

Chapter 1 : God's Kingdom Ministries :: Chapter 7: The Feast of Tabernacles

In The Feasts Of The Kingdom, Maurice Fetty examines a wide variety of sacred meals in scripture, ranging from the Lord's supper to banquets in the parables. He.

The Kingdom - Jesus in the feast of Tabernacles by I Gordon Introduction We come now to the last of the seven feasts - the feast of tabernacles. This festival is filled with joy and celebration and stands in stark contrast to the solemn day of Atonement and the days of Awe that proceeded it just days earlier. This yearly feast is of course but a precursor to the ultimate fulfillment that takes place when Jesus Christ sets up His kingdom and begins to rule on planet Earth. The solemn and awe inspiring day of Atonement which symbolises the return of Jesus Christ will be replaced with the rejoicing and splendour of the Kingdom age! If we look around the world today we see many crazy and sometimes unbelievably horrific things happening In such days we can be tempted to think that things are falling apart. And in a human sense they are. Yet in another sense, they are actually falling into place. All of these things play their part leading up to the new day that will dawn with the return and rule of the Messiah. A quick survey of the Bible shows this truth from the first book to the last. Early in Genesis we read of how God dwelt among His creation as He walked in the garden in the cool of the day Gen 3: After the fall we still see this same desire with the construction of the Tabernacle during the Exodus of Israel from Egypt. This later evolved into the first and second temples where the presence of God was manifest. The first coming of Jesus was described in this same exact language for we read: We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. The great promise by Jesus for this age involves both the Father and the Son dwelling with the one who loves and follows the Son. My Father will love him, and we will come to him and make our home with him. The Messianic Kingdom age still to come is again characterised with this thought The King will be with His people! And let us not forget the wonderful promise of the eternal age, for it again focuses on this very thought and gives a wonderful fulfillment in Revelation, the last book of the Bible, to the great desire seen and expressed in the very first book, Genesis. The Biblical commands concerning Tabernacles Leviticus It is the closing assembly; do no regular work. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. All native-born Israelites are to live in booths 43 so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. We see from the Biblical commands that this feast started on the 15th of Tishrei, five days after the day of Atonement. Tabernacles was to be a seven day feast and it is marked by celebration and rejoicing. This aspect probably comes out better in another passage about this feast from the book of Deuteronomy: For the LORD your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete. Here we see that Israel was to rejoice in this feast as a celebration of the harvest that they had just brought in. We see also from the Leviticus passage that during this time the Israelites were to live in booths temporary shelters as they remember their journey out of Egypt and the many years of living in these shelters in the Wilderness before coming into the Promised Land. The feast of Tabernacles is known by a few different names which each add to the understanding of this feast. The feast of booths: This emphasises the command to Israel to live in booths Sukkah in Hebrew during this festival to remember where they came from and to remember their exodus from Egypt. But just as Israel came into the Promised Land, we too will one day find ourselves clothed in a new body in the eternal New Jerusalem. So as Christians we should always be mindful that our current body is only a temporary dwelling place, this life is not permanent and this world is not our home. Spiritually speaking, we are leaving Egypt and on a journey to the Promised Land. The feast of Ingathering: As mentioned above, Tabernacles celebrates the gathering of the fall harvest Exod Hence its name, the feast of Ingathering. The feast of Nations: Because of the reference to all nations coming up to Jerusalem to observe the feast of Tabernacles in Zech With this in mind it is also interesting that 70 bulls were to be sacrificed during the week long festival according to Numbers So there has always been a connection between this feast and the Gentiles in Jewish thought and this will be fulfilled when the King reigns and all the nations go up to worship Him in Jerusalem. The feast of Dedication: Because Solomon dedicated the first temple during the feast of

Tabernacles 1 Kings 8 , this feast also became known as the feast of Dedication. This is a type of the Messianic Temple that the Lord will build Zech 6: Two great Jewish ceremonies associated with Tabernacles Each and every year during the feast of Tabernacles, the Jews perform two important ceremonies. The first is to do with water and the second to do with light. Arnold Fructenbaum writes concerning this: The priests marched back up the Temple Mount, singing the Psalms of Ascent, Psalms , as they ascended the fifteen steps into the Temple Compound. The priests then poured out the water into the large Laver in the Temple Compound. This was followed by great rejoicing. The rabbis interpreted the pouring out of the water as a symbol of the outpouring of the Holy Spirit upon the whole nation of Israel in the last days. Because of the pouring out of the Holy Spirit, according to what is said: Huge golden lampstands were setup in the Temple Compound and each was lit at sundown. Chumney gives the following details concerning this: Four youths of priestly descent stood at the top of the ladders holding jars containing about 7. The priests and Levites used their own worn-out liturgical clothing for wicks. The light emanating from the four candelabras was so bright that the Mishnah says in Sukkah 5: The fulfillment of the two great Jewish ceremonies So the two Jewish ceremonies associated with the feast of Tabernacles involve water and light. With this background and Jewish custom before us it is interesting to see what Jesus said during the feast of Tabernacles. John chapter 7 through to Now as a bit of further background you need to remember that God had commanded that all males were to go to Jerusalem on the feast of Tabernacles, along with Passover and Pentecost Deut So it is into this packed Jerusalem environment that Jesus begins to speak Up to that time the Spirit had not been given, since Jesus had not yet been glorified. Jesus could not have been clearer! This was the real life giving water, and not just a symbolic ceremony. Of course such talk then, like now, caused great debate and division amongst the people. Could He be the Messiah? What was this living water? No one had ever talked like this before. Whoever follows me will never walk in darkness, but will have the light of life. Jesus was telling them that He is the fulfillment of this ceremony as well. He is the light This also caused great controversy with the Pharisees and some Jews who decided that Jesus must be demon possessed! This becomes even sadder when you realise what song the Jews would sing during this time. In the feast of Tabernacles, especially as they poured out the water, they would sing from Isaiah With joy they will draw water Spirit from the wells of Jesus, Yeshua the Messiah. But what about light? Even more than that, it is symbolic of the shekinah glory - the outward manifestation of the goodness, radiance and glory that is our God! All of these things give us a further glimpse into what the coming Kingdom age will be like. The Holy Spirit will be poured out upon all flesh Joel 2: The whole earth will be transformed in that day. Think again on the following scriptures that give us a glimpse of the good things to come when Jesus reigns: People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security. The 8th day of a 7 day feast??? Here is the passage: So why an 8th day in a 7 day feast? Prophetically speaking we need to quickly look at the numbers used. It is His seal. The 7 day feast of Tabernacles, as discussed, will be fulfilled in the year reign of Jesus Christ which will fulfill the year plan of God. But there is an 8th day! Even after this wonderful time there is still a new start It begins with a declaration of God: I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. So even after the Messianic Kingdom there is a new beginning There is a new heaven and a new earth created by our God: As discussed, the ultimate fulfillment of this feast is found on the kingdom age when Jesus rules and reigns on this earth from Jerusalem.

Chapter 2 : FEASTS of the LORD | BE Kingdom Alignment Community

The Feasts are about bring the believer back into the rhythm of the Kingdom of God. This powerful series will open your eyes to how the Kingdom functions, how Babylon has crept into the Church, and how the Feasts reveal more about the work of Jesus than anyone could have imagined.

All three feasts celebrate some aspect of the kingdom of God. Passover is the door to the kingdom because you only get into this kingdom by the shedding of blood. Pentecost is the power of the kingdom because it celebrates the coming of the Spirit of God. And last, the Feast of Tabernacles celebrates the final triumph of the kingdom of God. It can be said that redemptive history has three segments: That is when the kingdom that is here in our hearts, comes in its fullness on earth. To understand the Feast of Tabernacles, we turn to Leviticus 23 where we find that it occurs in the fall and is preceded by two other very important feasts. Together, they are known as the High Holy Days. That is because the Jewish calendar is built on two cycles: While the shofar may be announcing a new year, it is also proclaiming the coming kingdom of God, which inspires a response of repentance in His people. Yom Kippur Yom Kippur is the highest holy day in the Jewish calendar because it was on this day that the High Priest entered into the Holy of Holies and made atonement for the sins of the people. Since the destruction of the Temple in 70 AD, however, there has been no sacrifice and no way of making restitution other than through prayers and fasting. It is an amazing experience to be in Jerusalem for Yom Kippur. The entire city, in fact the entire country, shuts down for 24 hours. There is no television or radio; no buses, trains or cars; and all stores are closed. In Jerusalem, the streets are completely empty except for the many people walking in them, most on their way to the synagogue or the Western Wall to pray. I often reflect on the wisdom of God that He not only instituted the Sabbath for one day of rest each week, but He commanded a full week of joyous celebration every year! He knew that man needs both physical and emotional respite from the ongoing pressures of life. The Jewish people do that by living in booths with a flimsy roof made out of tree branches. They are exposed to the elements as a reminder of the time when their ancestors lived that way but were cared for by God. Since the harvest occurs after a long period without rain, the occasion is also used to beseech the Lord for the fall rains. They are also forward looking to that great and joyous day when the Holy Spirit is poured out on all flesh and a harvest of souls is ingathered from the nations. This is demonstrated by the gathering of four species of leafy branches said to represent the four types of people in the world. Hence, the Feast of Tabernacles is ultimately about the nations. That is why Zechariah 14 tells us that all the nations will celebrate the Feast of Tabernacles when the Messianic kingdom has been established. In the meantime, thousands of Christians gather in Jerusalem each year, from as many as nations, to participate in this joyous celebration of the eventual rule of the kingdom of God on the earth.

Chapter 3 : The Feasts of the LORD – Kingdom Intelligence Briefing

All three feasts celebrate some aspect of the kingdom of God. Passover is the door to the kingdom because you only get into this kingdom by the shedding of blood. Pentecost is the power of the kingdom because it celebrates the coming of the Spirit of God.

Home News Spirit of the three pilgrim feasts: Pentecost and Tabernacles Spirit of the three pilgrim feasts: Pentecost and Tabernacles 26 July by Donna Uning CM –” In the last session, Ps Peter Tsukahira talked about how important it was to know the biblical feasts or Pilgrim feasts that God designated and commanded to the people of Israel. Ps Tsukahira touched on three major feasts of Israel, the Passover Pesach , Pentecost Shavuot and Tabernacles Sukkot ; and each time of these feasts is also a time of biblical significance. Ps Tsukahira earlier explained the importance of the Passover, which comes at the end of the barley harvest. The article continues with two of the major feasts, the Pentecost, the festival of the wheat harvest; and Tabernacles, the grape harvest. We understand that they arrived at Mt Sinai and God gave Moses the law. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently. As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him. So Moses went up. In the New Testament, it happened on the same holiday in Acts 2. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. If Peter stood up and baptized , how many people do you think in that crowd was? He described how Peter spoke to an entirely Jewish crowd and saved people. If the number is 30 percent of the crowd, there must be about 10, people consisting of Jews from all different nations gathered. Where can you find an entire crowd of Jewish people? For a religious Jew who knows every detail of the laws of God, they say that is a huge thing. Go back, learn the laws of God, understand what it means to walk in the spirit of those laws and you can begin to see this whole transition when we look at the calendar. At Passover, we literally as Christians cut the root and replace it with Easter. Centuries later, God is restoring them, he exclaimed. We need for these two things to be put together. The letter kills but the spirit gives life. We have the Holy Spirit, we are able to interpret the law and the spirit, you have that opportunity; you can walk through the spirit of the law and fulfill the requirements of God. This law is what gives the body of Christ authority and allows us to rule and reign, be seated at heavenly places with Christ Jesus. This is when authority comes back into our lives, he said. This comes in the fall or around September. In Israel, tents are set up this time in every observant homes and public buildings. They are temporary and made of sheets. They sell all sort of things, especially palm branches to put on top of your Tabernacle, Ps Tsukahira told. You are supposed to sleep in the tent for seven days. A kosher tabernacle, one that is so flimsy you can see through the roof and see the stars. On the first day you are to take branches from luxuriant trees–”from palms, willows and other leafy trees–”and rejoice before the Lord your God for seven days. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. Live in temporary shelters for seven days: All native-born Israelites are to live in such shelters so your descendants will know that I had the Israelites live in temporary shelters when I brought them out of Egypt. I am the Lord your God. And this is what we remember when we celebrate the feast of Tabernacles, he said. The Apostle Paul really understood this and really tried to relate this to the Corinthians. Meanwhile we groan, longing to be clothed instead with our heavenly dwelling. God has made it for us eternally in heaven. The feast was initially commanded to the children of Israel and then it was passed on to us through the Scriptures, he added. We became inheritors, it is meant to be for all humanity. The reason why I can say this is because of prophesy in the prophet Zechariah, for he speaks about the future destiny, the purpose of the feast of Tabernacles. Most scholars believe that this prophesy has to do with the millennium, after Jesus comes to rule and reign on this

earth. Not a time of fasting, not a time of mourning. If you think that all important points of the bible are in the New Testament, is like you came to a movie after the intermission. The session ended with prayer. He was in Kuching from July , Dear Viewers in Christ, if you find this article edifying to you, please share with your friends or loved ones by using the social media plugs Share, Email to this article. The Lord will surely bless you as you bless others.

Chapter 4 : The Feasts of the Lord: God's Prophetic Calendar From Calvary to the Kingdom by Kevin How

This article explains the long-forgotten plan of God for the salvation of mankind by examining three commanded feasts and a parable. The three pilgrimage feasts commanded in the Torah are a pattern of YHVH's plan which shows WHO will be saved and WHEN.

Why were the disciples having a hard time staying awake in Gethsemane? The big point that gathers these separate essays dealing with these Biblical feasts is it paints a picture of what the Messiah either has done, or will do in the future. The feasts do serve as remembrances for the Jews for things the Lord has done in the past, but it also shows what is to come as well. The authors have a reverence for the Word of God and provide answers to the question. Sometimes the same feast is discussed in the Bible, but with different names; the book clears up any confusion here that may arise. What, if any, significance can be found in the seven major feasts of the Lord? Sometimes the same feast is discussed in the Bible, but with different names; the book clears up any confusion here that may arise. Also, the timing of the feasts are clarified and described and you will no longer wonder why the Passover sometimes occurs in March and other times in April. In addition to the seven major feasts, the authors instruct the reader for all the other major and minor feasts that have occurred in Jewry as a nation and as a people scattered throughout the world. All of the feasts are covered very well with the appropriate amount of interesting historical and biblical background without discouraging the uninitiated. There are many beautiful illustrations included. There is also a Jewish Calendar that give the dates of the various celebrations, and nice index in the back of the book so that it can also be used as a reference. This is a fantastic, easy but excellent read, especially for Gentile Christians, who want to understand their Bibles better and illuminate the context of many Bible passages, particularly in the Old Testament but some from the New Testament as well. Both authors are Christians and show in this book how the Messiah has and will fulfill the seven Feasts of the Lord. They explained the history of and Biblical commands given for each feast, what additional traditions were added to the feast and why, how the feast is celebrated. The Feasts of the Lord is an excellent and enlightening resource for Christians and Messianic Jews. They explained the history of and Biblical commands given for each feast, what additional traditions were added to the feast and why, how the feast is celebrated in modern times, and how the Messiah has fulfilled or will fulfill the feast. The authors gave an overview of the Spring and Fall Feasts, then explained how the Jewish religious calendar works including how they count days and months. In the next section, they described other Jewish holidays: The book had many lovely, full-color inserts that illustrated the feast being observed, the layout of the temple so the descriptions of how the feasts were carried out in temple times could be easily followed, calendar information about when the feasts are observed, and so on. The book was very, very interesting, enlightening, and easy to understand. I personally spent an entire semester in graduate school doing just that - so I appreciated this book's amount of information. The book is written in such a way that it is accessible to pretty much anyone reading it. Some of the information seemed a bit too much of a stretch for me. But overall not a bad read. Yet nothing could be more timely. The authors show how the feasts and ceremonies of the OT prefigure the coming of Messiah and what he would accomplish in his death and resurrection. The book really linked the Old and New Testaments for me. An added bonus, the illustrations are amazing. A floor plan of the temple, a Seder dinner layout, a Seder plate with all the elements. The drawings at the beginning of each chapter made me pause and try to identify all the symbolism worked into the picture. The text is great, but the art work enhances it tremendously.

Chapter 5 : Download [PDF] The Feasts Of The Kingdom Free Online | New Books in Politics

The feast of Dedication: Because Solomon dedicated the first temple during the feast of Tabernacles (1 Kings 8), this feast also became known as the feast of Dedication. This is a type of the Messianic Temple that the Lord will build (Zech , Ezek) and will be present during the fulfillment of Tabernacles - the Messianic Kingdom.

A marriage, wedding, wedding-ceremony; plur: Of uncertain affinity; nuptials. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. The parable of Luke The thought itself rested, in part at least, on the language of the older prophets, who spoke of God as the Bridegroom, and Israel as His bride Isaiah Here the prominent idea is that of the guests who are invited to the feast. The interpretation of the parable lies, so far, almost on the surface. The king is none other than God, and the wedding is that between Christ and His Church, the redeemed and purified Israel Revelation We have to remember the truth, which the form of the parable excludes, that the guests themselves, so far as they obey the call, and are clothed in the wedding garment, are, in their collective unity, the Church which is the bride. Pulpit Commentary Verse 2. This parable supplements that of the wicked husbandmen. As that referred to Jewish times, so this refers to gospel times. The householder in the one becomes the king in the other; one demands work and duty, the other bestows gifts and blessings; one is angered at ingratitude for favours received, the other punishes for contempt of offered bounty. Morison compares our English word "nuptials. Jesus Christ, whose intimate union with his Church is often represented under the figure of a marriage see Matthew 9: Matthew Henry Commentary Our merciful God has not only provided food, but a royal feast, for the perishing souls of his rebellious creatures. There is enough and to spare, of every thing that can add to our present comfort and everlasting happiness, in the salvation of his Son Jesus Christ. The guests first invited were the Jews. The reason why sinners come not to Christ and salvation by him, is, not because they cannot, but because they will not. Making light of Christ, and of the great salvation wrought out by him, is the damning sin of the world. Multitudes perish for ever through mere carelessness, who show no direct aversion, but are careless as to their souls. Also the business and profit of worldly employments hinder many in closing with the Saviour. Both farmers and merchants must be diligent; but whatever we have of the world in our hands, our care must be to keep it out of our hearts, lest it come between us and Christ. The utter ruin coming upon the Jewish church and nation, is here represented. The offer of Christ and salvation to the Gentiles was not expected; it was such a surprise as it would be to wayfaring men, to be invited to a royal wedding-feast. The design of the gospel is to gather souls to Christ; all the children of God scattered abroad, Joh The case of hypocrites is represented by the guest that had not on a wedding-garment. It concerns all to prepare for the scrutiny; and those, and those only, who put on the Lord Jesus, who have a Christian temper of mind, who live by faith in Christ, and to whom he is all in all, have the wedding-garment. The imputed righteousness of Christ, and the sanctification of the Spirit, are both alike necessary. No man has the wedding-garment by nature, or can form it for himself. The day is coming, when hypocrites will be called to account for all their presumptuous intruding into gospel ordinances, and usurpation of gospel privileges. Those that walk unworthy of Christianity, forfeit all the happiness they presumptuously claimed. Our Saviour here passes out of the parable into that which it teaches. Hypocrites go by the light of the gospel itself down to utter darkness. Many are called to the wedding-feast, that is, to salvation, but few have the wedding-garment, the righteousness of Christ, the sanctification of the Spirit. Then let us examine ourselves whether we are in the faith, and seek to be approved by the King.

Chapter 6 : The Feast of Tabernacles and the Kingdom of God

Thank you Russell for your wonderful teaching of the Kingdom, and who we are in the Messiah not gentiles, by the leading of the Rauch Kodesh,. Nice to hear teaching of the Hebrew roots, by not excluding the Power of the Holy Spirit.

He taught in parables, simple stories, that made His lessons clear to all who were ready to learn. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them. The parables concealed these clandestine facts from the masses who were not then being called by God the Father John 6: Yeshua stated that his parables expressed great spiritual mysteries regarding the kingdom of God. It is the parable of the yeast and the three measures of flour recorded in the Gospels of Luke and Matthew: Yeshua helps by defining the meaning of one of these items for us: However, we are not told directly what the flour shown to be in three measures symbolizes. In his version, Matthew goes on to tell us that the parables Yeshua spoke to the people including this one revealed secret information that God had hidden from the very beginning of the world. In literal terms, yeast starts small and works its way throughout a batch of flour, eventually leavening the whole lump cf. The word "leaven" is every where else used in a bad sense; and either designs immorality, as malice and wickedness, or false doctrine, such as that of the Pharisees and Sadducees: Additional understanding about the three groups symbolized by the three measures of flour can be gleaned from the three pilgrimage festivals YHVH commanded for Israel in the Torah: Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty-handed. Each of the crops harvested at the time of these feasts represent the various groups of humanity God will save, and more importantly, when their salvation will transpire. Below is a graphic that shows the symbolic elements of the plan and how they relate chronologically: We are going to look at each of these decreed observances in detail to confirm what they symbolize: This feast was immediately preceded by the sacrifice of the Passover lambs, which were a type of the Lamb of God, Yeshua John 1: So interconnected was the Passover sacrifice to this festival, it was sometimes referred to as the Feast of the Passover Exo. Literally, on that first Passover the blood of the sacrificial lambs provided salvation for the firstborn of Israel, while the Egyptian firstborn not under the blood were killed Exo. This tenth plague, the death of the Egyptian firstborn, was what finally caused Pharaoh to free Israel from their bondage Exo. The Israelites began their journey out of Egypt on the first day of this festival Exo. The historic events underlying this feast show us that it is not our own strength that accomplishes victory over sin. It first takes acceptance of the sacrifice of Yeshua our Passover to provide forgiveness for sins. Then another miracle of God, produced by the indwelling of His Holy Spirit, allows believers to overcome sin as they are molded into the divine image of Yeshua I Cor. While most believe that this blood saved all of Israel and it did in a way , it specifically saved from death ONLY the firstborn. Those who were not firstborns were not in danger of dying that night. For a short time after leaving Egypt, the firstborn served as priesthood for the tribes of Israel Exo. However, the sin of the golden calf Exo. The instruction regarding the firstborn might seem out of place in a casual reading of Exodus However, its inclusion reveals the symbolic relevance of the Feast of Unleavened Bread to the "spiritual firstborn" those called to Yeshua by Yah the Father during this age - John 6: As the author of Hebrews revealed, those now being called into the body of Messiah are part of this assembly of spiritual firstborns: You have come to thousands upon thousands of angels in joyful assembly, 23 to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, NIV The apostle Peter disclosed that the spiritual firstborn who make up the body of Messiah will be the "kingdom of priests and the holy nation" Exo. When Yeshua comes to reward his servants at the sounding of the seventh trumpet Rev. We will not all die, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. To him who loved us and washed us from our sins in his own blood, 6 and has made us kings and priests to his God and Father, to him be glory and dominion

forever and ever. They will be the first "crop" that God reaps from humanity. It is no coincidence that the time of the Feast of Unleavened Bread was when barley, the first crop of the year, was harvested in the Holy Land. Barley bread was the common food of the poor. The grain was fed to horses, asses, and cattle. Barley is sown in the autumn following the "early rains" and ripens about a month earlier than wheat. In Palestine the harvest takes place in March or April, depending on the location. Paul describes this initial group that will be saved in his first letter to the Corinthians: The Jewish sages generally understood the time of this offering to be the day after the annual Sabbath which begins the feast. These barley sheaves were brought into the Court of the Temple and thrashed to remove the heads that night. The barley was dried over a fire on a pan with numerous holes, and then subjected to the wind. The parched grain was finally ground to fine flour in a barley mill. The remainder of the barley flour was not reckoned as holy and could be redeemed and used for any purpose. This barley offering often referred to as the "wave sheaf" represented the saints who are part of the "church of the firstborn. Just as the barley was ground into flour by a mill, the saints are ground into powder by the "chief cornerstone," Yeshua Matt. Just as only a small part of all the barley flour prepared was offered to God, only a few from the many called by God will be chosen Matt. This congregation of the firstborn will be priests and kings, ruling with Messiah in his Millennial kingdom. They are not chosen at this time simply to obtain their own salvation, but rather so they can help Yeshua successfully carry out the plan of YHVH. Although celebrated seven weeks after the beginning of the Feast of Unleavened Bread, Pentecost was considered to be the conclusion of the Feast of Passover by the Jewish sages. It was called the Feast of Weeks because of the seven-week interval, which was counted from the day after the first annual Sabbath of the Feast of Unleavened Bread and ended on the 50th day, Pentecost Lev. Fifteen centuries later, in 30 CE, it was also on this very feast day that God sent the Holy Spirit upon the disciples in Jerusalem Acts 2 and inaugurated the "New" Covenant. There is a very serious misunderstanding of the New Covenant by most Christians. The author of Hebrews, quoting from the original prophecy of Jeremiah Jer. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. Likewise, the prophecy proclaims that He will make the New Covenant with the same Israelites whose forefathers broke the First Covenant. When the New Covenant is fully in effect, this prophecy tells us that it will no longer be necessary for Israelites to teach their neighbors and their kinsmen who YHVH is. At that time, every Israelite from the least to the greatest will know YHVH, because Messiah Yeshua will make Him known as he rules over them from Jerusalem for 1,000 years. However, the fullness of the New Covenant will only come into existence after the return of Yeshua from heaven. It is not for your sake, O House of Israel, that I am about to act, but for the sake of My holy name, which you have profaned among the nations to which you came. Be ashamed and dismayed for your ways, O House of Israel. As the author of Hebrews implies, the real problem with the First Covenant was not the Law itself, but the capability of the Israelites to successfully keep it Heb. Therefore, I hid My face from them and handed them over to their enemies, so that they all fell by the sword. Now I will restore the fortunes of Jacob and have compassion on the whole House of Israel, and I will be jealous for My holy name. I will leave none of them behind. Paul explicitly states that mankind can only obey God when they have the Holy Spirit: And if anyone does not have the Spirit of Christ, he does not belong to Christ. The historic events underlying this feast show us that God has made a commitment to the physical offspring of Abraham, Isaac, and Jacob. Although they rarely lived up to their part of the First Covenant and suffered punishment because of it, YHVH is faithful. He will ultimately deliver and bless the descendants of Abraham, as the apostle Paul revealed: Pentecost was also known as the Feast of Harvest because it was the time of the wheat harvest in Israel. On Pentecost, God commanded Israel to offer two loaves of bread made from the firstfruit of the wheat harvest: CSB What do these two loaves of leavened bread made from the first fruits of the wheat harvest represent? Many modern commentators teach that since leaven represents sin in the Bible, these two loaves must represent sinful mankind in some way. In Scripture, almost everything has a positive as well as a negative connotation. In the negative, it represents the puffing up effects of sin during the Feast of Unleavened Bread I Cor. Unless one wants to make the case that the kingdom of God is somehow negative, it is clear that yeast and its product, leavened bread can also be viewed in a positive light. Although the actual text Exo. This assumption is due to a command given in Leviticus 2: Though not explicitly stated to be so, these cakes were

most probably unleavened. It is true they were not offered upon the altar, from which leaven was scrupulously excluded Lev. As admitted in the article above from the Jewish Encyclopedia, the showbread was not offered on the altar. Therefore, these loaves were not subject to the prohibition against leavened bread found in Leviticus 2. It is probable that these loaves were originally leavened bread, since unleavened bread represents "affliction" Deu. The specific language used in the Bible strongly indicates that the showbread was made with yeast. The 12 showbread loaves were called lechem hapanim literally, " the bread of faces" in Hebrew. The showbread represented the 12 tribes of Israel. Just as these 12 loaves were divided into two stacks on the golden table, the 12 tribes of Israel were later split into two houses or groups I Kings The two leavened loaves made from the first fruit of the wheat harvest and offered on Pentecost represented these two houses. Although cast aside during the first age due to their unbelief, God clearly states immediately after the New Covenant prophecy that He will never discard Israel for good: The vast majority of prophecy in the Bible refers to this age.

Chapter 7 : The Kingdom - Jesus in the feast of Tabernacles

The FEASTS of the LORD Sukkot is the "Feasts of Tabernacles" It is believed by some Jewish scholars that Jesus may have been born during this season thus fulfilling the "Word made flesh" even though in His coming HE DID fulfill that as John witnessed and wrote about it, in the book of John in chapter 1.

It was John the Baptist who was doing the preaching to the people, announcing the coming of the Messiah. After his baptism and the announcement from heaven, Jesus was taken to the wilderness to be tempted by Satan for forty days. All the while, it was John who was doing the public preaching. John was preaching a baptism of repentance for the forgiveness of sins. It had been proclaimed over centuries by the prophets of old. John set the stage. How much do you know about the Kingdom of God? Just what is it and what does the message about the Kingdom have to do with the times now ahead of us? The Kingdom Well, first we have to ask, what is a kingdom? You might think of fairy tales where the king and his family live in a great castle behind a moat and have banquets all day. The royal family lives in luxury isolated from all the subjects in their domain. Is that an accurate portrayal of the Kingdom of God? Is the Kingdom of God like other worldly kingdoms of man with perpetual slavery, unending servitude and back breaking labor for all the subjects? Centuries worth of Christian preachers have simply taught millions of people about the messenger, Jesus Christ. While it is important to learn, to know, and to believe the importance of the messenger as the Son of God and all that he stood for in becoming the acceptable sacrifice for our sins, the mere biography of the messenger obscures the importance of the message he brought. He taught about the Kingdom of God but few really seems to concretely know what is the Kingdom of God. A Kingdom is composed of at least four things: A king or sovereign ruler. So, a kingdom contains a certain amount of territory with people being ruled by a ruler administering laws. The tone of any kingdom is set by the ruler. He can be a rough tyrant, oppressing the people with harsh servitude, or he can be a benevolent ruler, ruling the people with kindness and gentleness for their own benefit. The gospel message of the Kingdom of God was the announcement of good news about its coming. We found it means "a good message. In the first century, they obviously thought such a good kingdom was coming in their day. We look forward with anticipation to the promises given to us about the Kingdom of God in the Bible. What is the territory of the Kingdom of God? The territory occupied by the Kingdom of God was even spelled out plainly in the Old Testament, in the book of Daniel. In the second chapter of Daniel, we are given a glimpse of the mighty world-ruling kingdoms of man throughout the ages of history. The dream is certain, and its interpretation is sure. They were glimpses of the attributes and conditions to be found in that good kingdom. Many of those attributes were proclaimed to the masses through parables and later explained privately to his disciples, as we can see in Mark 4: Or with what parable shall we picture it? And when they were alone, He explained all things to His disciples. Who is the ruler and how does he rule in the Kingdom of God? For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice. No, it was right in line with pictures portrayed by the prophets, as we can see in Daniel 7: His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. In addition, they thought he was making himself equal to God by calling God his father. Throughout the remainder of chapter five, Jesus went into great detail about his subordinate relationship with the Father. He that honoureth not the Son honoureth not the Father which hath sent him. If Christ were identical to the Father, then why did the Father have to give life to the Son. Continue in verse Now, does that sound to you like he was making himself equal with the Father? If you have any doubt, look at John If ye loved me, ye would rejoice, because I said, I go unto the Father: What are the laws in the Kingdom of God? In the process, he also shed light on the will of the Father. Why do you seek to kill Me? Why do you seek to kill me? Murder is one of the ten commandments of God given to the Israelites through Moses. Christ said that, even though Moses gave them the will of God embodied in the ten commandments, none of them kept the law. Yes, the law of God is the basis but the will of God goes beyond mere rote obedience. So, it is by that renewed mind that the will of God is performed by obedience to his perfect laws. God the Father, who is our benevolent dictator, only desires the best for all his subjects. So, too, did Peter in 1

Peter 2: If anyone loves the world, the love of the Father is not in him. Do you want a name that will last throughout the ages? God says you will abide forever if you do the will of God. Who are the subjects and how do they gain admittance to the Kingdom of God? I did not come to destroy but to fulfill. In another parable, Jesus also explained about the quality of the subjects in the Kingdom of God, such as the one in Matthew. How then does it have tares? Determination, tenacity, and steadfastness are also traits required for admittance into the Kingdom of God, as Christ taught in Luke 9: If the Kingdom of God is righteousness, peace, and joy, just what is righteousness? We can find that answer in Psalms. Furthermore, in 1 Corinthians 6: In 2 Thessalonians 1: Proper judgment in the Kingdom of God. What more can we learn about the way of life in the Kingdom of God? Jesus had much to say about its qualities in his many parables. While he admitted that he taught the masses with parables to obscure the meaning, privately, he often revealed the true meanings to his disciples. Earlier, we read in Matthew. In verse 37, Jesus privately told his disciples the meaning. He who has ears, let him hear. So, judgment and proper discernment are also a part of the government of God. Not just anyone will be given admittance to the Kingdom of God and not just any type of lifestyle will be allowed to flourish. Mankind, who has been on his own quest for self-determination of truth apart from God, will be given the truth of God, straight from the source. Continuing on the same theme of proper judgment and discernment in judging, in verse 47, Jesus told his disciples another parable. There will be wailing and gnashing of teeth. In their quest to eat whatever they want, most Protestants fail to notice what is also being taught in this parable on both a physical and spiritual level. They see it simply as a separation of good and evil. So, it is; but it is also more. You see, there was discrimination. There was an evaluation, a determination, and a separation. They examined and identified all the fish in the net. How did they know? Part of those instructions are the dietary laws stated in Leviticus. By them, they were able to determine which fish were good for food and which were bad, which were clean and which were unclean. By their physical act, they were portraying a spiritual discernment and judgment yet to come. Consistency of Government. Earlier we said that most people think the gospel message brought by Jesus was just a New Testament proclamation. When we defined the traits composing a kingdom, we mentioned the necessity to have laws and judgments. In fact, proper judgment and proper interpretation of laws is key to the administration of justice within any government. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord. They serve as an example of those who suffer the punishment of eternal fire. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted--twice dead. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. He had a name written that no one knew except Himself. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

Chapter 8 : Kingdom of God - Three Feasts & A Parable - Here a little, there a little - Prophecy

The Feast of Tabernacles and the Kingdom of God. In Mark , we read about what Jesus was preaching when he first started his ministry.

On the first day there shall be a holy convocation. You shall do no customary work on it. You shall keep it as a feast to the Lord for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days in the year. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God Lev. We were unknowingly keeping this feast for salvation both in the shadow or written code as the Old Testament Israelites did and in the reality or the spirit, knowing that Jesus was the one who would fulfill this great act of salvation for the first fruit saints and for the billions that would come forth from this kingdom, and be born into that kingdom Matt. It was commanded by God to be a very festive occasion where they had to leave their permanent homes and go to a place where God appointed, and there temporarily dwell in booths Hebrew word sukkah denoted a "hut of woven boughs" for eight days. Here are some scriptures in the Old Testament that described the keeping of this feast starting with Deuteronomy 12 and verses 10 through There you shall bring all that I command you: And you shall rejoice before the Lord your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you. Take heed to yourself that you do not offer your burnt offerings in every place that you see; but in the place which the Lord chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. Only you shall not eat the blood; you shall pour it on the earth like water. You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand. But you must eat them before the Lord your God in the place which the Lord your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all to which you put your hands. It is interesting to note that on the first seven days of the feast the priests who were appointed would offer up 70 bulls for the 70 original nations Numbers This derives from the table of nations that came out of the loins of Noah and his sons, and was a shadow of the salvation of all these 70 nations when the kingdom is established by Christ. Now notice Deuteronomy 14, and verses 14 through And you shall eat before the Lord your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the Lord your God always. But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the Lord your God chooses to put His name is too far from you, when the Lord your God has blessed you, then you shall exchange it for money, take the money in your hand, and go to the place which the Lord your God chooses. And you shall spend that money for whatever your heart desires lusts: You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you. And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the Lord your God may bless you in all the work of your hand which you do. This was a shadow of how those in the kingdom will rejoice in the spirit over the abundance of spiritual and physical gifts and blessings bestowed by God through Christ with the end result of spiritual eternal or age abiding life in the family of God. That was the main message of Jesus in his ministry on earth for three and one half years. You see, the Catholic faith denies a literal kingdom rule by Jesus and his saints, and teaches that the kingdom is the church on earth with the Pope sitting in the seat of Christ and that the earth will continue without end and without the direct rule of Christ on the earth. I was truly astounded and in awe when I first read the reality of this soon coming kingdom when I read Psalm 2: Why do the nations rage, And the people plot a vain thing? Then He shall speak to them in His wrath, and distress them in His deep displeasure: Serve the Lord with fear. And rejoice with trembling. Kiss the Son, lest He be angry. And you perish in the

way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him. But there is a God in heaven who reveals secrets, and he has made known to king Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these: But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for our sakes who make known the interpretation to the king, and that you may know the thoughts of your heart. You, O king were watching; and behold a great image! This great image whose splendor was excellent, stood before you; and its form was awesome. Its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth. This is the dream. Now we will give the interpretation of it before the king. You O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given into your hand and has made you ruler over them all-you are this head of gold. But after you will arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. And a fourth kingdom shall be as strong as iron, insomuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly, so the kingdom will be partly strong and partly fragile. As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. He came to the Ancient of Days, and they brought him near before Him. Then there is this scripture in Daniel 7 and verse 27 after the anti-Christ and his dominion has been destroyed and taken away: And they sang a new song, saying: Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. This is a direct fulfillment of Matthew 5: So it is reflected in this Old Testament shadow Feast of Tabernacles. Did you also notice that the stone which was cut without human hands grew into a great mountain and filled the whole earth after it consumed all the kingdoms of men? Once again you see a mountain portrayed as a kingdom, and this mountain had to grow for a time until it filled the whole earth. So it will be with the kingdom of God after Christ returns. Jesus first priority after raising and gathering the saints will be to gather the captives of the house of Israel and the dispersed of the house Judah, and re-establish them in their own land. After this he will bring in the Gentile kingdoms after that, as was noted in the article on this site about The Feast of Atonement. Again, when Jesus returns to take the throne of Jacob, most of the world will not know who he is, so much so that he will have to put many-almost incorrigible people to temporary death by throwing them into Gehenna fire. This is revealed in the parable of the wheat and the tares in Matthew Another parable He put forth to them, saying: But when the grain had sprouted and produced a crop, then the tares also appeared. How then does it have tares? The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous firstfruits will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear! Many nations in Asia will even try to attack Jesus after he returns and gathers the remnant of Israel and settles them in their own land Ezek. Read Ezekiel 38 and verses Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army. You will come up against My people Israel like a cloud, to cover the land. For in My jealousy and in the fire of My wrath I have spoken: The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground. And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone. Remembering the gospel that was preached to them as a witness Matt. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. He shall judge

between the nations, and rebuke many people; They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. Notice these scriptures pertaining to the saints and the kingdom of God in the messages from Jesus to the seven churches. First note Revelation 2 and verses 26 and 27 And I will write on him My new name. The kingdom started with Jesus Christ confirmed when raised from the dead Rom. I looked, and there before me stood a tree in the middle of the land. Its height was enormous. The tree grew large and strong and its top touched the sky; it was visible to the ends of the earth. Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the wild animals found shelter, and the birds lived in its branches; from it every creature was fed. All on the earth will come under this kingdom and find a spiritual rest. At that time Satan and his evil spirit and demon cohorts will be sealed and bound for a thousand years Rev. Read Joel 2 and verses 28 through 32 And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Blood and fire and pillars of smoke.

Chapter 9 : Our Father's Kingdom of America: The Feast of Purification

*The Feasts of the Lord: God's Prophetic Calendar from Calvary to the Kingdom [Kevin Howard, Marvin Rosenthal, Tom Allen] on calendrierdelascience.com *FREE* shipping on qualifying offers. Isreal's feasts are infinitely more important than just a series of cultural observances.*

They desire to destroy what has been your possession from the beginning. Listen to my appeal, and have mercy on the people who are your lot. Turn our mourning into feasting, that we might live and sing praises to your name, Lord. I have no one to help me but you, and I am in great danger now. From my birth, Lord, I have heard how you chose Israel from among the rest of the nations, and our fathers from their ancestors, to be an everlasting inheritance. I have heard how you did for them all that you had promised. But now we have sinned before you, and you have delivered us into the power of our enemies because we worshipped their gods. You are just, Lord. They plan to set aside the promises you made, to rob you of your inheritance, to silence those who praise you, and to stamp out the honor of your temple and your altar. They want to open the mouths of the nations to praise the wonderful deeds of useless idols so that a human king might be honored forever. It was to be celebrated to remember that they defeated their adversaries. It was to be celebrated in the twelve month which was later named February. In that day the adversaries of the Judeans perished: For the chiefs of the satraps, and the princes and the royal scribes, honoured the Judeans; for the fear of Mardocheaus lay upon them. For the order of the king was in force, that he should be celebrated in all the kingdom. And in the city Susa the Judeans slew five hundred men: And the king said to Esther, The Judeans have slain five hundred men in the city Susa; and how, thinkest thou, have they used them in the rest of the country? What then dost thou yet ask, that it may be done for thee? And Esther said to the king, let it be granted to the Judeans so to treat them tomorrow as to hand the ten sons of Aman. And he permitted it to be so done; and he gave up to the Judeans of the city the bodies of the sons of Aman to hang. And the Judeans assembled in Susa on the fourteenth day of Adar, and slew three hundred men, but plundered no property. And the rest of the Judeans who were in the kingdom assembled, and helped one another, and obtained rest from their enemies: And they rested on the fourteenth of the same month, and kept it as a day of rest with joy and gladness. And the Judeans in the city Susa assembled also on the fourteenth day and rested [this day is a normally a Sabbath rest day]; and they kept also the fifteenth with joy and gladness. On this account then it is that the Judeans dispersed in every foreign land keep the fourteenth of Adar as a holy day with joy, sending portions each to his neighbour. And the Judeans consented to this accordingly as Mardocheaus wrote to them, shewing how Aman the son of Amadathes the Macedonian fought against them, how he made a decree and cast lots to destroy them utterly; also how he went in to the king, telling him to hang Mardocheaus: Therefore these days were called Phrurae now called Purim , because of the lots; for in their language they are called Phrurae; because of the words of this letter, and because of all they suffered on this account, and all that happened to them. And Mardocheaus established it, and the Judeans took upon themselves, and upon their seed, and upon those that were joined to them to observe it, neither would they on any account behave differently: And these days of the Phrurae, said they, shall be kept for ever, and their memorial shall not fail in any generation. And queen Esther, the daughter of Aminadab, and Mardocheaus, wrote all that they had done, and the confirmation of the letter of Phrurae. And Mardocheaus and Esther the queen appointed a fast for themselves privately, even at that time also having formed their plan against their own health. And Esther established it by a command for ever, and it was written for a memorial. A number of people were destroyed collectively; therefore the city of Judea was purified. Later in the Book of Maccabees a decree was made to memorialize the 13th day of the twelve month, now called February, as a day to remember that they defeated their adversaries. Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus. Then Nicanor and they that were with him came forward with trumpets and songs. But Judas and his company encountered the

enemies with invocation and prayer. So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. Then they made a great shout and a noise, praising the Almighty in their own language.