



Watching for that Day

(This is not a complete word for word script of the teaching as Steve expounds differently from his notes through most all of his teachings.)

If you've followed my teachings on the end times, you know that we believe there's evidence for us to be watching for Yeshua's return on all the Holy Days. The Feast Days of YHWH. On His Moed'im in Hebrew. This is because there seems to be something in every single one of them that could point to Yeshua's return. Maybe some more than others, but they all seem to have something to point to it.

However, I believe there could be a reason for us to consider why Yeshua's return may **not** take place on a High Holy day also. I want to quickly explain that possibility. However, by the end of this teaching, I believe you'll see there could be even more evidence to that possibility.

Concerning His return, Yeshua said the following.

Matthew 24: ...That is how it will be at the coming of the Son of Man. 40 Two men will be in the field; one will be taken and the other left. 41 Two women will be grinding with a hand mill; one will be taken and the other left.

Many believe everything will start on one of YHWH's moed'im (Feast days). I'm not opposed to this. In fact, I have leaned that way for a long time as well. However, these words from Yeshua kind of challenges that mindset.

We know there is no work on a Sabbath or any High Holy day. So if He's coming on a day when His people are working, it seems it won't be on a Sabbath or one of His Holy Days. Now, this is **only** if we are to take these words of Yeshua literally. I perfectly understand that Yeshua's words here could have just been a general passing reference that life will be going on as usual. I get it. I do, and I'm not opposed to it either.

However, Yeshua still said the words that men would be in the field working. Women would be grinding at the hand mill. Maybe we should consider the possibility that His words need to be taken literally there. Perhaps it's just me, but it seems this wasn't a topic where He would be giving out generalities. You know what I mean?

But even still, this **could** be reasoned away on the understanding that there are multiple calendars out there. Meaning, since there are numerous calendars, there will be people observing these different calendars. Thus, not everyone will be keeping the same High Holy days. So there will be people working on the Holy Days of someone else's calendar, possibly even YHWH's true calendar. Thus, people could be working when He returns.

Be that as it may, **what if** Yeshua **was** implying He won't be returning on one of the Holy Days given to us in Leviticus 23? What if? If that's the case, it seems there would have to be evidence of this in the prophets. That all being said, please consider Zechariah 8.

Zech. 8:19 This is what YHWH Almighty says: “The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals(moed'im) for Judah. Therefore love truth and peace.”

YHWH is saying these fasts will be joyful celebrations. He says they will be happy moed'im. He doesn't say they'll be commanded moed'im, but they'll be moed'im just the same. And they'll be happy and joyful events.

These fasts mentioned here by Zechariah are associated with the Babylonian invasion. Jeremiah references the events for these fasts. The 10th and 4th months are both mentioned in Jeremiah 39. (show only)

Jer. 39:1 In the ninth year of Zedekiah king of Judah, **in the tenth month**, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army and laid siege to it. 2 And on the **ninth day of the fourth** month of Zedekiah's eleventh year, the city wall was broken through.

He also records these events in Chapter 52. First the 10th month is referenced in verses 4 and 5.

Jer. 52:4 So in the ninth year of Zedekiah's reign, **on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. They camped outside the city and built siege works all around it.** 5 The city was kept under siege until the eleventh year of King Zedekiah.

Then the 4th month is referenced in verses 6 and 7.

Jer. 52:6 **By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat.** 7 Then the city wall was broken through, and the whole army fled. They left the city at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,

So the 10th month was when Babylon first surrounded Jerusalem and then a year and a half later in the 4th month the walls were breached.

We then see the 5th month is referenced in verses 12-14. (show only) Though the traditional day of fasting for this event is the 9th day of the month,(known as the 9th of Av) the event happened on the 10th day of the month.

Jer. 52:12 **On the tenth day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, who served the king of Babylon, came to Jerusalem.** 13 He set fire to the temple of YHWH, the royal palace and all the houses of Jerusalem. Every important building he burned down. 14 The whole Babylonian army under the commander of the imperial guard broke down all the walls around Jerusalem.

We then see the event for the 7th month fast is referenced in Jeremiah 41:1-3. (show only) This fast has been referenced as the Fast of Gedaliah. It's now traditionally held on the 3rd day of the month. The exact day of Gedaliah's murder is not recorded. We simply know it happened in the 7th month.

Jer. 41:1 **In the seventh month** Ishmael son of Nethaniah, the son of Elishama, who was of royal blood and had been one of the

king's officers, came with ten men to Gedaliah son of Ahikam at Mizpah. While they were eating together there, 2 Ishmael son of Nethaniah and the ten men who were with him got up and struck down Gedaliah son of Ahikam, the son of Shaphan, with the sword, killing the one whom the king of Babylon had appointed as governor over the land. 3 Ishmael also killed all the Jews who were with Gedaliah at Mizpah, as well as the Babylonian soldiers who were there.

When I was looking into this particular fast, I was reminded of what happened in the book of Nehemiah. It would take too long to read it all here, so I encourage you to read Nehemiah 8:2 through 9:1. [This account is where we find Ezra reading the Law to the assembly.](#)

We see here in verse 2 that it's the 7th month. Remember, these are those who came back from the Babylonian captivity. These are those who would have fasted and mourned in the four months noted in Zechariah 8. That would include the 7th month.

That being said, please consider verse 9.

[Neh. 8:9](#) Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people said to them all, "This day is sacred to YHWH your God. Do not mourn or weep." For all the people had been weeping as they listened to the words of the Law.

The Hebrew implies they weren't weeping because they heard the Law. Rather, it shows they were simply weeping as they heard it being read.

בּוֹכִים כָּל־הָעָם כִּשְׁמָעָם אֶת־דְּבָרֵי הַתּוֹרָה

Torah **the** words **(direct object)** heard **as** people **the** all **weeping**

Please consider how the next few verses show they weren't just weeping. They were fasting too.

Neh. 8:10 Nehemiah said, **“Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared.** This day is sacred to our Lord. Do not grieve, for the joy of YHWH is your strength.” 11 The Levites calmed all the people, saying, “Be still, for this is a sacred day. Do not grieve.”

12 Then all the people went away **to eat and drink, to send portions of food and to celebrate with great joy,** because they now understood the words that had been made known to them.

Verse 12 shows they then understood that those days were not to be fasting and weeping but rather rejoicing in YHWH.

Since the exact day of Gedaliah's death is not recorded, it's very possible they simply chose the first day of the month to fast and mourn. But as seen here, they were instructed that can't be the day they remember Gedaliah to fast and mourn since it was the Day of Trumpets.

Verse 13 on shows where they learned of Sukkot and celebrated it accordingly. However, once the Holy days of the seventh month were over, we see they went right back to the fast of Gedaliah.

Neh. 9:1 On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth and having dust on their heads.

To my understanding, there's no reference to show they changed the time of this fast to start observing it on the 24th from this time on. However, I can't help but wonder if that's what happened in those days. Waiting till all the Holy days of YHWH were over for that month and then have the Fast of Gedaliah afterwards. However, somewhere along in History, the fast of Gedaliah became traditionally remembered on the 3rd day of the 7th month.

Our verse in Zechariah (show) says these fasts will not only stop, but they will be Happy feasts (moed'im). Maybe it's just me, but if you're going to change a day from being sad to being happy, you need to put a happy event on that day. Making the happy event overshadow the tragic event. If that's the case, could these fasts represent events in the future when YHWH delivers his people?

With how it seems Yeshua implies He's coming on a day when His people will be working, thus, not a Sabbath or existing High Holy day, it seems maybe we should be considering these fasts. But if these fasts are something we should be considering, is there anything in the prophets that point to such a timing? Well, maybe. Consider.

Is. 61:2 to proclaim the year of YHWH's favor and the day of vengeance of our God, to comfort all who mourn, Is. 61:3 and provide for those who grieve in Zion — to bestow on them a crown of beauty instead of **ashes**, the oil of gladness instead of **mourning**, and a garment of praise instead of **a spirit of despair**. They will be called oaks of righteousness, a planting of YHWH for the display of his splendor.

This is definitely the language of a fast for mourning. Ashes on the head. Mourning. A spirit of despair. These are all turned 180

degrees from the negative to the positive in this verse. This truly seems to match our verse in Zechariah 8.

Some could say this is a reference to the Day of Atonement. However, the Day of Atonement is not a fast of mourning and despair. Neither are we commanded to put ashes on our head for this day. And back to my original thought, there is no working on the Day of Atonement.

The interesting thing is how YHWH said all of these fasts will be turned into joyful moed'im. Not just one or two but ALL of them. Each one of the fasts mentioned by Zechariah will be turned into joyful moed'im. Each one. Consider even what these verses in Jeremiah 31 say, which I believe speak of the 2nd exodus at the end of the tribulation.

Jer. 31:13 Then maidens will dance and be glad, young men and old as well. **I will turn their mourning into gladness; I will give them comfort and joy instead of sorrow.** 14 I will satisfy the priests with abundance, and my people will be filled with my bounty," declares YHWH.

Jer. 31:15 This is what YHWH says: "A voice is heard in Ramah, **mourning and great weeping**, Rachel weeping for her children and refusing to be comforted, because her children are no more."

Jer. 31:16 This is what YHWH says: "**Restrain your voice from weeping and your eyes from tears**, for your work will be rewarded," declares YHWH. "They will return from the land of the enemy.

Everyone has their view and understanding of how the end times will play out. And we're all going to differ on things here and there. And that's OK. Just make sure you're praying for your brothers

and sisters and not mocking them or being condescending towards them because they don't believe as you.

As I've been pondering this perspective of these fasts possibly playing a role in the end times, the question of "How?" obviously comes to mind. As we all continue to tweak our understanding along the way, This would be my current thoughts on how they **could** play out, if they are to apply at all.

To understand my position on this, it would be beneficial for you to see my teachings "Armageddon and the Parousia" and "The Church of Philadelphia." Then I would suggest "Satan's Greatest Masquerade" parts 1 and 2.

Though History shows the chronological order of events putting the 10th month as happening first, the words from YHWH to Zechariah has it last. This, of course, could be because that would be the natural sequence of how the months fall in a year. But it could also be because that will be the natural order for them in the end. The 4th month could be the first event and the 10th month could be the last event. That could apply to our view of everything being cut short or the traditional view of it stretching out over period 3 and half years.

- Under the thought of the 4th month being the first to take place, it seems as though the first resurrection could take place on the 9th day of the 4th month.
- The Marriage then takes place on the 10th day of the 5th month.
- Yeshua then sends for the survivors of the tribulation on the 24th day of a 7th month. This happens after He conquers at Armageddon which started on the last day of Sukkot.
- Then finally, the last of the survivors are rescued on the 10th day of the following 10th month to begin their journey of the

2nd exodus to the land. This could possibly represent those who make it to the end of the 1,335 as mentioned in Daniel 12. They make it in time for the 2nd Passover.

The events that are to replace these fasts can actually happen in any order, the mere fact that the Babylonian invasion started it all off in the 10th month proves that point. Plus, there's nothing to say the order can't even be jumbled up. All we know is that these days are going to be made into joyous moed'im.

Again, it seems as if these new moed'im aren't necessarily commanded moed'im, but times that have been changed from mourning to gladness just the same. Appointed times to remember joyous occasions.

So while I'm still very open to the thought that we should be looking to all of the Holy days as given to us in Leviticus 23, I have to confess that I'm leaning equally as much to the fasts mentioned in Zechariah 8.

However, the fasts mentioned by Zechariah are not the traditional fasts of these months we see today. The fasts of these months have since been changed to match the destruction of the second temple.

For example, the fast of the fourth month initially took place on the ninth day of the fourth month. This was when the Babylonian army breached the walls as noted in Jeremiah 39 and 52. (show) That fast has been changed to the 17th day of the month to match what took place during the days of the destruction of the 2nd temple. And though scripture doesn't give us the day when Gedaliah was killed in the 7th month, all we know is that today it's traditionally remembered on the 3rd day of the 7th month.

So one can't help but wonder if the fasts prophesied to be the joyful moed'im should line up with the days of the original fasts or the days they are remembered on today. I suppose there could be reasons to support either view. Either way, I believe these are things we should be open to considering as we try to learn and grow.

One verse that we see possibly opposing this view would be that of Colossians 2:16. It says.

[Col. 2:16](#) Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. [17](#) These are a shadow of the things to come, but the substance belongs to Christ.

There is no doubt, well, to me anyway, that the Sabbath represents Yeshua's millennial reign. The festival and new moon spoken here are quite possibly the Feast of Sukkot (Tabernacles) and the Day of Trumpets which happens on a new moon. While the thought will continue that these days represent events when Yeshua returns, we can't forget they could equally represent what happens at the end of the millennium just the same.

In other words, instead of Yeshua accomplishing events on the exact days of the Fall Holy Days at His return, maybe these actually point to the end of the millennium. The Day of Trumpets could be when the enemy is consumed by fire, and the 2nd resurrection then takes place. Then we see the judgment of all people. Possibly happening on the Day of Atonement. Then after that is when we see YHWH Himself comes down to dwell, tabernacle, with His people for the rest of eternity. Obviously representing Sukkot.

So He accomplished events to the day of the Spring Holy days. The time of His return could match the fasts that are prophesied to be joyful moed'im. Then the Fall Holy Days are completed at the end of the millennium.

I'm not saying this is the case. I simply want to show something plausible that we may not have thought of yet.

In conclusion, I'd like to share a couple of verses from the NT that I believe could be directly related to this topic of the fasts of Zechariah. I can't prove it, but I believe it's plausible.

[Matt. 9:14](#) Then John's disciples came and asked him, "How is it that we and the Pharisees fast, but your disciples do not fast?"

[Matt. 9:15](#) Jesus answered, "How can the guests of the bridegroom mourn while he is with them? (please notice the fast is concerning a time of mourning here) The time will come when the bridegroom will be taken from them; then they will fast.

The fasting John's disciples could have been talking about could very easily have been the four fasts of Zechariah. The times of mourning the Babylonian invasion. Keeping the traditions that were passed down from the time of Ezra and Nehemiah.

What I would also like to point out here is the word "guests." The Greek actually says "sons." Why is this important to note? Because Yeshua is using the same metaphorical language YHWH gave concerning Israel at the time of the Exodus from Egypt.

Metaphorically speaking, YHWH called Israel His firstborn son to Pharaoh in Exodus.

Exodus 4:22 Then say to Pharaoh, ‘This is what YHWH says: Israel is my firstborn son, 23 and I told you, “Let my son go, so he may worship me.” But you refused to let him go; so I will kill your firstborn son.’”

We know YHWH then led Israel to Mt. Sinai for the marriage covenant. This is why YHWH metaphorically referred to Himself as the Husband of Israel.

Is. 54:5 For your Maker is your husband — YHWH Almighty is his name — the Holy One of Israel is your Redeemer; he is called the God of all the earth.

Jer. 3:14 “Return, faithless people,” declares YHWH, “for I am your husband. I will choose you — one from a town and two from a clan — and bring you to Zion.

And here we see Yeshua using the same metaphorical language in referring to them as sons and Himself as the bridegroom.

And here we are waiting for the sons of YHWH to be revealed.

Rom. 8:19 The creation waits in eager expectation for the sons of God to be revealed.

Likewise, we wait for the marriage covenant as mentioned in Revelation.

Rev. 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

But it seems Yeshua makes these references at the time of one of the four fasts of Zechariah. This is quite possibly the reason they were asked why they weren't mourning in a fast.

I know that's a lot to take in, and I know it just sounds so different. I'm not saying it's right. However, I really do believe maybe we need to consider it a viable possibility of how things may play.

Well, that's all I have.

Think about it. Pray about it. But more than anything, be a doer of the Word and not a hearer only.

Until next time,
Shalom!