

# PARASHAT HA'AZINU

(HEAR)

## DEUTERONOMY 32

### ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

**Y**eshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

### Haftorah Reading

2 Samuel 22:1–51

### B'rit Chadashah

On the Song of Moses: **Revelation 15:3**;

On YHVH's Word being like water: **Ephesians 5:26**; **Titus 3:5**; **Hebrews 10:22**;

On YHVH-Yeshua, the spiritual Rock: **1 Corinthians 10:4**; **1 Peter 2:6**;

On the nations of the world: **Acts 17:26**;

On YHVH making his people to ride on the high places of the earth: **Ephesians 2:6**;

On YHVH's people becoming spiritually fat and forsaking him: **Acts 28:25–27**; **Revelation 3:14–21**;

On YHVH's people turning to strange gods: **Romans 1:18–25**; **1 John 5:21**;

On YHVH's people being provoked to jealousy by the people of the nations: **Romans 11:11**;

On Israel being lost and scattered: **Matthew 10:6**; **15:24**;

On Israel being lost among the Gentiles: **Romans 9:24–29**; **1 Peter 2:9–10**;

On YHVH's vengeance against the wicked: **Romans 12:19**; **Hebrews 10:30**;

On YHVH's judgment against the wicked: **Revelation 14:14–20**; **19:11–21**;

On YHVH avenging the blood of his saints: **Revelation 6:10**

### Outline of This Week's Parashah (Torah Portion):

—**32:1** The Song of Moses

—**32:10** Elohim's Kindness to Israel

—**32:16** Prosperity Brings Spiritual Backsliding and Elohim's Punishment

—**32:27** The False Notions of Israel's Conquerors and Their Foolish Conceit Against Israel

—**32:36** YHVH Comforts His People and Avenges Them of Their Enemies

—**32:48** YHVH Commands Moses to Ascend Mount Nebo to View the Promised Land and to Die There

### Study Questions For This Week's Midrash (Torah Discussion):

**1** **32:1–2**, Compare the phrases: “words of my mouth,” “my doctrine,” “rain,” “my speech shall distill as the dew,” “small rain” and “showers.” (Compare this verse with Eph 5:26.) What is Scripture talking about

here? Israel spent 40 years in a dry wilderness. By contrast, the Promised Land was a land flowing with milk and honey. Immediately before and after the giving of the Torah at Mount Sinai (Exod 20), there are references to human thirst and YHVH providing water for his people (Exod 15:22–27; 17:1–7; Num 20:2–13). During the Messianic Age (the Millennium), living waters will flow from Jerusalem (Zech 14:8) and those who refuse to come up to Jerusalem for the Feast of Tabernacles (Sukkot) will receive no rain on their land (Zech 14:16–19). As you relate all these Scriptures together, what is the bigger picture you see here pertaining to water and the Word of YHVH?

**2** **32:14**, *Blood of the grapes*. What is Torah referring to in this interesting, rather arcane phrase? Compare this with a parallel passage found in Genesis 49:11, which is clearly Messianic in nature. Now add into the mix Leviticus 17:11; Revelation 1:5; 7:14; Matthew 26:27–28; Romans 3:25; Ephesians 1:7; Colossians 1:14; John 15:1–5 and finally John 6:53–56. In the last passage listed, is Yeshua advocating some bizarre cultic rite involving cannibalism, or is he relating back to these Torah passages that are Messianic in nature and relating them to his redemptive work at the cross, which believers commemorate when they take communion at Passover?

**3** **32:15**, The name *Yeshurun* is a poetic name for Israel and means “upright, straight or just.” YHVH ascribed this august title to Israel indicating that Israel was not to deviate from the high standards demanded by YHVH (*ArtScroll Stone Edition Chumash*, p. 1103). This is a prophecy about what would happen to Israel once in the Promised Land. They forsook the one who had redeemed them and blessed them. Compare this with Yeshua’s admonition to the Laodicean believers in Revelation 3:14–21 (especially note verse 17), which is a description of the contemporary American Christian church, much of which preaches an “easy-believism,” health and wealth, “come to Jesus and everything will be all right” “gospel” message. Just because you now attend a Messianic, Hebrew roots fellowship does not mean that you have shed off this kind of thinking and its accompanying lifestyle and that this prophecy does not apply to you. Selah (ponder and reflect).

**4** **32:21**, *I will move them to jealousy with those which are not a people. I will provoke them to anger with a foolish nation*. The term *not a people* is the Hebrew phrase *lo-am/לֹא-עַם*. Curiously this same phrase occurs in several other references in the Hebrew Scriptures (Tanakh) in reference to the Northern Kingdom or House of Israel (Ephraim) and is repeated by several apostolic writers in reference to the “Gentiles” or “peoples of the nations” (which is the meaning of the Greek word *ethnos* translated as *gentiles*). (See Isa 7:8; Hos 1:9; 1 Pet 1:1; 2:9–10.) In Romans 9:25, Paul equates the “Gentiles” with the same people-group to which Hosea makes reference in Hosea 2:23. To whom is Hosea referring in his prophecy? (Read Hos 1:4,6; 4:15–17, chapter 5; 6:10–11; 7:1–11; chapter 8; etc.). Remember that the nation of Israel split into two groups at the time of Jeroboam and Rehoboam: the Northern Kingdom comprised of the ten northern tribes of Israel and referred to in Scripture as *Ephraim*, *House of Israel* and *Samaria* while the Southern Kingdom was known as *Judah*, *the House of Judah* and *Jerusalem*.

Where are these Ephraimites today? The answer can be found in Genesis 48:14 and 16 where the patriarch Jacob is prophesying over the two sons of Joseph: Ephraim and Manasseh. Can you find any clues in these two verses that may point to a religious people-group in existence today on earth? What sign does Jacob make with his arms when placing them on the heads of his two grandsons? Is it coincidental that it is the sign of the cross? Is it coincidental that the letter *tav* in the paleo-Hebrew script is a cross, not unlike our English letter *t* and in the pictographic symbolism of the paleo-Hebrew script means “sign of the covenant”? Then in verse 16, Jacob recounts his experiences with the *Angel* or literally *Heavenly Messenger* who “redeemed me from evil.” This is a reference to Genesis 31:1–11 where, while fleeing from Laban, Jacob’s adversary, he had a dream where the *Messenger of Elohim* calls himself the *El of Bethel* (or the *El/God of the House of El/God*). Who is the Messenger of Elohim who is also a Redeemer? (See Rom 3:24; Eph 1:7; Col 1:14; Heb 9:12.)

Finally, Jacob prophesies that his grandsons’ descendants would *grow into a multitude in the midst of the earth*. The word *grow* is the Hebrew word *dagah/דָּגַח* from which the Hebrew word *dag/דָּג* or *fish* derives. This is why the *ArtScroll Stone Edition Tanach* translates this phrase as “may they proliferate abundantly like fish within the land.”

The question is then begged, what religious people-group on earth today can be associated with a cross, a Redeemer and a fish? Knowing this will give us a clue as to whom Paul and the other writers in the Apostolic Scriptures (NT) were referring when they equated the “Gentiles” with “a foolish nation” and “not a/my people.”

**5** **32:26**, *I will scatter them into the corners*. How was this prophecy fulfilled to Israel? Who in Israel was scattered and forgotten? Certainly not the Jews. They were scattered, but not forgotten. Verses 28–29 say of these people that they are void of counsel and understanding and lacked wisdom. These are all terms relating to the Torah. Who today has forgotten the Torah (Deut 4:6) and says it is “done away with”? Who says that it brings death not life (in contradistinction to verse 47)? Who has inherited (theological) lies from their spiritual fathers (Jer 16:19, read verses 14–21 for context) who say that “the law has been done away”? Will there be a spirit of Elijah move of the Spirit of Elohim in the last days to turn the scattered and backslid children’s heart back to their spiritual fathers and does this involve returning to the Torah of Moses (Mal 4:4–6)? It is interesting to note that the *ArtScroll Stone Edition Chumash* states that this verse “refers to the exile of the Ten Tribes who were scattered to an unknown place where they were never heard from again” (p. 1105).

It is important to note that the ten northern tribes of Israel or Ephraim, as Scripture often shortened their name to, were scattered over the face of the whole earth after they were taken into captivity by the Assyrians (Ezek 34:6,12; 36:19; 37:21; John 11:52). In regards to Deuteronomy 32:26, which says, “I said, I would scatter them into the corners ...,” the Orthodox Jewish *ArtScroll Stone Edition Tanach Chumash* comments, “This refers to the exile of the Ten Tribes, who were scattered to an unknown place where they have never been heard from again.” On the phrase of the same verse, “I would make the remembrance of them to cease from among men ...” the same *Chumash* states, “This is a reference to the exile of Judah and Benjamin, the Davidic kingdom from which today’s known Jews are descended.” It goes on to say that though nations would seek to destroy Israel entirely YHVH would never allow Israel to become extinct or disappear. Israel’s perpetual existence is a constant reminder of YHVH’s plan and eventually Israel will thrive and fulfill YHVH’s intention for it (pp. 1105–1106). Hirsch in his commentary on the Pentateuch on the same verse translates the phrase, “I would scatter them into the corners ...” as, “I would relegate them into a corner” and then says that the Hebrew here refers to the “extreme end of a surface, the side or corner ...” He, too, relates this fate to the Ten Tribes who would be scattered “to some distant corner of the world, where, left entirely to themselves, they could mature towards serious reflection and ultimate return to Me ...” (p. 650).

**6** **32:47**, *It is your life*. YHVH’s Torah-words or commandments (i.e., YHVH’s instructions in righteousness) are life. Do you really believe this? If so, are you living out YHVH’s Torah instructions to your best capability, or are you just playing religious games and not taking his Word seriously? If you were convicted that Torah “is your life,” what changes would you make in your life to conform to these words? What things would you stop doing or start doing? How much more would you seek Yeshua, the Living Torah in *daily* prayer and the study of his Word? How much more would you contribute to YHVH by supporting his work on earth through your time, talent and treasure? How committed to him are you now compared to where he would have you to be?

## HAFTORAH READING — 2 SAMUEL 22:1-51

### Vengeance Is Mine, Saith YHVH, I Will Repay!

#### Overview

This Haftorah portion typically falls in the time period during the Fall appointed times of Yom Teruah (Day of Awakening Blast) and Yom Kippur (Day of Atonement). Prophetically, this speaks of the time at the end of the age (just prior to the coming of Messiah) when YHVH Elohim will begin to judge the earth and execute vengeance against the enemies of righteousness. This is the time of rewards for the righteous and punishment for the wicked. Note how this song of David fits into this theme.

David did not focus on adversity in his life, but on YHVH's goodness, kindness and sovereignty over all things. YHVH is in charge, even over adverse circumstances; therefore, all will turn out for our good.

Salvation from adversity is a general theme in this passage. Note and discuss words found therein pertaining to salvation such as *trust, savior, save, deliver, horn of my salvation, shield of salvation, rock of my salvation* and *tower of my salvation*. Note David's concept of salvation compared to that of the standard Christian view of salvation.

## 2 Samuel Is Divided Into Four Sections

- ☞ Verses 1–3, Introduction of the theme: YHVH is man's protector
- ☞ Verses 4–28, How YHVH saved David from his enemies
- ☞ Verses 29–46, YHVH not only delivered David from adversity, but also gave him strength to overcome and defeat his enemies
- ☞ Verses 47–51, Declaration of praise to YHVH

### Commentary and Questions:

**1 Verse 1**, David had his Saul (his adversary and enemy). Who is your Saul? Though Saul sought David's life, he never retaliated against Saul. He trusted YHVH with Saul's fate. Be patient! Justice will come to your enemies in YHVH's way and timing.

**2 Verses 2–3**, Here we find Hebrew poetic expressions or anthropomorphisms where YHVH is expressed as having human or other non-deity characteristics for poetic and instructive purposes.

YHVH is likened to a,

Rock

Fortress

Rescuer

Shield

Stronghold

Horn of My Salvation

Why does Hebrew poetry rely so heavily on anthropomorphisms? How does this literary device help men to understand the complex and unsearchable qualities of Elohim?

**3 22:7**, In this verse, David uses the personal name *YHVH* (LORD) and title *Elohim* (God). In Hebraic thought, the former relates to *mercy* and *grace*, while the latter relates to *judgment*. Discuss the attributes of YHVH's names not only in this verse, but throughout the chapter. Why do you suppose David chose one instead of the other to express what he did?

In the following verses, we see that YHVH answered David's prayer and came to his rescue.

**4 22:8**, The expression *the earth quaked and roared* is a poetic metaphor for eruptions in nature, and for utter destruction of David's enemies. Sometimes YHVH will bend the forces of nature to accomplish his judgments. Yeshua, in the Sermon on the Mount, said to love your enemies and to turn the other cheek, yet here, David — a man after YHVH's own heart — expressed a seeming opposite reaction. Were David and Yeshua at odds with each other? Or is there a time to hate and a time to love, or as Solomon in Ecclesiastes chapter three states, "a time to plant and a time to pluck up ... a time to kill and a time to heal ... a time to break down and a time to build up ... a time to love and a time to hate? Does YHVH hate anything? (For the answer, see Deut 12:31; 16:22; Pss 5:5; 11:5; Mal 2:16.) Is it acceptable for humans to hate their enemies with a perfect hatred as David did? (Ps 139:22)

**5 22:8**, Elohim's *wrath flared*. Compare this with David's statement found in Psalm 7:11 that El (short for *Elohim*, as opposed to *YHVH*) is angry with the wicked every day. Scripture clearly teaches that there is a time when YHVH winks at men's sin (Acts 17:30) giving man an opportunity to repent and to turn from wickedness, and there is a time when YHVH, in righteousness, acts as the Just Judge against sin by judging

sinner. With this in mind, contrast the two comings of Yeshua the Messiah: the first time he came as a lamb to the slaughter, while the second time he will come as a warrior on a white horse to destroy his enemies.

- 6** **22:9**, *Smoke came out of his nostrils*. This is another expression of YHVH's anger against his enemies on David's behalf.
- 7** **22:9**, *Devouring fire from his mouth*. Compare this to Hebrews 4:12; 12:29 and Revelation 19:13–15 where we learn that YHVH's word is like a flame or sword, and that the Word of Yeshua will destroy his enemies.
- 8** **22:10**, *Bending the heavens*. Here we see YHVH stooping to intervene in the affairs of men because of the righteous, to protect and save his saints. Has he ever done this for you?
- 9** **22:12**, *Darkness*. When YHVH intervenes in men's affairs he often conceals himself in natural phenomena. Those who are spiritually discerning and have spiritual eyes of faith will see behind the veil. For example, at Mount Sinai the voice of YHVH was like thunder (Exod 19:16; 20:18) and the voice of the Father spoke validating Yeshua's ministry. Some hear YHVH's voice while others heard only thunder (John 12:28–29). Have you learned to hear YHVH's voice while others around you do not?
- 10** **22:20**, *He brought me forth into a large place*. Many times YHVH leads us out of a box canyon where we are trapped and opens up an escape route where none was before and leads us to a "broad space." We are released because YHVH "desires" us! *Desire* (Strong's H2654) means "to delight, be pleased with, favor, have pleasure." How many times has this happened to you? Have you praised him for it? How has this caused your faith and trust in him to deepen?
- 11** **22:21–25**, YHVH's favor is conditional upon our righteousness and obedience to his Torah! Spiritual reward (not salvation) both here and now and for eternity are based on Torah observance. Yeshua makes this point very clear in Matthew 5:19. On this basis, are you destined to be the least or the greatest in the kingdom of Elohim?

## Hosea 13:16–14:9 [14:2–10]; Joel 2:15–27; Micah 7:18–20

This Haftorah reading is part of the additional scriptures that are read with Parashat Vayelekh or Parashat Ha'azinu on "Shabbat Shuva," which is the traditional name given to the Shabbat just prior to Yom Kippur. Shabbat Shuva falls during the time called the "Forty Days of *Teshuvah*," which starts at the beginning of the sixth month (*Elul*) of the biblical calendar and continues through the first day of the seventh month (called *Tishrei* on the traditional Jewish calendar), which is the biblical feast of Yom Teruah, and ending ten days later at Yom Kippur, the Day of Atonement, which is the most solemn high holy day of the year for Bible Believers.

### The Book of Joel In Prophecy

The common theme of these Haftorah passages is that of YHVH's people returning to him from a state of spiritual backsliding, repentance (*teshuvah*) and then YHVH pouring out his mercy and grace upon his repentant people, healing them of their sin sickness, and restoring them to their covenantal inheritance. This theme is apropos to those who are children of light (i.e., those who are walking in the spiritual light of both the written Torah of YHVH and Yeshua, the Living Torah-Word of YHVH made flesh). Because they are guided by the light of truth, these same ones will know the times and seasons in which they are living and will not be caught unawares by end-time events (1 Thess 5:1–5). In anticipation of the annual fall appointed times of YHVH, which prophetically point to the events surrounding the second coming of the Messiah, the serious redeemed believer will make it a priority to enter into a time of preparing his heart and mind. In Jewish thought, the several weeks prior to the fall holidays of Yom Teruah and Yom Kippur are a time of repentance, soul searching, and returning to YHVH. We understand that Yeshua the Messiah will return to the earth during this time period to judge the righteous and the wicked; therefore, it is a time of preparation for his coming. In Scripture, this time period is likened to a bride preparing for the coming of her beloved bridegroom to whom she has been betrothed. He is now returning after having been away for a time to prepare a house for her in which they may live happily ever after as a mar-

ried couple. This is a prophetic picture of Yeshua the Groom and his people (redeemed believers who keep his commands and have faith in him), who Scripture likens metaphorically to a bride. We see that this scenario is not without scriptural precedence when we read from the Book of Joel.

### What Does the Book of Joel Reveal About the Fall Appointed Times?

- Joel 1:14–15 talks about a fast and a solemn assembly (Heb. *atzeret*, Strong's H616), which is a reference to one of YHVH's annual holy days, which occurs *before* the day of YHVH's wrath. This is an obvious prophetic reference to Yom Kippur (the Day of Atonement), which occurs in the fall between the fall festivals of Yom Teruah (Day of Trumpets/Awakening Blast) and Chag Sukkot (Feast of Tabernacles), and is the only annual high Sabbath/solemn assembly where YHVH's people are required to "afflict their souls" by fasting (Lev 23:27). In the prophetic end-time scenario of the fall *moedim* (appointed times), Yom Kippur occurs between the catching away ("rapture") of the saints (pictured by Yom Teruah), and the beginning of Yeshua's millennial rule (pictured by Sukkot). Yom Kippur is the time of the judgment of the world when YHVH will pour out his wrath upon rebellious and unrepentant man (Rev 15–16, the Seven Bowl Judgments).
- Joel 2:1 speaks about blowing the shofar and sounding the alarm in Zion, for the day of YHVH is coming. This is a reference to Yom Teruah, the day of shofar blowing or the day of the awakening blast. These shofar blasts seem to correspond to the seven trumpets of the book of Revelation, which occur just prior to the resurrection of the righteous dead (Rev 11:15–18) and the Day of YHVH's Wrath (Rev 15–16).
- Joel 2:2 further calls Yom Teruah a day of darkness, gloominess, clouds and thick darkness. This cross references with Matthew 24:29–31 and tells us the timing of the resurrection of the dead, which is *after* (verse 29) and the Great Tribulation of verse 21. All this is the precursor to the great and terrible day of YHVH's wrath (Joel 2:11). The word *morning* in verse two is the Hebrew word *sachar* (Strong's H7837) meaning "morning, dayspring, dawn." This is the darkest time of the night, and Joel uses this poetic metaphor to describe spiritual conditions existing on earth just prior to the return of Messiah Yeshua who will come as the *Sun* of Righteousness with healing in his wings to break the hold that spiritual darkness has had on this earth once and for all (Mal 4:2, cp. 2 Pet 1:19).
- Joel 2:12–15 seems to point to the time period as being what is commonly called in Rabbinic Jewish circles "the 40 Days of *Teshuvah* (repentance)," which begins on the first day of the sixth month on the Hebrew/biblical calendar and ends on the tenth day of the seventh month, which is Yom Kippur. These three verses clearly delineate the major aspects of this forty-day period. YHVH's people are expected to do the following things:
  - to *turn* from their sins (called *teshuvah* meaning to "repent"),
  - to turn to YHVH with *all their hearts* indicating a deep (not just a surface), heartfelt repentance,
  - to *fast*, which is a direct reference to Yom Kippur/the Day of Atonement when Scripture requires YHVH's people to fast or *afflict their souls* (Lev 23:27),
  - and to *weep and mourn* for the sins one has committed that have separated one from YHVH.

In Joel 2:15–17, we see that within these days of *teshuvah* there is a time of shofar blowing, followed by the sanctifying of a fast which again is connected to the idea of a *solemn assembly* (*atzeret*, verse 15). This is a clear reference to Yom Kippur (the Day of Atonement), which occurs on day forty of the forty days of *teshuvah* (repentance), which is on the tenth day of the seventh month. Verse 15 speaks of blowing the shofar (on Yom Kippur), which is a reference to the third shofar in the trilogy of shofar blasts that occur on Pentecost, Trumpets and finally on Atonement. This final or jubilee blast is called the Great Shofar Blast or Final Shofar (*Shofar haGadol*) and signifies when in ancient Israel all debts were forgiven, all land was returned to its rightful owners and all the captives were set free. Prophetically, this pictures when the returning Yeshua will defeat all his enemies including the armies of the Beast, Babylon the Great, which has enslaved the world spiritually, economically and politically, and Yeshua will cast Satan into the bottomless pit. This is the day of YHVH's wrath or vengeance. It is even possible that the day of YHVH's wrath may last for a year terminating on Yom Kippur of the next year.

At this point, some honest Scripture students may wonder why we think that certain key prophetic end-time events *have to* occur on the feasts. The answer is simple: Certain key events pertaining to Yeshua's first coming occurred on the specific feast days. For example, Yeshua was crucified on Passover when the Jews were sacrificing

the Passover lamb in the Temple; Yeshua resurrected on the day the Levites were offering the first fruits of barley harvest; Yeshua poured out his Spirit on the Day of Pentecost and wrote the Torah on the hearts of the saints, which corresponds to the giving of the Torah at Mount Sinai on Pentecost some 1500 years earlier; etc. We have good reason, therefore, to believe (based on this scriptural precedence) that events surrounding Yeshua's second coming will also occur on the fall feasts.

- Joel 2:16 speaks of the bridegroom going forth from his chamber and the bride coming out of her closet. This prophetically refers to the meeting of Yeshua, the Bridegroom, and his bride (the saints who have prepared themselves for the wedding of the Lamb) who will have a joyful reunion in the air at this time after the catching away or resurrection of the saints. This occurs on or after Yom Teruah and during the day of YHVH's wrath leading up to and on Yom Kippur.
- Joel 2:12–14,17 speaks of a time period of great repentance for all the inhabitants of the earth (including the saints) not only during the first 30 days of *teshuvah* (repentance) leading up to Yom Teruah, but especially for those inhabitants of the earth who were *not* caught away or transformed/resurrected to meet the Bridegroom in the air on Yom Teruah, and who still remain on this earth during the “Ten Days of Awe” between Yom Teruah and Yom Kippur when the wrath of Elohim will be poured out upon the earth. Many will repent of their wickedness and rebellion against YHVH during this time, but many will not.
- Joel 2:17 speaks of the priests weeping between the porch and the altar of the Temple and making intercession for the people. We know that this occurred on Yom Kippur when the priests would actually slaughter a bull as an atonement for the sins of the priesthood and the people between the porch and the altar (*The Temple and Its Ministry and Service*, by Alfred Edersheim, pp. 248–249). Their weeping and crying out to YHVH to spare his people indicates that prophetically this will be a time of great duress upon the earth as YHVH pours out his wrath upon unrepentant humanity.
- Joel speaks of the day of YHVH (Joel 1:15; 2:1,11,31; 3:14), which is a time period associated with the ten days between Yom Teruah and Yom Kippur. The concluding event of this time period (the wrath of Elohim) will likely be the famous battle of Armageddon when all nations will gather to mount one final assault against the Messiah in an effort to thwart him from establishing his world-ruling kingdom on earth (Joel 3:2,12–14). Joel refers to this as the “Valley of Decision” for these nations (verse 12). They will be given the opportunity to choose to fight against *or* submit to King Yeshua the Messiah. There YHVH will judge the nations based on the decision they make (verse 12, this very likely is the judgment between the sheep and goat nations Yeshua refers to in Matthew 25:31–46) before slaughtering those who persist in rebelling against him (Joel 3:13; Rev 14:14–20). Zechariah also speaks of the day of YHVH's wrath when he will gather all nations against Jerusalem (Zech 14:2) and he will “go forth and fight against those nations” (verse 3). Immediately after this, Messiah will touch his feet down upon the Mount of Olives (verse 4)—an event that will usher in the rule of Messiah on earth and the 1000-year-long Millennium (Messianic Age).

With the backdrop of the fall feasts in mind as we read from the writings of Joel, along with the forty days of repentance being a time of turning from sin, mourning and weeping prior to YHVH pouring out his judgment upon unrepentant humanity, what should be our emotional and spiritual disposition as we enter the time period of the fall feasts? Yeshua is coming again to judge both the wicked and the righteous. Each will be rewarded according to the fruits of their actions. With these things in mind, please read 1 Peter 4:17–18; 2 Corinthians 5:10 and Matthew 5:19.

