

PICTURES IN THE MENORAH – SHEDDING LIGHT UPON THE FEASTS OF YAHWEH!

23rd of the 2nd month 2020/2021

Shalom all,

Mattithyahu/Matthew 5:14-16 “You are the light of the world. It is impossible for a city to be hidden on a mountain. ¹⁵ “Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. ¹⁶ “Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”

These words of our Master and Elohim, יהושע Messiah, are words that we need to carefully consider, as we earnestly seek to serve Him in Spirit and Truth, making sure that we are shining the light of His Truth, continually and consistently, as we do our utmost to properly reflect His Truth in our daily lives before all!

We, as taught ones (disciples) of Messiah, are the light of the world!

This is certainly a wonderful thing indeed, yet it comes with a very clear responsibility – and that is: to shine continually!

The Greek word that is translated as ‘light’ in **Mattithyahu/Matthew 5:14** is φῶς phōs – Strong’s **G5457** which means, ‘*light, fire*’ and comes from the word φάος phaos which means, ‘*to shine or make manifest, especially by rays*’.

This Greek word is used in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) in the following verse:

Shemoth/Exodus 27:20 “And you, you are to command the children of Yisra’el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.”

The Hebrew word that is translated as ‘light’, in this verse, is מָאוֹר ma’or – Strong’s **H3974** which means, ‘*a luminary, light, shining*’, and comes from the root word אָוַר (oor) – Strong’s **H215** meaning, ‘*to be or become light, give light, shine*’.

The Hebrew word that is used here for ‘lamp’ is נֵר ner – Strong’s **H5216** which means, ‘*lamp, candle, light*’.

Now, a lamp, in ancient times, would primarily be a vessel with a wick for burning a liquid, such as oil, in order to produce light; and as one would walk, the lamp would typically be carried in one’s hand!

The Greek word used in **Mattithyahu/Matthew 5:15** for ‘lamp’ is λύχνος luchnos – Strong’s **G3088** and is the Greek word used in the **LXX** (Septuagint) for the Hebrew word נֵר ner – Strong’s **H5216** and this call to keep our lamps burning, reminds us of the clear instruction for the priesthood that were to make sure that the lamp would burn continually!

There is a responsibility for all of Yisra’el (that includes you and me) to be bringing clear oil and allowing the lamp of His word to continually burn in us.

We must not be found to be without oil like the 5 foolish maidens who were shut out for not having oil in their lamps.

We keep the lamp burning, so to speak, through obedience to His Word as we walk in His Word that leads us.

The command given in **Shemoth/Exodus 27:20** is seen again in:

Wayyiqra/Leviticus 24:2 “**Command the children of Yisra’el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.**”

In the ancient pictographic script, the word נֵר ner – Strong’s H5216 which means **lamp**, is pictured as follows:



Nun - נ:



This is the letter ‘nun’ (נ), which in the ancient text is pictured as , which is a ‘**spouting seed**’, and gives the idea of ‘**continuation or an offspring or an heir**’, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

Resh - ר:



The ancient script has this letter as and is pictured as ‘**the head of a man**’ and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

In terms of us seeing these letters, being expressed as ‘**lamp**’, we are able to clearly identify who it is who gives us our light and who is our lamp – יהושע Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for **lamp** can have the following meaning:

LIFE IN THE HEAD!

In terms of us seeing these letters being expressed as ‘**lamp**’, we are able to clearly identify who gives us our light and who is our lamp – יהושע Messiah, who is our Head and is The Seed!

Timotiyos Bēt/2 Timothy 2:8 “Remember that יהושע Messiah, of the seed of Dawid, was raised from the dead according to my Good News”

Galatiyim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

We who are grafted in to Messiah by His blood become the seed of Abraham:

Galatiyim/Galatians 3:29 “And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.”

יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.

Tehillah/Psalm 119:105 “Your word is a lamp to my feet and a light to my path.”

Seeing that the lamp is for our feet, we recognise once again, that our 'feet' speak of our 'walk', which is pretty obvious as it is what we do with our feet, yet what we take note of, is that when we are walking in the light of the truth, our feet will continue to walk in steadfast obedience of the proper guarding His Feasts, by doing them as we should!!!

We are told the following, in:

Shemoth/Exodus 23:14 **“Three times in the year you are to observe a festival to Me”**

The Hebrew root word that is used for **'times'** in **verse 14** is רָגַל **regel** – **Strong's H7272** which means **'a foot/feet or to walk'**, and speaks of one's obedience to walking according to His commands and obeying His call to keep His feasts as commanded.

The Feasts of יְהוָה are not limited to just 3 but rather, the 3 times a year collectively refers to all of His Feasts, which are grouped in to three separate periods within a year.

In speaking of the **'3 times in the year'**, we take note that the Feasts of **Pěsah** (Passover), **Matzot** (Unleavened Bread) and **Omer Rěshiyth** (Sheaf of the First-Fruits) are collectively observed the **'first time'** we observe His Feasts, and these are all in the 1st month of the year.

Then **Shabuoth** (The Feast of Weeks/Pentecost) is the **'second time'** and is done in the 3rd month.


Then in the 7th month we celebrate the Feasts of **Yom Teruah** (Trumpets), **Yom Kippur** (Day of Atonement) and **Sukkoth** (Tabernacles), collectively making up the **'third time'**, thus ensuring that all 7 Feasts would be kept in the **'three times a year'** being commanded here.

In the ancient pictographic script, the Hebrew word רָגַל **regel** – **Strong's H7272** is written as follows:




Resh - ר




The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Gimel - ג



This is the letter **'gimel'**, which in the ancient script is pictured as  – which is **'a foot'** and carries the meaning to **'walk, gather, carry'**, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that **'feet'** in Hebrew speaks of one's walk and ability to keep the feasts of יְהוָה, and represents one's 'walk'!

Lamed – ל:

In the ancient script this is pictured as , which is pictured as a 'shepherd's staff', representing 'authority' and can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority, as well as be submitted under the Authority of the Good Shepherd!

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יהוה, we are able to clearly understand the message in these, as:

IN OUR WALK OF OBEDIENCE, WE GATHER AS COMMANDED, AS WE ARE LED UNDER THE AUTHORITY OF OUR HEAD

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

In **Shemoth/Exodus 23:17** the same phrase is seen: "**Three times in the year...**", and the Hebrew word used here for 'times' is Strong's H6471 - פָּאָם 'pa'am' which means '**a beat, foot, step**' and can also be expressed as how one '**conduct one's life, formally – one's walk, step or footstep, i.e., the patterns of behavior as a figurative extension of a stepping of a foot forward**'.

We keep these cycles with joy, as we press on forward and do not turn back but are always moving forward in His cycle.

His Feasts are our rehearsals and we are to be diligent in rehearsing, according to His set forth instructions, for in it lies His complete plan of redemption, for which we continue to walk in faithfully.

His Feasts are, in a way, a sure roadmap that ensures the Bride's complete preparation and they are and eternal appointments for every generation, which are prophetic in nature, helping the Bride be led in Truth, to her wedding with the Master!

Coming into these celebrations, with **Mosheh's' writings and the Sabbath**, as our guides, leads the Bride to her wedding, preparing her every step of the way to that special day.

These Feasts are also called **the paths of right ways or righteousness**.

When the Feasts are not celebrated, or honoured, the Bride can be unprepared and may even miss her own wedding day!

The term 'observe' comes from the Hebrew root verb הָגַגְתָּ הָגַגְתָּ **hagag** – Strong's H2287 which means, '**to make a pilgrimage, keep a pilgrimage, celebrate a feast, observe a feast, dance**' and in the Hebrew, it carries the implication of dancing and more literally, it can mean, '**to dance in a circle or cycle**', highlighting for us the importance of making sure that we keep this cycle every year, with great rejoicing.

The number 'three' is also symbolic of stability as a 3-legged stool is the most stable.

What is worth taking note of, is that a noun that is derived from this root verb הָגַגְתָּ הָגַגְתָּ **hagag** – Strong's

H2287 is the word that is often translated as **festival/feast**, and is the word הָגַגְתָּ הָגַגְתָּ **hag** – Strong's


H2282 which means, '**a festival, feast, sacrifice, festival gathering, solemnity**'.

The word solemnity means, '**a solemn event or occasion, formal or ceremonious observance of an occasion or event**'.


The Hebrew word חַגּ *ḥag* – Strong’s H2282 which means, ‘*a festival, feast, sacrifice, festival gathering, solemnity*’, in the ancient pictographic text, looks like this:



Het – ח:

The ancient script has this letter as  which is a ‘**tent wall**’, and carries a meaning of ‘**SEPARATION**’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, and separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Gimel – ג:

This is the letter ‘**gimel**’, which in the ancient script is pictured as –  –which is ‘**a foot**’ and carries the meaning to ‘**walk, gather, carry**’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘**feet**’ in Hebrew speaks of one’s walk and ability to keep the Feasts of יְהוּדָה, and represents one’s ‘walk’, and therefore also pictures for us the idea of ‘**gathering**’.

This word, in its ancient pictographic form, can have the meaning of:

SEPARATED GATHERING

This once again teaches us the necessity of being gathered together as commanded, in order to properly celebrate and perform the Feasts of יְהוּדָה. This Feast is a formal observance of this event, done so with great joy, and can even be done with dancing!!!

This Feast is also a ‘solemn event’, reminding us that this is not just some regular meeting, but rather, it is a formal occasion that calls for our utmost respect, attention and reverent observance! And this is what all His Feast are to be for us, which includes the weekly Sabbath!

Having therefore presented the clear need for us to be the light of the world and make sure that we continually shine the light of His Truth and be completely obedient, in our proper observing and guarding to keep the Feasts of יְהוּדָה, I would like us to consider the concept, or picture, of The Light and Feasts of יְהוּדָה.

To do that, I would like to share with you some wonderful pictures that we are able to see in the Menorah (Lampstand) and shed some 'light', so to speak, on the Feasts of יהוה, in order to get a collective understanding of how all of the Feasts of יהוה combine, to shine the perfect and complete work of our Master and Elohim, יהושע Messiah.

In the Tabernacle, Aharon was to arrange the 'lamps' on the 'lampstand' before יהוה continually: **Wayyiqra/Leviticus 24:4 "He is to arrange the lamps on the clean gold lampstand before יהוה continually."**

The Hebrew word that is translated as 'arrange' comes from the root word אָרַךְ arak – Strong's H6186 which means, 'to arrange or set in order, draw up in formation, prepared, set, present', and clearly speaks to us of something that has been properly prepared and set in order, according to a proper plan and design.

With this instruction being given to Aharon, who was the High Priest, we are able to see a valuable shadow picture of the work of יהושע Messiah, our High Priest, who sets in order His perfect work of redemption, as clearly portrayed through His Feasts.

The Hebrew word that is used for 'lampstand' is מְנוֹרָה menorah – Strong's H4501 which means, 'lampstand or candlestick'.

We are able to glean many great insights, and pictures of Truth, when looking a little more closely at the Menorah, and it is with that in mind, that I want to dig a little deeper into shedding some light on the Feasts of יהוה, by highlighting how each of the 7 lamps on the Lampstand, can be used a wonderful parable, to represent each of the 7 Feasts of יהוה and how they collectively combine to express the wonderful work of our Mighty Elohim and Saviour!

The Menorah has a base and a shaft with 6 branches attached to the middle shaft, with 3 branches on one side and 3 branches on the other side. This, in itself, is a great picture of how we are joined to Messiah, who is the True Vine and we, who are in Him, are the branches.

The ornamental knobs and blossoms and almond like flowers, remind us that we are to bear fruit that will last:

Yoḥanan/John 15:5 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!"

At the top of the shaft, and on each of the six branches, was a bowl which held oil and a wick.

The oil came from olives, and was extracted from the fruit by crushing, which reminds us of יהושע's suffering or us, so that we can be grafted in to His Covenants of Promise and shine His Light, with Oil being symbolic of the presence and anointing of His Spirit.

The Lampstand was the only source of light in the Set-Apart Place.

יהוה had commanded Mosheh to make it, so that the lamps would point toward the Table of Showbread and shine light on the Table.

This highlights for us How our Master, The Light of the world, came to shine His Light of set-apartness upon us, who are obedient in diligently gathering on His Appointed Times, for the light is for those in the House!

Yohanan/John 8:12 “Therefore יהושע spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

The Menorah also pictures for us the Word of Elohim that lights our path and what is worth taking note of, is that there are 22 almond blossoms on the Lampstand, which confirms for us the picture of His complete Word, as there are 22 letters in the Hebrew Alphabet!

The use of almond blossoms is a picture of us to be awake and watchful as the word used for almond is שָׂקָד shaqad – Strong’s H8246/H8246 and also carries the meaning of being watchful with the intent on doing!

Yirmeyahu/Jeremiah 1:11-12 “And the word of יהוה came to me, saying, “What do you see, Yirmeyahu?” And I said, “I see a branch of an almond tree.” 12 And יהוה said to me, “You have seen well, for I am watching over My word to do it.”

The 7 lamps of the Menorah also picture for us the 7 Feasts of יהוה, which is vital for us, as His Body, to be keeping, as it reveals His wonderful plan of redemption, helping and equipping us to walk in the light as children of light!

We also know that lampstand in Hazon/Revelation speaks of the 7 assemblies, which represents the fullness of His Body – among whom He walks in the midst of.


The priests had to tend to the lampstand twice a day and were to keep it burning and this is a picture for us, on how we are to be meditating on His Word day and night and is also a reminder for us to be likened to the wise virgins who had their lamps that are filled with oil!

In the ancient pictographic script, the Hebrew word מְנוֹרָה menorah – Strong’s H4501 looks like this:




Mem – מְ




The ancient script has this letter as  and is pictured as ‘water’, and also carries the meaning of ‘chaos’ (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

Nun - נְ:




This is the letter ‘nun’ (נְ), which in the ancient text is pictured as , which is a ‘spouting seed’, and gives the idea of ‘continuation or an offspring or an heir’, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

Waw - ו

The ancient pictographic form of this letter is , which is a **peg** or **'tent peg'** or **nail**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.


Resh - ר



The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Hey - ה



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

When we look at these letters, we can see an awesome picture of how the Lampstand clearly speaks of Messiah, our High Priest and Head of His Body, which we are.

When putting the construct of these pictures together, in understanding the work and ministry of **יהושע** Messiah, our High Priest, we can see the following being declared through the power and presence of the Lampstand in the Set-Apart Place:

OUT OF THE CHAOS, A SEED SHALL SPRING FORTH, THE SON WHO IS THE APPOINTED HEIR OF ALL, WHO BY HIS RESURRECTION HAS SECURED FOR US THE COVENANTS OF PROMISE TO WHICH WE HAVE BEEN ADDED THROUGH HIS BLOOD, AND MESSIAH, OUR HEAD, IS THE BEGINNING AND BEHOLD WE FIX OUR EYES ON HIM AS WE AWAIT THE FOR THE REVELATION OF OUR MASTER יהושע MESSIAH – THE LIGHT OF THE WORLD!

Below, is a picture that represents the typical pattern of the Menorah, which can help you see the 7 lamps of the lampstand and the 6 branches that come out of the middle shaft, with 3 on each side, together with the 22 almond blossoms.



Now that we have taken a brief, yet in-depth, look at the Menorah, I would like to expand on the pictures we are able to glean from the Menorah, in terms of seeing how each lamp can represent for us the 7 Feasts of **יְהוָה**, and therefore give a brief overview of the Feasts of **יְהוָה** and how they are uniquely and wonderfully connected to bring the full revelation of the work of our Redeemer to light.

While I recognise that there are many variations or explanations surrounding the Menorah, I simply would like to highlight another view that connects the Feasts and their significant meanings together, and therefore, also make it clear that this explanation, or image, that I am presenting, in no way diminishes any others that have been so wonderfully used to teach and explain our Master's work.

While most images that are used, to teach the significance of the Menorah and the Feasts, start from one side and move progressively through to the other, from lamp 1 to 7, I would like to show it in a slightly different way, in order to shed some fresh light on the Feasts, without taking away from others that are already being presented! So, this presentation is simply done with the objective of expanding upon the wonderful pictures of the revelation of the work of our Master, that can be identified in the design/pattern of the Lampstand and in no way detracts or contradicts others that have already been presented.

Most pictures that are used with the Menorah in terms of the Feasts are typically pictured in the following format:



As you will notice from the above pic, the lamps start from left to right beginning with Pěsah/Passover and flows through, chronologically, to Sukkoth/Feast of Tabernacles.

This certainly portrays a wonderful reflection of the Feasts, however I would like to share a slightly different ordering of the lamps, from which, I believe, we can glean a powerful overview of the Feasts and how they are uniquely joined to each other, in order to declare the powerful work of the deliverance that our Master and Elohim has brought to us, through His Blood, and recognise that the work that He has begun, He will complete when He returns for His ready Bride, that has oil in her lamp and has kept the light burning!

While I will not go in-depth into the various teachings on each Feast, the purpose of this message is to simply give an overview of the Feasts, as portrayed in the picture of the Menorah and the 7 lamps.

I will therefore only give certain overviews and key elements of each Feast, in terms of how I see them being able to be linked in the picture of the Menorah, so that the Menorah can be a continual reminder to us all, of the work of our Master and how important it is for us to observe His Feasts with great joy and shine as true children of light!

My version of the picture of the Menorah, for the purposes of this message, and its depiction of the Feasts could be presented as follows:



As you will notice, the order in which I have marked the Feasts, is not much different to the typical rendering that we find from various teachings, yet the reason for me putting it in this order, is to highlight the unique link between certain of the Feasts, that are understood, by most, as having been fulfilled and those which are still to be fulfilled.

Why I say, 'understood by most as having been fulfilled', is to highlight that while we know that the one-time sacrifice of our Master and Elohim, is for all time and satisfies all the various sacrifices that are depicted through the various Feasts, we take note that the completion of our deliverance will be fulfilled, when our Master returns and thus fulfils all the Feasts, in its complete measure. While certain of the Feasts have, in type, been fulfilled, we recognise that our Master is still interceding in the Most Set-Apart Place in the Heavenly Tabernacle and therefore, when seeing His completed work, through the picture of the Feasts, we take note that there are Feasts that are still to be fulfilled at His second coming, in order to fully complete the entire picture and work that His Feasts collectively represent.

At His First coming, our Master certainly met all of the requirement for all of the Feasts, in that in His Blood being shed for many, He is the perfect sacrifice that the blood of bulls and goats could never satisfy, yet in partial fulfilment of His plan of redemption, as portrayed through His Feasts, He has, in type, fulfilled the Feasts of Pěsah/Passover, Matzot/Unleavened Bread, Omer Rěshiyth/Sheaf of the First and Shabuoth/Feast of Weeks/Pentecost, leaving the Feasts of the 7th month to still be completed, when He returns again!

Now, let me briefly explain why I have depicted the Feasts according to the order of the lamps given in the above picture.

To begin with, I have placed the Feasts of Pěsaḥ/Passover in the middle, with that being the middle shaft of the Menorah, from which all other 6 branches of the lampstand come out of.

The reason for this, is simply to highlight that without the Messiah's sacrifice, as the Lamb who takes away the sins of the world, we have no ability to be called out of darkness into His Marvellous Light.

Messiah is the Root and we are the Branches and in terms of the Feasts, we see that it all begins with Pěsaḥ/Passover and the slaughtering of the Lamb.

It is the Blood of Messiah that satisfies all the requirements of all the sacrifices that are commanded for each Feast and therefore, I see a powerful picture of the middle shaft being the 'base' from which the rest can be derived, or flow, from and so, becomes our critical starting point, in the pictures we are able to see in the Menorah.

I want to make it clear, that the Menorah was to be made of one beaten work, highlighting the complete work of Messiah being that which uniquely blends all of the Feasts together, as a depiction of His one complete sacrifice, giving of His own blood, that we may have life in Him.

The central shaft therefore represents the start, from which all flows and He is the Beginning and the End. Each of the Feasts can be, and are, uniquely joined to each other in a sort of a 'wheel within a wheel' type of picture, that highlights that none can be complete without the other!

As you look at the Menorah, in the picture above, you will notice that I have set the lamps in an order that links the branches on the left with the branches on the right, thus linking three of the Feasts that have already been fulfilled, in type, with the three Feasts that are still to be fulfilled, highlighting how each of the Feasts that have been fulfilled can be a mirror reflection of that which is still to come.

With that in mind, let me therefore explain the various lamps, as marked in my depiction of the Menorah and the Feasts.

I will therefore look at the three Feasts that are still to be fulfilled and show why I have 'linked them', in type, to those which have already been fulfilled, so to speak!

Yom Teruah – Shaḅuoth:

The lamp that is right of the centre one for Pěsaḥ/Passover, I have attributed to Yom Teruah/Day of Trumpets and I have therefore linked this with the Feast of Shaḅuoth/Feast of Weeks.

The reason for this is, that we see a clear connection between the two, especially as we understand the command that is given to us for the Yom Teruah, where we are commanded to have **remembrance** of Teruah; that is a remembrance of shouting or the sounding of trumpets.

This is certainly the wakeup call that will begin to separate the true worshippers from the false, as the awakening sound of our Master's coming will be very clear and those found without oil will be in some serious trouble, while those who have oil in their lamps can ready themselves for the Master's return.

The remembrance of Teruah is there to remind us that we are betrothed and how we are to be a Bride that has made herself ready.

It is on Shaḅuoth that we celebrate our Betrothal as the Covenant of Marriage was entered into on Shaḅuoth on Mount Sinai, when the shofar sounded long and the mountain burned with fire.

On Shabuoth in Yerushalayim, the renewal of the Covenant was poured out by the Spirit of Elohim and written upon the hearts of believers.

It is therefore a powerful illustration of a marriage remembrance, that we are able to see in both Yom Teruah and Shabuoth.

We also take note of the period of 10 days taking place before Shabuoth, after the Master's ascension into the heavens and the mirrored period of the 10 days from Yom Teruah to Yom Kippur, signifying a time of the true set-apart ones, guarding the commands of Elohim and staying true to being a pure Bride that sets herself apart amidst a wicked world!

Yom Kippur – Matzot:

Yom Kippur, which is also known as '**the day of coverings**', shadow pictures the work of Messiah interceding for us, having removed sin from us and covered us in His righteousness.

It was on Yom Kippur that the High Priest would enter into the Most Set-Apart Place once a year, with the blood of the offerings to atone for the people.

Two goats were to be taken and lots cast, with one for **יְהוָה**, as a sin offering, and the other for Azazel, upon which the crookednesses and transgressions of Yisra'el would be confessed and laid upon, before being sent into the wilderness by the hand of a fit man.

Yom Kippur shadow pictures the completion of the work of Messiah, in removing sin from His covered and cleansed Bride and it is upon this day that He will come out of the Most Set-Apart Place, in order to trample the winepress in His wrath and then take up His ready Bride.

It is on this day that we are commanded to afflict our beings and set aside the things of the flesh and be busy with our beings, as we fast and recognise the clear work of redemption our Master has brought to us by His Blood, with which He entered into the Most Set-Apart Place for us, in order to obtain everlasting redemption.

Why I have linked this, in type, with Matzot/Unleavened Bread, is simply due to the connection we see in sin being removed, as we take note that the Feast of Matzot is the Feast of Unleavened Bread, as no leaven is to be found in our borders for the 7 days, with the leaven that was to be removed before the Feast, being a picture of the removal of sin, signifying the perfect redemption that was brought to us through the Blood of Messiah who purchased us with His own Blood, to redeem us from sin and lawlessness and be set-apart for Him.

With Matzot celebrating the removal of leaven, we see how Yom Kippur shadow pictures the completion of the removal of crookedness, when Messiah comes to bind Satan and destroy the lawless.

Sukkoth – Omer Rěshiyth:

Sukkoth/Feast of Tabernacles is the feast where we are to dwell in booths for 7 days and are commanded to rejoice.

It is a Feast that celebrates the fruit harvest and shadow pictures the celebration of the harvest at the end of the age.

The reason for me linking this, in type, to Omer Rěshiyth/Sheaf of the First, is that the Omer Rěshiyth celebrates the waving of **the sheaf of the first**, which took place on the morrow after the weekly Sabbath during Matzot, when the High Priest would wave a sheaf of the first fruits and the count to Shabuoth would begin, and it was at Shabuoth that the First Fruits of the harvest of wheat and barley would be brought.

It was on the Omer Rěshiyth that Messiah, as High Priest, took 'the sheaf of the first', when we ascended into the Heavenly Tabernacle with those who were raised after His resurrection, as a waving of the sheaf of the first which secures the promise of the harvest to come!

So, while the 'bikkurim' (First Fruits) is waved on Shabuoth, it is on the morrow after the weekly Sabbath during Matzot, that we in fact wave the **sheaf of the first**, or better understood as **the first of the first**, and could even be understood as the **first of the bikkurim**; and this waving of the first of the first, gives us the full assurance of the fullness of the harvest to come.

What is vitally important for us to realise is that without this day, there is no assurance that there will be a first fruit harvest and offering and if there was no first fruit harvest and offering then there is no assurance for the end-time harvest, making the remembrance and celebration of this day extremely important.

The reason for me linking Sukkoth, in type, with the Omer Rěshiyth, is simply due to the connecting pictures of harvest, which is a shadow picture of the harvest of souls, wherein the wave offering of the first confirms and secures the complete harvest to come, after which we shall celebrate the joy of our Master and Elohim dwelling in our midst forever! All of the Feasts are centred around harvest times, yet the picture of the first and the last, is highlighted by the omer rěshiyth and Sukkoth, being collectively presented as a picture of the beginning and the end of the harvest, which our High Priest and King is Head of – for He is the beginning and the End!

While I have not gone in-depth into the significance of each Feast, the purpose of this message is to simply shed some light upon the Feasts of יְהוָה, as seen through the pictures in the Menorah that can cause us to remember to observe His Feasts and be the true light of the world that our Master has called us to be!

The Menorah, in its design and function, is able to present to us many wonderful pictures of our Master's work of redemption and deliverance, along with our responsibility to shine the light of His Truth on a continual basis and this presentation of metaphors, within its design, is in no way limited or complete, but is simply a continuance of many valuable lessons that we are able to glean from our Master's Word and His Appointed Times and the pattern of the service of the Tabernacle that Mosheh was shown and told to make it exactly as he was shown on the mountain.

Once again, I make mention that the Menorah was to be made of one beaten work, which signifies the necessity of all of His Feasts working collectively together, in order to shine the brilliance of His perfect work of redeeming us, who had been sold into slavery due to sin, back unto to Himself. As bearers of the Good News, we are to make sure that we shine His light, through being confidently obedient in guarding His commands and observing His Feasts. As we are reminded of these clear pictures in the Menorah, that sheds light upon His Feasts, may we diligent in being the true set-apart Bride that is making herself ready.

In the light of our understanding of His Feasts, which grows in our doing of them, we are further able to spiritually discern the clear messages given in **Hazon/Revelation 2-3** to the 7 assemblies! In Hebrew, the word used for '**7 (seven)**' is the primitive root word שָׁבַע sheba – Strong's H7651 and from this word we get the denominative verb שָׁבַע shaba – Strong's H7650 which means, '**to swear, exchange oaths, take an oath, vow**'.
swear, exchange oaths, take an oath, vow'.

The number 7 can also represent for us 'fullness' or 'completeness'.

Understanding this, helps us further understand our need to heed the complete message that is given to the complete assembly, as pictured through the 7 lampstands, which are the 7 assemblies that represent the complete body of Messiah.

To do this, we gain further discernment, in understanding this complete message, as we understand the complete work of Messiah as pictured through the 7 Appointed Times/Feasts of יהוה, and recognise our need to be faithful in keeping these Feasts!

Let us therefore now look at each assembly and link the words of each message to the corresponding Feast of יהוה.

Please note that I am in no way causing this to be the only interpretation, or understanding, that one can glean from these messages given to the Assemblies, but rather, I am merely opening up the wonderful shadow pictures we are able to find within them, giving us greater discernment into the Spiritual matters of Elohim, and help us to see the wonderful light of the Truth of our Master's Word, so that we can be led forth in His Truth, which lights our path!

While I have presented some pictures in the Menorah, shedding some light on the Feast of יהוה, I would like to expand on the messages given to the 7 assemblies in **Hazon/Revelation**, as a further tool that equips our understanding of the Word, so that we can shine the light and walk in the light as children of light!

In terms of the '7 Feasts of יהוה', I just want to make it clear that I am referring to the Feasts as follows:

Pěsah – Matzot – Omer Rěshiyth – Shabuoth – Yom Teruah – Yom Kippur – Sukkoth!

Having said that, I want to make it clear that our weekly Shabbat is also proclaimed as an Appointed Time of יהוה, and I am in no way diminishing its vital importance to the life of the body of Messiah, yet further emphasise the importance of the weekly Sabbath, and our proper observance thereof, as we get to rehearse, each week, our obedience to the entering into His rest!

So, when I speak of the 7 Feasts of יהוה, I am referring to the Appointed Times that are over and above the weekly Sabbath, as outlined to us in **Wayyiqra/Leviticus 23!**

In **Hazon/Revelation 1** we are clearly told that the 7 lampstands are the 7 assemblies, and in **Hazon/Revelation 2:1** we begin to see the clear words of יהושע Messiah, who walks in the midst of the lampstands, being given to the assemblies!

Mattithyahu/Matthew 18:20 "For where two or three are gathered together in My Name, there I am in their midst."

יהושע Messiah is the Light who gives light to His Assembled Ones, who need to hear what His Word says and guard to do what He commands, lest they find their light being put out!

Here, in **Hazon/Revelation 2**, in regards to the messages given to the first 3 assemblies, I find great shadow pictures that can be wonderfully linked to the first 3 Feasts of יהוה, being:

Pěsah (Passover) – **Matzot** (Unleavened Bread) – **Omer Rěshiyth** (Waving of the sheaf of the First).

These 3 Feasts collectively take place within 8 days, in the 1st month of the year, starting with the Lamb that was slaughtered on the 14th of the 1st month, and the eating of the Lamb on the evening of the 15th of the 1st month, followed by 7 days of Unleavened Bread, where no leaven is to be found in our homes, and on the morrow after the Sabbath during this week of Matzot, we have the omer rēshiyth, which is the waving of the sheaf of the first, when we celebrate the risen Messiah, who offered up a sheaf of the first wave offering of souls to the Father, guaranteeing for us the promise of the first resurrection, that will take place when He comes again!

Let us look at these assemblies and see the clear Feast language that can be seen within each:

1 – EPHESOS – PĔSAḤ

Sha'ul brought the Besorah to Ephesos and stayed there for 3 years, and later sent Timotiyos to oversee the assembly here.

Yoḥanan, in his later years, moved to Ephesos and this once very vibrant assembly had lost its first love! This letter was written at least 35 years after Sha'ul had established this assembly, which teaches us how quickly true fervent and zealous love can grow cold.

The clear rebuke that is given to this assembly, was the fact that they had grown cold and were commended to remember from where they had fallen, repent and repeat their first works!

How do I see pictures of Pěsaḥ in this message?

Well, we are clearly told who is speaking this message – it is יהושע Messiah, who is calling people back to obedience.

What/who is our first love?

Yoḥanan Aleph/1 John 4:19 “**We love Him because He first loved us.**”

How did He first love us?

Yoḥanan/John 3:16 “**For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life.**”

In **Yoḥanan/John 15**, Messiah clearly tells us that we did not choose Him, but He chose us and appointed us to bear fruit!

The only way we can bear the true fruit of righteousness, is to be grafted into the true root of righteousness, by the Blood of the Lamb; by the Blood of our Righteous Redeemer and King, יהושע Messiah.

One thing Ephesos did had going for them at this stage, was that they hated the works of the Nikolaites.

The Greek word **Νικολαΐτης Nikolaitēs** – **Strong's G3531** means, “**destruction of the people**”, and they were a sect of people that were charged with adhering to the teaching of Bil'am and causing the people of Elohim to stumble!

It is one thing to hate falsehood, yet love for the Truth must not grow cold or be lost, and herein lies the wonderful picture of Pěsaḥ, that causes us to enter into the Covenants of Promise, by the blood of Messiah.

In **verse 7 יהושע** says that he who hears what is being said here and overcomes, He will give to eat from the tree of life!

It was the tree of life that Aḏam and Ḥawwah were cut off from, when they sinned and were cast out of the garden – and for good reason, for if they ate of the tree of life, in their sinful state, they would have remained in their sin forever!

By the Pěsaḥ of יְהוָה, who laid down His life for His sheep, we have access to the Tree of life and we are told, in **Mishlě/Proverbs 11:30**, that the fruit of righteousness is a tree of life, and the one winning lives, is wise!

We are able to bear the fruit of righteousness, now that we have been grafted into Messiah, by His own Blood!

Pěsaḥ is vitally important for us to understand, for Messiah makes it clear in:

Yoḥanan/John 6:53 “**יְהוֹשֻׁעַ** therefore said to them, “**Truly, truly, I say to you, unless you eat the flesh of the Son of Aḏam and drink His blood, you possess no life in yourselves.**”

Many found this a hard teaching to grasp, as they did not spiritually discern these words.

This was a clear reference to our partaking of the Pěsaḥ meal, which is only for those who have been immersed in His Name.

This is the Table of the Master that we partake in, and Sha’ul tells us that we cannot partake in the Table of the Master and the table of demons – you cannot mix worship!

Pěsaḥ sets us apart and marks us, as being different from the world!

In fact, we are told twice, in **Shemoth/exodus 13:9 & 16**, that the guarding of both Pěsaḥ and Matzot are collectively given to us, as a mark and sign on our hands and foreheads!

Ἔφεσος Ephesos – Strong’s G2181, which name is of an uncertain origin, is believed to have the meaning , **‘permitted, permissible’**.

I find this interesting, as we find, in **Ma’asei/Acts 8**, the account of the eunuch from Kush (Ethiopia) who was met by Philip, who opened up the eunuch’s eyes to understand the revelation of Messiah in the writings of Yeshayahu, and then he asked to be immersed and Philip said that if he believed with all his heart then it would be **permitted!**

Faith with the loving works of obedience causes us to be a people who are able to be grafted in by the Blood of Messiah, through our immersion into Him, and are then able to be a part of His Body, as we eat at His Table, and guard the Feast of Pěsaḥ, being equipped and enabled by the Tree of Life to bear righteous fruit!

2 – SMURNA – OMER RĚSHIYTH

I have selected to highlight OMER RĚSHIYTH here with the second assembly, as we realise that this Feast takes place during Matzot!

In many ways, we can integrate the messages to the 2nd and 3rd assemblies, to reflect both Matzot and Omer Rěshiyth!

Here is why I have chosen to highlight Omer Rěshiyth through the message that is given to the assembly in Smurna:

Omer Rěshiyth pictures for us a couple of great assurances that we have, through the life, death and resurrection of Messiah.

Omer Rěshiyth takes place on the morrow after the Sabbath during Matzot, which will always be on the 1st day of the week.

It was on this day that the High Priest was to wave a sheaf of first of the barley, as a wave offering of the first fruits of the harvest to come. T

he waving of the sheaf of the first of the first fruits, gives assurance of a promised harvest, that relies totally upon the provision of Elohim.

In a nutshell, it represents the **‘first’** that secures the **‘last’!**

It was on this day that **יְהוֹשֻׁעַ** Messiah took up the sheaf of the first of the first fruit offering of souls that had been risen from the dead, as the **‘sheaf of the first’** offering of the **‘first resurrection’** to come!

יהושע Messiah is, Himself, the **Firstborn from among the dead** and after having been 3 days and 3 nights in the grave, He rose at the end of Shabbat, and those who were in the tombs, that were opened at His death, came out 3 days and 3 nights later, after **יהושע** Messiah rose from the dead, and they appeared to many people that night!

The next morning, they were taken up to the Father by **יהושע** Messiah, our High Priest, giving us full assurance of the 1st resurrection of the righteous, to take place at His return!

Here, in this message to Smurna, we see Messiah, who is speaking, making it very clear that He is the First and Last, the one who became dead and came to life!

He then encourages this assembly to be strong and courageous, and not be afraid the hardships they would suffer for 10 days, which, as we have previously discussed, can also picture for us the days between Yom Teruah and Yom Kippur.

That is why the collective message to all assemblies overlaps in the message given to a Bride, who obediently keeps all the Feasts of **יהודה**.

There is a clear call to hold fast and not lose heart, for in the end there is the promise of the crown of life. Ya'aqob tells us that blessed is the man who endures for he will receive the crown of life (**Ya'aqob/James 1:12**).

In **Qorintiyim Aleph/ 1 Corinthians 9** Sha'ul teaches us that we, who run according to the rules of the Good News, shall receive and incorruptible crown.

Why I am mentioning this, in terms of Omer Rēshiyth, is that it is on this day, when we are commanded to '**count to 50**' – we are to count 50 days until Shaḅuoth.

This has become known as '**counting the omer**', and the clear command to count teaches us that we who are rid of the leaven of the world, through the Blood of Messiah, are to be permeated with the Good leaven of the Kingdom, in order that we can be presented before Elohim, as a pleasing wave offering, represented by the two loaves of Bread waved at Shaḅuoth 50 days after the waving of the sheaf of barley at Bikkurim!

It is here, with Smurna, that the endurance call is given, so that he who overcomes shall by no means be harmed by the second death, which is reserved for those who are not part of the first resurrection!

Σμύρνα Smurna – Strong's G4667 means, '**myrrh**'.

Myrrh was one of the ingredients used in the Anointing oil, and was one of the gifts brought by the Magi, and was also used as part of the mixture brought by Naḅdimon to put on the body of Messiah when they buried Him.

From this, we are able to understand how we are to guard against the leaven of the world and be a continual fragrant offering as present ourselves as a daily living offering, that is pleasing to **יהודה**, as we daily count the cost of walking in the pure Truth of His Word!

3 – PERGAMOS – MATZOT

To Pergamos, Messiah identifies Himself as the One who has the sharp two-edged sword, and clearly gives a warning to those who are falling for falsehood and traditional lies, and He encouraged those who held fast to His Name amidst a wicked people!

Pergamos was the location where the first temple that was dedicated to Caesar was built, and there was also a temple dedicated to Asclepius, who was seen as the mighty one of healing, and it was believed by the masses that sick people could come to his temple and rest, and so be healed while they sleep and dream of themselves being healed by the intervention of Asclepius, and wake up the next morning in good health.

The lame would walk, blind would see, and many people experienced miraculous healing, and in gratitude donated gold or silver images of the limbs that were healed or simply brought offerings to the temple.

The insignia or symbol of Asclepius was the snake entwined on the staff, a symbol that is still used as a medical symbol today!

This cultic belief system of so called 'healing schools' in the pagan temple, combined with the wickedness of the Nikolaites, was a powerful venue for the delusion of Satan that could cause so many to be blinded by the deceit of wickedness.

This also represents much of what we see happening in the world today, and though we are in the world, we are not of the world, and our need to present ourselves as one who can rightly divide the Truth is critical! And we can only do this by the sharper two-edged sword of Messiah, without the blended leaven of traditions and dogmas of man!

This is why we see this message giving us insight into what Matzot teaches us; and that is to be rid of the leaven of the world!!!

The promise given to those who overcome, is that they shall have of the hidden manna – which is a clear picture of Unleavened Bread, and the renewal that comes with being set-apart, is that we are given a white stone with a new name written on it!

Matzot, as I mentioned earlier, gives us the mark on our hands and foreheads, speaking of us being renewed living stones that are marked by our complete obedience to our King, by following His Torah and overcoming the wicked leaven of sin and lawlessness!

Those who do not heed the call here to repent, will find the Sword of His mouth very painful and destructive indeed, but we who guard His commands, getting rid of all leaven shall eat and be satisfied, and we shall know Him as He knows us!

Πέργαμος Pergamos – Strong's G4010 means, '*height, elevation*' and comes from the root word meaning, '*tower*'.

Herein lies the clear choice – to be living stones of the Most-High, being built up in Him, or follow the crowd and, in pride, build our own tower of destruction!

4 – THYATIRA – SHABUOTH

Shabuoth is the Feast of Weeks, which takes place 7 weeks and 1 day (50 days) from Omer Rēshiyth. It is on Shabuoth that we celebrate the renewal of the Covenant, and wave the wave offering of the two loaves of Bread before Elohim and the bringing in of the first fruits (Bikkurim) of the wheat harvest.

This symbolises both the pictures of the two Houses of Yisra'ēl and Yehudāh becoming One, as well as the confirmation of the Witness of the Ten Words, that all the nation heard Elohim speak and now at Shabuoth, in Yerushalayim, were written on two tablets of stone, reminding them continually that they had entered into a Covenant relationship With Elohim.

It was on Shabuoth that Yisra'ēl received this Covenant at Mount Sinai and after having broken this Covenant, it was once again on Shabuoth that the Covenant was renewed and written on the hearts of believers, as the Spirit of Elohim came upon the gathered believers, as of tongues of fire!

Here, in the message to Thyatira, Messiah is identified as being the one whose eyes are like flames of fire.

The picture of fire and Shabuoth go hand in hand, as it was on this day, at Mount Sinai, where **יהוה** descended upon it in fire!

With the feet of Messiah as burnished brass, we are also able to recognise that He was stating that He is the Elohim who came down to earth in fire!

The rebuke that was given to those in Thyatira was very clear – they were allowing themselves to be led astray by Izebel, who called herself a prophetess, yet nowhere in Scripture is she actually referred to as one.

She was a self-proclaimed prophetess, and was wicked wife of a wicked king Ahab.

Today, the world is full of this wicked Izebel spirit, which causes many to commit whoring and eat food offered to idols.

Christianity is a poisoned product of the Izebel Spirit, for which the warning is very clear to those who do not repent and come out from the bed of whorings – they will suffer with Izebel on the same bed of affliction!

Shabbuoth symbolises for us the true body that has separated itself from the world's corrupt practices and lives as a true set-apart priesthood!

The command given here is simply this – stop being tolerant of evil, stop keeping company with evil and hold on in set-apartness!

Hold on until יהושע comes again!

This command to hold on until He comes, gives us the picture of being steadfast between Shabbuoth and Yom Kippur – for there are 4 months between Shabbuoth in the 3rd month, and the Feasts that take place in the 7th month!

Hold on to the Covenant that has now been written on your heart is the clear message being given here!

The one who holds on and overcomes and guards the works of Elohim until the end – that is: the one who is a doer of the Word and not a hearer only, until the end, shall be given authority to rule the nations!!!

What authority is this?

The authority of the rule of the Kingdom of Messiah!!

His Kingdom has Kingdom rules, which we will officiate over the nations.

His Kingdom rule is clearly outlined through His Torah.

It is this Kingdom rule that we guard and do, right here and now, holding fast to the pure obedience of His Word, until He comes, that we will get to exercise over the nations in His Reign!

We have His Word in our heart, as pictured through Shabbuoth, and are to guard to do what is written in His Word, until Messiah, The Bright Morning Star, comes:

Kěpha Bet/2 Peter 1:19 “And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts”

Θυάτειρα Thuateira – Strong's G2363 means, '*odour of affliction*', and this city had a temple dedicated to Apollo, the Greek sun-deity of music and arts, and herein lies a great lesson for us, to hold fast to the truth amidst a wicked world that is mesmerised by influence of worldly music and the arts or media!

As we hold fast and live set-apart lives in Messiah, we will be persecuted and our lives are to be a pleasing aroma to Elohim, through our obedience, as the odour of our affliction goes up before Him with gladness of heart, as we guard His commands!

5 – SARDIS – YOM TERUAH

To Sardis, Messiah identifies Himself as the one who has the 7 Spirits of Elohim and the seven stars.

When we recognise that He tells us, in **Hazon/Revelation 1**, that the 7 stars are the 7 messengers to the assemblies, we also see how it is Messiah who is the Complete Word, that He sends out by His Spirit, and it is at Yom Teruah that we begin to hear the Awakening Blast of the last seven Trumpets, that would be blown over the 10 days and ending on Yom Kippur.

In the call being given to the assembly in Sardis, they were clearly told to wake up, watch and repent! If they did not wake up then **יְהוָה** would come upon them like a thief.

Herein lies the clear picture of Yom Teruah – with the day of trumpets being the awakening blast and a big wakeup call for many.

In the Parable of the maidens, all 10 were found sleeping, and only 5 had oil in their lamps!

At Yom Teruah, when the Awakening call goes out, we had better have oil in our lamps, and not be found to be without His Spirit, because we did not guard His Appointed Times and His Word!

Yom Teruah teaches us to be awake and watchful, for it is the only feast that takes place at the beginning of a month, which requires our ability to watch for the renewed moon!

If we do not get Yom Teruah right, we will not know the proper time for Yom Kippur, which will cause **יְהוָה** to come as a thief, yet, when we guard His Appointed Times and are awake and watchful, then we will understand His Appointed Times and be ready for His return!

The warning to Sardis is clear – repent of dead works and wake up!

So many today are working lawlessness and think that they are alive, yet they are dead in their sin, which is lawlessness!

Here, in this message, the promise is given to the one who overcomes, as being one who is dressed in white robes, and whose names will not be blotted out from the Book of Life.

This verse shows us that names can be blotted out – and when we understand the words of Messiah, who rebukes those who think they have done good works in His Name, yet have not guarded His Word and kept His Appointed Times, we are reminded to be sober and awake and walking in the garments of righteousness, that He has given us – which is to guard His commands!

In the parable of the wedding banquet, the messengers were sent out to call those who were invited, yet so many had excuses as to why they did not want to come, and eventually the message went out to fetch anyone who would come.

When the master arrived and found one who was not correctly dressed, he threw him out!

Yom Teruah is the wake-up call, to ensure that you are appropriately dressed and walking in the Spirit!

The promise of confessing the names of the faithful before the Father, also reminds us to not be ignorant of keeping His Appointed Times!

Those who are asleep to the Truth and not guarding His Appointed Times, are simply denying **יְהוָה** and His work of redemption, and He makes it clear, in **Mattithyahu/Matthew 10**, that whoever denies Him before men, He shall deny before the Father who is in the Heavens.

What He is clearly saying, is that when people deny Him here before men, by not keeping His correct Feasts, then they will be denied entrance into the Kingdom reign!

The remnant few shall walk with Messiah, as they have not defiled their garments, and herein lies the call of Yom Teruah, to be armed in the Torah and stand firm, as the seven Trumpets are begun to be blown until Yom Kippur!

Σάρδεις Sardeis – Strong's **G4554** means, '**red ones**', which I find an interesting picture, that represents both those who are awake and those who are not!

Red ones can represent those who walk according to the flesh, and do mind not the matters above, which speaks of those who have no oil and have no garments of righteousness; while on the other hand, red ones can symbolise those who have been washed in the Blood of Messiah and are dressed in white!

Yeshayahu/Isaiah 1 speaks of the call to repent and be washed, so that although our sins are like scarlet, they shall be as white as snow!

Messiah's Blood is the only thing that can wash us and make us white!

Herein lies the clear call to wake up and live or remain asleep in lawlessness and die!

6 – PHILADELPHIA – YOM KIPPUR

Φιλαδέλφεια Philadelphieia – Strong's G5359 means, '*brotherly love*', and I find this very fitting for the Feast of Yom Kippur, which clearly pictures for us the complete love of **יהושע** Messiah, who sticks closer than a brother!

Messiah identifies Himself as the One who is set-apart and true, and the One who holds the keys of Dawid, and whatever He opens no one shuts, and whatever He shuts no one opens!

While the call is given to wake up at Yom Teruah, the entrance to the reign is finally determined here at Yom Kippur – this is a separation of the sheep from the goats!

Here, Messiah makes it clear that the door of redemption He has made open, through His one-time sacrifice for the Atonement of our sins, and those who have guarded His word and have not denied His Name through disobedience, will be able to 'walk through the open door' and see their deliverance made complete!

Those who have not guarded His commands, and claim that they have loved Messiah, yet have simply followed the corrupt teachings of Satan, as taught through vain traditions and dogmas of man, shall be delivered up for destruction and the pride of many shall be brought low!

The promise of protection from the hour of trial, is given to those who have guarded His Word and endured, and these shall be made supporting posts in His Dwelling Place – that is a promise of permanence!!!

We are the Dwelling Place of the Most-High, and if we guard His Word till the end, we have the assurance of being fixed in place forever!

The Name of Elohim and the renewed Yerushalayim shall be written on those who are permanently fixed in Him, and whose deliverance has been made complete!

In **Hazon/Revelation 21** we are clearly told that the renewed Yerushalayim, which comes down from Heaven, is the Lamb's wife!!!

His Name is put on us!!!

At Yom Kippur we shall see the separation of those who have the Name of Elohim written on them, and identified as the true Bride, versus those who are not, for they shall be shown to not have their names written in the Book of Life, but have rather worshipped the dragon!

Hazon/Revelation 13:8 "**And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.**"

The encouragement given to those at Philadelphia is clear – their love – that is their endurance in obedience – will cause them to be firmly established and rooted in love of Messiah; for we who do the desire of Elohim are His brother, mother and sister:

Mattithyahu/Matthew 3:35 "**For whoever does the desire of Elohim is My brother and My sister and mother.**"

7 – LAODIKEIA – SUKKOTH

Here, in the final message to the 7th listed assembly, we can see a clear picture of who will get to dine with Elohim!

Only the true and faithful will enter into the Wedding Feast!

This message to this assembly speaks of the danger of being lukewarm, and is a clear warning to those who assume to be living right, while they have no regard for the observance of the Appointed Times of Elohim, nor do they see the urgency of mediating on the Torah day and night and guarding all that is commanded therein!

The lukewarm will be vomited out!

Most of the Christian world think that they have it all together and think that they are on fire for Elohim, yet they do not know Him, because they do not guard His commands!

The appeal that is given here, is to get white robes – which represents righteousness, which is to guard the commands of Elohim!

Without going into the history or details of Laodikeia, I simply want to highlight the promise given to those who have ears to hear!

Messiah makes it clear that He reproves and disciplines those He loves, and because of this, He calls for true repentance.

Many today, refuse to hear the reproof and discipline of Scripture and are unable to recognise the True voice of the True Saviour and Messiah!

He stands and knocks – those who know His voice open up – and here, we see the picture of Sukkoth being given – for He comes in and dines with them!!!

This is a picture of the final wedding banquet, that He comes to have with His own!

To him who overcomes, He will give to sit with Him on His Throne!!!

This pictures for us the completion of His redemptive work, in drawing back man to Himself and letting His Bride rule and reign with Him forever!

There is certainly much more I could discuss on each of these assemblies, as well as the Feasts of **יהוה**, yet I simply wanted to relate to you the clear message that is given to the Bride of Messiah, and how His Feasts help us, in taking heed to have open ears to hear, guard and do His commands, with joy as we hold fast in enduring till the end!

I hope that by seeing the relevance of these clear messages, in **Hazon/Revelation**, given to the 7 assemblies, will cause you to be zealous for the word of Elohim, as you hold fast to the Covenants of Promise that you have been grafted in to, and look forward to always keeping His Appointed Times with great joy and excitement, including the weekly Sabbath, as you have ears to continually hear the Message His Spirit is saying to His Bride! And in doing so, continue to shine the Light of His Truth, in all you do, whether in word or deed, doing all in the Name of **יהושע** Messiah!

There are many who claim to have fellowship with **יהוה** our Elohim, who is our Light and our deliverance, yet, by their lawless works of darkness, hidden under the veil of traditions, they are not doing the truth but rather, they are doing works that are based on inherited lies, and we must guard ourselves from falling into the trap of the darkness that we have been called out of.

As children of light, we must walk as such and we are to ensure that we:

KEEP WALKING... IN THE LIGHT!

Luqas/Luke 12:35-37 “**Let your loins be girded and your lamps burning, ³⁶ and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately. ³⁷ “Blessed are those servants whom the master, when he comes, shall find watching. Truly, I say to you that he shall gird himself and make them sit down to eat, and shall come and serve them.”**”

How are you dressed?

Are your loins girded about with truth or has your ability to stand and fight the good fight of faith been shaken by compromise?

Is your readiness evident, or do you find yourself stumbling at your required bold confession, as you waver, because of the worries of this age and the deceitfulness of wealth?

Are you burning bright or have you been lacking the true ability to walk according to the Spirit, as you find that you react foolishly, according to the flesh, when confronted with trying circumstances, instead of having the Word light your path, by meditating on the Torah day and night?

The Master is coming soon, and as He asked the question of whether He will find belief on the earth when He comes, may our lives be able to give a resounding **YES**, as we take heed to remain faithful, trustworthy and steadfast in continually being **DRESSED – READY – AND BURNING BRIGHT!**

As you consider the pictures in the Menorah that sheds light upon the work of our Master, and the collective messages given to the 7 assemblies in Hazon/Revelation and the need to diligently celebrate the Feasts of יהוה, may you be steadfast in letting your light shine before all, so that they see your good works of obedience and praise our Father who is in the heavens!

May this brief message stir you to keep yourself in the Light of the Truth of our Master and realise the joy of being able to keep His Appointed Times/Feasts, as a Bride that continues to pursue set-apartness, holding fast to the witness of יהושע Messiah and the guarding of His Torah and commands, declaring your fervent love for Him, through your committed obedience to overcome, as you stay in Him and keep your lamps filled with oil, as wise maidens who are awake and looking for His return!

Eph’siyim/Ephesians 5:8-10 “**For you were once darkness, but now you are light in the Master. Walk as children of light ⁹ for the fruit of the Spirit is in all goodness, and righteousness, and truth ¹⁰ proving what is well-pleasing to the Master.”**

יהוה bless you and guard you; יהוה make His face shine upon you and show you favour; יהוה lift up His face to you and give you Shalom!