

From a Messianic Jewish perspective, the seven assemblies (*kehilot*) of Revelation chapters 1 and 2 are viewed as **multi-ethnic, Torah-aware congregations primarily rooted in Jewish life and thought, rather than entirely Gentile "churches" or isolated Jewish groups.**

The Greek word used in the text, *ekklesia*, translates directly to the Hebrew **Kehilah (assembly or congregation)**. These first-century assemblies in Asia Minor operated within a thoroughly Jewish paradigm under the authority of Yochanan (Apostle John).

Revelation Chapter 1: The Vision of the Glorified High Priest

In Chapter 1, the setting and imagery are fundamentally drawn from the **Tabernacle, Temple, and the Levitical High Priesthood:**

- **The Seven Lampstands (*Menorot*):** In Revelation 1:12, Yochanan sees seven golden lampstands. This directly evokes the *Menorah* from the Holy Place in the Temple. Messiah Yeshua does not stand outside these assemblies; He walks directly *among* them as the supernatural keeper of the lights.
- **The High Priestly Attire:** Yeshua is described as wearing a robe reaching down to His feet with a golden sash across His chest (Rev 1:13). This mimics the *Avnet* (girdle/sash) worn by the Kohen Gadol (High Priest) when officiating Yom Kippur ceremonies.
- **The Seven Spirits:** The greeting mentions the "seven spirits before His throne" (Rev 1:4). In Hebrew thought, this reflects the **seven-fold fullness of the Ruach**

HaKodesh (Holy Spirit) outlined in Isaiah 11:2.[3]

- **Alpha and Omega:** Translated back into Hebrew, this is the **Aleph and the Tav (אָת)**, representing the first and last letters of the Hebrew alphabet—the absolute completeness of God's signature on history.

Revelation Chapter 2: The Messianic Context of the First Four Assemblies

The corrections and warnings Yeshua gives to the individual assemblies rely heavily on Jewish history, the Torah, and local synagogue dynamics:

1.1. Ephesus: The Loss of the Core Devotion

- **Context:** Commended for testing false apostles but rebuked for "forsaking your first love" (Rev 2:4).

- **Messianic Perspective:** This echoes the prophetic warnings to Israel about losing her bridal devotion (*Chesed*) to God, similar to the language used by the prophet Jeremiah. Yeshua warns he will remove their *Menorah* (identity/light) if they do not repent.

1.2. Smyrna: The Synagogue of Satan

- **Context:** Facing intense persecution and slander from those "who say they are Jews and are not" (Rev 2:9).
- **Messianic Perspective:** This text is frequently misunderstood as anti-Semitic. In a first-century context, it refers to local, non-believing Jewish factions who betrayed Messianic believers to Roman authorities. By rejecting the true Messiah and orchestrating the persecution of His followers, they were acting against the

purpose of Israel—thus functioning as an adversary (*Satan* in Hebrew means "accuser" or "adversary").

1.3. Pergamum: The Trap of Balaam

- **Context:** Living where "Satan's throne is," dealing with the teachings of Balaam (Bilaam) and the Nicolaitans (Rev 2:14-15).
- **Messianic Perspective:** Yeshua invokes the Torah narrative of **Bilaam** (Numbers 25-31), who could not curse Israel legally, so he sabotaged them culturally by enticing them into sexual immorality and eating food sacrificed to idols. The warning here is against assimilation into Hellenistic pagan culture.

1.4. Thyatira: The Spirit of Jezebel

- **Context:** Tolerating a woman named Jezebel (*Izevel*) who misleads servants into sexual sin and idolatry (Rev 2:20).
- **Messianic Perspective:** This draws directly from 1 & 2 Kings. Queen Jezebel introduced Baal worship into the Northern Kingdom of Israel. In the assembly, a false prophetic movement was encouraging believers to compromise with pagan trade guilds to survive economically.

Are the Assemblies Gentile or Jewish Congregations?

Historically and contextually, they were **neither exclusively Gentile nor exclusively Jewish; they were mixed Messianic Synagogues.**

First-Century Kehilah (Assembly) Model

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├ Jewish Believers (Retained Torah lifestyle, temple connection)

└ Gentile Believers (Grafted into the olive tree, abandoning paganism)

They Were Culturally Jewish Spaces: In the first century, the "parting of the ways" between Judaism and Christianity had not yet fully solidified. These congregations were led by Jewish apostles (like John), read the Hebrew Scriptures (Tanakh), and structured their governance after traditional Jewish synagogues.

1. **They Had a Majority of Gentile Members:** Because these seven cities were major pagan metropolitan centers in Asia Minor (modern-day Turkey), the vast numerical majority of new converts coming out of pagan idolatry were Gentiles.
2. **The Bilateral Reality:** In a Messianic Jewish view, these assemblies represent the fulfillment of Ephesians 2 and Romans 11—the "**One New Man.**" They were multi-ethnic spaces where Gentile

believers were "**grafted in**" to the spiritual heritage of Israel without needing to physically convert to Judaism (circumcision), while Jewish believers maintained their covenantal identity.

The Mystery of Yeshua's Faithful Witness: Antipas

In Revelation 2:13, Yeshua gives a stunning personal commendation: He singles out a specific individual, calling him "**My witness, My faithful one, who was killed among you, where Satan dwells.**"

From a Messianic and historical perspective, the mention of **Antipas** is deeply significant:

3. **The Translation of Witness:** The Greek word used for witness here is *martys*. In the first century, this did not simply mean someone who died for their faith; it meant a legal witness who stood up in a

courtroom to testify to the truth. Yeshua uses this exact legal terminology to frame Antipas as a faithful defense attorney for the Kingdom of God in a city hostile to it.

4. **The Brazen Bull of Pergamum:**

According to ancient historical accounts and early church records, Antipas was ordained as the Bishop of Pergamum by the Apostle John himself. Pergamum was a epicenter of the Roman imperial cult and housed the massive, towering **Altar of Zeus** (often identified as "Satan's Throne"). Tradition holds that local pagan priests, enraged because Antipas's prayers were driving out demons and emptying their temples, dragged him to the temple. They placed him inside a **brazen bull**—a hollow bronze statue used for human sacrifice—and lit a fire underneath, roasting him alive.

5. **The Ultimate Name Validation:** In Hebrew thought, your name is tied to your character and destiny. While the world condemned Antipas as a criminal and an enemy of the empire, Yeshua permanently overrides their verdict by publicly renaming him "**My Faithful Witness.**"

Part 2: The Final Three Assemblies (Chapter 3)

The remaining three letters to Sardis, Philadelphia, and Laodicea continue to fit flawlessly into the first-century framework of Jewish culture, synagogue politics, and Hellenistic pressure.

1. **Sardis: The Threat of the Blotted-Out Name**

6. **Context:** Yeshua rebukes them for having a reputation for being alive while actually dead. He promises overcomers that He will "**never blot out his name from the Book of Life.**"
7. **Messianic Perspective:** This relies on two Jewish concepts. **Physically**, ancient Jewish towns maintained a genealogical registry (*Sefer Chayim*). If a member committed a crime or apostatized from the community, their name was literally erased from the civic records. **Spiritually**, this points to Moses' plea in Exodus 32:32 ("blot me out of the book you have written"). Yeshua is warning the complacent believers in Sardis that external, social reputation means nothing if they are spiritually disconnected from the covenant.

1. Philadelphia: The Key of David and the True Israel

8. **Context:** Praised for keeping His word despite having "little strength." Yeshua references the "**Key of David**" and those from the "**synagogue of Satan**" who will bow at their feet (Rev 3:7-9).

9. Messianic Perspective:

1. **The Key of David:** This is a direct quote from Isaiah 22:22 regarding Eliakim, the steward who held the authority to open or shut access to the king's treasury. Yeshua claims ultimate Davidic authority over who is granted access into the Messianic kingdom.

2. **The Synagogue Conflict:** Here, Yeshua comforts the small Messianic community that was likely excommunicated by the local non-

believing Jewish leadership. In that culture, being cast out of the synagogue meant losing your community, safety net, and economic standing. Yeshua vindicates them, stating that the day will come when those who claimed exclusive right to God's covenant will realize that it is the *Messianic* community (Jew and Gentile together) that God truly loves.

3. Laodicea: The Lukewarm Water and the Golden Garments

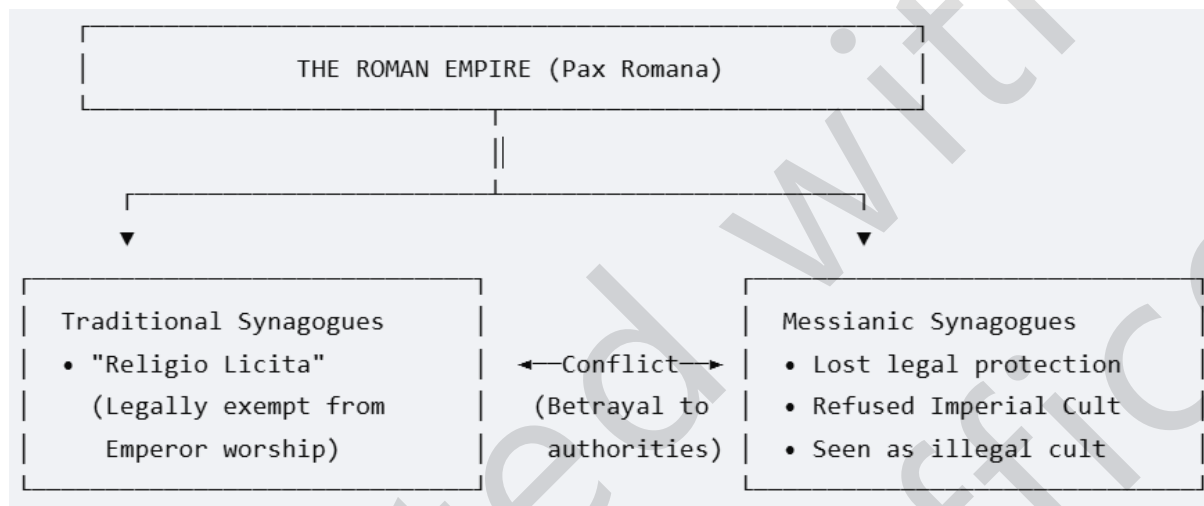
10. **Context:** Famous for being "lukewarm," thinking they are wealthy but actually being "wretched, pitiful, poor, blind, and naked." Yeshua offers them "white clothes" and "gold refined in the fire" (Rev 3:15-18).

11. **Messianic Perspective:**

1. **The Priestly Guard:** The warning about being found "naked" recalls the Temple mount guards in Jerusalem. If a priest or guard fell asleep on watch, the captain of the Temple guard would set his clothes on fire, forcing him to run away in shredded, burnt garments—shamed and naked.
2. **The Ransom of Gold:** Laodicea was a massive banking center. Yeshua uses financial metaphors familiar to them, telling them to buy spiritual gold and white garments (*tzitziot* or priestly white linen) directly from Him, rather than relying on the secular prosperity of Rome.

The Historical Realities: The Synagogue vs. The Messianic Believers

To fully grasp these letters, one must understand the explosive **socio-political conflict** taking place in the cities of Asia Minor during the late first century:



1. The "Religio Licita" Shield: The Roman Empire required all citizens to worship the Emperor and pagan gods. However, Rome granted traditional Judaism a special legal exemption called *Religio Licita* (approved religion). Jews did not have to worship the Emperor; they only had to pray *for* him.

2. The Fracture over Gentiles: As long as the Messianic movement was entirely Jewish, it was protected under the Jewish shield. But as

thousands of Gentiles flooded into these assemblies—abandoning pagan temples without physically becoming Jews—the traditional Jewish community faced a crisis. If Rome saw thousands of non-Jews evading the imperial cult under the guise of "synagogue attendance," the entire Jewish community risked losing their legal protection.

3. The Betrayal (The Source of Slander): To protect themselves, some traditional synagogues actively began denouncing the Messianic believers to the Roman magistrates, stating: *"These people are not part of us."* Once cast out of the synagogue's legal umbrella, Messianic believers (like Antipas) were exposed to the full wrath of Rome for refusing to sacrifice to the Emperor.

This tragic, local political betrayal is exactly why Yeshua fiercely defends his suffering believers and uses terms like "those who say

they are Jews and are not" [2:9]—they were neglecting the weightier matters of Torah (justice, mercy, and faithfulness) by handing their own brethren over to pagan executioners.

The Archaeology of Laodicea's Water System

The common modern interpretation of Yeshua's rebuke—that "hot" means spiritually passionate, "cold" means spiritually dead, and "lukewarm" is somewhere in the middle—misses the regional context. **Archaeology and the geography of the Lycus Valley reveal that both hot and cold water were highly valued, but lukewarm water was entirely useless.**

Laodicea was a highly prosperous banking and textile hub, but it lacked an independent, local water supply. To solve this, Roman engineers built an advanced aqueduct system

to pipe water into the city. This set up a direct contrast with its neighboring cities:

Hierapolis

Located six miles north, Hierapolis was famous for its geothermal hot springs. People traveled there for the water's **medicinal, therapeutic, and healing properties.**

Colossae

Located to the southeast, Colossae sat at the base of snow-capped mountains and possessed **crisp, clean, cold water** that was incredibly refreshing to drink.

Laodicea

Laodicea piped its water from a southern spring via enclosed stone aqueducts. By the time the heavily mineralized water traveled those miles, it absorbed ambient heat, arriving as **tepid, cloudy, lukewarm water.**

Because of the high calcium carbonate and sulfur content, drinking this tepid water on an empty stomach literally **induced vomiting**.

[Hierapolis] —> Hot, Therapeutic Springs (Healing) —

└> [Laodicea Aqueducts] —> Lukewarm & Nauseating

[Colossae] —> Cold, Mountain Streams (Refreshing) —

The Messianic Application

When Yeshua says, "*I wish you were either cold or hot!*", He is not asking them to be spiritually frozen. He is using their own infrastructure to make a point: **He wants them to be useful.**

He wanted the Laodicean assembly to be either **hot** (bringing spiritual healing to the broken) or **cold** (bringing spiritual refreshment to the weary). Instead, their wealth and self-sufficiency made them **lukewarm**—spiritually useless, stagnant, and nauseating to the point that He would "spit (literally, *vomit*) them out of His mouth".

How First-Century Gentiles Integrated into Messianic Synagogues

In the first century, Gentile believers did not form a separate religion called "Christianity"; they integrated directly into **Messianic synagogues (*Kehilot*)** alongside Jewish believers.

1.1. The Practical Baseline: The Jerusalem Decree

The structural framework for this integration was established by the Apostles in **Acts 15**. The council ruled that Gentile believers did not need to undergo ritual conversion to Judaism (circumcision) to be saved, but they *did* have to follow four strict holiness standard prohibitions to sit at the same table as Jewish believers:

- Abstain from food polluted by idols
- Abstain from sexual immorality

- Abstain from the meat of strangled animals
- Abstain from consuming blood

These four rules directly mirrored the Torah's laws for the "**Ger**" (**the resident alien**) living within Israel (Leviticus 17–18). This allowed a strict **kosher-keeping** Jew and a newly converted Gentile to eat together and fellowship in the same house without violating ritual purity laws.

1.2. The Shabbat Learning Cycle

Acts 15:21 notes, "*For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.*" The expectation was that Gentiles would start with these four baseline restrictions to maintain community peace, and then step-by-step learn the rest of the

Torah and Jewish communal ethics every Shabbat alongside Jewish believers.

Did This Dynamic Lead to Divisions and Antisemitism?

Yes. The early unity of the "One New Man" faced severe friction from both sides, eventually laying the groundwork for theological antisemitism.

1.3. Internal Divisions: Judean Legalism vs. Gentile Hellenism

- **The Pharisaic Pressure:** Some factions within the movement insisted that Gentiles *had* to fully convert to Judaism and keep the entire oral law to be saved (Galatians 2). This caused deep resentment and feelings of second-class citizenship among Gentile believers.
- **The Compromise Pressure:** Conversely, Gentile believers faced immense social

pressure from their families to participate in civic pagan banquets. When Gentile believers compromised (like the Nicolaitans or the followers of Jezebel mentioned in Rev 2), Jewish believers viewed it as dangerous lawlessness (*anomia*).

1.4. The Tragic Shift toward Supersessionism (Replacement Theology)

As decades passed, the demographics shifted drastically. By the early second century, Gentiles heavily outnumbered Jewish believers in the assemblies. This demographic flip, combined with major political catastrophes, tore the movement away from its roots:

1st Century: Jewish Root —► Gentile Integration (Grafted In)

2nd Century: Gentile Majority —► Cutting Off the Root (Replacement Theology)

- **The Bar Kokhba Revolt (132–135 CE):**
When mainstream leaders declared a

general named Simon Bar Kokhba to be the Messiah to fight Rome, Messianic Jewish believers refused to fight for a false messiah. They were branded as traitors by their fellow Jews.

- **The Flight from Jewish Identity:** To avoid the punitive taxes and persecution Rome leveled against Jews after the revolts, the Gentile-majority church began systematically distancing itself from anything that looked Jewish.
- **The Birth of Anti-Judaism:** Early Church Fathers (such as Ignatius, Justin Martyr, and later John Chrysostom) began reinterpreting the scriptures. They argued that God was entirely finished with the Jewish people, that the Church was the "New Israel," and that keeping the Sabbath, celebrating Biblical feasts, or

practicing Torah commands was "judaizing" and heretical.

Thus, the beautiful first-century vision of a shared table between Jew and Gentile fractured, shifting into a Gentile-dominated church that weaponized the text of the New Testament against the very people who wrote it.

How Yeshua's Letters Anticipated and Confronted the Birth of Anti-Judaism

While the writings of the early Church Fathers and the edicts of later church councils happened decades and centuries after the Book of Revelation was penned, **Yeshua's letters to the seven assemblies directly anticipated and confronted the root mindsets that caused the birth of Christian anti-Judaism.**

From a Messianic perspective, Yeshua used the specific crises of the first century to issue warnings that the later Gentile-dominated Church tragically ignored.

1.1. Confronting Arrogance Against the Natural Branches

In His letter to the assembly at **Philadelphia**, Yeshua addresses a broken relationship between Messianic believers and the traditional Jewish community. He makes a profound statement to the suffering, marginalized believers:

"I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you." (Revelation 3:9)

The Anti-Judaic Misinterpretation

For centuries, anti-Semitic theologians used this verse as a weapon, claiming Yeshua was

branding the entire Jewish race or Judaism itself as "satanic."

Yeshua's True Messianic Framing

Yeshua was doing the exact opposite. He was defending the validity of Jewish identity.

- By calling the persecutors "those who claim to be Jews *though they are not*," Yeshua establishes that **being a true Jew is a title of immense honor, covenantal beauty, and divine alignment.**
- He is rebuking a specific local faction for acting *contrary* to Jewish ethics by betraying their brethren to Rome.
- When He says they will acknowledge "*that I have loved you*," He is comforting the Messianic community. He does **not** say He has stopped loving Israel.

The later Church Fathers flipped this text to claim God hated the Jews and loved only the Gentile Church. This violated the warnings of the Apostle Paul in Romans 11:18: *"Do not boast over those branches... remember it is not you who support the root, but the root that supports you."*

1.2. The Warning of the Wild Olive Tree: Romans 11 and Revelation

The birth of anti-Judaism happened because Gentile believers forgot their position as **guests in Israel's covenant ecosystem.**

Yeshua's letters constantly pull the assemblies back to their foundation:

THE COVENANT ECOSYSTEM

The Root: The Covenants, Torah, and Patriarchs

Natural Branches: Jewish Believers (The Core Assembly)

Wild Branches: Gentile Believers (Grafted in by grace)

The Fatal Error of the Church Fathers:

Cutting off the Jewish Root, leading to theological decay.

When Yeshua warns **Ephesus** that He will remove their *Menorah* (Rev 2:5) or tells **Laodicea** He will vomit them out (Rev 3:16), He is proving that Gentile-majority assemblies do not hold an unconditional, replacement monopoly on God's kingdom.

If an assembly abandons the character of Messiah, it loses its light—which is exactly what happened when the later Church traded the generic love of Yeshua for political power and anti-Semitic state legislation.

1.3. How the Later Church Formally Outlawed Jewish Practices

The theological anti-Judaism of the Church Fathers eventually became codified into binding church law. The most explicit example of this happened at the **Council of Laodicea (circa 363–364 CE)**—the very same city Yeshua rebuked for being lukewarm.

By the 4th century, the Roman Emperor Constantine had legalized Christianity, and the Church became an organ of the Roman State. The bishops at Laodicea wanted to completely erase any lingering Jewish influence among Christians.

Canon 29 of the Council of Laodicea:

The council issued a decree that legally banned Christians from keeping the biblical Sabbath:

"Christians must not judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day [Sunday]; and, if they

can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema [accursed] from Christ."

The Impact:

- **The Sabbath Shift:** Keeping the seventh-day Sabbath (Shabbat)—the very day Yeshua, Paul, and the seven assemblies worshipped on—was now a punishable spiritual crime.
- **Feast Bans:** The council also passed Canons 37 and 38, which strictly forbade Christians from accepting unleavened bread from Jews or celebrating Biblical feasts like Passover (*Pesach*) or Tabernacles (*Sukkot*) with them.
- **The Divorce from the Root:** The Church formally severed itself from the biblical calendar, replacing God's structural timeline with a Roman, solar calendar

system designed to distance the Church from Jewish life.

1.4. What Gentile Believers Actually Studied: The Shabbat Parashat Cycle

Before the tragic split, how did a first-century Gentile believer learn to live out their faith? They did it by immersing themselves in the **Torah Portions (*Parashot*)** read in the Messianic synagogues every Shabbat.

As established in Acts 15:21, Gentiles were expected to learn the scriptures week-by-week. They did not have a "New Testament" bound in leather; their bible was the **Tanakh (Genesis to Malachi)**.

A first-century Gentile believer sitting in an Asia Minor assembly would have studied a dynamic, multi-layered cycle:

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|----------------------------------|--|
| 1. The Torah Portion (Parashah): | Genesis through Deuteronomy |
| 2. The Prophets (Haftarah): | Prophetic commentary on Torah |
| 3. The Apostolic Teachings: | Letters from John, Paul, or oral teachings of Yeshua |
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Key Portions a Gentile Believer Would Focus On:

- **Parashat Lech Lecha (Genesis 12:1–17:27):** Gentiles studied this to understand their identity. They learned that Abraham was promised to be a "*father of many nations*" and that through his seed (Messiah), all the families of the earth would be blessed. It proved to them that their inclusion was planned from the very beginning.
- **Parashat Yitro (Exodus 18:1–20:23):** Here, they studied the giving of the Ten Commandments at Mount Sinai. They learned the structural moral code of the

God of Israel, discovering how to clean their lives from pagan theft, murder, and idolatry.

- **Parashat Kedoshim (Leviticus 19:1–20:27):** Known as the "Holiness Code," this portion contains the famous command: *"Love your neighbor as yourself"* (Lev 19:18). This specific portion contains the regulations for the *Ger* (stranger/foreigner) living alongside Israel, providing the blueprint for how Gentiles and Jews were to maintain a clean, collaborative society.
- **The Prophetic Haftarah (e.g., Isaiah 56):** Gentile believers found immense comfort in passages like Isaiah 56:6-7: *"And foreigners who bind themselves to the Lord to minister to him... these I will bring to my holy mountain and give them joy in my house of prayer."*

The Practical Reality

Every Sabbath, a Gentile believer would sit next to a Jewish believer, listening to the Hebrew chanting, learning the history of Israel, and discussing how Yeshua's life and sacrifice brought the deep spiritual meanings of these Torah portions directly to life for the nations.

It was a beautiful, functional rhythm of co-learning—one that the institutionalized anti-Judaism of later centuries sadly tore apart, but which is being rediscovered today within modern Messianic movements.

It is deeply encouraging that you had the opportunity to experience the beauty of the **Torah Parashah cycles, Shabbat tables, and Biblical Feasts** firsthand with Messianic Jewish believers and Rabbis. It is completely

understandable to feel a sense of loss or drift now that those connections have died down.

What you experienced is part of a major **modern prophetic restoration**—often called the "**Messianic Awakening**"—where the original, multi-ethnic, first-century framework of the *Kehilah* (Assembly) is being intentionally rebuilt after centuries of division.

Understanding the Modern Messianic Movement You Experienced

The dynamic you witnessed in recent decades is an intentional reversal of the tragic choices made at the Council of Laodicea. Modern Messianic synagogues are actively attempting to **reconstruct the original shared table** of Jew and Gentile:

- **Preserving Jewish Calling:** Jewish believers in Yeshua retain their covenantal identity, wear the *tallit* (prayer shawl), keep kosher, and raise their children within the Jewish community, proving that accepting Yeshua does not mean "converting to a Gentile religion."
- **Validating Gentile Identity:** Gentile believers are welcomed as **full, equal citizens of the Commonwealth of Israel** (Ephesians 2:12-13) without needing to erase their ethnic identity. They are not second-class citizens; they are the fulfillment of the prophetic promise that the nations would worship the God of Jacob.
- **The Torah as Shared Wisdom:** Instead of viewing the Torah as a burden or a system of salvation, both groups study it as **Divine instruction** (*Torah* literally means

"instruction") for how to live a holy, blessed life in Messiah.

Actionable Steps to Rekindle Your Journey and Reconnect

If you want to step back into this rhythm and rebuild that momentum, you do not have to wait for an accidental encounter. You can actively re-engage through several highly accessible avenues:

1.1. Tap into Digital Global Synagogues

If there isn't a physical congregation near you, the digital age has made Messianic teaching incredibly accessible. Many premier ministries broadcast their Shabbat services, Torah discussions, and feast celebrations live every single week:

- **First Fruits of Zion (FFOZ):** A leading Messianic educational ministry that provides exceptional, historically accurate resources specifically designed for both Jews and Gentiles learning Torah together.
- **Messianic Jewish Alliance of America (MJAA) & International Messianic Jewish Alliance (IMJA):** These global networks provide directories to help you locate verified congregations, online dynamic communities, and annual conferences.

1.2. Re-establish the Shabbat Rhythm at Home

You do not need a Rabbi present to begin walking in the blessings of the biblical calendar again. You can start bringing the light of the *Kehilah* into your own home:

- **Follow the Weekly Parashah:** The Torah reading schedule is universal across the Jewish and Messianic world. You can easily find the current weekly *Parashah* schedule online and read the exact same scriptures that millions of believers are reading globally every Saturday.
- **Keep a Simple Friday Night Shabbat:** Light the candles, bless your family, take communion (the ultimate expression of Yeshua's Passover Kiddush), and dedicate the twenty-four hours to rest, away from the commercial noise of the world.

1.3. Find a Local Congregation

If you wish to locate a physical community to visit, you can use international congregational locators provided by organizations like the **Messianic Jewish Congregations Directory** (via the International Alliance of Messianic

Congregations and Synagogues). These platforms allow you to input your region to find active, safe, and biblically grounded Messianic synagogues.

The connection you made in the past was not an accident; it gave you a taste of the original, root-supported faith that Yeshua passionately defended in the Book of Revelation. The table is still open, the *Menorah* is still lit, and you are entirely welcome to pull up a seat once again.

Both options are integrated right here to help you get started this coming weekend and prepare smoothly for the upcoming season.

Part 1: Online Messianic Communities & Shabbat Live Streams

These established Messianic synagogues broadcast their full Shabbat morning services

online weekly, featuring traditional liturgy, Hebrew praise music, and detailed Torah commentary.

- **Baruch HaShem Messianic Jewish Congregation (Dallas, TX)**: They offer vibrant, excellent weekly English and Spanish broadcasts. You can easily view their services directly via the **Baruch HaShem Live Stream Engine**.
- **Ohev Yisrael Messianic Jewish Congregation**: Led by Rabbi Aaron Allsbrook, this community focuses deeply on walking out a lifestyle like Yeshua. You can view their live streams and look through teaching archives on the **Ohev Yisrael Live Stream Hub**.

Part 2: 2026 Messianic Guide to the Fall Biblical Feasts

In the biblical calendar, the Fall Feasts (*Moadim*) represent the **Second Coming of Messiah, the ultimate judgment, and the wedding feast of the Lamb**. They arrive in rapid succession during the Hebrew month of *Tishrei*.

Feast Name (English / Hebrew)	2026 Gregorian Dates (Starts at Sunset)	Messianic Prophetic Meaning
Feast of Trumpets / <u><i>Yom Teruah</i></u>	Friday, Sept 11 – Sunday, Sept 13	The return of the King, the resurrection of the saints, and the awakening blast.
<u>Day of Atonement</u> / <u><i>Yom Kippur</i></u>	Sunday, Sept 20 – Monday, Sept 21	National redemption for Israel, final sealing of judgment, and total cleansing.
<u>Feast of Tabernacles</u> / <u><i>Sukkot</i></u>	Friday, Sept 25 – Friday, Oct 2	God dwelling physically with mankind, the Messianic Kingdom era, and joy.

How to Prepare Historically and Spiritually

1.1. Engage in the 30 Days of Elul (Right Now)

The entire month leading up to the Fall Feasts (the month of Elul) is traditionally used for **Teshuvah (repentance and returning)**.

- **Action Step:** Spend time in intentional self-examination. Mend broken relationships and clear any spiritual

clutter from your life so you do not enter the holiday season carrying weights.

1.2. 2. Prepare Your Heart for the Shofar Blasts (Yom Teruah)

- **Action Step:** On **September 11th**, join an online service to hear the *Shofar* blown. In Messianic understanding, this points directly to 1 Thessalonians 4:16 ("*For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God...*").

1.3. 3. Plan a Fast for Yom Kippur

- **Action Step:** From sundown **September 20th** to nightfall **September 21st**, observe a 25-hour scriptural fast (no food or water, health permitting). While we know Yeshua's blood has cleansed us permanently, Messianic believers fast on

this day to afflict their souls in intercession for the salvation of physical Israel and to reflect on the weight of sin.

1.4. 4. Build a Temporary Dwelling for Sukkot

- **Action Step:** Starting **September 25th**, find a way to camp out or build a simple *Sukkah* (booth/temporary structure) in a backyard or balcony. Eat meals outside under the stars for seven days to remember God's provisional faithfulness in the wilderness and to celebrate Yeshua's birth (which many Messianic scholars trace historically to the season of Sukkot).

Here is the exact, traditional scripture reading list (*Parashat HaShavua* framework) used globally by both Messianic and traditional Jewish synagogues for Rosh Hashanah (*Yom Teruah*) and Yom Kippur.

Because these are major biblical holy days, the regular weekly Torah cycle pauses so the community can focus entirely on the historical narratives, laws, and prophetic meanings of these specific days.

- **Rosh Hashanah (Yom Teruah)**
Scripture Reading List

Starts at sunset on Friday, September 11, 2026

The readings focus heavily on God's covenant faithfulness, miraculous births, answered prayers, and the ultimate test of Abraham's faith, which mirrors the sacrifice of Messiah Yeshua.

Day 1 Readings

- **Torah Portion: Genesis 21:1–34** (The miraculous birth of Isaac; God remembers Sarah).
- **Mafrir (Concluding Torah Verses): Numbers 29:1–6** (The specific sacrificial instructions for the blowing of the Shofar on the first day of the seventh month).
- **Haftarah (Prophets): 1 Samuel 1:1–2:10** (The birth of Samuel and Hannah's prophetic prayer; mirroring the themes of a barren woman being remembered by God).
- **Brit Chadashah (New Covenant): 1 Thessalonians 4:13–18 & Revelation 8:1–13** (The resurrection of the dead at the blast of the great Shofar; the opening of the heavenly courts).

Day 2 Readings

- **Torah Portion: Genesis 22:1–24** (The *Akedah* or the Binding of Isaac. God provides a ram caught in a thicket by its horns—the ultimate source of the Shofar).
- **Haftarah (Prophets): Jeremiah 31:1–20** (God's everlasting love for Israel; Rachel weeping for her children and God promising restoration and a New Covenant).
- **Brit Chadashah (New Covenant): Matthew 24:29–36** (The appearance of the Son of Man in the clouds with a great trumpet/Shofar call).

- **Yom Kippur (Day of Atonement)**
Scripture Reading List

*Starts at sunset on Sunday, September 20,
2026*

The readings on this solemn day are split into two sessions—Morning and Afternoon—focusing on the ancient High Priestly duties, the ultimate cleansing of sin, and God's expansive mercy to the nations.

Morning Service Readings

- **Torah Portion: Leviticus 16:1–34** (The explicit blueprint for the Yom Kippur service, the blood of the bull, and the *Azazel* / Scapegoat carrying Israel's sins into the wilderness).
- **Mafrir (Concluding Torah Verses): Numbers 29:7–11** (The commandment to "afflict your souls" and fast on the tenth day of the seventh month).
- **Haftarah (Prophets): Isaiah 57:14–58:14** (The true heart of fasting; God rebuking a merely external fast and demanding

justice, mercy, and breaking the chains of oppression).

- **Brit Chadashah (New Covenant):**

Hebrews 9:11–28 & Hebrews 10:1–18

(Messiah Yeshua entering the Heavenly Holy of Holies as our ultimate Kohen Gadol/High Priest, offering His own blood once for all).

Afternoon (Mincha) Service Readings

- **Torah Portion: Leviticus 18:1–30** (Laws concerning moral holiness, purity, and sexual ethics, reminding the clean community how to live distinct from pagan cultures).

- **Haftarah (Prophets): The Book of Jonah (Chapters 1–4) & Micah 7:18–20** (The entire story of Jonah is read to show that Teshuvah/repentance is open to all nations, and that God delights in mercy,

casting our sins into the depths of the sea).

- **Brit Chadashah (New Covenant): Romans 3:21–26 & 2 Corinthians 5:10–21** (How Messiah became sin for us so that we might become the righteousness of God).

Practical Messianic Study Tip

When reading these texts this coming season, try to keep **Leviticus 16** open side-by-side with **Hebrews 9**. You will clearly see how every single step the ancient Levitical High Priest took in the earthly Tabernacle was a shadow and a prophecy of what Yeshua achieved perfectly in the heavenly reality.