as the Fall Feasts of the Lord. They foreshadow the second coming of Yeshua the Messiah. If we have been so tragically ignorant of the typology of the Spring Feasts how ignorant are we of those having to do with the second coming?

Can we afford to be that ignorant of the most significant event since the atonement?

The Feast of Trumpets

The Feast of **Trumpets** is the only moedim that has a commanded day of observance that is the first day of the month. Because the first day of any biblical month is determined by lunar observance it can vary by as many as three days. “**No man knows the day or the hour** (Matthew 24:36)” The Feast of Trumpets (Yom Teruah) is the day of the return of the Messiah.

23 And the Lord spake unto Moses, saying,

*24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of **blowing of trumpets**, an holy convocation.*

Leviticus 23:23-24

We also see this referenced in other scripture, all marked by the sound of the trumpet.

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

1 Corinthians 15:52

*16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the **trump of God**: and the dead in Christ shall rise first:*

1 Thessalonians 4:16

*31 And he shall send his angels with a great **sound of a trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Matthew 24:31

*14 Saying to the sixth angel which had the **trumpet**, Loose the four angels which are bound in the great river Euphrates.*

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 *And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*
Revelation 9:14-16

Consider the collective content of these verses, the sixth trumpet sounds, unleashing a war that annihilates one-third of the earth's population. This same army or some portions thereof are advancing on and invading Israel.

The seventh trumpet sounds as Yeshua descends into this world.

The righteous are then gathered together with Yeshua in the atmosphere.

This gathering together is not “the rapture” as taught by denominational Christianity. It is an atmospheric phenomenon that is seen by the entire world for at least seven days.

It takes place at the site of Mt. Sinai, south and west of Israel in northeast Saudi Arabia.

The ten days that transpire between Yom Teruah and Yom Kippur are not detailed in a day-by-day sequence anywhere that I am aware of.

These will be ten days of human history that will utterly eclipse all other events combined.

29 *Immediately **after the tribulation** of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*

30 *And then shall appear **the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

31 *And he shall send his angels with a great **sound of a trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Matthew 24:29-31

Verse 31 is the seventh trumpet of Revelation 10:7.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Revelation 10:7

The bema seat judgment and the arrangement of the millennial government will take place during these seven days. Seven days are required to anoint and establish the reigning priesthood of believers as it takes seven days to consecrate anything holy for the use of Yehovah.

The sign of the son of man is **not** Yeshua passing through the atmosphere collecting the “church” as he goes.

No, it is an event like that of the giving of Torah at Mount Sinai. It is fire and smoke, flashes of lightning, the roll of thunder, the shaking of the whole earth, and the continual blast of a **trumpet** signaling the approach of the Day of Atonement on the tenth day of the month. It is a warning to all those who have survived the most horrific period of human history that the time has come and they need to prepare to meet God!

You will notice as we go through these verses that there is no mention of a seven-year period of separation of gentile believers. It’s not because **I** am excluding it.

It’s because it does not exist anywhere in scripture.

The Day of Atonement (Yom Teruah)

Yom Teruah is the tenth day of the seventh month. This ten-day pause, as tumultuous as it will be, allows men the opportunity to repent amidst this unparalleled event presently unfolding. It also allows the enemies of Yehovah and his people to prepare for the last great war - a war they can not win.

1 Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (The armies of Rev 19:4 invade Israel)

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Zechariah 14:1-5

Yeshua has come. The world has watched in shock as the greatest display of supernatural power yet known goes on for days. The demonically inspired armies of Revelation 19:4 being witness to these things take action against the Messiah and the host of redeemed men and angels with him.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

Revelation 19:4

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Psalm 2:1-9

Yom Teruah

26 And the Lord spake unto Moses, saying,

27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

Leviticus 23:26-27

Yom Teruah is a day set aside for reflection upon one's life and deeds in the year or years that have passed. It is a time to assess and change, to identify our shortcomings and change. It is a time to get real with the creator and ourselves. There has never been an impetus for change like the events of the second coming.

At this point in the series of events, it is a desolate scene. The nation is laid waste and ruined; millions lay dead in the cities of Israel. Every hope of deliverance has been shattered; every strength broken. People have been watching in wonder, marveling, speculating about this phenomenon, could it be? Is it possible?

The remnant begins to cry out to the God of their fathers, "Yehovah! Yehovah! Save us in this hour!"

At this point, the scripture is not clear on what happens next. I can only speculate on the sequence of events that follows. But my own study of the Word leads me here.

4 And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Zechariah 14:1-5

Yeshua comes with the saints of all the ages and the armies of angels. He makes a way of escape for the remnant of Israel. He then turns and destroys this army of Revelation 9:14. These events bring us to the Marriage Supper of the Lamb which is immediately followed by the Battle of Armageddon.

The Marriage Supper of the Lamb

I believe the presentation of the following verses in the sequential order in which the Bible presents them should be sufficient to demonstrate that the **Marriage Supper of the Lamb** and the **Battle of Armageddon** are themselves sequential.

They will occur in rapid succession without a reprieve between them.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 19:6-9

It is important to note here that the Marriage Supper of the Lamb takes place between Yom Teruah (the Day of Trumpets) and Yom Kippur (the Day of Atonement).

In many Christian writings and belief systems, this is the point where “the rapture” is said to take place. However, there simply is not sufficient scriptural evidence to support this.

If there was a seven-year period of time in which any portion of the body of Messiah was to be removed from the earth it would be at this point in the eschatological sequence. As is quite evident here in scripture, there is no such event that is represented.

The reason for this is clear. The Marriage Supper of the Lamb - which is falsely called “the rapture” in various theological circles - takes place on the earth.

The Rider on a White Horse (The Battle of Armageddon)

These events follow the arrival of the Messiah and the gathering of the saints unto him at Mt. Sinai. This includes the Bema Seat Judgment and the Marriage Supper of the Lamb.

11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

12 *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

13 *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

16 *And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords.*

17 *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

18 *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

19 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Revelation 19:11-20

The people see him and begin to cry “Hosana, Hosana! Blessed is He who comes in the name of Yehovah!” They understand that this is their Messiah. They worship him. As they begin to look upon him something grips their souls like nothing else could. A realization takes place in the minds of these people. This is Yeshua. This is the one that was rejected so long ago. This is their Messiah and their God. THIS is the God of Abraham, Issac, and Jacob.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Zechariah 13:6

Suddenly a cry pours out of these people. Once again, they fall to the earth in worship. It truly is Yom Teruah. It is a cry of repentance for the nation, for the generations, for the rejection. There are no words to describe this scene.

This is Yom Teruah (the day of atonement) as described in Leviticus 23:28-32.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 *It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.*

Leviticus 23:28-32

The Feast of Booths (Feast of Tabernacles, Sukkot)

The Feast of Booths, or Sukkot, is a time of remembering or reflecting on the conditions of life in the wilderness - of living in a temporary, transitory, and mobile condition, of having no certain place in this world.

33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

Leviticus 23:33-36

The true believer has no permanent dwelling in this world. It is harsh and hostile towards us. We are not like its people. We do not follow its customs, rites, rituals, or moral code. Yeshua called us out of the world and He said the world would hate us.

All believers live in this state. We are not in our final state of Being. This has been the situation of all believers from the beginning. The point of this life is to bring us to a higher state of existence in which we will be able to fully experience and fellowship with our creator. The following verses all typify these truths.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went

*9 By faith he sojourned in the land of promise, as in a strange country, **dwelling in tabernacles** with Isaac and Jacob, the heirs with him of the same promise:*

10 *For he looked for a city which hath foundations, whose builder and maker is God.*

Hebrews 11:8-10

5 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

2 Corinthians 5:1

The phrase “made without hands” is always indicative of the supernatural working of Yehovah.

4 *For we that are **in this tabernacle** do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

2 Corinthians 5:4

11 *But Christ being come an high priest of good things to come, by a greater and more **perfect tabernacle**, not made with hands, that is to say, not of this building;*

Hebrews 9:11

It is questionable as to whether this Tabernacle is a building at all. The scriptures clearly refer to the elect as the temple of God. This indicates that we, believers, are His temple.

5 *And after that I looked, and, behold, the **temple of the tabernacle of the testimony** in heaven was opened:*

Revelation 15:5

3 *And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

Revelation 21:3

12 *Him that overcometh will I make a **pillar in the temple of my God**, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which*

is **new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation 3:12

Yeshua will reign over this present world from Jerusalem for a thousand years. It is the seventh one-thousand-year day. It is a thousand-year Sabbath. He will be physically on the earth with us.

We are presently living at the end of the sixth millennium. The sixth one-thousand-year day.

The point of this work is to demonstrate that a clear pattern has been given to us concerning the events of the second coming and the judgment of this world. We need not be caught up in the demonically inspired rapture fallacy. We know precisely what to expect and how we ought to conduct ourselves.

As I consider these verses collectively a picture becomes clear to me. Yehovah has never been concerned with a building, no matter how grand or ornate. His desire has been for a habitation among living beings - a habitation that is holy and pure, where sin and all it produces are unknown.

With that thought in mind, how could we ever relegate the Feast of Tabernacles to the past? It is a picture of what is to come.

The Tabernacle is the epitome of all that the God of Creation has desired for this world. It is the highest hope of humanity - to be one in perfect union at last.

The following verses outline the details of how Sukkot (the Feast of Tabernacles) is to be observed. Throughout this nation and around the world peoples of all nations are living this out in obedience to and in celebration of our great God Yeshua, Yehovah incarnate.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day

38 *Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.*

39 *Also in **the fifteenth day of the seventh month**, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.*

40 *And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.*

41 *And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.*

42 *Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:*

43 *That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.*

44 *And Moses declared unto the children of Israel the feasts of the Lord.*

Leviticus 23:37-44

This may seem like a strange ritual looking at it from the outside. The truth is when it is practiced among people who truly love God it becomes something altogether unexpected. It's about family. It's about unity. It's about a bond that can't be formed in any one-hour Sunday service.

The Lord Will Restore Israel

The nation of Israel will rise once more, never to fall again. She will return to the God of her fathers never to backslide again. She shall be whole and in her midst will be a people from every tongue, kindred, and nation. Jew and gentile alike, we shall live as one in the sight of Yehovah.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Ezekiel 39:25-29

Final Thoughts

We are sadly ignorant of so many things due to the western gentile mindset in which the vast majority of us have been raised.

This mindset was first developed in Babylon as far as we can prove. It was manifested in the Roman religious system and still permeates the theology and eschatology of most Christians today.

I would encourage you to read your Bible again, free of the tradition of your denomination, group, or sect. it is a Hebraic text. Its authors are of a Hebraic origin. Do not allow yourself to be blinded to the truths this generation so desperately needs to understand.

About CW Mayberry

CW Mayberry is the pastor of Torah Observant Apostolics in Baton Rouge, Louisiana.

He has spent more than thirty years studying the Word of God and delving into scripture to show himself approved. His studies have led him to a greater understanding of the things of God and a deeper walk with Him.

He lives in Baton Rouge with his wife Stephanie, daughter Micah, and grandson Silas.

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