

# A time of war, and a time of Peace

A report and teaching

A cup of Trembling during Shemini Atzeret

**Ecc 3:1,7-8**

**To everything there is a  
season,  
A time for every purpose  
under heaven:  
A time to tear,  
And a time to sew;  
A time to keep silence,  
And a time to speak;  
A time to love,  
And a time to hate;  
A time of war,  
And a time of peace**



# Current News on what is happening in Israel

The Palestinian militant group Hamas launched an unprecedented terror attack on Israel, which has included the firing of thousands of rockets onto the Israel and the infiltration of Israeli territory by land, air, and sea. Responding to the surprise attack Israeli Prime Minister Benjamin Netanyahu has declared that the nation is “at war” and the terrorists “will pay a price it has never known before.” Thus far, the attacks in Israel have reportedly left over 700 people dead and 2,315 wounded. Hamas claims it has captured Israel Defense Force soldiers and civilians during its assault on Israeli border towns outside Gaza. Israel’s military response – “Operation Sword of Iron” – has led to the deaths of 198 Palestinians and 1,864 people injured. The attack occurred on the Jewish holiday of Shemini Atzeret, the final day of the annual High Holy Day cycle.



At least 40 babies have been found murdered by Hamas in Kfar Aza, southern Israel.

They were – BEHEADED.



# New Beginnings and Eternal Life with the LORD

Moses proclaims the *eighth day* occurs after the seven days of the Feast of Tabernacles. As we have discovered in previous articles, Messiah's second coming will occur on the Feast of Yom Kippur, His Millennial Reign will commence on the Feast of Tabernacles, and exactly 1,000 years later, when the New Jerusalem descends from heaven on the Feast of Tabernacles (Revelation 21), on the *eighth day* of the feast, Shmini Atzeret will be fulfilled, which is "eternal life and new beginnings!"

- The Feast of Yom Kippur – Messiah's second coming
- The Feast of Tabernacles – Messiah's millennial reign
- The Feast of Tabernacles – The New Jerusalem (Exactly 1,000-years after the Millennial Reign)
- The Feast of Tabernacles – The Eighth Day of the Feast – Shmini Atzeret – (Eternal Life and New Beginnings)

| THE GOSPEL IN THE FEAST DAYS: |                             |
|-------------------------------|-----------------------------|
| Passover                      | Messiah crucified           |
| Unleavened Bread              | Messiah buried              |
| First Fruits                  | Messiah risen               |
| Shavuot                       | Holy Spirit given           |
| Day of Trumpets               | Second coming               |
| Day of Atonement              | Day of Judgement            |
| Feast of Tabernacles          | Millenium (and Yeshua born) |
| Last Great Day                | Eternity with YHVH!         |



# Attack happened on the Biblical Calendar day Shemini Atzeret

What is Shemini Atzeret and Simchat Torah means “Rejoicing in Torah.”

The holiday of Shemini Atzeret is known as the “Eighth Day of Assembly.”

No work, writing, commerce or travel is permitted on that day.

Shemini Atzeret (שְׁמִינִי עֲצֶרֶת)—Eighth [day of] Assembly”) is a holiday found in the bible. It is celebrated on the 22nd day of the Hebrew month of Tishrei in the Land of Israel, and on the 22nd and 23rd outside the Land, usually coinciding with late September or early October. It directly follows the Biblical festival of Sukkot which is celebrated for seven days, and thus Shemini Atzeret is literally the eighth day. It is a separate—yet connected—holy day devoted to the spiritual aspects of the festival of Sukkot. Part of its duality as a holy day is that it is simultaneously considered to be both connected to Sukkot and also a separate festival in its own right.





# Timing of the attack is important

## Shemini Atzeret

In Leviticus 23:33-36, the Lord institutes the Feast of Tabernacles (Sukkot) to be celebrated for seven days in fabricated booths as a reminder of the nation's exodus from Egypt. In verse 36: *"For seven days you shall present an offering by fire to the Lord. **On the eighth day**, you shall have a holy convocation and present an offering by fire to the Lord; it is an assembly. You shall do no laborious work."* **This eighth day of Sukkot is also known as Shemini Atzeret** and is a separate—yet connected—a holy day devoted to the spiritual aspects of the festival of Sukkot. Part of its duality as a holy day is that it is simultaneously considered to be both connected to Sukkot and also a separate festival in its own right. It is also referred to as "the great day of the feast." John's gospel cites a particular event that occurred on that day in John 7:37-39: *"Now, on the last day, **the great day of the feast**, Jesus stood and cried out, saying, 'If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" **But this He spoke of the Spirit**, whom those who believed in Him were to receive; for the Spirit was not yet given because Jesus was not yet glorified.*

This connection between the eighth day and the Holy Spirit is significant.



# Cup of Trembling in the hands of the nations

## Jerusalem will Be Attacked – Zechariah 12

1The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. 3And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. 4In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. 5And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.



I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. – Joel 3:2



## Israel's Rejection Not Total

<sup>1</sup>I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, <sup>3</sup>"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"? <sup>4</sup>But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." <sup>5</sup>Even so then, at this present time there is a remnant according to the election of grace. <sup>6</sup>And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. <sup>[a]</sup>But if *it is* of works, it is no longer grace; otherwise work is no longer work.

<sup>7</sup>What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

<sup>8</sup>Just as it is written:

"God has given them a spirit of stupor,  
Eyes that they should not see  
And ears that they should not hear,  
To this very day."

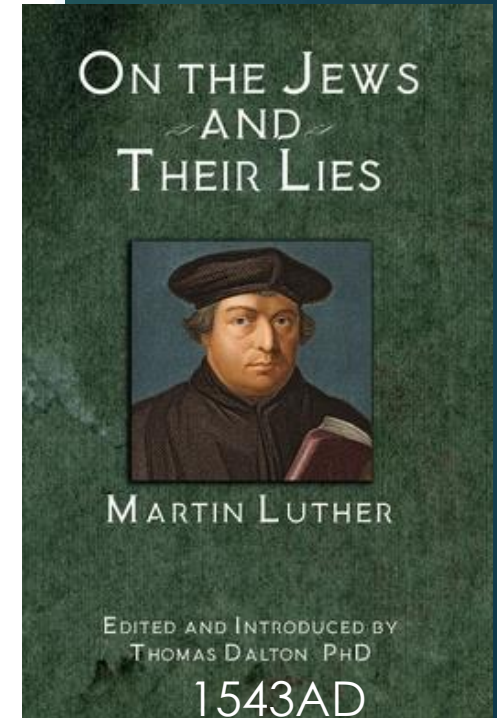
<sup>9</sup>And David says:

"Let their table become a snare and a trap,  
A stumbling block and a recompense to them.

<sup>10</sup>Let their eyes be darkened, so that they do not see,  
And bow down their back always."



Romans  
11 "has  
God cast  
away his  
people?..."



## Israel's Rejection Not Final

<sup>11</sup> I say then, have they stumbled that they should fall? Certainly not! But through their <sup>[b]</sup>fall, to provoke them to jealousy, salvation *has come* to the Gentiles. <sup>12</sup> Now if their <sup>[c]</sup>fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

<sup>13</sup> For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, <sup>14</sup> if by any means I may provoke to jealousy *those who are* my flesh and save some of them. <sup>15</sup> For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

<sup>16</sup> For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. <sup>17</sup> And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and <sup>[d]</sup>fatness of the olive tree, <sup>18</sup> do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you.

<sup>19</sup> You will say then, "Branches were broken off that I might be grafted in." <sup>20</sup> Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. <sup>21</sup> For if God did not spare the natural branches, He may not spare you either. <sup>22</sup> Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, <sup>[e]</sup>goodness, if you continue in *His* goodness. Otherwise you also will be cut off. <sup>23</sup> And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

<sup>25</sup> For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own <sup>[f]</sup>opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

<sup>26</sup> And so all Israel will be <sup>[g]</sup>saved, as it is written:

"The Deliverer will come out of Zion,  
And He will turn away ungodliness from Jacob;  
<sup>27</sup> For this *is* My covenant with them,  
When I take away their sins."





# ...But concerning the election they are beloved.....



<sup>28</sup> Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers. <sup>29</sup> For the gifts and the calling of God *are* irrevocable. <sup>30</sup> For as you were once disobedient to God, yet have now obtained mercy through their disobedience, <sup>31</sup> even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. <sup>32</sup> For God has <sup>[h]</sup> committed them all to disobedience, that He might have mercy on all.

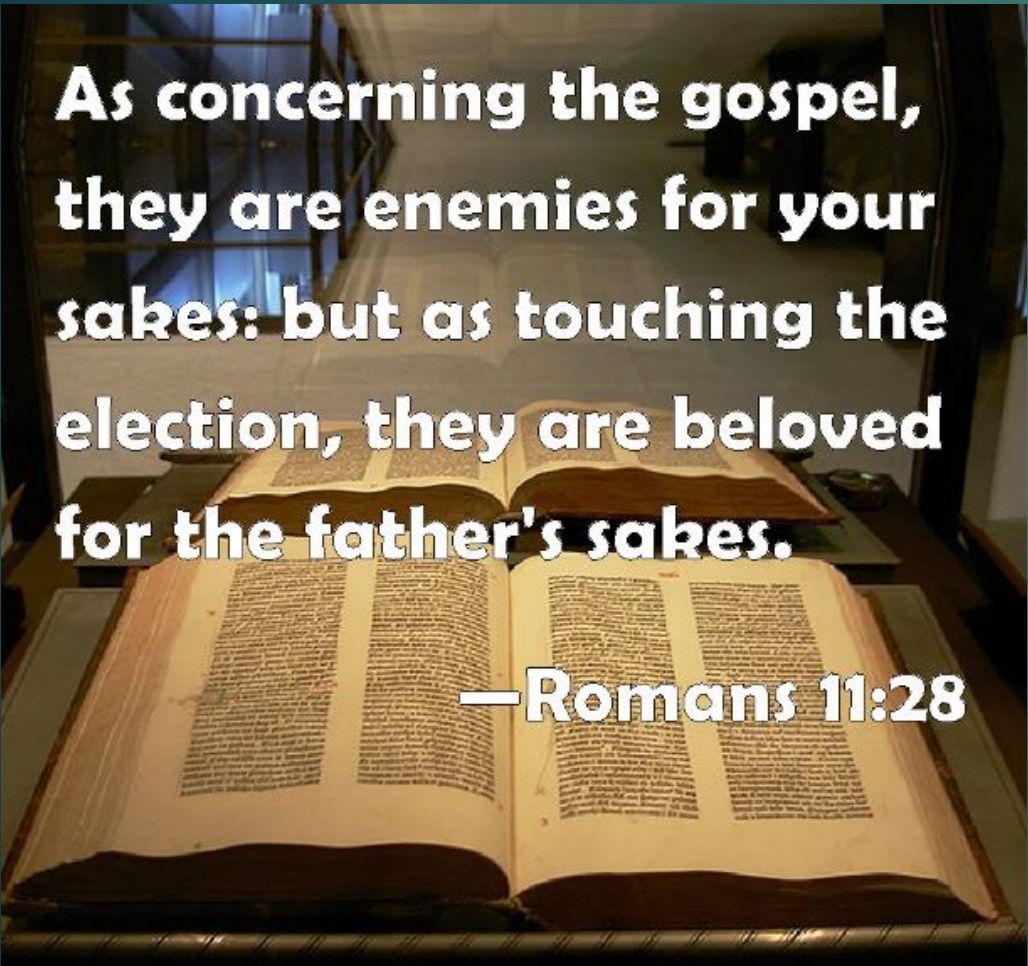
<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

<sup>34</sup> “For who has known the mind of the LORD?  
Or who has become His counselor?”

<sup>35</sup> “Or who has first given to Him  
And it shall be repaid to him?”

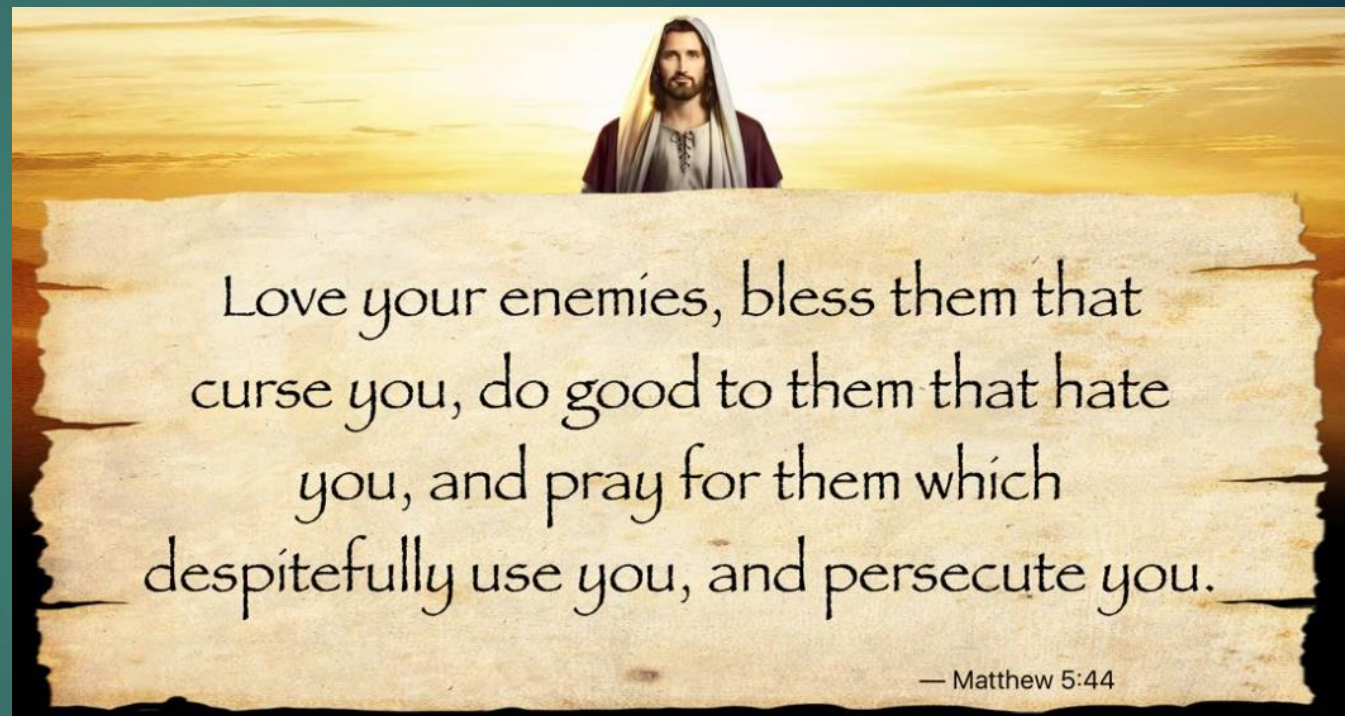
<sup>36</sup> For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

# How should Christians respond to Jews who reject Christ?

An open Bible is shown from a high angle, with its pages spread wide. The text is overlaid on the image in a bold, white, sans-serif font. The background of the image is a dark, teal color.

**As concerning the gospel,  
they are enemies for your  
sakes: but as touching the  
election, they are beloved  
for the father's sakes.**

**—Romans 11:28**



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