

The Torah Calendar

***The Calendar Our Creator
Wants us to Keep***

BY

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The Torah Calendar, Version 1.921
By Norman B. Willis.
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May the name of Yahweh be glorified.
In Yeshua's name, amein.

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Preface

People often ask me what version of Scripture I use. Normally I quote from the New King James Version (NKJV), basically because it is widely trusted and easy to read. However, I also correct the names and terms to the Hebraic forms. When I feel it is helpful to clarify something, or to give additional information, I will place my words in brackets.

Unless noted otherwise, all Hebrew and Aramaic quotes from the Tanach (Old Testament) are from the Hebrew Masoretic Text (MT). Unless noted otherwise, all quotes in Aramaic for the Renewed Covenant (New Testament) are from the Eastern Peshitta. For Greek I will normally quote from the Greek Textus Receptus (TRG). If I quote anything else, I will try to let you know.

For historical reasons that are too complex to explain here, the Protestant world has come to believe that the apostles first wrote their epistles in Greek. This is not accurate. As we explain in this book, the church fathers tell us the epistles were written in a Semitic tongue (Hebrew and/or Aramaic). They were translated into Greek afterwards. However, the Hebrew and/or Aramaic originals are no longer with us, and there is evidence that some of the Greek texts are older than the Aramaic. For this reason, I sometimes use the Greek texts for textual analysis.

All of the texts we have today have been altered over time (including the so-called “original” Hebrew Masoretic Text). It is important to know this because anti-missionaries will oftentimes point to some of the discrepancies between the Hebrew Masoretic Text and the Renewed Covenant texts, and then suggest that the

Renewed Covenant is wrong (in that it does not agree with the Masoretic text). Without getting into too much detail here, even the Hebrew Masoretic Text disagrees with itself in places, having been written and transcribed by men. It is also important to realize that the Hebrew Masoretic Text dates back only to 900-1100 CE, and it is the result of an Orthodox Jewish attempt to “fix” or “standardize” the texts in keeping with Orthodox Jewish traditions (one of which is to reject Yeshua’s deity). This is not cause for despair. We simply have to realize that some small changes and alterations have been made over the course of centuries, and then understand that Yahweh is faithful to give us what we need, when we need it—and that by careful scholarship we can deduce what has been changed and why.

I have chosen to use the Hebraic names and terms for reasons I hope will be clear by the time you finish reading this study. In many places, Yahweh (Jehovah) tells us that He is very zealous for His name, and He promises to reward those who know His name.

Tehillim (Psalms) 91:14

14 "Because he has set his love upon Me,
therefore I will deliver him; I will set him on high,
because he has known My name."

The pronunciation of the divine name is a subject of some discussion. I pronounce His name as Yahweh (or Yahuweh), and I will write “Yahweh” in this book. If you feel convicted of another pronunciation, simply substitute it as you read.

In Hebrew, the term for “God” is *Elohim*. I will try to use that term in this book because the word “God” is the name of a pagan deity, and we are told not to use the names of other deities (e.g., Exodus 23:13).

Because this book is a primer, and because many people will read it on the Internet, I ask for your patience if I explain the names at the start of a chapter. The first time I write “Yahweh” I will often put “(Jehovah)” after it, and the first time I write “Elohim” I will often put “(God)” after it, and so on—then I will switch to the Hebraic terms for the rest of the chapter.

This book was put together as a compilation of studies that were done over time, and were assembled as one book. The scripture quotations in the older chapters are indented 5 spaces (more indentation), and the quotes in the newer (revised) chapters have less indentation.

I know that nothing done of man is perfect, but I hope that this book will help advance the understanding of the calendar Yahweh wants us to keep, at least in some small way.

Norman B. Willis
In the Ephraimite Dispersion,
Estimated 6021 (2021 CE).

Why the Torah Calendar?

The Jews have an ancient saying—that whoever's calendar a man keeps, that is who he worships. If we will reflect on this saying for a little while, we should be able to see that it is true.

In Scripture, a master tells his servant what to do. By the same, whoever a man willingly chooses to obey, that person is his master. But how does this relate to the calendar we choose to keep?

Muslims keep the Islamic Calendar because they worship Allah. By the same token, Christians keep the Roman Gregorian “Christian” calendar because they worship (worth ship) Pope Gregory, who made that calendar. This may seem like an outlandish statement to some, but if they did not worth-ship Pope Gregory, then they would not consider his calendar to be worthy either—and therefore they would not keep it.

Orthodox Jews keep the Orthodox Jewish calendar. The reason they keep this calendar is because they believe the Orthodox Jewish rabbinate to be worthy to tell them which calendar to keep. Sadly, this calendar is different from the one Yahweh (“Jehovah”) says to keep.

If we believe that Yahweh is our Elohim, and if we claim to serve and worship Him alone, then shouldn't we keep His calendar (and His calendar alone)?

Joshua the son of Nun told the children of Israel that they had to make a choice as to whom they would serve.

Yehoshua (Joshua) 24:15

15 And if it seems evil to you to serve Yahweh, choose for yourselves this day whom you will serve, whether the elohim (gods) which your fathers served that were on the other side of the River, or the elohim (gods) of the Amorites, in whose land you dwell. But as for me and my house, we will serve Yahweh."

Whether we know it or not, each one of us must make a choice as to whom we will serve. Will we keep the Islamic Calendar, and serve Allah? Will we keep the Roman Gregorian 'Christian' Calendar, and thereby serve Pope Gregory, and the Papacy? Will we keep the Orthodox Jewish Rabbinical Calendar, and serve Rabbi Hillel II and the Jewish rabbinate? Or will we choose to serve Yahweh our Elohim, and keep only the calendar He commands His people to keep, in His word?

If you choose to serve Yahweh, and if you desire to keep the calendar, He asks His people Israel to keep in all their generations, then this study is for you.

About Calendrical Drift

Before we launch into our study about the calendar the Torah tells us to keep, first we should look at history, and see how it was that the children of Israel drifted away from the Torah Calendar. Hopefully this will help us to understand how error can creep in, so that we can guard against it happening again.

As we saw in [Nazarene Israel](#), the Messiah Yeshua ('Jesus') told us not to think that He was come to destroy the Torah (the Laws of Moses) or the Prophets.

Mattityahu (Matthew) 5:17

17 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfill.

We also saw that even after Yeshua's resurrection, the faithful still had to keep the original Torah Calendar, so they would be in the right place at the right time, when Yahweh poured out His blessings upon those who were keeping His calendar. For example, the apostles still had to be keeping the Pentecost after Yeshua's resurrection, in order to receive the gift of the Spirit.

Ma'asei (Acts) 2:1-2

1 When the Day of Pentecost had fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

As we will see later in this chapter, the Apostle Shaul (Paul) tells us that Yahweh will fulfill these exact same feast days again, in the future. Just as Yahweh poured

out blessings on those who were keeping His feast days in the past, He will pour out blessings on those who are keeping His feast days in the future. If we want to be there when those blessings are poured out, then it only stands to reason that we need to be keeping the calendar that He commands.

As important as it is to keep the Torah Calendar, it can seem somewhat more difficult, and confusing, at least at first. While the Roman 'Christian' calendar date changes at midnight (while one is sleeping), the Torah tells us that the day begins at evening. For example, Genesis 1:31b tells us that "the evening and the morning were the sixth day."

B'reisheet (Genesis) 1:31b

31b So the evening and the morning were the sixth day.

Leviticus 23:32b confirms that the Hebrew day lasts from evening to evening (i.e., from sunset to sunset), rather than from midnight to midnight.

Vayiqra (Leviticus) 23:32b

32b "On the ninth of the month at evening, from evening until evening you shall celebrate your sabbath."

The 'sabbath' discussed in Leviticus 23:32b (above) is the Day of Atonement, but like all Hebrew days, the weekly Sabbath also lasts from evening to evening. Luke 4:16 tells us that Yeshua ('Jesus') kept also this Sabbath, which lasts from sunset to sunset.

Luqa (Luke) 4:16

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into

the synagogue on the Sabbath day, and stood up to read.

Even though many Christian churches teach that the day of worship was changed from the evening-to-evening Sabbath to the midnight-to-midnight Sunday at Yeshua's resurrection, we see that the Apostle Shaul (Paul) still continued to go into the synagogues on the Sabbath day long after Yeshua's resurrection.

Ma'asei (Acts) 13:14

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.

Some mainstream churches tell us that since Yeshua fulfilled the Torah perfectly, the days of worship and rest have been changed from the Sabbath and Hebrew feasts to Sunday, Christmas and Easter. However, this doctrine is curious, considering the words *Sunday*, *Christmas* and *Easter* never appear in Scripture.

Is there some good reason to adopt days of worship that never appear in Scripture? And is there some good reason to adopt days of worship that neither the Messiah nor His apostles kept?

Some scholars use Acts 20:7-11 as 'proof' that the disciples gathered together on Sunday; and this might at first seem to make sense.

Ma'asei (Acts) 20:7-11

7 Now on the first day of the week, when the disciples came together to break bread, Shaul, ready to depart the next day, spoke to them and continued his message until midnight.

8 There were many lamps in the upper room where they were gathered together.

9 And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Shaul continued speaking, he fell down from the third story and was taken up dead.

10 But Shaul went down, fell on him, and embracing him said, "Do not trouble yourselves, for his life is in him."

11 Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.

Since Judea was under Roman control, it might make sense to think that the disciples were keeping the Roman calendar, in which the day begins at midnight. If this were the case, then it would make sense that the disciples gathered on Sunday morning, listened to Shaul all day Sunday, all Sunday night, and through until the break of dawn Monday morning. However, this would not explain why there were so many lamps in the upper room.

Why would there be so many lamps in the upper room, if the disciples initially met on a Sunday morning? And why would they only eat one meal in a twenty-four hour period? These things do not really make sense.

Religious Jews are a very tradition-oriented people. During the Sabbath they usually worship at the synagogue (or at the Temple), and then after the Sabbath is over they often get together at a friend or a relative's house to break bread and fellowship, so as to extend the day of worship and rest as long as possible. However, this does not reflect a new day of worship on 'Sunday morning', but is simply an extension of the

Sabbath. If we look at Acts Chapter 20 in this light we understand that the reason there were so many lamps in the upper room is because they met after sundown.

This same kind of post-Sabbath fellowship meeting is found in the Book of John, where we are told that the first day of the week was "the same day (Sabbath) at evening":

Yochanan (John) 20:19

19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Yeshua came and stood in the midst, and said to them, "Peace be with you."

Yeshua was crucified at Passover, in the first month. Israel can already be hot at that time, and if it was hot, then the sensible thing would have been to leave the doors open into the night. However, since there was persecution the disciples closed their doors. Therefore, the only really unusual thing here was that Yeshua showed up. It does not reflect a new day of worship.

But if the disciples were not taught to keep Sunday, Christmas or Easter, then how did these things come about? How did the original Torah Calendar 'drift' to where it is today, with so many Christians keeping days of worship and rest that are nowhere commanded in the word of Yahweh?

The earliest known reference to Sunday worship comes from the Christian apologist Justin Martyr, circa 150 CE.

And on the day called Sunday, all who live in cities or in the country gather together to one place....

[Justin Martyr, First Apology, Chapter 67 - Weekly Worship of the Christians, circa 150 CE, Biblesoft]

Scripture numbers the days of the week (first, second, third, fourth, fifth, sixth, and seventh), and then calls the seventh day “the Shabbat” (the abstention/the rest). It never calls any day ‘Saturday’ or ‘Sunday.’ In contrast to this, the Ante-Nicene Church Father Justin Martyr tells us that the reason his assembly worshipped on Sunday (on the Roman Calendar) was that it was the day Elohim (God) made the world, and that it was the day Yeshua first appeared to His disciples.

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

[Justin Martyr, First Apology, Chapter 67 - Weekly Worship of the Christians, circa 150 CE, Biblesoft]

With all due respect, Justin Martyr makes the mistake of thinking that Yeshua ushered in the Roman calendar system. Also notice that while Justin Martyr’s reasons for worshipping on Sunday might seem good, we have already seen that neither the Messiah nor His apostles were in the habit of meeting together on Sunday.

However, as we explained in [Nazarene Israel](#), Yahweh allowed the original Nazarene faith to be eclipsed by Sunday worship for a time, so that belief in Yeshua would be able to spread throughout the world just that much more rapidly. By temporarily debasing the faith, and by tying it to the Roman calendar, Yahweh was able to help the faith spread not only throughout the Roman Empire, but also to other lands where sun worship and idol worship was common. Because of the calendar, and because the Romans had a history of bringing foreign idols and gods into their pantheons, Roman Christianity was much easier to spread than the original Nazarene faith. Over time there came to be many more converts to Christianity than there were converts to Nazarene Israel.

Then in the early 300's, Constantine became Emperor of Rome, and issued his famous Edict of Milan, which officially proclaimed a degree of religious tolerance within the Roman Empire. However, the Roman Empire was not without religious frictions. Three hundred years after Yeshua, the Church Father Epiphanius asserted that even though the Nazarenes were still keeping the original seventh-day Sabbath, those he termed "true Christians" worshipped only on Sunday, on the Roman calendar.

"The Nazarenes do not differ in any essential thing from them (meaning the Pharisees/Orthodox Jews), since they practice the customs and doctrines prescribed by Jewish Law; except that they believe in Christ.

"They believe in the resurrection of the dead, and that the universe was created by God. They preach that God is One, and that Jesus Christ is His Son.

“They are very learned in the Hebrew language. They read the Law (meaning the Law of Moshe).... Therefore they differ...from the true Christians because they fulfill until now (such) Jewish rites as the circumcision, (the) Sabbath, and others.”

[The Church Father Epiphanius in his doctrinal book, “Against Heresies,” Panarion 29, 7, Page 41, 402]

Since the Church Father Epiphanius asserted that the Nazarenes were “heretics”, we know that the Roman Church was not friendly towards the Nazarenes. Further, although the Roman Empire was officially tolerant to other religions, it was less than a century after Constantine converted to Christianity when the Roman Christians began to stigmatize and then ‘officially disallow’ the Nazarenes. The Roman Church had formally disallowed the Sabbath approximately fifty years earlier, circa 336 CE, when the Emperor Constantine issued an edict stating that Christians must not “Judaize” by resting on the Sabbath, but that they must rest on “the Lord’s Day” (i.e., Sunday).

“Christians must not ‘Judaize’ by resting on the Sabbath; but must work on that day, honoring rather the Lord’s Day (‘Sun’ day) by resting, if possible, as Christians.

However, if any (Nazarene) be found ‘Judaizing’, let them be shut out from Christ.” [Other translations read, “Let them be anathema to Christ.”]

[The Church of Imperial Rome; Council of Laodicea under the Emperor Constantine; Canon 29, circa 336 CE]

Three hundred years after Yeshua both preached and healed on the seventh-day Sabbath, the Sabbath had been officially banned by the Church of Rome.

Following the same general pattern, over time, the Hebrew feast of the Passover also gave way to the pagan feast of Easter (Ishtar). First the timing of the Passover was shifted away from the Hebrew evening-to-evening calendar, to the Roman midnight-to-midnight one. The date was then changed from the 14th of Nisan (Aviv) to a Sunday which fell around that same general timeframe. Then the name of the feast was changed from Passover to Easter, in honor of the Babylonian mother-goddess Ishtar.

A crisis came about in the second century when the bishops of Asia decided to keep the Passover on the Hebrew calendar, as they had been taught by the Apostles Phillip and Yochanan (John). This is recorded in Church history as the famous 'Quartodeciman Controversy' of the second century.

The Church father Eusebius records that the Quartodeciman Controversy erupted when Bishop Victor of Rome began to insist that all the assemblies must keep the Passover on a Sunday (on the Roman calendar), rather than on the 14th of Nisan (on the Hebrew one).

A question of no small importance arose at that time. For the parishes of all Asia, as from an older tradition, held that the fourteenth day of the moon, on which day the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Saviour's passover...But it was not the custom of the churches in the rest of the world...But the bishops of Asia, led by Polycrates, decided to hold to the old custom handed down to them. He

himself, in a letter which he addressed to Victor and the Church of Rome, set forth in the following words the tradition which had come down to him. (Eusebius, Church History, Book V, Chapters 23, 25, circa 190-195 CE)

Eusebius also reproduces the letter that Polycrates, a major figure in Asia, personally wrote to Bishop Victor of Rome, protesting Bishop Victor's decision to change the date of the Passover from the 14th of Nisan (Aviv), to a Sunday. Polycrates points out that the tradition of keeping the Passover on the Hebrew calendar had been given in Asia by the apostles Philip and Yochanan themselves, and that the tradition had been held fast in Asia over generations, by a number of distinguished and devout believers. Polycrates then insisted that all believers should do as the Scriptures said, rather than accept a man-made tradition.

We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate. He fell asleep at Ephesus. And Polycarp in Smyrna, who was a bishop and martyr; and Thraseas, bishop and martyr from Eumenia, who fell asleep in Smyrna. Why need I mention the bishop and martyr Sagaris who fell asleep in Laodicea, or the blessed Papirius, or Melito, the Eunuch who lived

altogether in the Holy Spirit, and who lies in Sardis, awaiting the episcopate from heaven, when he shall rise from the dead? All these observed the fourteenth day of the Passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops; and I am the eighth. And my relatives always observed the day when the people put away the leaven. I, therefore, brethren, who have lived sixty-five years in the Lord, and have met with the brethren throughout the world, and have gone through every Holy Scripture, am not affrighted by terrifying words. For those greater than I have said 'We ought to obey God rather than man'.

[Eusebius, Church History, Book V, Chapter 24. Translated by Arthur Cushman McGiffert. Excerpted from Nicene and Post-Nicene Fathers, Series Two, Volume 1.]

Despite the fact that the assemblies of Asia had learned to keep Passover on the Hebrew calendar, the Roman Bishop Victor decided to excommunicate every assembly which did not agree to hold the Passover on a Sunday, on the Roman calendar. While this greatly displeased many of the other bishops (who knew what Polycrates was saying to be true) the power of the Roman bishopric prevailed over Scripture. As sad as it was, unity was preserved in the church, albeit on false pretenses, and on false feast days. The practice of holding the Passover on the 14th of Nisan (on the Hebrew calendar) was ultimately driven underground, and countless seminary students have since been taught that the Quartodeciman Controversy was merely

one example of the right of the Church to change the feast days away from the commanded in Scripture.

As we explain in [Nazarene Israel](#), power began to be centralized in the Bishopric of Rome immediately after the destruction of Jerusalem, and the apostles' deaths. The Roman Bishop began to decree that pagan symbols and pagan feast days could be 'sanctified', even though this was in direct violation of the Torah, which tells us to avoid all non-commanded religious imagery, and is very clear that we should not worship Yahweh after the manner of the other nations of the world.

Devarim (Deuteronomy) 12:1-4

1 "These are the statutes and judgments which you shall be careful to observe in the land which Yahweh Elohim of your fathers is giving you to possess, all the days that you live on the earth.

2 You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree.

3 And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place.

4 You shall not worship Yahweh your Elohim with such things."

Despite Yahweh's stern warning, the calendar continued to drift towards the adoption of pagan feast days. Although the exact wording is not preserved, during the Council of Nicea (circa 326 CE), the Roman Church decided that Easter was to be celebrated throughout the world on the Sunday that followed the 14th day of the 'paschal moon.' However, the moon was to be considered 'paschal' only if the 14th day of the moon fell

after the Spring Equinox, despite the fact that the Equinox is never mentioned in Scripture. This was clearly an example of Yahweh's people choosing to worship Him on days of their own devising.

In the language of Scripture, the proof of belief is obedience. Yahweh knows we believe in Him when we do what He commands. However, if we decide to keep days of worship that are determined by observing the sun, the moon, the stars and the host of the heavens, then Yahweh considers that we are worshipping (or 'serving') the sun, the moon, the stars and the host of the heavens. Yahweh warns us very sternly against this, and tells us that this is the practice that He has given to all the other nations of the world.

Devarim (Deuteronomy) 4:19

19 "And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which Yahweh your Elohim has given to all the peoples under the whole heaven as a heritage."

It is natural for men to want to observe the movements of the sun, the moon and the stars. The sun brings warmth, and helps our crops to grow. The moon and the stars shine beautifully at night, and help guide the movements of ships. It is so natural to worship and serve the movements of these heavenly bodies that feasts in honor of these things are found in cultures all over the world (i.e., "all the people under the whole heaven"). However, because Yahweh did not command us to keep these feast days, He considers them to be idolatrous, and if we insist on observing these feast days even though He told us not to, He considers us to be idolaters.

We need to remember that Yahweh is in the heavens, and we are here on earth. Yahweh has a different perspective on things than we do. It can sometimes be very difficult for us to understand, or to accept, but the Torah is clear that Yahweh does not permit us to establish new feast days of our own; and that if we attempt to do so, there will be extreme consequences.

In Exodus 32, we read about the infamous episode with the Golden Calf.

Shemote (Exodus) 32:4-5

4 And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This is your god, O Israel, that brought you out of the land of Egypt!"

5 So when Aharon saw it, he built an altar before it. And Aharon made a proclamation and said, "Tomorrow is a feast to Yahweh."

Notice that even though Aharon declared that the feast was in honor of Yahweh, Yahweh did not feel honored. Rather, He became enraged that His people would keep feast days that He did not command.

Why, then, do so many believers want to keep feasts that are not commanded in Scripture? The only reason the word 'Easter' appears in the King James Version is that it was mistranslated from the Greek word 'Pascha' (πάσχα), meaning Passover. This error has been corrected in almost every other major translation since the King James Version, but the practice of observing Easter remains strong within Christendom.

When we translate Acts 12:4 correctly, we see that the people were still keeping the Passover in the first century.

<p>Acts 12:4</p> <p>4 So when he had arrested him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover.</p>	<p>TRG Acts 12:4</p> <p>ὄν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ <u>πάσχα</u> ἀναγαγεῖν αὐτὸν τῷ λαῷ.</p>
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We know that the Nazarenes were keeping the ‘Jewish’ observances until the 4th century CE. However, the majority of the Christian Church did not begin to observe Easter until 190-195 CE, when the Passover was driven underground in the days of Polycrates and the Roman Bishop Victor (above).

Further, let us note that the Apostle Shaul does not tell us to keep Easter, but rather to celebrate the Feast of Unleavened Bread (which is a continuation of the Passover).

Qorintim Aleph (1 Corinthians) 5:8

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

As a second witness to this, Acts 20:6 shows us that the disciples were still keeping the Days of Unleavened Bread many years after Yeshua’s resurrection.

Ma’asei (Acts) 20:6

6 But we sailed from Philippi after the days of Unleavened Bread....

We also know that the Apostle Shaul continued to observe the Israelite Feast of the Pentecost on the Hebrew calendar.

Qorintim Aleph (1st Corinthians) 16:8

8 But I will remain in Ephesus until Pentecost....

We know that Shaul kept Pentecost on the Hebrew Calendar (rather than on the Roman Christian one) because he went up to Jerusalem (and not Rome).

Ma'asei (Acts) 20:16

16 For Shaul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.

In Acts 27:9, the disciples kept the Day of Atonement, even though it was many years after Yeshua had already been resurrected. The Day of Atonement is here called 'the Fast', because it is traditionally observed by fasting.

Ma'asei (Acts) 27:9-10

9 Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Shaul advised them,

10 saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives."

The voyage was "now dangerous" because the Day of Atonement takes place in the seventh month, when the weather changes from summer to winter. Boat travel on the Mediterranean can be stormy in winter, and therefore it is dangerous. However, the point here is that

the apostles were still keeping the feast days found in the Torah, and not converted Roman feast days.

Yahweh blesses those who keep His feasts.

Ma'asei (Acts) 2:1-2

1 When the day of Pentecost had come, they were all together in one place.

2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.

At least some of the blessings associated with keeping His feast days are still to come, in the future. In Colossians 2:16-17, the Apostle Shaul tells us that the Sabbath, the feasts and the New Moon Days are all shadows of things “still to come.” That means just as Yahweh poured out blessings on those who were keeping His feast days in the past, Yahweh will pour out even more blessings on those who are still keeping His feast days in the future. However, Scripture’s true meaning is lost in most major versions, including the King James Version.

Note how the King James Version supplies two words in italics (*days* and *is*), which do not exist in the Greek; and how these two words invert the true meaning of the passage.

Colossians 2:16-17, KJV 16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the sabbath <u>days</u> :	TRG Colossians 2:16-17 16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων,
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17 Which are a shadow of things to come; but the body <u>is</u> of Christ.	17 ἃ ἐστὶ σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ
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Because it adds the italicized words (*days*) and (*is*), the KJV leads the reader to conclude that we should not let anyone tell us what to eat, what to drink, or what days of worship to keep. If we accept these added words at their face value, we can easily conclude that it makes no difference at all whether we keep the Sabbath and the feast days, or whether we worship on Sunday, Christmas, the Chinese New Year, Ramadan, or even no feast days at all. Other translations make similar alterations to the text, and these alterations generally help promote the idea that Yeshua actually did come to abolish the Torah and the Prophets, contrary to His own statement at Matthew 5:17-19.

Scripture, however, is very clear that we are not to add anything to His words, or to take anything away (e.g., Deuteronomy 4:2, Proverbs 30:6, etcetera). Therefore, once we realize that the supplied words *days* and *is* do not appear in the source texts, we should take them back out of the English translations.

Here is the exact same passage from the King James, but with the supplied words “*days*” and “*is*” removed:

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath; which are a shadow of things to come; but the Body of Christ.

If we read this passage carefully, we can see that there are three main ideas here (1-2-3):

1. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath;
2. which are a (prophetic) shadow of things (still) to come;
3. but the Body of [Messiah].

To paraphrase, the Apostle Shaul is telling us:

1. Let no man judge you with regards to the meat you eat, what you drink, or what religious feast days you keep;
2. Because these foods, liquids and feast days are all prophetic shadows of things still to come;
3. Therefore, let only the Body of Messiah tell you what to eat, what to drink, and what feast days to keep!

If we rearrange the clauses to make the English read better (3-1-2), we can see that what the Apostle Shaul was actually saying was that we should not let anyone but the Body of Messiah judge us in what we eat, what we drink, and what feast days we keep, because these things are all shadows of prophetic blessings still to come.

Let no man (but the Body of Messiah) judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath; for the feasts are shadows of things (still) to come.

[Colossians 2:16-17, reordered]

Shaul's true meaning is not reflected in the NIV.

16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious feast, a New Moon celebration or a sabbath day.

17 These are a shadow of the things that were to come; the reality, however, is found in Christ.
[Colossians 2:16-17, NIV]

The King James, the NIV, and most of the mainstream Christian versions essentially support the old Gnostic hypothesis: that so long as one knows Yeshua is the Messiah, it makes no difference what days of worship one keeps, because the feasts are merely shadows of the things that “were” to come. However, this is far from Shaul’s true meaning.

The idea that the foods we eat and the feast days we keep are important prophetic shadows of things still to come did not originate with the Apostle Shaul. The Jews have long held that major prophetic events typically fall on Israel’s feast days.

When Yahweh poured out the gift of the Spirit on the Pentecost, the faithful still needed to be at the Temple in Jerusalem in order to receive that gift. If Yeshua’s resurrection really marked the end of the Torah and the Prophets, as some groups claim, then why did the faithful still need to be in the Temple on the Pentecost? Why was the Spirit not poured out at some other place, and at some other time, such as on Christmas, in Rome?

Some theologians tell us that even though the Apostles continued to keep Yahweh’s feasts, the reason we now keep Sunday, Christmas and Easter is that Yeshua’s resurrection marked the start of a three-to-four-hundred-year period of change, in which the Church would be authorized to make all sorts of sweeping changes to the faith. However, this thesis is very curious, considering these alleged changes were never prophesied anywhere in Scripture, and also considering how many

times Yahweh sternly warned those who feared Him not to keep any other feast days.

The Torah is a codification of Yahweh's Spirit, given as a list of instructions (dos and don'ts). At least according to Jewish tradition, these instructions were first given to Israel at Mount Sinai on the Pentecost, fifty days after the first Passover. Then, thousands of years later, the Spirit itself was poured out on the faithful at Pentecost. The difference was that this time, instead of just giving a codification of the Spirit, Yahweh gave the gift of His Spirit itself. Thus, in actuality there have already been at least two fulfillments of the Feast of the Pentecost, and Colossians 2:16-17 tell us that there are more on the way.

The pattern in Scripture is one of repeated fulfillments of the feasts. The Children of Israel already fulfilled the Feast of Tabernacles when they dwelt in tabernacles (or booths) in the Wilderness in Sinai. The second fulfillment came when Yeshua was born.

Most Christians have been taught that Yeshua was born on December 25th. However, Yeshua could not have been born in winter, because Luke 2:8 shows us that there were shepherds keeping watch over their flocks at that time.

Luqa (Luke) 2:7-8

7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.

In Israel, flocks are not typically let out to pasture in the winter. Therefore, this event had to occur some time before winter had set in, and the flocks were penned up. This effectively rules out the month of December.

As we will show in the chapter on Hanukkah, Yeshua was conceived in the middle of winter (probably during Hanukkah time), and was born some nine months later, in the seventh month, on the first day of the Feast of Tabernacles. From a prophetic standpoint, it makes perfect sense that Yeshua would be born on the first day of the Feast of Tabernacles, because He would be fulfilling the first day of the Feast of Tabernacles. Could this be why Yochanan (John) tells us that the Word became flesh, and dwelt among us?

Yochanan (John) 1:14

14 And the Word became flesh and dwelt among us....

The word 'dwelt' is the Greek word *skenoo*, Strong's NT4637, meaning, 'to tabernacle.'

NT:4637 *skenoo* (skay-no'-o); from NT:4636; to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specifically) to reside (as God did in the Tabernacle of old, a symbol of protection and communion):

Essentially, then, what Yochanan (John) was saying was:

Yochanan (John) 1:14 [interpreted]

14 And the Word became flesh and tabernacled among us....

In Leviticus 23, Yahweh commands that all native-born Israelites who live in the Land of Israel must make a pilgrimage up to Jerusalem three times a year. One of these three annual pilgrimages is the Feast of Tabernacles. During this feast, all Israel must dwell in tabernacles (temporary dwellings) for seven days. In Hebrew, these temporary dwellings are called *Sukkot*. In English, they are often called 'booths'.

Vayiqra (Leviticus) 23:42

42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths....

The rabbinical ruling in the first century was likely identical to the rabbinical ruling of today, which is that for health and safety's sake, anyone who is sick, old or pregnant does not actually have to stay in a tabernacle, but can rent a room in an inn. However, even though Miriam was pregnant, there was no room at the inn. Therefore Joseph and Miriam had to dwell in a tabernacle (or a booth, or a 'manger'), in keeping with Leviticus 23. While this might have seemed like a turnabout for Joseph and Miriam, all of this came to pass so that Yeshua might be born in a temporary dwelling (a tabernacle) on the first day of the Feast of Tabernacles, in prophetic fulfillment of the feast.

But even though Yeshua was the second fulfillment of the Feast of Sukkot (Tabernacles), Zechariah 14 tells us that there will yet be a third fulfillment.

Zechariah 14:16-17

16 And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Yahweh of hosts, and to keep the Feast of Tabernacles.

17 And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, Yahweh of hosts, on them there will be no rain.

There is even a fourth fulfillment prophesied, in the Book of the Revelation:

Hitgalut (Revelation) 21:3-4

3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of Elohim is among men, and He will dwell among them, and they shall be His people, and Elohim Himself will be among them,

4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

This shows us why the Apostle Shaul warned us not to let anyone but the Body of Messiah tell us what days of worship to keep. It is because they are prophetic shadow pictures of wonderful blessings still to come.

The Sabbath (Shabbat)

The Fourth Commandment is the command to keep the Sabbath. The Sabbath was one of the Ten Commands that Yahweh inscribed in stone.

Shemote (Exodus) 20:8-11

8 "Remember the Sabbath day, to keep it set apart.

9 Six days you shall labor and do all your work,

10 but the seventh day is the Sabbath of Yahweh your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

11 For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and set it apart."

The Sabbath is the seventh day of the week, and the fact that Yahweh inscribed the commandment to rest (i.e., to 'sabbath') in stone should give us some idea of the degree of importance and unchangeability that Yahweh assigns to it.

The reason Yahweh assigned the Sabbath as the seventh day of the week is that Yahweh created the heavens and the earth in six days, and then rested on the seventh day.

B'reisheet (Genesis) 2:2-3

2 And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then Elohim blessed the seventh day and set it apart, because in it He rested from all His work which Elohim had created and made.

However, Yahweh not only rested on the seventh day, but He also was refreshed.

Shemote (Exodus) 31:12-17

12 And Yahweh spoke to Moshe, saying,

13 "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am Yahweh who sets you apart.

14 You shall keep the Sabbath, therefore, for it is set apart to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

15 Work shall be done for six days, but the seventh is the Sabbath of rest, set apart to Yahweh. Whoever does any work on the Sabbath day, he shall surely be put to death.

16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

17 It is a sign between Me and the children of Israel forever; for in six days Yahweh made the heavens and the earth, and on the seventh day He rested and was refreshed."

The language here is curious. Since Yahweh's power and might is completely without limit, how can Yahweh become tired? And if He cannot become tired, then how can Yahweh become refreshed?

In modern computer terms, when a computer screen becomes all messed up, perhaps because a computer has been left on too long, and becomes too hot, or because too many computing operations have been performed on it without the computer being able to take a break, the computer screen becomes disorderly. To correct this condition, one presses the 'refresh' button. In exactly the same way, the Sabbath is a kind of a 'refresh' button for mankind, whereby the proper order is restored between Elohim and man, by purposely taking a day to worship, and to rest in Him.

Notice the language here: that the purpose of the Sabbath is to rest in Him. The purpose of the Sabbath is not to rest and relax the flesh by sewing, by hiking, by catching up on one's sleep for the week, or by participating in recreational activities such as boating, fishing or watching television. Rather, the purpose of Yahweh's Sabbath is to restore the proper order between Yahweh Elohim and man. As we will see, this calls for us to gather together, and serve Him as one united, combined Body of Messiah.

Ivrim (Hebrews) 10:24-25

24 And let us consider one another in order to stir up love and good works,

25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Yahweh has specific rules for the Sabbath. He tells us that not only are we to do no work, but that we are not to cause anyone else to work on that day: neither our sons, nor our daughters, nor our menservants, nor our maidservants, nor our cattle, nor any stranger who is within our gates.

Shemote (Exodus) 20:8-11

8 "Remember the Sabbath day, to keep it set apart.

9 Six days you shall labor and do all your work,

10 but the seventh day is the Sabbath of Yahweh your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

11 For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and set it apart."

The basic concept is that we are to rest and relax in Him, and to cause anyone and everyone under our power to rest and relax in Him also. In practical terms, this means that we must not hire anyone to do any regular work, or work for pay on the Sabbath.

Yahweh both blessed the seventh day, and He set it apart. By way of blessing, He gave His people one day out of their busy weeks that they should have to do no laborious work. This is so true that the children of Israel were not even supposed to cook on the Sabbath.

In the Wilderness of Sinai, the children of Israel were told to gather and prepare twice as much food on the sixth day of the week (sometimes called 'Preparation Day'), so that no gathering or cooking had to be done on the Sabbath.

Shemote (Exodus) 16:22-30

22 And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moshe.

23 Then he said to them, "This is what Yahweh has said: 'Tomorrow is a Sabbath rest, a set-apart Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'"

24 So they laid it up till morning, as Moshe commanded; and it did not stink, nor were there any worms in it.

25 Then Moshe said, "Eat that today, for today is a Sabbath to Yahweh; today you will not find it in the field.

26 Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."

27 Now it happened that some of the people went out on the seventh day to gather, but they found none.

28 And Yahweh said to Moshe, "How long do you refuse to keep My commandments and My laws?

29 See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."

30 So the people rested on the seventh day.

The idea is to prepare for the Sabbath all six days of the week, and then to prepare twice as much food on the sixth day, so that one does not have to gather or prepare food on the seventh. With the work of food preparation already done, the Sabbath is just that much more restful. Yahweh tells us He is serious about His people resting from their labors on the seventh day. He even tells us that whosoever does any work on the Sabbath is to be put to death. This is a sign of the covenant between Yahweh and us forever, in all of our generations.

Shemote (Exodus) 31:12-17

12 And Yahweh spoke to Moshe, saying,

13 "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am Yahweh who sets you apart.

14 You shall keep the Sabbath, therefore, for it is set apart to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

15 Work shall be done for six days, but the seventh is the Sabbath of rest, set apart to Yahweh. Whoever does any work on the Sabbath day, he shall surely be put to death.

16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

17 It is a sign between Me and the children of Israel forever; for in six days Yahweh made the heavens and the earth, and on the seventh day He rested and was refreshed."

However, people being what they are, they sometimes put Yahweh to the test. So it was that when Israel was in the Wilderness, immediately after Yahweh had warned the people that anyone rebelling against His commandments should be put to death, a man chose to profane the Sabbath by gathering sticks. When Moshe asked Yahweh what to do, Yahweh decreed that the rebellious man was surely to be put to death.

Bemidbar (Numbers) 15:32-36

32 Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day.

33 And those who found him gathering sticks brought him to Moshe and Aharon, and to all the congregation.

34 They put him under guard, because it had not been explained what should be done to him.

35 Then Yahweh said to Moshe, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."

36 So, as Yahweh commanded Moshe, all the congregation brought him outside the camp and stoned him with stones, and he died.

The reason this man was profaning the Sabbath was that he had chosen to perform routine, laborious work that could have been done either before or after Shabbat. He should have been congregating and worshipping Yahweh at that time.

When Yahweh appoints a special time to meet with us, we as His bride must make every effort to meet with Him then. If there is any work that can be done before the Sabbath, so that we have more time to spend with Him on that day, then that work should be done apart from the Sabbath day.

Yet even though the man gathering sticks was breaking the Shabbat, Yeshua said that His disciples were not breaking the Shabbat when they plucked heads of grain (and ate them) on the Sabbath.

Mattityahu (Matthew) 12:1-8

1 At that time Yeshua went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat.

2 And when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

3 But He said to them, "Have you not read what David did when he was hungry, he and those who were with him:

4 how he entered the house of Elohim and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?

5 Or have you not read in the Torah that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?

6 Yet I say to you that in this place there is One greater than the temple.

7 But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless.

8 For the Son of Man is Master even of the Sabbath."

There are several reasons that Yeshua's disciples were not profaning the Sabbath. Perhaps one of the most obvious is that His disciples were not working for pay. They also were not reaping with a sickle and a basket, either to sell, or to store up for later. Rather, they were spending time with their Husband, and were simply eating what was readily at hand as they walked through the field, much as one might pluck a few pomegranates one came across on the way to the synagogue. Since it was not really 'work' to pluck these grains and eat them, it did not need to be put off until later.

Another thing that is not 'customary work,' and which does not need to be put off until after the Sabbath is healing, and doing good.

Mattityahu (Matthew) 12:9-12

9 Now when He had departed from there, He went into their synagogue.

10 And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" — that they might accuse Him.

11 Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"

12 Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath."

Sometimes people have questions about hospital staff: since Yeshua said it is OK to heal on the Sabbath, is it OK for believers to work as doctors, nurses, police and fire services, or as other emergency services personnel? Perhaps it will be easier to understand if we use the following analogy:

Scripture likens Israel to a virgin bride, and if Israel is a virgin bride, then one might consider the Sabbath (or any other feast day) as a 'date' between the bride and her future Husband. If the bride only gets to see her Beloved Fiance one day a week, then if she truly cherishes her Fiance, and wants to be with Him, then she will look for ways to make the most of her time with Him. Because of this, she will try to take care of her earthly chores during the rest of the week, so that she can spend as much time as possible with Him on her one special date day.

If someone should come to the bride's door in need of urgent medical care (or even food) on the day she has to spend with her Fiance, her Fiance will probably be quite pleased and happy with her if she stops whatever she is doing, and helps the one in need. However, in contrast, her Fiance will probably not be pleased if she

has been lazy during the week, or has overscheduled herself, such that she has left herself all sorts of little chores to do, or is too exhausted to spend quality time with Him.

It is true that not all work can be put off until another time. For one example, dairy animals must be milked seven days a week, and animals such as sheep need a great deal of help during birthing, no matter what day of the week it is. Further, life being what it is, medical emergencies arise seven days a week, and ambulance and medical crews need to be on hand to help save the lives of those who are in need. However, in all of these scenarios, there is work that must be performed at the time the crisis arises, yet there is also other work that can be put off until later. Whatever work can be done either before or after the Sabbath, should be.

What exactly can and cannot be done on the Sabbath is also the question of some debate. Exodus 35 tells us that anyone who works on the Sabbath must be put to death, and then it also gives us a rather curious commandment, not to kindle a fire on the Sabbath day.

Shemote (Exodus) 35:1-3

1 Then Moshe gathered all the congregation of the children of Israel together, and said to them, "These are the words which Yahweh has commanded you to do:

2 Work shall be done for six days, but the seventh day shall be a set-apart day for you, a Sabbath of rest to Yahweh. Whoever does any work on it shall be put to death.

3 You shall kindle no fire throughout your dwellings on the Sabbath day."

Why would Yahweh prohibit us from kindling a fire in our dwellings on Shabbat? In many climates one needs to burn a fire in winter just to keep warm, and the Sabbath would hardly be relaxing or refreshing without heat. However, if we look at this passage in the Hebrew, we may be able to get a better feel for Yahweh's intended meaning.

Exodus 35:3 3 "You shall kindle no fire in any of your dwellings on the Sabbath day."	(3) לֹא תִבְעֲרוּ אֵשׁ בְּכֹל מִשְׁבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת :
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The word 'kindle' here is ta-ba-aru (תִּבְעֲרוּ), which is likely the Hebrew source for the English word "to burn." This is also the word used to describe the burning bush in Exodus 3:2. Thus, the commandment not to kindle a fire on Shabbat is probably the commandment not to burn a fire on the Sabbath.

But even if the commandment in Exodus 35:3 is not to burn a fire on the Sabbath, still we are left with the question, why would Yahweh command us not to burn a fire for warmth (or for light) on His day of rest and refreshment? Does He desire us to dwell in the dark, and be cold?

Let us consider that the phrase 'your dwellings' is 'moshavothaichem,' (מִשְׁבְּתֵיכֶם), which means 'your communities.' Since wood had to be gathered by hand, each individual family did not always build their own fires. Rather, in ancient times, families and clans built a community fire. This is where the people of one extended family cooked, and conducted all manner of work requiring fire, such as blacksmithing. Therefore, it seems likely that what Yahweh was really prohibiting

was the kindling or burning of a work or a cooking fire on Shabbat.

We already saw in the last chapter that there were many lamps in the upper room where the Apostle Shaul was teaching.

Ma’asei (Acts) 20:7-8

7 Now on the first day of the week, when the disciples came together to break bread, Shaul, ready to depart the next day, spoke to them and continued his message until midnight.

8 There were many lamps in the upper room where they were gathered together.

Many scholars dispute the translation “on the first day of the week.” The Greek reads, “mia ton Sabbaton” (μῖα τῶν σαββάτων), which many scholars maintain is more correctly translated as “on one of the Sabbaths.”

Acts 20:7 7 On one of the Sabbaths, when we were gathered together to break bread, Shaul began talking to them, intending to leave the next day, and he prolonged his message until midnight.	TRG Acts 20:7 7 Ἐν δὲ τῇ μῖα τῶν σαββάτων συνηγμένων τῶν μαθητῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου.
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If this gathering did take place on one of the Sabbaths, as some scholars contend, it would show us that Shaul believed one could burn non-work-related fires (in this case, lamps) on the Sabbath, for light.

What this shows us is that it is not Yahweh's intention that we remain in the cold or the dark on His day of worship and refreshment. That is why, if the penalty for profaning the Sabbath is strict, the rules for keeping the Shabbat must be interpreted with common sense.

It is sometimes suggested that we do not need to assemble on the Sabbath, in that when the children of Israel were in the Wilderness, Yahweh told them to remain in their place on the seventh day.

Shemote (Exodus) 16:29

29 "See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."

However, the context of this commandment to 'remain every man in his place' is not in reference to assembly for worship, but only with regards to gathering and preparing food. Rather than gather and prepare food on the Shabbat, the children of Israel were supposed to prepare a day in advance, so they did not have to cook.

The commandment to assemble for worship on the Shabbat is given in Leviticus 23:3. We will look at the Hebrew here.

<p>Vayiqra (Leviticus) 23:3 3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a set-apart gathering. You shall do no work on it; it is the Sabbath of Yahweh in all your dwellings.</p>	<p>(3) שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מְקַרָּא קֹדֶשׁ כָּל מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכָל מוֹשְׁבֵיכֶם</p>
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The seventh day is described as a Sabbath of solemn rest, and a set-apart gathering. The Hebrew here is 'miqra qodesh' (מִקְרָא קֹדֶשׁ), which is usually translated as a 'holy convocation' in English. A 'miqra' is a public meeting, and also a prophetic rehearsal.

OT: 4744 miqra' (mik-row'); from OT:7121; something called out, i.e. a public meeting (the act, the persons, or the place); also a rehearsal.

The letter 'mem' (מ) implies a massing, and 'karaw' (קָרָא) means 'called'. Therefore a miqra (מִקְרָא) is a 'called-out massing', or a 'call to a public meeting'. Please notice that this is also a prophetic rehearsal, as we saw in Colossians 2:16-17 (above).

It was Yeshua's custom to fulfill this commandment to go to a public worship and prayer meeting by going to the local synagogue.

Luqa (Luke) 4:16

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

As we explain in [Nazarene Israel](#), it seems the apostles also intended the returning gentile Ephraimites to fulfill the requirement to gather for prayer by going to the local synagogues on each Sabbath.

Ma'asei (Acts) 15:19-21

19 "Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim,

20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

21 For Moshe has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

As explained in [Nazarene Israel](#), Acts Chapter Fifteen tells us that if the returning gentile Ephraimites would begin by abstaining from the four abominations of idolatry, adultery, strangled (i.e., unclean) meats and blood, then they could be allowed to enter into the synagogues on Sabbath, as they would not be defiling the set-apartness of the space. There in the public prayer and worship meetings, they would learn the rest of the Torah over time, as parts of the Torah are read aloud in the synagogues each week.

It is sometimes taught that since Torah scrolls were not readily available in the first century, but since most households can afford a copy of the Scriptures today, that it is not necessary for the people to gather and assemble for public worship on the Shabbat. However, this ignores both Leviticus 23:3, which plainly tells us to assemble on the Shabbat, as well as Hebrews 10:25, which specifically commands us not to forsake the assembling of ourselves, although it is the custom of some.

Ivrim (Hebrews) 10:24-25

24 And let us consider one another in order to stir up love and good works,

25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Yahweh tells us that the Sabbath is one of His appointed times. In other words, it is one of the times that He has appointed for us to gather together and assemble ourselves, so as to worship Him as one new man.

<p>Leviticus 23:2-5 2 "Speak to the children of Israel, and say to them: 'The feasts of Yahweh, which you shall proclaim to be set-apart gatherings, these are My feasts: 3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a set-apart gathering. You shall do no work on it; it is the Sabbath of Yahweh in all your dwellings. 4 'These are the feasts of Yahweh, set-apart gatherings which you shall proclaim at their appointed times. 5 On the fourteenth day of the first month at twilight is Yahweh's Passover....</p>	<p>(2) דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי : (3) שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא קֹדֶשׁ כָּל מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכָל מוֹשְׁבֵי תִיכֶם : (4) אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם : (5) בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבָּיִם פָּסַח לַיהוָה</p>
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It sometimes happens that Ephraimites look for any excuse to forsake the assembling of themselves, even though the Sabbath is the fourth of the commandments that Yahweh etched into stone. Let us remember that

Yahweh is Elohim, and that when He commands His people to assemble, it is best to do as He says.

We may or may not like the others that Yahweh has called to be part of His spiritual family here on earth, and if we do not like them, then the tendency can be to want to shun, or avoid them. However, it is important to remember that the apostles bound four beginning fellowship rules for us in Scripture (no idolatry, no adultery, no strangled meat, and no blood), and that so long as our fellow servants are obeying these rules, then we are not at liberty to isolate ourselves, or to set ourselves apart from them.

Service to Yahweh is not about being comfortable; nor is it always pleasant. It is, however, almost always edifying, if we hold the right heart attitude towards it.

The New Moon Days

While the Roman Gregorian calendar is based on the movements of the sun, the Torah calendar is based on the movements of the moon, and the agricultural cycles in the Land of Israel.

We will discuss how the agricultural cycles in the Land of Israel relate to the Torah calendar in upcoming chapters, but first we need to discuss the importance of Yahweh's New Moon Days, and the commandments He wants us to perform on them.

Whenever a Temple or Tabernacle stands, Israel is to bring a daily sacrifice offering of two lambs, along with their associated meal and drink offerings.

Bemidbar (Numbers) 28:2-3

2 "Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.'

3 "And you shall say to them, 'This is the offering made by fire which you shall offer to Yahweh: two male lambs in their first year without blemish, day by day, as a regular burnt offering.'"

In addition to the two lambs Yahweh commands us to bring as a daily burnt offering, Yahweh commands Israel to bring yet two more lambs on the weekly Sabbath (for a total of four, on a regular Sabbath day).

Bemidbar (Numbers) 28:9-10

9 'And on the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah

of fine flour as a grain offering, mixed with oil, with its drink offering —

10 this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

The offerings that are to be brought are additive. In addition to the daily and/or the Sabbath offerings, Yahweh tells us to bring still more offerings on the first day of the month, which we will see is the day the first crescent sliver of the new moon is sighted.

Bemidbar (Numbers) 28:11-15

11 "At the beginnings of your months you shall present a burnt offering to Yahweh: two young bulls, one ram, and seven lambs in their first year, without blemish;

12 three-tenths of an ephah of fine flour as a grain offering, mixed with oil, for each bull; two-tenths of an ephah of fine flour as a grain offering, mixed with oil, for the one ram;

13 and one-tenth of an ephah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to Yahweh.

14 Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this is the burnt offering for each month throughout the months of the year.

15 Also one kid of the goats as a sin offering to Yahweh shall be offered, besides the regular burnt offering and its drink offering."

The reason Yahweh requires more offerings on the feast days is that there are more visitors to the Temple during the pilgrimage feasts: hence, there need to be more priests. Since there are more priests present in the

Temple on those days, they need more food to sustain them.

It is sometimes thought that the New Moon Day is a commanded Sabbath of rest. However, while there are many reasons to believe this, we should note that the Torah does not command us to cease work on a regular new moon day.

The New Moon Day of the seventh month, however, is different. The New Moon of the Seventh Month is called Yom Teruah (יום תְּרוּעָה). Although technically this phrase translates as the 'Day of Blowing' or the 'Day of Shouting', it is normally called the 'Day of Trumpets.' On this day, all Israel is to cease from its regular work, and assemble in a set-apart gathering.

Bemidbar (Numbers) 29:1-6

1 “And in the seventh month, on the first day of the month, you shall have a set-apart gathering. You shall do no customary work. For you it is a day of blowing (the trumpets).

2 You shall offer a burnt offering as a sweet aroma to Yahweh: one young bull, one ram, and seven lambs in their first year, without blemish.

3 Their grain offering shall be fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram,

4 and one-tenth for each of the seven lambs;

5 also one kid of the goats as a sin offering, to make atonement for you;

6 besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to Yahweh.”

Let us note once again that while verse 1 clearly tells us not to work on the new moon of the seventh month (Yom Teruah), there is no such parallel command to cease work on the regular new moon days.

Amos 8 is sometimes used to argue that the regular New Moon Days are also commanded days of rest. However, as we will see, Amos 8 is not speaking about the regular new moon days, but about Yom Teruah.

Yahweh often uses plays on words as a kind of a pun. In Amos 8, Yahweh makes a play on words between the word 'summer' (keitz, קֵץ), and 'the end' (ha-ketz הַקֵּץ).

Amos 8:1-6

1 Thus Yahweh Elohim showed me: Behold, a basket of summer (קֵץ) fruit.

2a And He said, "Amos, what do you see?" So I said, "A basket of summer fruit."

2b Then Yahweh said to me, "The end (הַקֵּץ) has come upon My people Israel. I will not pass by them anymore.

3 And the songs of the Temple shall be wailing in that day," says Yahweh Elohim — "Many dead bodies everywhere, they shall be thrown out in silence."

4 Hear this, you who swallow up the needy, and make the poor of the land fail,

5 Saying: "When will the New Moon (Day) be past, that we may sell grain? And the Sabbath, that we may trade wheat?

Making the ephah small and the shekel large, falsifying the scales by deceit,

6 That we may buy the poor for silver,
And the needy for a pair of sandals —
Even sell the [chaff of] wheat?"

On first reading, one might easily conclude that Yahweh was upset because His people were buying and selling on the regular New Moon Days. However, we need to understand Yahweh's play on words here, because the summer (זָמַר) fruits come at the end (סֶכֶךְ) of summer, which is when Yom Teruah is held, in the seventh month. Thus it seems that it was not just any New Moon Day that Yahweh was upset about His people breaking, but Yom Teruah. Therefore, in the absence of any stronger evidence that His people were not supposed to buy or sell on the regular new moon days, we cannot say conclusively that the regular new moon days are commanded days of rest from all work.

However, even if we are not required to cease work on the New Moon Days, there is still some question about whether or not we are commanded to assemble. There are four specific passages in Scripture which some see as proof that we are to gather on the regular New Moon Days. Let us take a close look at each them, because the evidence can seem confusing.

The first reference to gathering on the New Moon Day is found in 1 Samuel 20:5, where David tells Jonathan that he should eat at the king's table "tomorrow", because it will be the New Moon Day.

Shemuel Aleph (1 Samuel) 20:5

5 And David said to Jonathan, "Indeed tomorrow is the New Moon, and I should not fail to sit with the king to eat."

It could be that the reference to the New Moon here is a reference to Yom Teruah, as it was in Amos 8. However, it is also possible that it was King Shaul's custom to assemble his court on the New Moon Days. Either way, we cannot prove a Torah requirement to assemble on

the New Moon Days, as the Torah does not command us to rest on a regular new moon day.

The second passage that suggests a possible need to assemble on the regular new moon days is found in Second Kings 4:22-23.

<p>2 Kings 4:22-23</p> <p>22 Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of Elohim (Elisha) and come back."</p> <p>23 So he said, "Why are you going to him today? The day is neither a new moon, nor a Sabbath." And she said, "Shalom (It will be well)."</p>	<p>(22) וַתִּקְרָא אֶל אִישָׁהּ וַתֹּאמֶר שְׁלַחָה נָא לִי אֶחָד מִן הַנְּעָרִים וְאַחַת הָאֲתָנוֹת וְאֶרֻצָּה עַד אִישׁ הָאֱלֹהִים וְאָשׁוּבָה : (23) וַיֹּאמֶר מִדּוּעַ אַתָּה [אֵת קָרִי] הֹלֶכֶתִי [הֹלֶכֶת קָרִי] אֵלָיו הַיּוֹם לֹא חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שָׁלוֹם</p>
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The husband of the woman of Shunem asked her why she wanted to go see Elisha, seeing as it was neither ‘a’ new moon, nor a Sabbath. Had he referred to ‘the’ new moon, we might assume he was speaking about Yom Teruah. However, since he remarked only that it was not ‘a’ new moon, it could be that it was a custom for the people to gather on the new moons. However, we cannot conclude a need to gather on the regular new moon days, since the Torah does not command us to assemble on the New Moon Day.

The third reference to gathering on the New Moon Day is found in the prophecies in Ezekiel. This presents an interesting case, because it does seem to indicate a

need to assemble at the eastern gate of the Temple on the Sabbath and the New Moon Days, although the Torah gives us no such requirement at present.

<p>Ezekiel 46:1-3 'Thus says the Master Yahweh: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. 2 The prince shall enter by way of the vestibule of the gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. 3 Likewise the people of the land shall worship at the entrance to this gateway on the Sabbaths and the New Moons before Yahweh.</p>	<p>(1) כֹּה אָמַר אֲדֹנָי יְהוָה שַׁעַר הַחֲצָר הַפְּנִימִית הַפְּנִי קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפְתָּח וּבְיוֹם הַחֹדֶשׁ יִפְתָּח : (2) וּבֹא הַנָּשִׂא דֶרֶךְ אוֹלָם הַשַּׁעַר מִחוּץ וְעָמַד עַל מְזוֹזַת הַשַּׁעַר וַעֲשׂוּ הַכֹּהֲנִים אֶת עוֹלֹתוֹ וְאֶת שְׁלָמָיו וְהִשְׁתַּחֲוֶה עַל מַפְתָּן הַשַּׁעַר וַיִּצָּא וְהַשַּׁעַר לֹא יִסָּגֵר עַד הָעֶרֶב : (3) וְהִשְׁתַּחֲוּ עַם הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת וּבַחֲדָשִׁים לִפְנֵי יְהוָה</p>
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Verse one tells us that the Eastern Gate shall be shut the six working days, but that it shall be opened on the Sabbath, and on the day of the New Moon. Because Ezekiel contrasts the Sabbath and the New Moon with the six “working days”, it would seem that the new moon

days will be commanded days of rest during the future. This is further reinforced by the fact that we are told that the people of the land will need to assemble before the Eastern Gate on the Sabbaths, and on the New Moons. It would seem that the only way this will be possible is if the people do not have to work on the Sabbath and on the new moon days.

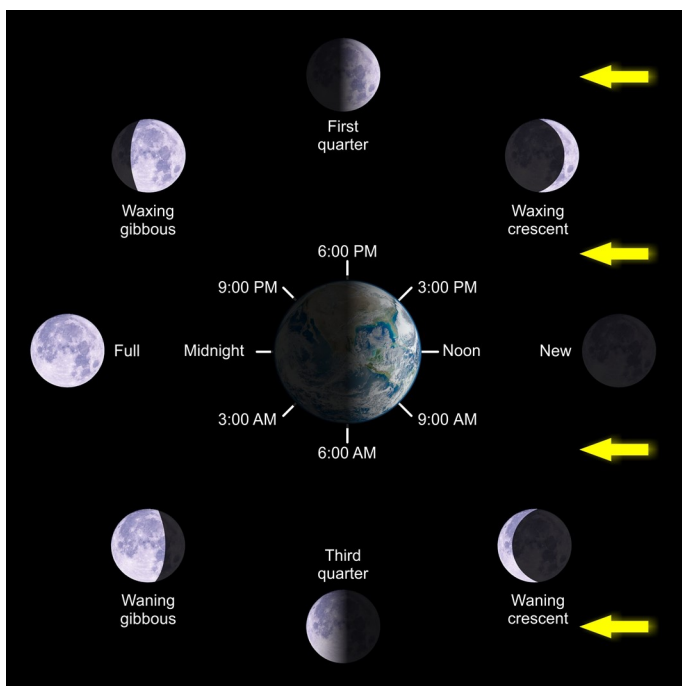
It is not clear why Ezekiel would give us a requirement to assemble on the New Moons in the future when the Torah does not require us to gather on them now. However, Isaiah 66:23 does give us a second witness that in the future, all Israel will be required to gather before Him on the New Moon Days.

<p>Isaiah 66:23 23 And it shall be that from New Moon Day to New Moon Day, and from Sabbath to Sabbath, all flesh shall come to worship before Me," declares Yahweh.</p>	<p>(23) וְהָיָה מִיָּד חֹדֶשׁ בְּחֹדְשׁוֹ וּמִיָּד שַׁבָּת בְּשַׁבָּתוֹ יָבוֹא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֹר יְהוָה</p>
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In the last chapter we saw that the timing of the Sabbath is determined by a ‘count of seven.’ However, all of Yahweh’s other appointed times are based on the new moon days. For one example, the Passover is to be held fourteen days after the new moon of the first month is declared (Exodus 12:6). Yom Kippur, or the Day of Atonement is to be held on the tenth day after Yom Teruah (the New Moon of the Seventh Month) (Leviticus 23:27). Since the timing of these feasts is based on the timing of the new moons, if the new moons are declared on the wrong day, it throws off the timing of all the rest of the feasts as well.

Yahweh appoints times when He wants to meet with His prospective bride Israel. Now, if our Fiance has a date with us, but we do not show because for some reason or other we are not paying attention to His calendar, what is He going to think? Do we want to stand the King of the Universe up for a date?

Since the declaration of the New Moon is so essential to knowing when to celebrate Yahweh's feasts, we need to know how Yahweh wants us to determine the New Moon, so we can meet with Him on the times He appoints. Therefore, let us take some time to learn about the New Moon Days, so we can be certain we are doing things according to Yahweh's will.



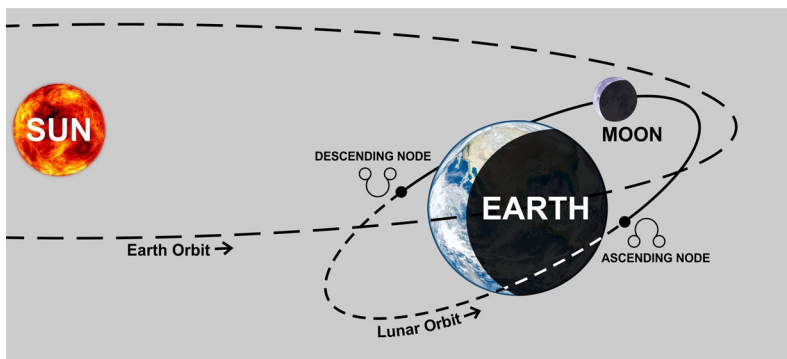
According to modern astronomy, a moon is thought to be 'new' when it sits in line between the sun and the earth (in the 3 o'clock position, above). When the moon

is in this kind of linear alignment, the moon is said to be 'in conjunction' relative to the earth.

To look at it another way, when the moon is in conjunction, the moon sits in the same general direction from the earth as the sun does. The reason the moon is not visible is because it is 'conjoined' with the sun (and hence the name, 'lunar conjunction').

A total solar eclipse is a type of lunar conjunction. A total solar eclipse takes place when the moon sits directly in between the sun and the earth, blocking the sun's light. However, the moon does not have to eclipse the sun in order to qualify as a conjunction.

Again, the reason we do not have a total solar eclipses each month is that the orbits of the earth, the sun and the moon are not perfectly flat and parallel. Rather, they sit at angles to each other.



As shown in the diagram on the previous page, the reason the lunar conjunction cannot be seen from the earth is that the sun's light reflects back towards the sun. However, as the moon continues to orbit the earth (counter-clockwise in the earlier illustration), it soon reaches a position (midway between 2 and 3 o'clock in

the earlier illustration) where part of the bright side of the moon can now be seen from the earth, at eventide. This thin reflection is called the First Crescent Sliver of the New Moon, and this is the New Moon of Scripture.

In the chart below, the New Moon corresponds to the fourth row down from the top, and the third or the fourth frame from the left. Exactly how bright the moon has to become before it can be seen from the earth has to do with a variety of factors, including clouds, weather, dust in the air, and other factors affecting visibility.

Once the first crescent sliver of the new moon can be seen from the earth, the New Moon Day is declared.

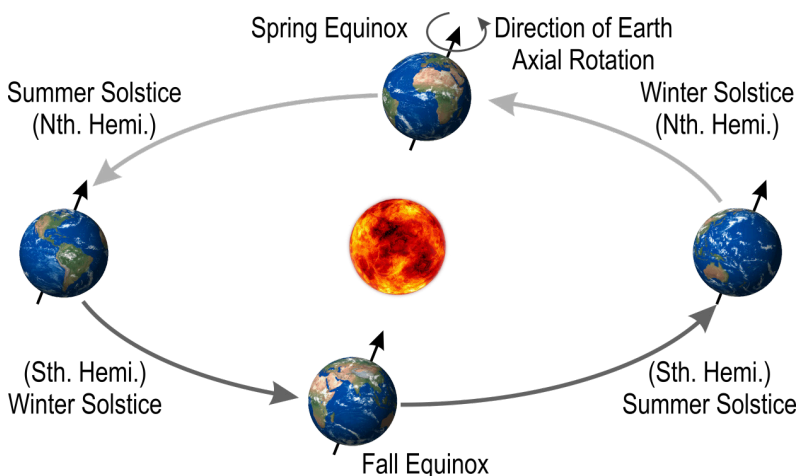


The chart above gives us a typical progression of the phases of the moon over weeks. The first frame (in the upper-left-hand corner) shows the moon in its first quarter, at 50% illumination. Eight days later the moon is full, at 100% illumination. Then, approximately seven days later the moon moves into its last quarter, at slightly more than 50% illumination. Finally, roughly seven more days and the moon again moves into conjunction, and

cannot be seen, because all of the sun's light reflects back off of the far side. (This is sometimes called a 'no moon'). Then eight days later it is back in its first quarter again, although in this chart it is at slightly more than 50%.

Notice that there are at least two days in the above chart in which the moon is visibly 'full'. There are also two days in which the moon is in conjunction (i.e., is not visible). This is fairly normal, and it underscores the reason why it is so important to establish the New Moon Day according to the sighting of the first visible crescent sliver.

Because the sun, the moon and the earth do not have perfectly circular orbits, and because their orbits all sit at angles relative to each other, the number of days in which the moon is either in conjunction or is visibly 'full' can fluctuate anywhere in between 1.5 to 3.5 days. Because of this, if we were to hypothetically base the New Moon Day off of the lunar conjunction, either we would have to celebrate the New Moon Day for 1.5 to 3.5 days, or else we would have to choose one of these 1.5 to 3.5 conjunctive days as 'the' New Moon Day. This would be impossible to do, because the Scripture gives us no criteria for how to do that.



The reason the length of the conjunction fluctuates between 1.5 to 3.5 days is that the earth not only moves in an elliptical orbit, but it also sits at an angle as it orbits the sun (above). All of the heavenly bodies move in imperfect ellipses, and this makes the length of the lunar conjunctions grow longer and shorter over time.

Notice, however, that Yahweh does not command us to celebrate the New Moon for 1.5 to 3.5 days, but to celebrate the New Moon Day on one day. Therefore, we need to know how to establish which one day is the New Moon Day.

In First Samuel 20:5, David told Jonathan that the New Moon Day was "tomorrow." This tells us that David did not believe the New Moon Day lasted anywhere from 1.5 to 3.5 days, but that he knew it to be a singular event, taking place on one single day.

Shemuel Aleph (1 Samuel) 20:5

5 So David said to Jonathan, "Behold, tomorrow is the New Moon, and I ought to sit down to eat with

the king. But let me go, that I may hide myself in the field until the third evening.”

Because Yahweh commands us to celebrate the New Moon Day on just one single day, there must be one singular event that marks the start of the New Moon Day. As we will soon see, that singular event is the sighting of the First Crescent Sliver of the New Moon in the Land of Israel, either on the 29th or the 30th day of the month.

The Hebrew month is typically either 29 or 30 days long. But why is this? If the earth were stationary, the moon would make a complete 360 degree orbit about the earth approximately once every 27.5 days (on average). That means if the earth were standing still, it would take the moon 27.5 days, on average, to get back into alignment where the First Crescent Sliver could be seen from the earth. However, since the earth is not stationary (but moves about the sun), it has to travel more than 360 degrees. Therefore it takes the moon two extra days (on average) before it comes back into an alignment from which the First Crescent Sliver can again be seen from the earth.

Because the moon has to travel for approximately two more days before the First Crescent Sliver can be seen from the earth again, it takes approximately 29.5 days (on average) to go from one First Crescent Sliver to the next. In practical terms, what this means is that the Hebrew month is normally either 29 or 30 days long; and that is why, on the evening ending the 29th day of the month, observers in the Land of Israel go outside just before eventide, and look for the first crescent sliver of the new moon up in the sky. If they see the First Crescent Sliver, they go and tell the Priesthood at the Temple Mount.

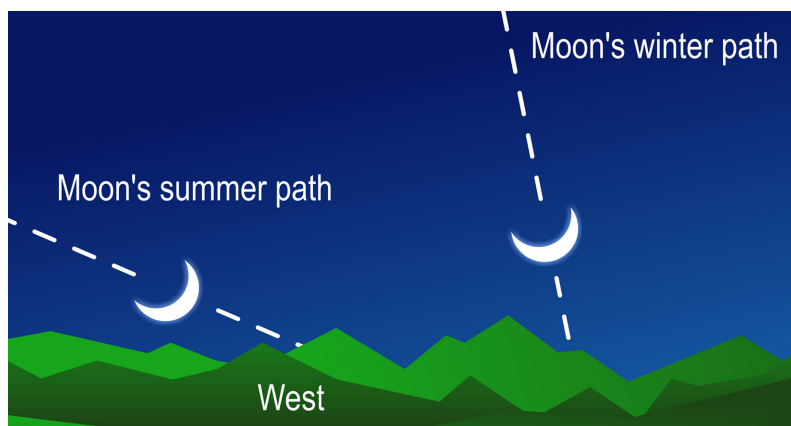
If the Priesthood does receive at least two verifiable sightings at the end of the 29th day, they declare (or 'sanctify') the New Moon. However, if the Priesthood does not receive at least two verifiable sightings at the end of the 29th day (for any reason), the new month is declared by default at the end of the 30th day. This is because, by definition, a Hebrew month cannot be more than 30 days long; and unless the First Crescent Sliver is physically sighted at the end of the 29th day, the month is assumed to be 30 days long.

The Talmud also bears witness to this. Although the Talmud is not Scripture, the Talmud does give us a historical record of the practices and beliefs the rabbis kept in the Second Temple Period (which was the time period when Yeshua lived and ministered). For example, Talmud Tractate Rosh Hashanah ('Head of the Year') even records the interrogation methods used by the Priesthood, and tells us the questions the priests asked of the witnesses, in order to verify whether or not they had actually seen the First Crescent Sliver.

How do they test the witnesses? The pair who arrive first are tested first. The senior of them is brought in and they say to him, "Tell us how you saw the moon, in front of the sun, or behind the sun? To the north of it, or to the south? How big was it, and in which direction was it inclined? And how broad was it?" If he says "In front of the sun," his evidence is rejected. After that they would bring in the second and test him. If their accounts tallied their evidence was accepted, and other pairs were only questioned briefly, not because they were required at all, but so that they should not be disappointed, [and] so that they should not be dissuaded from coming.

[Mishnah, Rosh Hashanah 23b]

The reason the priesthood was able to ask the witnesses such specific questions about the moon's appearance is that because the earth sits on its axis at an angle, the moon's summer and winter flight paths are different. Because of this, the horns of the first crescent sliver point in different directions at different times of year. In the summer, the horns point more to the left, whereas in the winter, the horns point more upwards, as the moon lies more 'on its back.'



The moon also appears bigger or smaller in the sky depending upon where the moon is in its orbit. If the moon is closer to the earth, the moon appears larger; and if the moon is farther away, it appears smaller. While it is possible that a malicious witness could keep track of these things well enough to fake his testimony, it is unlikely that such thing would regularly pass the Levitical interrogation.

It is important to note that in the Second Temple Period (i.e., Yeshua's day), the New Moons were not determined by pre-calculation, but by visible sighting. This means that the Rabbinical Jewish Calendar (the so-called Hillel II Calendar) was not in use in Yeshua's time, seeing as it bases the start of its month on complex

mathematical predictions, rather than on witnesses to the First Crescent Sliver. It also shows us that calendars such as the Lunar Sabbath and Lunar Conjunction Calendars (which begin the month on the Lunar Conjunction) were not in use in Yeshua's day, because one cannot use witnesses to sight the Lunar Conjunction (because it is invisible).

The general rule is that a month always defaults to a 30 day length unless the First Crescent Sliver of the New Moon has been physically sighted at the end of the 29th day, proving the month was shorter than the 30 day default standard. However, just to be clear, let us note that it is hypothetically possible to have a 28 day long month, or even hypothetically a month that was 27 days long.

It takes the moon an average of 27.5 days to orbit the earth, and then an average of two more days to get back into a position from where it can be seen from earth again. Suppose it is winter, it is cloudy at the time the first crescent sliver is to be sighted. When this happens, the difference between the time the first crescent sliver would have been seen, and the time the New Moon Day was declared by the thirty day default grows by half a day each month. If this happens three months in a row, the expected time until the next first crescent sliver decreases to 28 days. Should this happen five months in a row, the expected time until the next first crescent sliver decreases to only 27 days.

Declared by Default	Actual	Difference	Days to Next Moon
No	29.5	0	29.5
30	29.5	0.5	29
30	29.5	1	28.5

30	29.5	1.5	28
30	29.5	2.0	27.5
30	29.5	2.5	27

Thankfully, this kind of thing is very rare, as the Land of Israel is sunny all summer, and is also sunny half the winter. Because Israel is so sunny, the calendar auto-corrects itself before the discrepancy becomes very large, and the New Moon Day is almost always declared in its time.

Some scholars believe that when there are clouds, we should declare the New Moon at the end of the 29th day, if calculations tell us that the First Crescent Sliver of the New Moon would have been visible at the end of the 29th day, had there not been clouds. However, the proponents of this theory also acknowledge that in King David's time, the New Moon Day was determined by the visible sighting of the First Crescent Sliver.

Shemuel Aleph (1 Samuel) 20:5

5 So David said to Jonathan, "Behold, tomorrow is the New Moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening."

Since the Hebrews did not use modern astronomical calculations in David's time, the only way David could have said with certainty that the New Moon Day was "tomorrow" was if the first crescent sliver had not been seen at the end of the 29th day, thus assuring that the New Moon Day would be declared at its normal, default 30-day mark.

Finally, to be complete, we should discuss Psalm 81:3. Since scholars disagree over how to interpret this passage, we will use the Hebrew here.

3 Blow in the New Moon Day a shofar, in the keseh on the day of our pilgrimage feast.	(4) תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר אֶבְכָּסָה לַיּוֹם חֲגֵינוּ
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Scholars dispute what the keseh (כֶּסֶה) is. Strong's Concordance defines it this way:

OT: 3677 kece' (keh'-seh); or keceh (keh'-seh); apparently from OT:3680; properly, fullness or the full moon, i.e. its feast: KJV - (time) appointed.

When we look up the reference to OT:3680, we get a reference to something 'plump'. This might refer to a full moon, or a moon in its fullness (which is the correct interpretation). However, we also get a reference to something that is clothed, covered, or concealed.

OT: 3680 kacah (kaw-saw'); a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy): KJV - cladself, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare OT:3780.

One might infer that the thing which is clothed, covered or concealed is also the new moon, except that a new moon is not 'plump', 'waxed fat,' or 'covered with flesh', as the reference requires.

OT: 3780 kasah (kaw-saw'); a primitive root; to grow fat (i.e. be covered with flesh): KJV - be covered. Compare OT: 3680.

It is important that we interpret this correctly, for if the word keseh means 'new moon', then Psalms 81:3 is the command to "blow the shofar on the new moon of our

pilgrimage feast (חג).” However, this is impossible, because there are no New Moon Days that are also pilgrimage feasts. This is because while Yom Teruah is an appointed time (מוֹעֵד), it is not a pilgrimage feast (חג).

We should also recognize the fact that it makes no sense to think that Yahweh would use the word ‘keseh’ (כֶּסֶה) to describe the New Moon, when He just used the word Hodesh (חֹדֶשׁ) to describe it. Therefore, the word keseh (כֶּסֶה) must mean something else.

What the word keseh (כֶּסֶה) refers to is not exactly a full moon, but the moon when it is ‘plump’, and clothed with light. As we will see in later chapters, this describes the Passover and the Feast of Tabernacles perfectly, as these are pilgrimage feasts, and they begin on or about the full moon, when the moon is generally ‘waxed fat,’ and ‘plump’, and is ‘clothed with light.’ Therefore, Psalms 81:3 is the command to blow the shofar on the Passover, and on the First Day of the Feast of Tabernacles.

3 Blow in the New Moon Day a shofar, in the plump moon, on the day of our pilgrimage feast.	(4) תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ
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Aviv Barley and the Head of the Year

In the last chapter we saw how to determine Rosh Chodesh (the new moon day). In this chapter we will see that there is a special new moon day that also starts the year. This is called *Rosh HaShanah*, or the Head of the Year.

The timing of Rosh HaShanah is critical, as it establishes the calendar year. If Rosh HaShanah is timed correctly, the rest of the feasts will line up correctly with the other crop harvests. However, if it is timed incorrectly, the rest of the feasts will not line up with the other crop harvests.

As we will see, the timing of Rosh HaShanah is based on the first full sheaf of barley to come ripe in the land of Israel. That is because 15-21 days after we declare Rosh HaShanah, we must cut the very first sheaf of barley firstfruits, and present it to Yahweh on what is called *Yom HaNafat HaOmer* (the Day of the Wave Sheaf Offering). Further, the omer of barley needs to be in one of two special states, called *aviv* and *carmel* (and we will define these terms later in this chapter). This is critical, because barley ripens very rapidly, and once it is ripe it does not stay in the head very long (but falls to the ground). If we make a mistake and declare Rosh HaShanah too early, the barley will not yet have reached the *aviv* or *carmel* states. However, the much bigger danger is to wait too long and declare Rosh HaShanah too late (and many people make this error). However, if we do that, then the firstfruits of barley will drop to the ground before we can present them to Yahweh (and while there may be other barley we can present, it will not be the firstfruits). This also means that the farmers with the earliest ripening barley will not be able to

harvest their crops on time (so they will lose their crops, and be financially ruined). These errors are avoidable. Determining Rosh Hashanah probably seems simple to barley farmers, because they are in tune with the land and the growth-cycles of barley. All one really has to do is to wait until the new moon, and ask the barley farmers if their crop will be aviv or carmel 15-21 days after the new moon (and again, we will define these terms later). If the barley farmers say, "Yes, the barley will be aviv or carmel 15-21 days after the new moon", then we should declare that new moon to also be the new year (Rosh HaShanah). But if the barley farmers say, "No, the barley will not be either aviv or carmel 15-21 days after the new moon", then we have to wait another month. It really is that simple, but we will explain the process in detail, so that anyone who wants to understand what Yahweh's Torah commands can understand it.

Another reason to study the commands is that some people want to determine the Head of the Year based on other factors (besides the aviv barley). Some say the barley cannot be aviv until the Spring Equinox (or Equilux) has passed, even though it often happens, and even though the word equinox does not exist in Scripture (and neither does the concept). Others say we need to have "harvestable fields" of barley before we can declare the new year, even though it means we will not offer the true firstfruits of barley. These kinds of errors occur when we add things to Yahweh's word, or use one verse to explain away another.

About Rosh HaShanah and the Barley

Before we begin, we should note that the Orthodox Jewish Hillel II calendar puts Rosh HaShanah at the beginning of the seventh month. However, in marked

contrast, Yahweh places it in the first month, with the ripening of the barley.

During the first Exodus, in Exodus 9:31-32, Yahweh struck Egypt with a plague of hail. The hail struck the flax because it was budding, while the barley was *in the head* (which is a more advanced condition). In Hebrew, the term for “in the head” is *aviv* (אַבִּיב).

Shemote (Exodus) 9:31-32

31 Now the flax and the barley were struck, for the barley was in the head [אַבִּיב, *aviv*] and the flax was in bud.

32 But the wheat and the spelt were not struck, for they are late crops.

The term *aviv* (אַבִּיב) is *Strong's Concordance* OT:24, and it refers to tender, green, young grain.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

Not long after the barley was *aviv*, Yahweh told Moshe and Aharon that this was to be the first month of their year.

Shemote (Exodus) 12:2

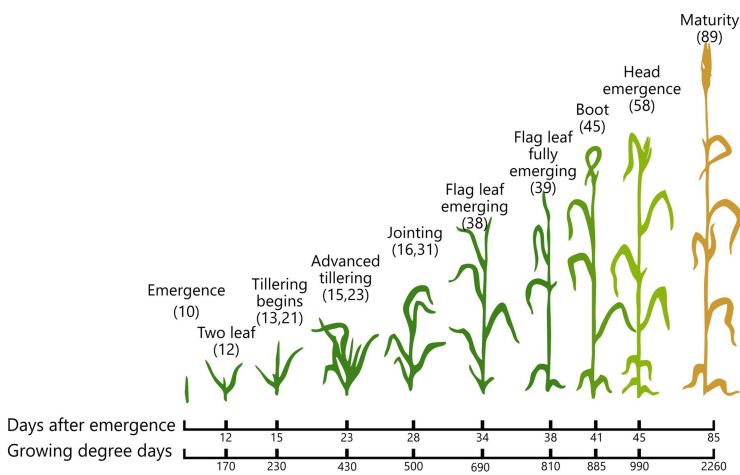
2 "This month is the head of months for you; it is the first month of the year to you."

What this tells us is that when the barley grains are tender, green, and young, that is the first month of the year. But to understand what to do with that information, let us take a closer look at how barley develops.

How Barley Develops

Modern agriculture uses a fairly complex method of analyzing cereal grains, called the Zadoks Scale. Many times people want to use the Zadoks Scale to determine the aviv barley, perhaps because it is scientific, and perhaps because the word Zadoks sounds like *tzaddik*, which is the Hebrew word for a righteous man. However, the Zadoks Scale did not exist in ancient times, so we do not use it (as it only confuses the issue).

For our purposes, barley and other cereal grains can be thought to pass through various stages of growth. These stages start out slowly, and gain speed as the barley nears maturity. It may be helpful to imagine a barley plant passing through these phases.



The above graphic is by the University of Wisconsin, USA, from their *Spring Barley Growth and Development Guide*. It shows the development of average modern spring barley in Wisconsin, USA. It is important to bear in mind that not only is the weather in Israel different than the weather in Wisconsin, but that these numbers are

only averages. The process takes longer when the weather is cold, and takes less time when the weather is hot. We should also remember that there is really no such thing as an “average” crop—but that each year the weather is different, and that each field is different. However, with that in mind, we can see some important patterns.

The most important thing for us to see here is that in an average Wisconsin spring, the seed head emerges from the stalk (or from what is called the *boot*) about 58 days after germination (or just under two months). Then just 31 days later, it is ready for modern combine harvest. That means from the time the seed head flowers and is pollinated, there is basically only a month until the plant is ready for harvesting by modern combine methods. However, there was even less time in ancient times! That is because modern combine harvesting depends on the plant being already old and brittle, and this method does not work with ancient hand sickles.



A combine slaps super-ripe, fragile barley with a paddle, knocking everything into a large tray. Because the barley is so brittle, the seed head shatters, and the grain is also largely separated from the chaff. The combine then performs a combination of operations (which is why it is called a *combine*). These include separating the seed from the chaff.

However, in ancient times, harvesting had to be done by hand sickles (which were not nearly as sharp as modern steel sickles). Ancient sickles were typically made either of flint or sharpened animal bones mounted in wood. For example, this is an ancient flint sickle found in the land of Israel.



Here is an ancient sickle made with animal bones, found in the Middle East.

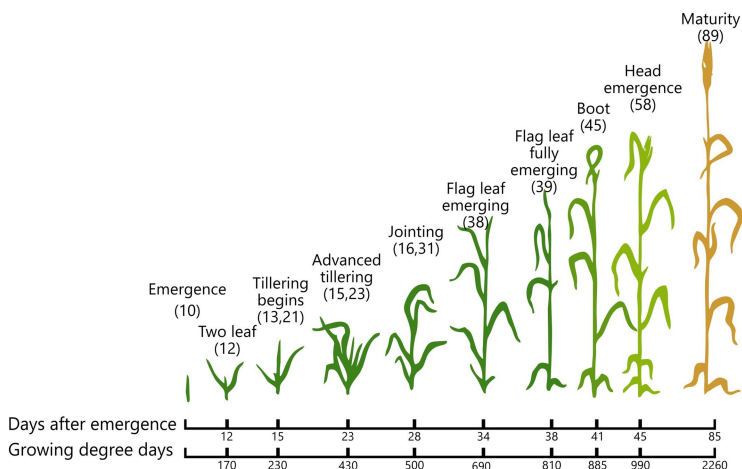


When barley is golden brown it is too fragile to harvest by hand sickle. One has to harvest the barley much

earlier when harvesting by hand, so that the crop will not be lost. As we will see, the ideal is to harvest the crop just as the plant is starting to turn from green to yellow. One cannot wait until the plant is already brown and brittle, or the shock of harvesting will shatter the seed heads, and much of the crop will fall to the ground, which results either in financial disaster or even starvation for the farmers. This must be avoided.

Stages of Barley Growth

If we look at this chart again, we can see that barley passes through several stages of growth.



The first stage is called the *vegetative growth stage*. During vegetative growth, the barley plant is soft, and flexible. It can get hit by hail and it bounces right back. This is why the wheat and the spelt were not destroyed by the hail in Exodus 9:32, is that they were still in the vegetative growth stage, and so they were still soft and flexible (and thus they were able to withstand the impact of hail without sustaining any damage).

After the vegetative growth stage, the head emerges from the boot (i.e., the stalk), and the plant then buds and flowers. This is called the *budding and flowering stage*. During this stage, the plant stalks start to become rigid, as they are preparing to bear the weight of the head. They also get top-heavy. If cereal grasses get hit by hail or a hard rain at this point, the weight of the wet head pulls the plant over, and the stalks can kink, causing the crop to be damaged or lost. This is why the flax and barley were destroyed in Exodus 9:31, is that the flax was flowering, and the barley was aviv (which we shall see is medium dough). Because of this, the plants were now top-heavy, and their stalks were no longer flexible. Thus, they could be destroyed by hail (or even a heavy rain).

(Some teach that the barley has to be already brittle and dry for the crop to be damaged by hail. This is incorrect, as the flax was still damaged even though it was only in bud. Rather, what makes grains susceptible to hail is that they are top-heavy, and the stalks are brittle.)



After the plant has flowered and is pollinated, the seed pod is formed. If you tear open the seed pod, the closed flower will look something like cotton. This is called the *cotton stage*. Next the plant will start to pump fluid into the seed pod. If you tear it open, you will see watery-looking fluid. This is called the *water stage*.



After that the plant begins pumping starch into the head. At first this makes the liquid look milky. This is called the *milk stage*. Depending on a variety of factors, this stage is reached approximately 8 days after flowering and fertilization.

Approximately 10-11 days after fertilization the plant has now pumped enough starch into the seed that if one were to open up the seed head, one would see something that looks like a wet, slimy worm. This is often called the *worm stage*.



As the plant continues to pump starch into the seed pods, they continue to become fuller, and harder. After about 14 days, if one were to cut the seed pods open, it would resemble soft bread dough inside.

This is called the *soft dough stage*. Such “soft bread dough” is easily cut with the fingernail, but there should be no milky liquid.

At approximately 17-18 days, the seed heads are now filled with starch. At this point, the grains will not gain any more mass, but merely dry out, and lose moisture. The plant also starts to change color from green to yellow, indicating that the plant is starting to die, and dry up. This is called the *medium dough stage*, and as we will see, this is what qualifies as *aviv* barley.



Although medium dough barley is fully formed, it is still greenish. This agrees with the Strong's definition of aviv, which says that the grain will be tender, green, and young.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

Medium dough grain should have the consistency of medium-hard bread dough. One should be able to cut it with the fingernail, but it should not be watery inside (at all). Notice how these grains are just starting to turn yellow—but more importantly, notice the texture inside. This is the ideal stage for harvesting with a hand sickle because the grains have as much mass as they are going to have, but the likelihood of shattering is not yet very great. That is to say that if a farmer harvests during the medium dough (aviv) stage, he may have to dry the grains before threshing, but he will not likely lose much of his crop. Only, this condition does not last very long.



Here is a field where the barley plants have just started to turn yellow. This indicates that the seed is finished growing, and so now the plants can die, and drop their seed (and reproduce). This yellowing is a good indicator that it is time to inspect the grain heads, to see if they are medium dough. A good example of this is the yellow patch of barley in the foreground, which was found in the Galilee region in Israel on February 6th, 2021 CE.



We will explain why medium dough barley is aviv in a moment, but first let us finish talking about the stages of barley development.



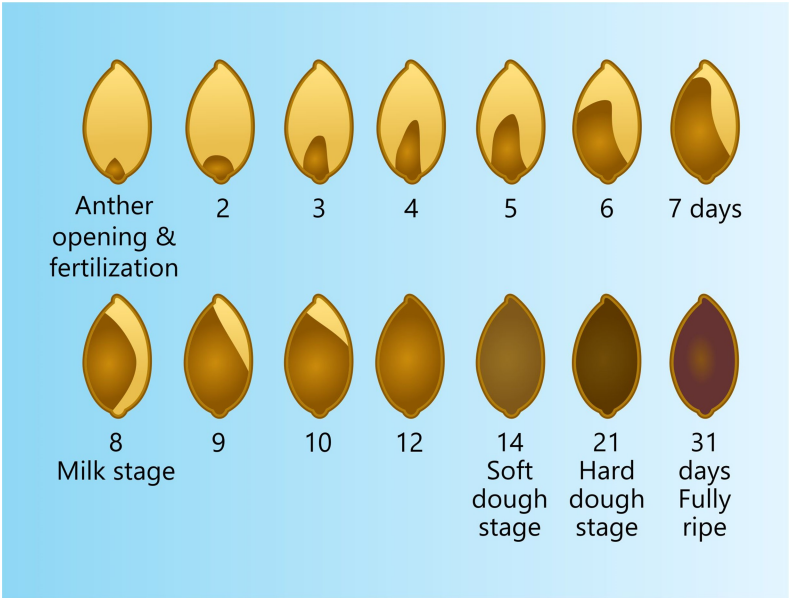
At about 21 days (three weeks), the grains have reached a point where the consistency of the barley grain resembles hard bread dough. One can still cut it with a fingernail, but it takes effort, as it has a leathery consistency. This is called the *hard dough* stage, and it is about the latest a farmer wants to harvest his crops with a hand sickle, lest the heads shatter and drop their seeds during the harvesting process. This is only a few days after medium dough, which is why Yeshua tells us that when

the grain is ripe, the wise farmer immediately puts in his sickle, because the harvest has come.

Marqaus (Mark) 4:28-29

28 "For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.

29 But when the grain ripens, immediately he puts in the sickle, because the harvest has come."



As the barley continues to harden and lose moisture, it enters what is called the *very hard dough stage*. In this stage it is still possible to dent the grain with a fingernail, but it is not possible to cut it with the fingernail. Very hard dough is already too brittle for ancient sickle harvesting. If one tries to harvest with an ancient hand sickle at the very hard dough stage, a lot of the heads will shatter, and the barley will be lost.

Finally, at about 31 days (or a month) after the barley is pollinated, the barley plant is ripe for harvesting with a modern combine. As we mentioned earlier, this is much too ripe for harvesting with a sickle. If one tries to harvest with an ancient hand sickle at this point, a very large percentage (if not most) of the crop will be lost.

What, then? As we will see, this points to a need to offer the very first sheaf of aviv or carmel barley to Yahweh, to clear the way for the rest of the harvest.

Bringing the Very Firstfruits of Aviv or Carmel

Leviticus 2:14 tells us that we are to bring an offering of the firstfruits (בְּכוֹרִים) of our barley to Yahweh.

Vayiqra (Leviticus) 2:14-15

14 “Also when you bring an offering of firstfruits [בְּכוֹרִים] to Yahweh, you shall bring green heads of grain [אֶבִיב קָלוּי] parched in the fire, [and/or] crushed carmel [גֵּרֵשׁ כֶּרֶמֶל] shall you offer for your firstfruits offering.

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

The term *firstfruits* (בְּכוֹרִים) is *Strong's Old Testament* OT:1061, meaning the very first of the fruits. It could not be simpler, but others often miss (or ignore) this most basic of requirements.

OT:1061 bikkuwr (bik-koor'); from OT:1069; the first-fruits of the crop:

KJV - first fruit (-ripe [figuratively]), hasty fruit.

When we look up the root word at OT:1069, we see that it refers to the fruit that is truly first (as if “bursting the

womb.") Why can these other groups not grasp the idea that this calls for the very first of the barley fruits?

OT:1069 *bakar* (baw-kar'); a primitive root; properly, to burst the womb, i.e. (causatively) bear or make early fruit (of woman or tree); also (as denominative from OT:1061) to give the birthright: KJV - make firstborn, be firstling, bring forth first child (new fruit).

And not only must it be the very first of the barley fruits, but it must also be in a special state of either *aviv* (אַבִּיב), or *carmel* (כַּרְמֶל). These are the only two conditions in which Yahweh will accept our barley firstfruits. So, let's see what these two terms mean.

Aviv: Medium Dough

As we already saw, *Strong's Concordance* defines *aviv* as tender, green, and young grain.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

The term *kalui* (קָלִי) means *roasted*, so *aviv kalui* refers to roasted young ears of grain. Medium dough works because although the grain is moist, it has a full starch content. Thus, when it is roasted on the fire, the moisture is driven out, and the toasted grains can be ground into flour. Grinding into flour fulfills the requirement in Leviticus 2:15, that we lay oil and frankincense on the firstfruits offering (i.e., by making cakes).

15-21 Days from the New Year to an Omer of Aviv

Now let us look at the requirement to offer the omer in Leviticus 23:10-11, and also verse 14. This tells us that Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering) is to take place on the day after the weekly Sabbath in which the Passover falls. It also tells us that we are not allowed to eat any part of the new crop until after we have brought our firstfruits.

Vayiqra (Leviticus) 23:10-11, 14

10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

11 He shall wave the sheaf before Yahweh, to be accepted on your behalf; on the day after the [weekly] Sabbath the priest shall wave it..."

14 "You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; it shall be a statute forever throughout your generations in all your dwellings."

For example, in 2021, the new moon of Rosh HaShanah fell on the first day of the week. Fourteen days later, the Passover was held on Shabbat, and then Yom HaNafat HaOmer was the very next day. That means that none of the current year's crop could be eaten until the day after the Passover (which is also what happened in Joshua 5:10-11). Thus there were 15 days in between Rosh HaShanah and Yom HaNafat HaOmer.

Rosh	2	3	4	5	6	7
8	9	10	11	12	13	Pass
Omer						

Alternately, if the new moon is seen on the second day of the week, this pushes the Passover to the first day of the week, and then Yom HaNafat HaOmer is not held until the first day of the following week. In this condition there are 21 days from Rosh HaShanah to Yom HaNafat HaOmer.

	Rosh	2	3	4	5	6
7	8	9	10	11	12	13
Pass	15	16	17	18	19	20
Omer						

This shows us that there can be anywhere in between 15-21 days between Rosh HaShanah and Yom HaNafat HaOmer. That is why, just before the new moon, we inspect the barley to see if the firstfruits of the new barley crop will be ready to present to Yahweh 15-21 days later.

The Aviv Firstfruits are the First Thing to be Cut

We also need to know that we cannot harvest any part of the new crop before we present the wave sheaf of aviv or carmel barley on Yom HaNafat HaOmer, because Deuteronomy 16:9 prohibits us from doing so. That is because Deuteronomy 16:9 tells us we need to begin a 50-day *Omer Count* up to Pentecost (Shavuot) when we begin to put the sickle to the standing grain.

Devarim (Deuteronomy) 16:9-10

9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim with the tribute of a freewill offering from your hand, which you shall give as Yahweh your Elohim blesses you."

Simply put, Deuteronomy 16:9 tells us to begin to count the omer when we begin to cut the firstfruits of the new crop. Or, in other words, when we begin to cut the firstfruits of the new crop, that is when we begin to count the omer up to Shavuot (Pentecost).

“When we begin to cut, that is when we begin to count.”
“When we begin to count, that is when we begin to cut.”

By definition, this means that the very first barley should be cut on Yom HaNafat HaOmer, and given to Yahweh. We may harvest our crops after the barley is presented to Yahweh (but nothing should be harvested before that).

(Sadly, many other teachers look for excuses to explain Deuteronomy 16:9 away. We pray that they will learn that Yahweh disapproves of that before the judgment.)

The Omer Aviv Firstfruits Symbolize Yeshua

We know that everything in the Tanach points to Yeshua. For example, Yeshua was offered as the first of the firstfruits among those who will be resurrected from the dead.

Qorintim Aleph (1 Corinthians) 15:20-23

20 But now Messiah is risen from the dead,
and has become the firstfruits of those who have
fallen asleep.

21 For since by man came death, by Man also
came the resurrection of the dead.

22 For as in Adam all die, even so in Messiah all
shall be made alive.

23 But each one in his own order: [first] Messiah
the firstfruits, [and then] afterward those who are
Messiah's at His coming.

The basic pattern here is that first we present the first of our firstfruits to Elohim in the omer offering, and then we can harvest our crops. The Jewish historian Josephus tells us that this was also the way it was done in the first century. Speaking of the Wave Sheaf Offering, he says:

...they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God [sic]; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest.

[Josephus: Antiquities of the Jews, Book 3, Chapter 10, Verse 5.]

When Josephus tells us that they took only a handful of the ears, that means it was a small sheaf (and not whole fields of barley). The fact that they had to dry the ears tells us that the barley was not brown, but that it was still moist. It had to be dried so that it could be beaten small (i.e., ground into flour), so that oil and frankincense could be put on it (in keeping with Leviticus 2:15). Then after the omer had been offered, the people could reap their harvest.

And there is other symbolism that points to Yeshua and medium dough. For example, medium dough barley is viable as seed. This speaks to the symbolism in Yochanan (John) 12:24, where Yeshua tells us that when a grain of wheat (which is similar to barley) falls into the ground and dies, it produces much grain (i.e., it reproduces itself).

Yochanan (John) 12:24

24 “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.”

Also, when Yeshua “fell into the ground and died”, many of the saints were raised.

Mattityahu (Matthew) 27:52-53

52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

53 and coming out of the graves after His resurrection, they went into the set-apart city and appeared to many.

But What is Geres Carmel Barley?

Now that we know what aviv barley is, what does Yahweh mean in Leviticus 2:14, when He says that when we bring an offering of our firstfruits to Him, we should bring him aviv grain parched in the fire [and/or] geres carmel (גֶּרֶשׁ כַּרְמֶל)?

Vayiqra (Leviticus) 2:14-15

14 “Also when you bring an offering of firstfruits [בְּכוֹרִים] to Yahweh, you shall bring green heads of grain [אֶבִיב קָלוּי] parched in the fire, [and/or] crushed carmel [גֶּרֶשׁ כַּרְמֶל] shall you offer for your firstfruits offering.

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

If aviv barley is medium dough barley, then we might expect that carmel barley is hard dough, based on the fact that hard dough can be cracked or crushed in a mortar and pestle. *Strong’s Concordance* tells us that the word *beaten* is OT:1643, geres (גֶּרֶשׁ). This refers to

grain that needs to be husked (i.e., grain that needs to have its husk removed manually).

OT:1643 geres (gheh'-res); from an unused root meaning to husk; a kernel (collectively), i.e. grain: KJV - beaten corn.

This is related to OT:1644 garash, which refers to driving something out (as when driving grain out of the husk).

OT:1644 garash (gaw-rash'); a primitive root; to drive out from a possession; especially to expatriate or divorce: KJV - cast up (out), divorced (woman), drive away (forth, out), expel, surely put away, trouble, thrust out.

As we said earlier, barley that is completely dry (as in modern combine ripe) separates easily from the chaff. However, when barley is less ripe than that, the husk must be manually removed (as with a mortar and pestle). This also works with Josephus' description.

...they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God [sic]; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest.

[Josephus: Antiquities of the Jews, Book 3, Chapter 10, Verse 5.]

However, there is an alternate theory regarding carmel barley that also seems to work, and is very intriguing. However, in order to understand it, first we need to talk

more about the maturation process of barley, and also look at the case history of the aviv barley in 2021 CE.

Case History of the Aviv Barley in 2021 CE

There was a lot of extreme weather in Israel in late 2020 and early 2021. In late 2020 there was a lot of rain in Israel, and then in December of 2020 and January of 2021 there were six weeks of unseasonably warm weather. Because of this warm weather, the barley began to ripen, and some of it flowered. Then it got cold again. The barley which had not already flowered pulled back, while the barley that had already committed itself by flowering and pollination pushed ahead to make seed. This resulted in a first flush of (early) barley, and a second flush of (later) barley.

As we saw earlier, on 06 February 2021, a believing sister in Yeshua named Becca Biderman found aviv barley in the land of Israel. This was a week ahead of the new moon of 13 February. Thus, the new moon of 13 February was also Rosh HaShanah.

2/7/21	2/8/21	2/9/21	2/10/21	2/11/21	2/12/21	2/13/21 Chodesh 
2/14/21	2/15/21	2/16/21	2/17/21	2/18/21	2/19/21	2/20/21
2/21/21	2/22/21	2/23/21 Leave for Jerusalem	2/24/21 Travel to Jerusalem	2/25/21 Travel to Jerusalem	2/26/21 Travel to Jerusalem	2/27/21 Pesach Jerusalem Cannot harvest
2/28/21 Wave / 1ULB Can harvest Men in J'lem	3/1/21 2ULB Can harvest Men in J'lem	3/2/21 3ULB Can harvest Men in J'lem	3/3/21 4ULB Can harvest Men in J'lem	3/4/21 5ULB Can harvest Men in J'lem	3/5/21 6ULB Can harvest Men in J'lem	3/6/21 7ULB Jerusalem Can harvest
3/7/21 Can harvest Travel home	3/8/21 Can harvest Travel home	3/9/21 Can harvest Travel home	3/10/21 Can harvest Travel home	3/11/21 Can harvest	3/12/21 Can harvest	3/13/21 Can harvest

The Passover was therefore 27 February, and Yom HaNafat HaOmer was 28 February. There was no way that the barley would stay in the head for two more months until the next potential Wave Sheaf Offering date

(on 04 April 2021), so Yom HaNafat HaOmer had to be on 28 February 2021 (even though it was three weeks ahead of the Spring Equinox).

It is actually not uncommon to see the barley come aviv before the Spring Equinox (and in fact the barley was aviv before the Equinox in the spring of 2020 as well). However, what was so remarkable about 2021 was that some of the barley seemed to be striped purple.



When barley is exposed to extreme climactic stress, it can change color. The change in color is caused by the barley generating *anthocyanins*. (*Cyan* means blue.) Anthocyanins are secondary plant metabolites which help the plants to adapt to extreme environments. That is, they help the plants to adapt. Current research indicates that anthocyanins are potentially beneficial to human health. Now, can we imagine the parallels with Yeshua?

Sister Becca Biderman suggested that this was carmel (or karmel) barley, based on the fact that the Hebrew word for a vineyard is kerem (כרם), and the word for carmel seems to have the same root (כרמל). Kerem is associated with wine and wine colors, and these anthocyanins appear when the barley is exposed to extreme stresses (just as Yeshua was exposed to extreme stress). If this understanding is correct, then the following verses would seem to speak of Yeshua as being symbolized by the striped, wine-colored barley as well.

B'reisheet (Genesis) 49:10-11

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh [Messiah] comes; And to Him shall be the obedience of the people.

11 Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.

And:

Yeshayahu (Isaiah) 53:4-5

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by Elohim, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

And:

Luqa (Luke) 22:20

20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."

But no matter whether *carmel* means hard dough barley or wine colored barley, we are to bring him the very first sheaf of our firstfruits of barley when they are aviv or carmel, 15-21 days after Rosh HaShanah.

The Passover and Unleavened Bread

The first of Israel's seven annual feasts is a one-day feast, the Passover. It is followed immediately by the second of Israel's feasts, the Feast of Unleavened Bread. Since the Feast of Unleavened Bread begins the very next day, these two feasts are often thought of as one long eight-day feast (and even Yahweh refers to them in this regard). These two opening feasts speak of Israel's Redemption from slavery and bondage; and because it will clear up some common theological misconceptions later on, let us review the story here.

Avraham begat Yitzhak (Isaac), and then Yitzhak begat Ya'akov (Jacob, later called Israel). From Israel's loins arose Yosef (Joseph), whom his brothers sold into slavery in Egypt. After serving time in prison, Yosef went on to become second in command of Egypt, to fulfill the word of Yahweh that was given to Avraham.

B'reisheet (Genesis) 15:12-14

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions."

Yosef was made second in command of all Egypt because it was clear that he was filled with the Spirit of Elohim, and because he served Pharaoh so well. Pharaoh even invited Yosef to bring his family down to

the Land of Goshen (the Nile Delta). However, after all of these honors a new Pharaoh arose, who did not know Yosef. This new Pharaoh placed Israel into slavery, and eventually attempted to exterminate them. Israel wept bitter tears because of the harsh treatment, and the attempts at genocide. Israel's cry reached Yahweh's ears, and He put His divine plan into action, to deliver them from bondage.

Yahweh sent Moshe (Moses) to tell Pharaoh to let His people go, but Pharaoh hardened his heart, and refused. Yahweh therefore brought a series of plagues upon the Egyptians, in order to change Pharaoh's mind. This where we pick up the story.

By Exodus Chapter 10, nine of the ten plagues have already come and gone. Then in verse 28, Pharaoh tells Moshe that he will never see his face again. In the next verse (29) Moshe prophesies that what Pharaoh has said will come true: Pharaoh will never see his face again.

Shemote (Exodus) 10:27-29

27 But Yahweh hardened Pharaoh's heart, and he would not let them go.

28 Then Pharaoh said to him, "Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!"

29 So Moshe said, "You have spoken well. I will never see your face again."

Then in Exodus 11, Yahweh tells Moshe that He will bring a tenth and final plague upon Egypt; and that this plague will be so horrific that Pharaoh will drive Israel out of Egypt, just to be rid of them, and the plagues.

<p>Shemote (Exodus) 11:1 1 And Yahweh said to Moshe, "I am bringing yet one more plague on Pharaoh and on Egypt. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether."</p>	<p>(1) וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עוֹד נֹגַע אֶחָד אָבִיא עַל פְּרַעֲהוֹ וְעַל מִצְרַיִם אַחֲרֵי כֵן יִשְׁלַח אֶתְכֶם מִזֶּה כְּשִׁלְחוֹ כָּל־הָעָרֶשׁ יִגְרֹשׁ אֶתְכֶם מִזֶּה</p>
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The word 'drive' is "garesh y'garesh", (גִּרֵּשׁ יִגְרֵשׁ), which is a doubling of the word "to drive out."

OT:1644 garash (gaw-rash'); a primitive root; to drive out from a possession; especially to expatriate or divorce:

That Yahweh said Pharaoh would 'drive' Israel out of Egypt indicates that the Exodus would not be a slow event, but that it would take place very rapidly.

Then, in the next verse, days before the actual Exodus was to take place, Yahweh told Moshe to have the children of Israel plunder Egypt, by asking the Egyptians for objects of silver and gold. The language seems to indicate that the children of Israel asked for these objects right away, since "Yahweh gave the people favor in the eyes of the Egyptians" at that time.

Shemote (Exodus) 11:2-3

2 "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, objects of silver and objects of gold."

3 And Yahweh gave the people favor in the eyes of the Egyptians. And the man Moshe was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people.

Then, after Israel took the plunder, Yahweh commanded each family in Israel to take a lamb on the tenth of the month, in preparation for the first Passover.

Shemote (Exodus) 12:3-5

3 "Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats."

This spotless and blemishless lamb, of course, was a prophetic shadow picture of Yeshua. Verse 6 tells us that the children of Israel were to keep these lambs until the fourteenth day of the same month, and then they were then to kill them "between the evenings."

<p>Exodus 12:6 6 "Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it between the evenings."</p>	<p>(6) וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אֲרֻבָּעָה עֶשֶׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשַׁחֲטוּ אֹתוֹ כָּל קֵהָל עַדֹּת יִשְׂרָאֵל בֵּין הָעֲרֵבִים</p>
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Scholars debate the meaning of the phrase ‘between the evenings’ (בֵּין הָעֶרְבָּיִם). Some believe it means ‘at sunset,’ but this does not really work. It takes several hours to slaughter and dress out a lamb, and there is not enough time if one begins at sunset.

Many scholars believe there were two evenings in Hebraic thought: one at noon, and the other at dusk. The time in ‘between’ those two evenings refers to mid-afternoon, when the sun had started to descend, but had not yet set. This harmonizes with Deuteronomy 16:6, which tells us the Passover was to be sacrificed at the time ‘when the sun comes’ (כְּבֹא הַשֶּׁמֶשׁ) [back to earth].

<p>Deuteronomy 16:6 6 “but at the place where Yahweh your Elohim chooses to make His name abide, there you shall sacrifice the Passover in the evening, when the sun comes (back to earth), at the time you came out of Egypt.”</p>	<p>(6) כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם תִּזְבַּח אֶת הַפֶּסַח בְּעֶרְבַּיִם כְּבֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם</p>
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The passage continues with the instructions as to how the first Passover was to be eaten.

Shemote (Exodus) 12:7-10

7 “And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.

9 Do not eat it raw, nor boiled at all with water, but roasted in fire — its head with its legs and its entrails.

10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”

Next, verse 11 specifies we are to eat the Passover in haste, with our loins girded, sandals (or shoes) on our feet, and our staff in our hand.

Exodus 12:11 11 “And so shall you eat it: loins girded (belt on your waist), your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover to Yahweh.”	(11) וְכָכָה תֹאכְלוּ אֹתוֹ מִתְנִיכֶם חֲגָרִים נְעָלֵיכֶם בְּרַגְלֵיכֶם וּמִקְלַכֶּם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לַיהוָה
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The word ‘naaleichem’ (נְעָלֵיכֶם) can mean sandals, but it can also mean shoes. A direct translation would be something like, “what you go (i.e., walk) upon.”

The phrase ‘in haste’ is בְּחִפְזוֹן (‘chippazown’), which means, ‘in hasty flight.’ From Strong’s OT:2649:

OT:2649 chippazown (khip-paw-zone’); from OT:2648; hasty flight:

Looking up the reference to Strong’s OT:2648, we get:

OT: 2648 chaphaz (khaw-faz’); a primitive root; properly, to start up suddenly, i.e. (by implication) to hasten away, to fear:

In other words, the Passover is to be eaten hastily, as if we are ready to flee. This is how our forefathers ate the Passover in Egypt, since they had been told they would be 'driven' out after Yahweh had struck all the first born.

Shemote (Exodus) 12:12-13

12 "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the elohim (gods) of Egypt I will execute judgment: I am Yahweh.

13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt."

The blood on the doorposts was to be a sign that the persons within the house were faithful to Yahweh, and that they were keeping His commandments. Because they were faithfully keeping His commandments, Yahweh would spare them from the destruction that was to come. This was prophetic of how Yeshua Messiah's blood would 'mark the doorposts of our hearts', so that we also might be saved.

While Passover and the Feast of Unleavened Bread are technically two separate feasts, Yahweh refers to them as if they are one in the same. For example, verse 14 tells us that "this day" (i.e., the Passover) is a memorial, and a feast by an everlasting ordinance.

Shemote (Exodus) 12:14

14 "So this day shall be to you a memorial; and you shall keep it as a feast to Yahweh throughout your generations. You shall keep it as a feast by an everlasting ordinance."

However, still referring to the Passover, Yahweh tells us to eat unleavened bread for seven days, and that whosoever eats anything leavened, or whosoever does not remove the leaven from his house shall be cut off from Israel.

Shemote (Exodus) 12:15

15 “Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.”

The reason Yahweh considers Passover and the Feast of Unleavened to be all one feast is that the First Day of Unleavened fades in as the Passover fades out. Next, verses 16 through 18 (below) tell us to assemble on the first and the last days of Unleavened Bread, and not to do any manner of work on those days, except for cooking our food.

Shemote (Exodus) 12:16-18

16 “On the first day there shall be a set-apart gathering, and on the seventh day there shall be a set-apart gathering. No manner of work shall be done on them; but that which everyone must eat — that only may be prepared by you.

17 So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.”

We are commanded to eat unleavened bread from the evening ending the 14th day until the evening ending the 21st day (the start of the 22nd day). We are to have no leaven in our houses at all during that time. Notice that the only way this commandment works is if we hold the Passover on the conjunction of the 14th/15th.

13	14	15	16	17	18	19	20	21	22
	}	P	1	2	3	4	5	6	7

Shemote (Exodus) 12:19-20

19 "For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.

20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread."

Now let us skip ahead in the narrative, and we will come back to verses 24-25 later. Verses 29-35 show us that the children of Israel did not have time to take an extra day to plunder Egypt, in that they were sent out of Egypt in haste.

Shemote (Exodus) 12:33-34

33 And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We shall all be dead."

34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

Sometimes verses 35 and 36 (below) are used to say that the Exodus was actually a slow event (or that the Passover took place on the conjunction of the 13th/14th of Aviv), because the plundering is mentioned in the

narrative the morning after the Passover. However, let us notice that the narrative mentions the plundering of Egypt in the past tense (“had asked”), showing that the children of Israel had already plundered the Egyptians before the morning they were driven out.

<p>Exodus 12:35-36</p> <p>35 And the children of Israel had done according to the word of Moshe, and they had asked from the Egyptians objects of silver, and objects of gold, and garments.</p> <p>36 And Yahweh gave the people favor in the eyes of the Egyptians, so that they gave them what they asked. And they plundered the Egyptians.</p>	<p>(35) וּבְנֵי יִשְׂרָאֵל עָשׂוּ כְּדִבְרֵי מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרַיִם כָּלִי כֶסֶף וְכָלִי זָהָב וְשָׂמָלֹת (36) וַיְהִי וְנָתַן אֶת חֵן הָעַם בְּעֵינָיו מִצְרַיִם וַיִּשְׁאַלּוּם וַיִּנָּצְלוּ אֶת מִצְרַיִם</p>
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Verse 39 also confirms that the Exodus was a hasty event, in that the children of Israel had not been able to delay. They were in such a hurry that they did not even have time to prepare food for themselves.

Shemote (Exodus) 12:39

39 And they baked unleavened cakes of the dough which they had brought out of Egypt, for it was not leavened, since they were driven out of Egypt, and had not been able to delay, nor had they prepared food for themselves.

Next, Exodus 12:51 gives yet another witness that the children of Israel did not take an extra day to plunder Egypt, for Yahweh says He brought the children of Israel out of Egypt “on that same day” (as the Passover/First Day of Unleavened).

Shemote (Exodus) 12:51

51 And it came to be on that same day that Yahweh brought the children of Israel out of the land of Egypt according to their divisions.

Now let us double-back in the narrative and look at verses 24 and 25, because they show us something interesting.

Exodus 12:24-25 24 "And you shall observe this thing as an ordinance for you and your children forever. 25 "When you come into the land which Yahweh will give you, as He has promised, you shall observe this service."	(24) וּשְׁמֶרְתֶּם אֶת הַדָּבָר הַזֶּה לַחֹק לָךְ וּלְבְנֶיךָ עַד עוֹלָם : (25) וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כְּאֲשֶׁר דִּבֶּר וּשְׁמֶרְתֶּם אֶת הָעֲבֹדָה הַזֹּאת
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Verse 24 tells us that the Passover is an ordinance for us and our children forever; but verse 25 tells us we will perform a Passover offering when we come into the Land (וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ). While this verse can be understood in several different ways, basically what it says is that we need to offer a Passover sacrifice when we live in the Land of Israel. We should not, however, offer Passover sacrifices in the Dispersion, as we explain in the study, [‘About Sacrifices.’](#)

However, the children of Israel kept the Passover while they were still in the Wilderness. In the second year after the Exodus Yahweh commanded the children of Israel to keep the Passover in the same fashion as they had done during the Exodus, even including the same rules and regulations.

Bemidbar (Numbers) 9:1-3

1 Thus Yahweh spoke to Moshe in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying,

2 "Now, let the children of Israel observe the Passover at its appointed time.

3 "On the fourteenth day of this month, at evening, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances."

Notice, though, that in addition to all of the previous Passover ordinances, Yahweh gave us some additional ordinances in verses 6-14. These pertain to those who are unclean because of a dead body, and those who are away on a long journey (who cannot celebrate the Passover in its time).

Bemidbar (Numbers) 9:6-14

6 Now there were certain men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moshe and Aharon that day.

7 And those men said to him, "We became defiled by a human corpse. Why are we kept from presenting the offering of Yahweh at its appointed time among the children of Israel?"

8 And Moshe said to them, "Stand still, that I may hear what Yahweh will command concerning you."

9 Then Yahweh spoke to Moshe, saying,

10 "Speak to the children of Israel, saying: 'If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still keep Yahweh's Passover.

11 On the fourteenth day of the second month, between the evenings, they may keep it. They shall eat it with unleavened bread and bitter herbs.

12 They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

13 But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of Yahweh at its appointed time; that man shall bear his sin.

14 'And if a stranger dwells among you, and would keep Yahweh's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land.'"

Notice that Yahweh added additional rules for those who were unclean for a corpse, and for those who were away on a distant journey. But why would Yahweh have more rules for the second Passover, than for the first?

As explained in the [Nazarene Israel](#) study, the Torah tells us that in order to participate either in the Sabbath, or in Yahweh's Feasts, we must follow special rules for ritual purity (and these rules are different for some of the feasts, than for others). It may be that Yahweh decided not to give any these rules to Israel until after they were safely out of Egypt, because He did not want anyone getting confused. Perhaps He wanted all of Israel to apply the blood to their doorposts without fail; and therefore He only gave these rules after the Exodus as kind of a 'next level of learning.' If so, then it shows His love for us, in that He wanted to ensure that all Israel would be able to take part in the Exodus.

The next time Scripture records the children of Israel as offering the Passover is at Joshua 5:10, just after they arrived in the Promised Land.

Joshua 5:10 10 Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at evening on the plains of Jericho.	(10) וַיַּחֲנוּ בְנֵי יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב בְּעַרְבוֹת יְרִיחוֹ
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Our forefathers would not have slaughtered the lambs by houses, as they had done in Egypt. Rather, they would have brought the lambs to the Tabernacle, and would have slaughtered them there. This is because Yahweh gives us some special instructions for how we are to hold the feasts whenever we live in the Land of Israel.

Deuteronomy 12:1 "These are the statutes and the judgments which you shall carefully observe in the land which Yahweh, the Elohim of your fathers, has given you to possess as long as you live on the soil."	(1) אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּ לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֵיךָ לָךְ לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר אַתָּם חַיִּים עַל הָאֲדָמָה
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When Israel came into the Land, they were still to hold the Passover in the month of the Aviv; only now, instead of holding the Passover in their homes they were to make a pilgrimage to wherever Yahweh would choose to establish His name.

Devarim (Deuteronomy) 16:1-2

1 "Observe the month of Aviv and celebrate the Passover to Yahweh your Elohim, for in the month

of Aviv Yahweh your Elohim brought you out of Egypt by night.

2 "You shall sacrifice the Passover to Yahweh your Elohim from the flock and the herd, in the place where Yahweh chooses to establish His name."

When the Tabernacle stood, the place Yahweh chose to place His name was wherever the Tabernacle was. Later, that place became the Temple in Jerusalem.

Melachim Aleph (1 Kings) 14:21

21 Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city which Yahweh had chosen from all the tribes of Israel to put His name there.

Yet while it is certainly a blessing to go up to Jerusalem for the feasts, Israel's males are only required to go up to Jerusalem for the feasts when they live in the Land of Israel. We can see confirmation of this in the Apostle Shaul's example. Had it been vital to go up to Jerusalem three times a year no matter where one lived, the Apostle Shaul would certainly have gone; and yet Shaul did not go up to the Temple during the fourteen years he was outside of the Land.

Galatim (Galatians) 2:1

1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

Until Yahweh brings us back to His Land we can keep the Passover either in our homes, or with our local fellowships. However, once we are gathered back into the Land, we will again hold the Passover at the new Temple in Jerusalem, in keeping with Deuteronomy.

Devarim (Deuteronomy) 16:5-6

5 "You are not allowed to sacrifice the Passover in any of your towns which Yahweh your Elohim is giving you;

6 but at the place where Yahweh your Elohim chooses to establish His name, you shall sacrifice the Passover in the evening when the sun comes (back to earth), at the time that you came out of Egypt."

Ezekiel 40-46 also speaks to this time when all twelve tribes of Israel are brought back to the Land of Israel, and the Temple is rebuilt. Ezekiel 45:21-23 tells us that the Passover will again be offered in the Temple.

Yehezqel (Ezekiel) 45:21-23

21 "In the first month, on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.

22 And on that day the prince (Hebrew: נָשִׂיךְ 'Nah-see') shall prepare for himself and for all the people of the land a bull for a sin offering.

23 On the seven days of the feast he shall prepare a burnt offering to Yahweh, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily for a sin offering."

We explore this in more detail in [*Revelation and the End Times*](#), but one reason the prince in this passage cannot be Yeshua is that the prince of this passage (above) offers up a sin offering not just for the people, but also for himself. But if Yeshua was the sinless, spotless Passover Lamb, then why would He have to offer a sin sacrifice for Himself? This is inconsistent with the idea that the prince here is Yeshua.

While ideally we would all live in the Land of Israel and make the pilgrimages to Jerusalem three times a year (at the Passover, Pentecost, and the Feast of Sukkot/Tabernacles), at the time of this writing we are still in the Dispersion and the Temple lies in ruins. How then should we offer the Passover? Should we offer it in our homes, as was done in Egypt, because the Dispersion is a 'type' of Egypt? Proponents of this theory remind us that the Passover service was given as an ordinance forever; therefore they reason we should follow the service that was given in Egypt, whenever we do not reside in the Land of Israel.

Shemote (Exodus) 12:24

24 And you shall observe this thing as an ordinance for you and your children forever.

The majority of scholars, however, believe that:

1. Since Yahweh has again chosen Jerusalem, but
2. Since no Temple is presently standing, that
3. We cannot sacrifice a lamb until the Temple is rebuilt. (The present author agrees with this view).

One of the requirements of the Passover is to teach our children about our bitter slavery in Egypt, and how Yahweh miraculously delivered us out of it.

Shemote (Exodus) 12:25-27

25 "It will come to pass when you come to the land which Yahweh will give you, just as He promised, that you shall keep this service.

26 And it shall be, when your children say to you, 'What do you mean by this service?'

27 that you shall say, 'It is the Passover sacrifice of Yahweh, who passed over the houses of the

children of Israel in Egypt when He struck the Egyptians and delivered our households." So the people bowed their heads and worshiped.

But if one of the purposes of the Passover is to teach our children about the first Passover, how do we do this if we cannot offer a lamb until the Temple is rebuilt? Rabbinic Jews teach their children about the Passover by holding a traditional meal that they call a Passover 'Seder' service. The Jews began eating a seder meal in the Exile to Babylon, and although the Seder plate no longer contains lamb, the seder service remains largely the same as it was in the first century. Further, if we read the account of the Last Supper with the idea that Yeshua was leading a Seder, we can see some striking similarities.

In the Middle East, slaves traditionally stood to wait on their masters as they ate. However, the rabbis taught that since the children of Israel were now free, they no longer had to stand and serve their Egyptian masters. Therefore, the rabbinical tradition became to lean or recline at the Passover table as much as one could, to celebrate their freedom.

Mattityahu (Matthew) 26:20

20 Now when evening came, Yeshua was reclining at the table with the twelve disciples.

In the Passover Seder service, one also dips food into a bowl (or dish).

Mattityahu (Matthew) 26:23

23 He answered and said, "He who dipped his hand with Me in the dish will betray Me."

One blesses Yahweh, breaks bread, takes four cups of wine (each at specific times), and gives thanks.

Mattityahu (Matthew) 26:26-28

26 And as they were eating, Yeshua took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."

27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you,

28 For this is My blood of the New (Renewed) Covenant, which is shed for many for the remission of sins."

The Passover Seder service usually concludes with the singing of one or more psalms (or hymns) in praise.

Mattityahu (Matthew) 26:30

30 And when they had sung a hymn, they went out to the Mount of Olives.

The Peshitta Aramaic tells us that Yeshua and his disciples sang praises (i.e., Psalms).

Mattityahu 26:30 (Murdock Peshitta)

30 And they sang praises, and went forth to the mount of Olives.

However, even if the Last Supper was held as a seder service, it is important to remember that the Last Supper had to be held the evening before the Passover itself (i.e., on the evening of the 13th/14th), because Yeshua was offered up as the Passover Lamb, which Torah commands on the afternoon of the 14th of Aviv.

Qorintim Aleph (1 Corinthians) 5:7b

7b For indeed Messiah our Passover was sacrificed for us.

Both the Aramaic and the Greek texts seem to support the idea that the Last Supper took place the evening before the Passover proper, because the words used seem to indicate that the bread used during the Last Supper was leavened (and leavened bread could not have been eaten during the Passover week). For example, in the Peshitta the word bread is לחמא, which is the Aramaic counterpart to the Hebrew word ‘lechem’ (לחם, leavened bread).

Matthew 26:26 26 And as they were eating, Yeshua took bread, and blessed, and brake; and gave to his disciples, and said: "Take, eat; this is my body."(Murdock Peshitta)	PEH Matthew 26:26 כַּד דִּין לְעֵסִין שְׁקַל יֵשׁוּעַ לַחְמָא וּבִרַךְ וְקָצָא וַיֵּהֱב לְתַלְמִידוּהִי וַאֲמַר סִבּוּ אֲכֹלוּ הֵנוּ פִּגְרִי
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The Greek also seems to support the idea of a raised (or a leavened) loaf, in that the word ‘artos’ (ἄρτον) is Strong’s NT:740, meaning a raised (or leavened) loaf.

NT:740 artos (ar'-tos); from NT:142; bread (as raised) or a loaf.

Matthew 26:26 26 And as they were eating, Yeshua took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."	TRG Matthew 26:26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.
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However, while this does seem to indicate that the Last Supper was held the night before the Passover, it is not conclusive in and of itself, for even the Torah uses the terms for leavened bread (לֶחֶם) and unleavened bread (מַצּוֹת) interchangeably in some places. For example, in Exodus 29:23 Yahweh commands Moshe to take leavened cakes (לֶחֶם) from a basket of unleavened bread (מַצּוֹת).

Exodus 29:23 23 "one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before Yahweh...."	(23) וְכִכַּר לֶחֶם אֶחָת וַחֲלֵת לֶחֶם שֶׁמֶן אֶחָת וְרִקִּיק אֶחָד מִסַּל הַמַּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה
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Some suggest that the Last Supper was a traditional Sabbath meal, since traditional Jews often share a loaf of leavened bread called 'challah' at the start of the Sabbath. However, the Last Supper could not have been held on the Sabbath, because Yeshua was in the earth for three full days and three full nights.

Mattityahu (Matthew) 12:40

40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

Yeshua was risen on the first day of the week, having been raised either on the Sabbath, early on the first day of the week, or on the junction of the two.

Mattityahu (Matthew) 28:1

1 Now after the Sabbath, as the first day of the

week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

The reason the Last Supper was not held on a Sabbath is that if Yeshua was raised either on the Sabbath or the first day of the week, and He had been in the earth for three days and three nights, then the Passover could only have taken place on the fourth day of the week, as per Daniel 9:27.

Daniel 9:27

27 Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering.

One popular argument is that the Last Supper was the Passover meal itself (the evening of the 14th/15th). The big problem with this argument is that it would require Yeshua to be sacrificed not on the Passover (the 14th of Aviv), but on the afternoon of the First Day of Unleavened Bread (the 15th of Aviv). This would make Yeshua not our Passover Lamb, but our First Day of Unleavened Bread Matza. Nonetheless, this argument is popular in that it seems to find support in the English translations of the Synoptic accounts. For example:

Mattityahu (Matthew) 26:17 NKJV

17 Now on the first day of the Feast of the Unleavened Bread the disciples came to [Yeshua], saying to Him, "Where do You want us to prepare for You to eat the Passover?"

However, the word that is translated as 'first' is the Greek word 'protos' (πρώτη).

Matthew 26:17 17 Now on the first day of the Feast of the Unleavened Bread the disciples came to Yeshua, saying to Him, "Where do You want us to prepare for You to eat the Passover?"	TRG Matthew 26:17 Τῇ δὲ <u>πρώτῃ</u> τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
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This word 'protos' (πρώτῃ) can mean first, but it can also mean, 'in front of', 'before', or 'prior to.'

NT:4253 pro (pro); a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:

KJV - above, ago, before, or ever. In comparison it retains the same significations.

What Matthew is really saying, then, is that the Last Supper was held 'before' the Feast of Unleavened Bread.

Mattityahu (Matthew) 26:17

17 Now [before] the first day of the Feast of the Unleavened Bread the disciples came to [Yeshua], saying to Him, "Where do You want us to prepare for You to eat the Passover?"

Mark uses the same word 'protos' (πρώτῃ), which should again be translated not 'first', but 'before.'

Marqaus (Mark) 14:12 12 Now on the first day of Unleavened Bread, when they killed the Passover lamb, His	TRG Mark 14:12 Καὶ τῇ <u>πρώτῃ</u> ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ
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disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"	μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;
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While Matthew uses the word ‘protos’ (πρώτη), John uses a related word ‘pro’ (Πρὸ), which is correctly rendered as meaning ‘before.’

Yochanan (John) 13:1 1 Now before the Feast of the Passover, when Yeshua knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.	^{TRG} John 13:1 <u>Πρὸ</u> δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς
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Luke uses different phraseology altogether:

Luqa (Luke) 22:7-8
7 Then came the Day of Unleavened Bread, when
the Passover must be killed.
8 And He sent Kepha (Peter) and Yochanan
(John), saying, "Go and prepare the Passover for
us, that we may eat."

There are several issues here. First, in Exodus 29:23 (above), we saw that Yahweh sometimes uses the terms for leavened and unleavened bread interchangeably, leaving it to the reader to figure out the meaning based on context. We also saw in Exodus 12:15-18 (above)

that Yahweh refers to the Passover and the Feast of Unleavened as one big long feast (since the Feast of Unleavened begins as the Passover ends). Note, then, that since Yahweh refers to Passover and the Feast of Unleavened Bread interchangeably, Yeshua and His disciples probably did the same. Further, ancient Hebrews did not always think with the same kinds of 'split-second precision' as modern western cultures do. In a modern western culture, if one says, "Then came the Day of Unleavened Bread", one might think it was the Day of Unleavened Bread itself. However, in an ancient Hebraic culture this can mean, 'the Day of the Passover drew near.'

If we will simply understand that the word 'protos' means 'before', the synoptic accounts automatically reconcile themselves with Yochanan. However, some scholars persist in their attempt to place Yeshua's execution on the First Day of Unleavened Bread, rather than the Passover. One theory called the 'Second Hagigah Hypothesis' even inserts a full day in between the Last Supper in Yochanan 13-17, and Yeshua's arrest in Gethsemane in Yochanan 18. Why?

Some who teach the 'Second Hagigah Hypothesis' suggest that Yeshua's trial took place on the 13th of Aviv, as the 'Preparation Day' of the Passover.

Yochanan (John) 19:14

14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

However, this is not correct. What Yochanan calls the 'Preparation Day of the Passover' is really the day of the Passover slaughter (i.e., the afternoon of the 14th), as this is sometimes thought of as a day of preparation for

the Passover meal, which is eaten on the evening beginning the 14th/15th. Once we understand how Yochanan is applying his terms the apparent conflict dissolves, and we see that Yeshua was put to death on the afternoon of the 14th, perfectly fulfilling the Feast of the Passover. This also makes sense when one considers that the priesthood could have been involved with Yeshua's trial on either the 13th or the early 14th, but would have been busy with Temple matters on the afternoon of the 14th, and would have been unable to participate in any kind of a trial held on the 15th, since it was a high day.

While the Talmud is not Scripture, the Talmud also witnesses to the fact that Yeshua was put to death on the afternoon of the 14th. Yeshua is here called 'Yeshu' (which is a rabbinic slur on His name), and He is accused of using sorcery as the source of His miracles. However, if the entries here are accurate (which is itself another question), it also disproves the so-called 'Second Hagigah' hypothesis, and proves our timeline instead.

AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto.

33 [In contradiction to this] it was taught: On the eve of the Passover Yeshu [sic]

34 was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practised sorcery and enticed Israel to apostacy. Any one who can say anything in his favour, let him come forward and plead on his behalf.' But since nothing was brought forward in his favour he was hanged on the eve of the Passover (i.e., the 14th)!

35 'Ulla retorted: Do you suppose that he was one for whom a defence could be made? Was he not a Mesith [enticer], concerning whom Scripture says, Neither shalt thou spare, neither shalt thou conceal him?

36 With Yeshu however it was different, for he was connected with the government [or royalty, i.e., influential].

[Babylonian Talmud Tractate 43a]

While these comments in Talmud are blasphemous, the fact that Yeshua is recorded in the Talmud gives us yet one more witness to Yeshua's existence; for had Yeshua never existed, the Talmud would not bother to speak of Him.

One question that is frequently asked is whether or not Yeshua instituted a new day of worship at the Last Supper, telling His disciples that whenever they partook of the bread and the wine, they should do it in remembrance of Him.

1 Corinthians 11:23-26 23 For I received from the Master that which I also delivered to you: that the Master Yeshua on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken	TRG 1 Corinthians 11:23-26 23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον 24 καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν
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<p>for you; do this in remembrance of Me."</p> <p>25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."</p> <p>26 For as often as you eat this bread and drink this cup, you proclaim the Master's death till He comes.</p>	<p>κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.</p> <p>25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.</p> <p>26 ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.</p>
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Again that this passage tells us to observe the Master's Supper with 'artos' (ἄρτον) or 'arton', meaning 'leavened bread.'

The terms leavened and unleavened bread might be interchangeable here as they were in Exodus 29:23 (above). The Renewed Covenant does seem to use 'artos' as a generic term for bread, as at the supper after Yeshua's disciples met Him on the road from Emmaus (during the Feast of Unleavened Bread).

<p>Luka (Luke) 24:30</p> <p>30 Now it came to pass, as He sat at the table with them, that He took</p>	<p>^{TRG} Luke 24:30</p> <p>30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον</p>
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bread, blessed and broke it, and gave it to them.	εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς,
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However, the Passover and the Master's Supper are two different celebrations; and in First Corinthians 5:8, the Apostle Shaul tells us to keep the Passover with specifically unleavened bread ('azumois', ἄζυμοις).

<p>1st Corinthians 5:7-8</p> <p>7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed.</p> <p>8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.</p>	<p>TRG 1 Corinthians 5:7-8-</p> <p>ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός·</p> <p>8 ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας.</p>
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The word 'azumois' (ἄζυμοις) in verses 7 and 8 means specifically "unleavened" (bread). Therefore the command here is to observe the Feast of Unleavened Bread with unleavened bread (ἄζυμοις). In contrast, we are not told to use specifically unleavened bread in First Corinthians 11:23-26 (above). Instead, we are told to keep the Master's Supper with artos or arton (ἄρτον), which can mean leavened bread.

So what did Yeshua mean by telling His followers to think of Him whenever they broke bread and drank wine? It was probably that Yeshua was telling His disciples to think of Him whenever they took bread and wine in their weekly Sabbath meals, since religious Jews customarily share leavened bread and wine when they get together for fellowship at the start of the Sabbath.

One can argue that Yeshua did institute a new feast day, but these arguments are impossible. Yeshua kept the Torah perfectly, and the Torah forbids us to add to the feasts given in Torah.

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

However, this then begs the question, "If the Master's Supper is something we do when we gather together on Sabbath Eve, then how do we hold the Passover?" Rather than relaxing and reclining during a Passover Seder service, the Torah tells us to eat the Passover meal quickly, with our loins girded, with bitter herbs, with sandals (or shoes) on our feet and staves in our hands.

Shemote (Exodus) 12:11

11 "And so shall you eat it: loins girded (belt on your waist), your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover to Yahweh."

The Torah also tells us to teach our children how Yahweh miraculously delivered us from slavery in Egypt.

Shemote (Exodus) 12:26-27

26 And it shall be, when your children say to you, 'What do you mean by this service?'

27 that you shall say, 'It is the Passover sacrifice of Yahweh, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped.

Finally, Exodus 12:48 says that only those who are physically circumcised should partake of the Passover. No uncircumcised may eat it.

Shemote (Exodus) 12:43-49

43 And Yahweh said to Moshe and Aharon, "This is the ordinance of the Passover: No foreigner shall eat it.

44 But every man's servant who is bought for money, when you have circumcised him, then he may eat it.

45 A sojourner and a hired servant shall not eat it.

46 In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

47 All the congregation of Israel shall keep it.

48 And when a stranger dwells with you and wants to keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

49 One Torah shall be for the native-born and for the stranger who dwells among you."

For more information as to why the requirement of physical circumcision was not done away with at Yeshua's death, please see the [Nazarene Israel](#) study.

The Wave Sheaf and the Pentecost

In the chapter on "[Aviv Barley and the Head of the Year](#)", we saw that Rosh HaShanah (the Head of the Year) begins when we sight the first crescent sliver of the new moon from the land of Israel, when we know we will be able to offer the very first sheaf of aviv (medium dough) barley 15-21 days later, on Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering).

We also saw that this single omer (sheaf) of firstfruits symbolizes Yeshua, who was the first of the firstfruits to be raised from the dead.

Qorintim Aleph (1 Corinthians) 15:20-23

20 But now Messiah is risen from the dead, and has become the firstfruits of those who have fallen asleep.

21 For since by man came death, by Man also came the resurrection of the dead.

22 For as in Adam all die, even so in Messiah all shall be made alive.

23 But each one in his own order: [first] Messiah the firstfruits, [and then] afterward those who are Messiah's at His coming.

We also saw that just as Yeshua represents the very first of the believers to be offered, the omer must consist of the very firstfruits of the barley to come ripe in the land of Israel, because nothing else can be harvested until after the wave sheaf has been offered. This offering also starts a 50-day count up to Pentecost (Shavuot).

Devarim (Deuteronomy) 16:9-10

9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the standing grain.

10 Then you shall keep the Feast of Weeks [Shavuot, Pentecost] to Yahweh your Elohim with the tribute of a freewill offering from your hand, which you shall give as Yahweh your Elohim blesses you."

We also saw that the omer must consist of the very first of the new barley crop, because Yahweh uses the term *biccurim* (בִּכּוּרִים).

Vayiqra (Leviticus) 2:14-15

14 "Also when you bring an offering of firstfruits [בִּכּוּרִים] to Yahweh, you shall bring green heads of grain parched in the fire, [and/or] crushed carmel shall you offer for your firstfruits offering.

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering."

The term *biccurim* (בִּכּוּרִים) is *Strong's Old Testament* OT:1061, meaning the very first of the fruits.

OT:1061 bikkuwr (bik-koor'); from OT:1069; the first-fruits of the crop:

KJV - first fruit (-ripe [figuratively]), hasty fruit.

The root at OT:1069 refers to the fruit that is truly first (as if "bursting the womb"). Thus, it refers to the very first of the fruits, such as those who are given the birthright (i.e., the right of the firstborn).

OT:1069 bakar (baw-kar'); a primitive root; properly, to burst the womb, i.e. (causatively) bear

or make early fruit (of woman or tree); also (as denominative from OT:1061) to give the birthright: KJV - make firstborn, be firstling, bring forth first child (new fruit).

As we saw in “Aviv Barley and the Head of the Year”, the idea is to offer the very first sheaf of barley to Yahweh to clear the way for the rest of the harvest. That way, none of the barley farmers with early ripening crops need to lose their crop or break Deuteronomy 16:9 (by cutting without starting the omer count up to Shavuot).

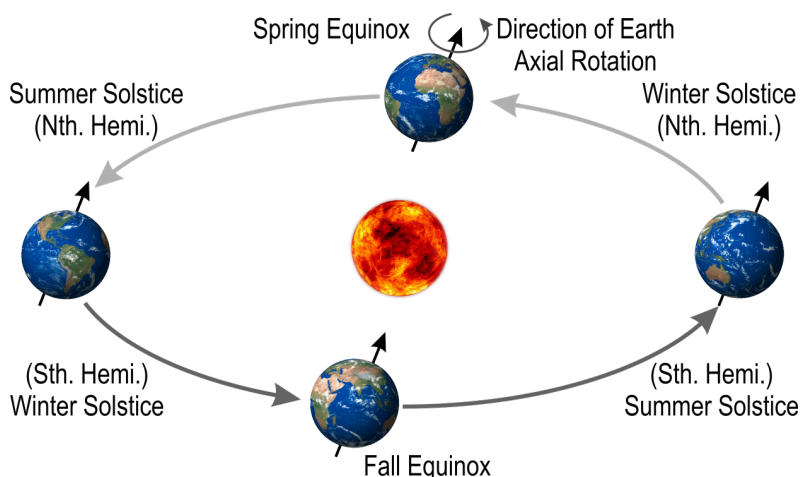
The Omer and Shavuot: NOT “Spring” Feasts!

The rabbis consider that Passover, Unleavened Bread, the Wave Sheaf Offering and Pentecost are “spring feasts”. That is because, according to the “Jewish” Hillel II Calendar, Passover may not take place prior to the Spring (Vernal) Equinox. This is a very grave error.

The terms *equinox* and *equilux* refer to when the sun crosses the equator, causing the day and the night to be of equal length. This happens twice a year, and it is considered important in witchcraft, on the Gregorian Roman Calendar, on the Equinox Calendar, and on the rabbinic Hillel II “Jewish” Calendar.

On the Gregorian Roman Calendar, the *Spring* (or *Vernal*) *Equinox* takes place on March 20th or 21st (depending on whether or not they consider it a leap year). There is also a *Fall* (or *Autumnal*) *Equinox* on September 22nd or 23rd (again depending on whether or not they consider it a leap year). And there is also a *Summer Solstice* marking the longest day of the year, plus a *Winter Solstice* on the shortest day of the year.

The term *spring* refers to the time in between when the sun crosses the equator (and the days and the nights are of equal length, but are starting to get longer) until the Summer Solstice, when the days are as long as they will be all year. This term, then, depends on the sun.



It is problematic to call Yahweh's feasts either "spring feasts" or "fall feasts", because Yahweh never uses these terms. Rather, Yahweh tells us to take heed (i.e., to be extremely careful) not to use the movements of the sun, the moon, or the stars in our calendar calculations, as He considers this to be *worshipping* (or *serving*) them. (For details, see "[About Service](#)" in [The Torah Calendar](#).)

Devarim (Deuteronomy) 4:19

19 "And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which Yahweh your Elohim has given to all the peoples under the whole heaven as a heritage."

Basing our calendar off of the movements of the sun is precisely what Elohim tells us to take heed not to do! However, this is exactly what we do when we use the terms “spring feasts” and “fall feasts”, because the terms “spring” and “fall” are based on the movements of the sun.

These terms are also inaccurate, as the aviv barley frequently comes ripe before the Spring Equinox. What seems more correct is to use the terms, “feasts of the first month” and “feasts of the seventh month.” This is because, as we will see, Shavuot (Pentecost) is really an extension of the Day of the Wave Sheaf Offering (which takes place in the first month).

When is the Wave Sheaf and the Pentecost?

As we saw in the chapter on “[Aviv Barley and the Head of the Year](#)”, Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering) takes place on the day after the weekly Sabbath in which the Passover falls.

Vayiqra (Leviticus) 23:10-11, 14

10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

11 He shall wave the sheaf before Yahweh, to be accepted on your behalf; on the day after the [weekly] Sabbath the priest shall wave it...

14 "You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; it shall be a statute forever throughout your generations in all your dwellings."

For example, if the new moon of Rosh HaShanah is seen on the first day of the week (as the Sabbath ends), then Pesach will be held on Shabbat, and Yom HaNafat HaOmer will be the very next day. This means it will be on the 15th day of the first month (which is the soonest Yom HaNafat HaOmer can take place).

Rosh	2	3	4	5	6	7
8	9	10	11	12	13	Pass
Omer						

Alternately, if the new moon is seen on the second day of the week, that places Pesach on the first day of the week. When that happens, Yom HaNafat HaOmer is not held until the first day of the following week. In this case Yom HaNafat HaOmer takes place on the 21st day of the first month (which is the latest that it can take place).

	Rosh	2	3	4	5	6
7	8	9	10	11	12	13
Pass	15	16	17	18	19	20
Omer						

Deuteronomy 16:9-10 tells us that when we begin to put the sickle to the standing grain (on Yom HaNafat HaOmer), we count seven weeks until the Feast of Weeks (or *Shavuot* in Hebrew).

Devarim (Deuteronomy) 16:9-10

9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the standing grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim with the tribute of a freewill offering from your hand, which you shall give as Yahweh your Elohim blesses you.

In Leviticus 23, verses 15 and 16 give us the same command in a different form. The name *Pentecost* means *count fifty*, and we count fifty days from the day of Yom HaNafat HaOmer (which is the day after the Sabbath of the Passover week), and then we bring a new grain offering of wheat to Yahweh.

Vayiqra (Leviticus) 23:15-16

15 'And you shall count for yourselves from the day after the [weekly] Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16 Count fifty days, to the day after the seventh Sabbath; then you shall offer a new grain offering to Yahweh.”

What Does “The Day After the Sabbath” Mean?

In verse 15, the Hebrew for the phrase, “the day after the Sabbath” is “mimaharat HaShabbat” (מִמָּחֳרַת הַשַּׁבָּת). This means “the day after the Sabbath.” However, the rabbis wrongly teach that the term *Sabbath* here refers to the Pesach. However, this only works when Pesach falls on the weekly Sabbath, as it did in Joshua 5:10-12.

Yehoshua (Joshua) 5:10-12

10 Now the children of Israel camped in Gilgal, and kept the Pesach on the fourteenth day of the month at evening on the plains of Jericho.

11 And they ate of the produce of the land on the day after the Pesach, unleavened bread and parched grain, on the very same day.

12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

Since the children of Israel ate the produce of the land on the day after the Pesach, yet since Leviticus 23:14 (above) tells us that they could not eat the produce of the land until after they brought the omer offering, that means they offered the omer on the first day of the week (which was also the first day of Unleavened Bread).

						Pass.
1ULB	2ULB	3ULB	4ULB	5ULB	6ULB	7ULB
Omer	2Omr	3Omr	4Omr	5Omr	6Omr	7Omr
8Omr	9Omr	10	11	12	13	14Omr
15	16	17	18	19	20	21Omr
22	23	24	25	26	27	28Omr
29	30	31	32	33	34	35Omr
36	37	38	39	40	41	42Omr
43	44	45	46	47	48	49Omr
Pent.						

- Pass. = Passover (Pesach)
- 1ULB = The First Day of Unleavened Bread
- 1Omr = Omer Offering and the start of the 50 Count
- 2Omr = Second Day of the Omer Count (etc.)
- Pent. = Shavuot / Pentecost (fiftieth day)

When Passover falls on the weekly Sabbath (as it did in Joshua 5:10-12), the Omer falls on the First Day of Unleavened Bread, and the first seven days of the Omer coincide with the seven days of Unleavened Bread. However, this is not the case any other time.

The Karaite Error of “Harvestable Fields”

Verse 12 tells us the manna stopped falling the day after they ate the produce of the land (i.e., the day after the Wave Sheaf). Perhaps Yahweh decided to keep providing manna until after Yom HaNafat HaOmer and the First Day of Unleavened Bread so that no one would


need to harvest anything on those days. This is important to realize because it shows fatal errors in the Karaite doctrine of “harvestable fields.” According to this erroneous Karaite (Sadducee) doctrine, Yom HaNafat HaOmer cannot be held unless there is enough barley to feed the nation of Israel from the new crop. However, this theory does not work.

First, while the parched grain was probably of the new crop, it never says that the mature grain that was eaten that day was of the new crop! In fact, most unleavened bread is normally made from last year’s crop, because nothing from the new crop can be harvested until after the omer is offered! However, in the Joshua 5 scenario, Yom HaNafat HaOmer was also the First Day of Unleavened Bread (1ULB), and we are forbidden to do any customary work on that day, since we are supposed to be busy assembling and worshipping.


Shemote (Exodus) 12:16

16 “On the first day there shall be a set-apart gathering, and on the seventh day there shall be a set-apart gathering. No manner of work shall be done on them; but that which everyone must eat — that only may be prepared by you.”

Further, after Israel settled in the land, the men of Israel are to leave their fields and go up to Jerusalem, so there is no way for them to harvest the new crop! Therefore, the Karaite dogma of waiting until the nation’s crops are harvestable before allowing the omer offering makes no sense, because the men will be away from their farms, in Jerusalem! (Note, in this image, the new moon is sighted on the first day of the week, as Shabbat ends.)

2/7/21	2/8/21	2/9/21	2/10/21	2/11/21	2/12/21	2/13/21 Chodesh 
2/14/21	2/15/21	2/16/21	2/17/21	2/18/21	2/19/21	2/20/21
2/21/21	2/22/21	2/23/21 Leave for Jerusalem	2/24/21 Travel to Jerusalem	2/25/21 Travel to Jerusalem	2/26/21 Travel to Jerusalem	2/27/21 Pesach Jerusalem Cannot harvest
2/28/21 Wave / 1ULB Can harvest Men in J'lem	3/1/21 2ULB Can harvest Men in J'lem	3/2/21 3ULB Can harvest Men in J'lem	3/3/21 4ULB Can harvest Men in J'lem	3/4/21 5ULB Can harvest Men in J'lem	3/5/21 6ULB Can harvest Men in J'lem	3/6/21 7ULB Jerusalem Can harvest
3/7/21 Can harvest Travel home	3/8/21 Can harvest Travel home	3/9/21 Can harvest Travel home	3/10/21 Can harvest Travel home	3/11/21 Can harvest	3/12/21 Can harvest	3/13/21 Can harvest

Now let us consider that when the Pesach falls on the second day of the week, no one can eat anything from the new crop until after the feast, because the new crop cannot be harvested until after the omer is presented—and since that day is also the 7th Day of Unleavened Bread (7ULB), no regular work (such as harvesting) can be done! (Note, in this image, the new moon is sighted as the first day of the week is ending.)

3/14/21 Chodesh 	3/15/21	3/16/21	3/17/21	3/18/21	3/19/21	3/20/21
3/21/21	3/22/21	3/23/21 Leave for Jerusalem	3/24/21 Travel to Jerusalem	3/25/21 Travel to Jerusalem	3/26/21 Travel to Jerusalem	3/27/21 Shabbat, no travel
3/28/21 Pesach Jerusalem Cannot harvest	3/29/21 1ULB Cannot harvest	3/30/21 2ULB Cannot harvest	3/31/21 3ULB Cannot harvest	4/1/21 4ULB Cannot harvest	4/2/21 5ULB Cannot harvest	4/3/21 6ULB Cannot harvest
4/4/21 Wave / 7ULB Jerusalem Can harvest	4/5/21 Can harvest Men travel home	4/6/21 Can harvest Men travel home	4/7/21 Can harvest Men travel home	4/8/21 Can harvest Men travel home	4/9/21 Can harvest	4/10/21 Shabbat No harvest

One reason Yahweh prohibits work from being done on 1ULB and 7ULB is that He does not want us spending the day harvesting and then cooking unleavened bread! Instead, He wants us to spend the day gathering with Him and His people, so we can spend it in worship and in prayer. This makes “harvestable fields” irrelevant.

Finally, consider that before automobiles, it could take up to a week for the Israelites to walk to Jerusalem (and another week for them to walk home). Even if they

wanted to go home to harvest their barley after the omer had been offered (on the afternoon of Yom HaNafat HaOmer), it was physically impossible for most of Israel. Further, we do not see the Israelites juggling these kinds of issues in the Book of Ruth.

All of these things inform us that the Karaite doctrine of “harvestable fields” is illogical, and unworkable. It needs to be abandoned.

The Rabbinical Error of “MiMaharat HaPesach”

Pesach can fall on any day of the week (and on average, it will fall on each day of the week 1/7th of the time). For example, in 2008 CE, on the Torah Calendar, the Pesach fell on the second day of the week.

	Pass.	1ULB	2ULB	3ULB	4ULB	5ULB
6ULB Omer	7ULB 2Omr	3Omr	4Omr	5Omr	6Omr	7Omr
8Omr	9Omr	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49
Pent.						

Pass = Passover

1ULB = First Day of Unleavened Bread

Omer = Wave Sheaf and beginning of the Omer count

Omr = Abbreviation for the day of the Omer Count.

Pent = Pentecost (always on the first day of the week)

Because Pesach did not fall on the weekly Sabbath, the First Day of Unleavened Bread (1ULB) did not fall on the first day of the week. However, Leviticus 23:15 still

requires us to hold the omer offering on the first day of the week.

Vayiqra (Leviticus) 23:15

15 'And you shall count for yourselves from the day after the [weekly] Sabbath [מִמָּחֳרַת הַשַּׁבָּת], from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

However, in contrast, the rabbis tell us to offer the omer on the day after the Pesach, no matter when the Pesach falls. This is because the rabbis say that when Yahweh told Israel to offer the omer on mimaharat HaShabbat (the day after the Shabbat, מִמָּחֳרַת הַשַּׁבָּת), what He meant was to offer the omer on the day after the Pesach (mimaharat HaPesach, מִמָּחֳרַת הַפֶּסַח). However, this theology fails, for many reasons.

First, Yahweh is perfectly capable of telling us which day of the week to offer the omer, yet He did not say to offer the omer on the day after the Passover (מִמָּחֳרַת הַפֶּסַח). Rather, He said to offer it on the day after the weekly Sabbath (מִמָּחֳרַת הַשַּׁבָּת). (Why not believe Him?)

Second, if Yahweh wanted us to offer the omer on the day after the Passover no matter when the Passover fell, then the instructions for offering the omer would have been given with the instructions for the First Day of Unleavened Bread. However, they are not. (Rather, they are given separately.)

Third, if we substitute the word *Passover* for the word *Sabbath* uniformly in Leviticus 23:15-16, it tells us we are not able to hold the Pentecost until seven Passovers (i.e., seven years) have been completed. It is nonsense.

Leviticus 23:15-16 (Rabbinical Nonsense Version)
15 "And you shall count for yourselves from the day after the Passover, from the day that you brought the sheaf of the wave offering: seven Passovers shall be completed.
16 Count fifty days, to the day after the seventh Passover; then you shall offer a new grain offering to Yahweh."

Further, Yahweh fixes a date for every other feast in Scripture (e.g., Passover is on the 14th day of the first month, and the First Day of Unleavened Bread is on the 15th, etc.), yet He never sets a date either for Yom HaNafat HaOmer or for Shavuot. This is because even though Yom HaNafat HaOmer and Shavuot feast always fall on the first day of the week, the calendar dates change from year to year.

However, since the rabbis do not recognize their error, they hold Yom HaNafat HaOmer on the day after the Pesach (i.e., on the first day of Unleavened Bread) no matter when the Pesach falls. Later we will see how this causes them to stumble at Yeshua. However, first let us look at the Torah commandments for Shavuot.

The Torah Commandments for Shavuot

As we saw earlier, at the end of the seven weeks (i.e., after fifty-days) we hold Shavuot (Pentecost). Shavuot is called the *Feast of Weeks*.

Devarim (Deuteronomy) 16:9-12

9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim with the tribute of a freewill

offering from your hand, which you shall give as
Yahweh your Elohim blesses you.

In Israel, the oats, the barley, and the wild heirloom black Emmer wheat all come out of the ground at the same time, but they develop at different rates. However, if we time Rosh HaShanah correctly, then not only will the firstfruits of barley be ready by Yom HaNafat HaOmer, but the firstfruits of wheat will also be ready by Shavuot. This is perhaps why Shavuot is also called “the day of the firstfruits (of wheat).” (Note: the word *firstfruits* is *biccurim* (בִּכּוּרִים), which as we saw earlier is the word for the very first of the new fruits.)

Bemidbar (Numbers) 28:26

26 “Also on the day of the firstfruits, when you bring a new grain offering to Yahweh at your Feast of Weeks, you shall have a set-apart gathering. You shall do no customary work.”

Numbers 28:26 tells us not to do any customary work on Shavuot. Instead, we should have a set-apart gathering (as they did in Acts 2).

Then in Exodus 23:16, Shavuot is called the *Feast of the Harvest*.

Shemote (Exodus) 23:14-16

14 "Three times you shall keep a pilgrimage feast to Me in the year:

15 You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);

16 and the Feast of the Harvest, the firstfruits of your labors which you have sown in the field; and

the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field."

Next, Exodus 34:22 gives us another witness that we need the firstfruits of wheat for Shavuot.

Shemote (Exodus) 34:22

22 "And you shall observe the Feast of Weeks, of the firstfruits [בִּכּוּרֵי] of wheat harvest, and the Feast of Ingathering at the year's end.

Further, in the same way we are told to bring an omer of the firstfruits of our barley for Yom HaNafat HaOmer, Leviticus 23:15-17 tells us to present two leavened wave-loaves from the firstfruits of the new crop of wheat.

Vayiqra (Leviticus) 23:15-17

15 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the [barley] wave offering: seven Sabbaths shall be completed.

16 Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to Yahweh.

17 You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits [בִּכּוּרֵי] to Yahweh."

About Making the Pilgrimages

Shavuot is described as a Chag (חַג), or a pilgrimage feast. As we saw in the last chapter, Yahweh said that He would again choose Jerusalem (e.g. 1 Kings 14:21, 2 Chronicles 12:13), and we believe He chose it again in 1948. That means that if we live in the land of Israel, we

should go up to Jerusalem for the feasts. However, when we are not living in the land, we do not need to go up to Jerusalem for the feasts, and Shaul did not go up to Jerusalem for fourteen years when he was out on his missionary voyages (e.g., Galatians 2:1). (However, it is good to go if we can.)

About Yeshua in the Feast

In “Aviv Barley and the Head of the Year”, we saw that the Omer offering represents Yeshua (e.g., 1 Corinthians 15:20-23).

Most scholars believe that Yeshua was cut off in the middle of the week. This is based partly on the Renewed Covenant (below), and partly on Daniel 9:26-27, which tells us that the Messiah would be cut off in the middle of the week. (For details, see “[The Anti-Messiah’s Temple](#)” in [Revelation and the End Times](#).)

Daniel 9:26-27

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.

27 Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."

Matthew 12:40 tells us that Yeshua would be in the grave for three days and three nights.

Mattityahu (Matthew) 12:40

40 "For as Yonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

We know that Yeshua was resurrected either on the Sabbath, or at the start of the first day of the week (when the Sabbath ends and the first day of the week begins). Either way, He was fully risen on the first day of the week (when the Wave Sheaf is to be offered).

Yochanan (John) 20:1

1 Now the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

Seventeen verses later, Yeshua tells Miriam not to cling to Him, as He still had to ascend to His Father. This is just as the Wave Sheaf must be presented to Yahweh on the first day of the week.

Yochanan (John) 20:17

17 Yeshua said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My Elohim and your Elohim.'"

Yeshua was cut off in the middle of the week, and then raised three days and three nights later (either on the Sabbath, or as the first day of the week begins). Then He ascended to His Father on the first day of the week as the prophetic fulfillment of the omer.

1	2	3	4	5	6	7
			Pass.	1ULB	2ULB	3ULB
Omer	5ULB	6ULB	7ULB	5 Om	6 Om	7 Om
8 Om	9 Om	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49
Pent.						

Pass. = Passover in the middle of the week
 3ULB = Yeshua raised on the third day (or at end)
 Omer = Yeshua ascends as the Wave Sheaf
 Pent. = Pentecost (always first day of the week)

The Rabbinic Error of “MiMaharat HaPesach” Again

The history fits so perfectly that we could easily move on without further comment, except that Josephus, Philo, and the Talmud all inform us that during the first century, the rabbis did not follow the Torah Calendar method either for the omer count or for Pentecost. Rather, they used the same method for determining the omer count as they do today. However, this has the omer being offered on the day after the Passover, which would have put the omer and Pentecost on the fifth day of the week that year. This is strictly against Leviticus 23:15, and this is how it would have looked:

1	2	3	4	5	6	7
			Pass	1 Omr	2ULB	3ULB
4ULB	5ULB	6ULB	7ULB	8 Omr	9Omr	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

32	33	34	35	36	37	38
39	40	41	42	43	44	45
46	47	48	49	Pent.		Sab.

Pass. = Passover
 1 Omer = Rabbinic Wave Sheaf offered
 3ULB = Yeshua raised on the third day (or at end)
 4ULB = Yeshua waived before Yahweh
 R.Pent.= Rabbinical Pentecost

For people who may wonder what difference it really makes how we keep the calendar, note how Yeshua's resurrection and ascension equate to nothing prophetic on the Rabbinical Calendar. This is probably one of the reasons why the rabbis stumbled at Yeshua, is that they had the wrong calendar model, and therefore they could not see how Yeshua fulfilled the omer offering.

When Pentecost was Fully Come

In contrast, the real Pentecost did not take place on the fifth day of the week, but on the first day of the week following that Sabbath. This is when the Pentecost was not falsely come, but fully come.

Ma'asei (Acts) 2:1-2

1 When the Day of Pentecost had fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Parallels Between Sinai and Acts 2

There are parallels between Shavuot in the Wilderness of Sinai, and in Acts 2.

According to tradition, fifty days after Israel crossed the Reed (Red) Sea, Yahweh gave Israel the Torah. Parallel to that, fifty days after Yeshua's resurrection, Yahweh poured out the gift of the Set-apart Spirit.

At the Pentecost in Sinai, the Ten Commandments were written on two tablets of stone. At the Pentecost in Acts Chapter Two, Yahweh wrote His Torah in our minds and on our hearts.

Yirmeyahu (Jeremiah) 31:33

33 "But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put My Torah in their minds, and write it on their hearts; and I will be their Elohim, and they shall be My people."

When the Ten Commandments were given at Mount Sinai, three thousand men were slain (Exodus 32:28). However, when the Spirit was poured out in Acts 2, about three thousand men received salvation.

Ma'asei (Acts) 2:41

41 Then those who gladly received his word were immersed; and that day about three thousand souls were added to them.

Pesach symbolizes our selection as the bride, and also our redemption from physical bondage in Egypt. Shavuot symbolizes our public betrothal to Elohim, and our spiritual redemption and renewal in the Bridegroom.

Yeshua was the firstborn of Miriam (Mary).

Mattityahu (Matthew) 1:24-25

24 Then Joseph, being aroused from sleep, did as the messenger of Yahweh commanded him, and took to him his wife,

25 and did not know her till she had brought forth her firstborn Son. And he called His name Yeshua.

Yeshua is also the first-born of Yahweh the Father.

Ivrim (Hebrews) 1:6

6 But when He again brings the firstborn into the world, He says: "Let all the messengers of Elohim worship Him."

Yeshua was also the first one to be raised from the dead.

Hitgalut (Revelation) 1:5

5 and from Yeshua Messiah, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

As the first born of the dead, Yeshua is also the first born of many brethren.

Romim (Romans) 8:29

29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

Scripture also tells us that Yeshua is the first fruits of those who will be resurrected unto eternal life.

Qorintim Aleph (1 Corinthians) 15:20-23

20 But now Messiah is risen from the dead, and has become the First Fruits of those who have fallen asleep.

21 For since by man came death, by Man also came the resurrection of the dead.

22 For as in Adam all die, even so in Messiah all shall be made alive.

23 But each one in his own order: Messiah the First Fruits, afterward those who are Messiah's at His coming.

Surely Yeshua was the First Fruits of all of these things on His Father's Torah Calendar.

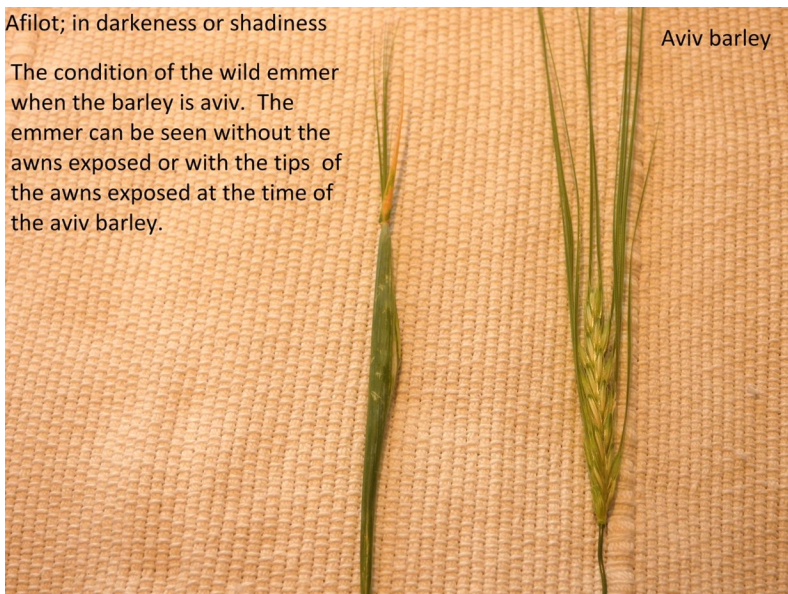
Symbolism of the Barley and the Wheat

There is also some fascinating symbolism between the barley and the black heirloom Emmer wheat. As we mentioned before, the oats, the barley and the wheat all come out of the ground at the same time, but the barley develops faster. That is why, when the barley is aviv, the wheat is still afilot (dark, or shady). In these photos by sister Becca Biderman, the black heirloom Emmer wheat was still in the boot (i.e., stalk).

Afilot; in darkness or shadiness

The condition of the wild emmer when the barley is aviv. The emmer can be seen without the awns exposed or with the tips of the awns exposed at the time of the aviv barley.

Aviv barley



While the barley has single grains, the wheat has a single grain at the top, and then the rest of the grains come in pairs. Since grains ripen from the tip on down, the single grain would fall to the earth first. This seems reminiscent of how Yeshua said a grain of wheat must fall into the earth and die, to produce more grain (and that is what He did).



Yochanan (John) 12:23-24

23 But Yeshua answered them, saying, "The hour has come that the Son of Man should be glorified.

24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."

And when Yeshua fell to the earth (so to speak), many graves were opened, and the many bodies of the saints who had fallen asleep were raised.

Mattityahu (Matthew) 27:52-53

52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

53 and coming out of the graves after His resurrection, they went into the set-apart city and appeared to many.

This image shows how the barley has single grains, while the wheat has grains held together in pairs.



This photo shows the clasp that holds the wheat grains together.



Here is a closeup of the clasp.



If Yeshua is the grain at the tip that comes ripe first, and then falls into the ground and dies, then the two grains that are joined together may represent Ephraim and Judah, and the clasp holding them together is the Father's hand, which holds them together as one new man in His hand.

Yehezqel (Ezekiel) 37:15-20

15 Again the word of Yahweh came to me, saying,
16 "As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another stick

and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.'

17 Then join them one to another for yourself into one stick, and they will become one in your hand.

18 "And when the children of your people speak to you, saying, 'Will you not show us what you mean by these?' —

19 say to them, 'Thus says Yahweh Elohim: "Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand."

20 And the sticks on which you write will be in your hand before their eyes."

The Fasts of Zechariah Reconsidered

Zechariah 8:18-19 speaks of four man-made traditional fast days which are not commanded in the Torah. Should we keep them?

Zekaryah (Zechariah) 8:18-19

18 Then the word of Yahweh of hosts came to me, saying,

19 "Thus says Yahweh of hosts:

'The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth shall be joy and gladness and cheerful feasts for the House of Judah. Therefore love truth and peace.'"

Many people mistakenly believe this passage means that the House of Judah is to keep these man-made traditional fast days with joy and gladness, but this is not Yahweh's meaning at all. Rather, Yahweh is telling the Jews not to fast, but to be joyful on those days.

How did these fast days get started? When King Nebuchadnezzar of Babylon took the Jews into exile, he burned the House of Yahweh with fire, and broke down the walls of Jerusalem all around.

Melachim Bet (2 Kings) 25:8-10

8 And in the fifth month, on the seventh day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

9 He burned the house of Yahweh and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.

10 And all the army of the Chaldeans who were with the captain of the guard broke down the walls of Jerusalem all around.

The Jews responded by declaring four traditional fast days: the ninth day of the fourth month, the tenth day of the fifth month, the third day of the seventh month, and the tenth day of the tenth month. Notice that these do not refer to the Day of Atonements, or Yom Kippur, which is the tenth day of the seventh month.

Vayiqra (Leviticus) 23:27-28

27 "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a set-apart gathering convocation for you; you shall afflict your souls, and offer an offering made by fire to Yahweh.

28 And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before Yahweh your Elohim."

They Orthodox/Pharisees have their reasons for these things, but it is not our purpose to get into them here. Rather, simply let us note that Yahweh commands us to be careful not to add to the feasts that He commands us to keep, in His Torah.

Devarim (Deuteronomy) 4:2

2 "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim which I command you."

Let us take a brief review of history, so we can better understand the context of Zechariah 8:18-19.

Yahweh told Jeremiah that He would allow the Jews to return to His land after the seventy years of their Exile had been completed.

Yirmeyahu (Jeremiah) 29:10

10 "For thus says Yahweh: 'After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.'"

Daniel counted the years, and then prayed that Yahweh would remember His people, and have compassion upon them.

Daniel 9:1-3

1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans —

2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of Yahweh through Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem.

3 Then I set my face toward Yahweh Elohim to make request by prayer and supplications, with fasting, sackcloth, and ashes.

One man sows, and another man reaps. Yahweh then sent word through the Prophet Zechariah, that Judah was to begin returning to His land.

Zechariah (Zechariah) 1:14-16

14 So the messenger (angel) who spoke with me said to me, "Proclaim, saying, 'Thus says Yahweh of hosts: "I am zealous for Jerusalem and for Zion with great zeal.

15 I am exceedingly angry with the nations at ease; for I was a little angry, and they helped — but with evil intent."

16 'Therefore thus says Yahweh: "I am returning to Jerusalem with mercy. My house shall be built in it," says Yahweh of hosts, "and a surveyor's line shall be stretched out over Jerusalem."

We cover more of the history in the chapter on the Book of Esther, but in the days of Ezra and Nehemiah, the Jews did begin to return to the land, and they also began to build the Second Temple.

Ezra 3:8

8 Now in the second month of the second year of their coming to the house of Elohim at Jerusalem, Zerubbabel the son of Shealtiel, Yeshua the son of Yehotzadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of Yahweh.

However, now that the Jews were back in the Land and the Temple was being rebuilt, the Jews wanted to know if they should continue to keep the fast days that they had instituted because of the destruction of the temple. Yahweh responded with a series of questions to them, essentially asking them, "When you fasted and mourned these seventy years, did you really fast for Me? (No.) Didn't you really fast for yourselves? (Yes). Because I never told you to fast on those days! Why didn't you just keep the Torah that I gave through Moshe (Moses)?"

Zechariah (Zechariah) 7:1-7

1 Now in the fourth year of King Darius it came to pass that the word of Yahweh came to Zechariah, on the fourth day of the ninth month, Chislev,

2 when the people sent Sherezer, with Regem-Melech and his men, to the house of Elohim, to pray before Yahweh,

3 and to ask the priests who were in the house of Yahweh of hosts, and the prophets, saying, "Should I weep in the fifth month and fast as I have done for so many years?"

4 Then the word of Yahweh of hosts came to me, saying,

5 "Say to all the people of the land, and to the priests: 'When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me — for Me?'

6 When you eat and when you drink, do you not eat and drink for yourselves?

7 Should you not have obeyed the words which Yahweh proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?"

In other words, "Why did you make up your own days of fasting? Why did you not just keep My word?"

One might ask why it would be a problem if our Jewish brothers want to make up a few fast days of their own, to honor Yahweh above and beyond what Yahweh says He wants us to do. The answer is that Yahweh does not really consider that to be honoring Him. He gives us another witness, not to add to the commandments that He gives us.

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

As we explain in [Tree of Knowledge, Tree of Life](#), (which is part of [Nazarene Scripture Studies Volume One](#)) the grand test is to see if we will do what Yahweh asks us to do (which is to keep to the Tree of Life), or if we will 'do our own thing' based upon our own thoughts (which is the Tree of the Knowledge of Good and Evil). When we add an additional feast day, or an additional fast to His calendar that is precisely what Yahweh prohibits. King Solomon tells us that those people are liars.

Mishle (Proverbs) 30:6

6 Do not add to His words, lest He rebuke you, and you be found a liar.

And here is why it is especially grievous: In the opening chapter of this book ("Why the Torah Calendar?") we recounted an old Jewish saying: that whoever's calendar you keep, that is whom you worship. If we are careful to keep Yahweh's calendar, and to do only as He commands, then Yahweh considers that we are worshipping Him. However, if we keep calendars that have been created by men, then we are worshipping men: and this is to worship an object of the Creation, rather than the Creator.

One's actions show one's loyalty. If we obey Yahweh gladly, then our loyalty is with Him. However, if we obey men, then our loyalty is not with Yahweh, but with man. In Yahweh's sight, this is tantamount to rebellion against His authority.

When I was first called into the Messianic Movement, it seemed to me that the quickest way to recreate the Faith Once Delivered to the Saints was to do as Yeshua and His apostles had done: that is, to start with Second Temple Period Judaism, and reject everything that contradicts with the Torah. However, as Yahweh continued to lead and guide me, I began to realize that we cannot always see what conflicts with the Torah; and so I began to realize that a much safer and surer approach is to begin with the Instructions of Elohim (i.e., Yahweh's Torah), and then to add nothing to it, and subtract nothing from it. If I cannot verify a tradition or a teaching by the Words of Elohim (i.e., Yahweh's or Yeshua's words), then I cannot consider it to be Torah.

Our Orthodox brethren consider that when Yahweh gave the Torah to Moshe, He also gave Moshe the power to modify it, as needed. They further consider that they have inherited this power from Moshe. Therefore they believe that their man-made customs and traditions constitute literal 'Torah Law'; and this is precisely what they call it.

Zechariah (Zechariah) 8:23

23 "Thus says Yahweh of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that Elohim is with you."'"

It is a wonderful thing that Yahweh is calling His servant Ephraim out of the nations, to return back home to his inheritance in the Land, the Language and the Law. However, as much as we love our brother Judah, let us be careful not simply to accept his interpretations of 'Torah Law', let us also be found guilty of giving our loyalty not to the Creator, but to the Creation.

May Yahweh please deliver all of His people from all unrighteousness, soon and in our day.

In Yeshua's name,

Amein.

The Day of Trumpets (Yom Teruah)

We saw earlier how the Head of the Year should be declared when the first crescent sliver of the new moon is physically sighted from the Land of Israel, after the barley in the Land of Israel has become Aviv.

The declaration of the Head of the Year establishes the timing of all the Feasts of the first month, including Passover, the Feast of Unleavened Bread, the Wave Sheaf and even the Pentecost. All of these feast dates can be determined just as soon as the Head of the Year is known. However, until the first crescent sliver of the new moon of the seventh month has been physically sighted the dates of the Feasts of the seventh month cannot be known, because Yahweh is ultimately in control of the weather.

The New Moon Day of the seventh month is called 'Yom Teruah' (יום תְּרוּעָה). This is oftentimes translated as the 'Day of Trumpets', although it actually translates more like the 'Day of Blowing,' or the 'Day of Shouting.' Strong's Concordance tells us that the word 'Teruah' (תְּרוּעָה) refers to an acclamation of joy, especially of trumpets, and also as a cry of battle, or an alarm.

OT:8643 teruw`ah (ter-oo-aw'); from OT:7321; clamor, i.e. acclamation of joy or a battle-cry; especially clangor of trumpets, as an alarm [sic]:

When we look up the reference to OT:7321, we find that the idea is one of 'splitting the ears' with sound, particularly with shouts of joy or alarm.

OT: 7321 ruwa` (roo-ah'); a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy):

In this light, let us consider Numbers 10:8-9, which tells us that whenever Israel went out to battle, the priests would blow the silver trumpets (תְּצַלְצְרוּת), sounding an alarm so that Yahweh would remember Israel, and save her from her enemies.

<p>Numbers 10:8-9</p> <p>8 The sons of Aharon, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.</p> <p>9 "When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before Yahweh your Elohim, and you will be saved from your enemies.</p>	<p>(8) וַיְבִי אֶהָרֹן הַכֹּהֲנִים יִתְקַעוּ בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם לְדֹרֹתֵיכֶם : (9) וְכִי תִבְאוּ מִלְחָמָה בְּאֶרֶצְכֶם עַל הָעָר הַצָּר אֶתְכֶם וְהִרְעַתֶם בַּחֲצֹצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם :</p>
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Israel was also commanded to blow the silver trumpets in their appointed feasts, in the beginnings of their months, over the sacrifices of their peace offerings and in their 'day of gladness.' Scholars differ as to whether this 'day of gladness' is a reference to the Sabbath, the Feast of Tabernacles, or some other day.

<p>Numbers 10:10 10 Also in the day of your gladness, and in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your Elohim: I am Yahweh your Elohim.”</p>	<p>(10) וּבַיּוֹם שְׂמַחְתֶּכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֲלֵיתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזָכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם</p>
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But if we are commanded to blow the silver trumpets at the beginning of each of our months, then what makes Yom Teruah any different from any other new moon day? One thing that sets it apart is how Israel is not supposed to work on that day, but is commanded to have a set-apart day of rest.

<p>Numbers 29:1 1 'And in the seventh month, on the first day of the month, you shall have a set-apart gathering. You shall do no customary work. For you it is a day of blowing.</p>	<p>(1) וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא קָדָשׁ יְהִיָּה לָכֶם כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יְהִיָּה לָכֶם :</p>
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In the next five verses, Yahweh prescribes the offerings we are to bring Him on this day.

Bemidbar (Numbers) 29:2-6

2 You shall offer a burnt offering as a sweet aroma to Yahweh: one young bull, one ram, and seven lambs in their first year, without blemish.
3 Their grain offering shall be fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram,
4 and one-tenth for each of the seven lambs;
5 also one kid of the goats as a sin offering, to make atonement for you;
6 besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to Yahweh.

Some liken Yahweh’s offerings to an outdoor barbecue, and a barbecue always smells good to the human nose. However, since Yahweh is Spirit, could it be that the reason He says these things are a ‘sweet aroma’ is that it pleases Him whenever we willingly give up what we want, in order to follow His word?

Leviticus 23 confirms that we are to observe Yom Teruah as a set-apart memorial of blowing, and to bring Him an offering made by fire.

<p>Leviticus 23:23-25 23 Then Yahweh spoke to Moshe, saying, 24 "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of</p>	<p>(23) וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר : (24) דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יְהִי לָכֶם שַׁבָּתוֹן</p>
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blowing (the trumpets), a set-apart gathering. 25 You shall do no customary work on it; and you shall offer an offering made by fire to Yahweh."	זָכְרוּן תְּרוּעָה מִקְרָא קֹדֶשׁ : (25) כָּל מְלֶאכֶת עֲבָדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה
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But what is the deeper significance of Yom Teruah? Yom Teruah is sometimes called ‘the feast of which no man knows the day or the hour’ because, like the Head of the Year, we cannot know in advance the day or the hour it will begin. Rather, we must wait until Yahweh shows us the first crescent sliver of His new moon.

As we will see in the chapters that follow, Yeshua was probably conceived during the Feast of Hanukkah, and was likely born on the first day of the Feast of Tabernacles. We have already seen that He was put to death in fulfillment of the Passover, and that He also fulfilled the Days of Unleavened Bread, the Omer, and the Pentecost. In like fashion, many scholars believe Yeshua will return in fulfillment of the Day of Trumpets, because just as no man knows the day or the hour of the Day of Trumpets before the first crescent sliver of the new moon is physically seen, Yeshua tells us that no man knows the day or the hour in which He will physically return, either.

Mattityahu (Matthew) 24:29-32

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming

on the clouds of heaven with power and great glory.

31 And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

32 "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.

In the Parable of the Fig Tree, Yeshua seems to tell us that we can know the general season of His return in advance, yet we cannot know the exact time. This is in the same way as we can know when the feasts of the seventh month are approaching, but still we must wait for Yahweh to show us the first crescent sliver of the new moon.

Mattityahu (Matthew) 24:36-44

36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only.

37 But as the days of Noah were, so also will the coming of the Son of Man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

40 Then two men will be in the field: one will be taken and the other left.

41 Two women will be grinding at the mill: one will be taken and the other left.

42 Watch therefore, for you do not know what hour your Adon is coming.

43 But know this, that if the master of the house had known what hour the thief would come, he

would have watched and not allowed his house to be broken into.

44 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

We are to know the general time when the Son of Man will appear, yet we cannot know the exact hour of His appearance until He actually arrives. Therefore, we are to be alert, wait, and watch.

Mattityahu (Matthew) 25:1-13

1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2 Now five of them were wise, and five were foolish.

3 Those who were foolish took their lamps and took no oil with them,

4 but the wise took oil in their vessels with their lamps.

5 But while the bridegroom was delayed, they all slumbered and slept.

6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

9 But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'

10 And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

11 "Afterward the other virgins came also, saying, 'Master! Master! Open to us!'

12 But he answered and said, 'Assuredly, I say to you, I do not know you.'

13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

Judaism teaches that the ten days beginning with Yom Teruah and ending with Yom Kippur (the Day of Atonement) are called the 'Ten Days of Awe.' The last service on Yom Kippur is called 'Neilah', which means, literally, 'locked', the concept being that Yahweh locks the doors of heaven against us at that time, if we have not already repented and entered into His kingdom.

Qorintim Aleph (1st Cor.) 15:50-52

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; nor does corruption inherit incorruption.

51 Behold, I tell you a mystery: We shall not all sleep, but we shall 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 incorruptible, and we shall be changed.

Many scholars believe that this passage in First Corinthians implies that Yeshua will return on Yom Teruah, since we will be changed at His coming, which will occur at the last trumpet.

Trumpets are also mentioned many other places in Scripture, and trumpets are usually associated with judgment and the final redemption. This is consistent with the theme of the feasts of the seventh month in general.

While there are many rabbinical traditions associated with Yom Teruah, many of them contradict Scripture. It

is not our purpose to detail those rabbinical traditions here, but one of these rabbinical customs has become recorded in Scripture, and therefore we need to discuss it.

Another term for the Head of Months is the Head of the Year, and in Hebrew, the term for the Head of the Year is 'Rosh HaShanah.' As we saw earlier, Yahweh tells us that Rosh HaShanah begins on the first day of the first month.

Shemote (Exodus) 12:2

2 "This month is the head of months for you; it is the first month of the year to you."

The rabbis, however, have developed a ruling that Rosh HaShanah should be celebrated not on the first day of the first month, but on the first two days of the seventh month. The development of this tradition is complex, and it is not our purpose to detail it here, but it seems this rabbinical custom may have already been in place by the end of the Babylonian Exile, as evidenced by the fact that Ezra held a set-apart assembly on the first two days of the seventh month.

Nehemiah 8:2-3 shows us how Ezra assembled the people on the first day of the seventh month.

Nehemiah 8:2-3

2 So Ezra the priest brought the Torah before the assembly of men and women and all who could hear with understanding on the first day of the seventh month.

3 Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who

could understand; and the ears of all the people were attentive to the Book of the Torah.

Then Nehemiah 8:13 shows us how Ezra led a second day of set-apart assembly on the second day of the seventh month.

Nehemiah 8:13

13 Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Torah.

The rabbis today celebrate Rosh HaShanah on the first two days of the seventh month, identical with how Ezra the priest did so.

There are many other rabbinical customs surrounding Yom Teruah which we will not attempt to explore here.

The Day of Atonements (Yom Kippur)

The tenth day of the seventh month is called by several names, but it is usually called Yom Kippur, or the Day of Atonement. However, the Torah actually calls it Yom HaKippurim (יום הכּפּוּרִים), or 'The Day of the Atonements (plural).'

The Day of the Atonements is the most set-apart day of our year. Yahweh tells us not to do any work at all on this day, for Yahweh promises to cut off anyone who does not make this a day of complete rest.

Leviticus 23:26-32

26 And Yahweh spoke to Moshe, saying:

27 "Also the tenth day of this seventh month shall be the Day of the Atonements. It shall be a set-apart gathering for you; you shall afflict your souls, and offer an offering made by fire to Yahweh.

28 And you shall do no work on that same day, for it is the Day of Atonements, to make atonement for you before Yahweh your Elohim.

29 For any person who is not afflicted in soul on that same day shall be cut off from his people.

(26) וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

(27) אַךְ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם

וְעָנִיתֶם אֶת נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֶשָּׁה לַיהוָה:

(28) וְכָל מְלָאכָה לֹא תַעֲשׂוּ בַּעֲצֶם הַיּוֹם הַזֶּה

כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם:

(29) כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תַעֲנֶה בַּעֲצֶם הַיּוֹם

<p>30 And any person who does any work on that same day, that person I will destroy from among his people.</p> <p>31 You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.</p> <p>32 It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."</p>	<p>הַזֶּה וְנִכְרַתָּה מֵעַמִּיָּה : (30) וְכָל הַנֹּפֵשׁ אֲשֶׁר תַּעֲשֶׂה כָּל מְלָאכָה בַּעֲצָם הַיּוֹם הַזֶּה וְהֶאֱבַדְתִּי אֶת הַנֹּפֵשׁ הַהוּא מִקֶּרֶב עַמִּי : (31) כָּל מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם : (32) שַׁבַּת שְׁבֻתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת נַפְשֹׁתֵיכֶם בַּתְּשָׁעָה לַחֹדֶשׁ בְּעֶרֶב מִעֶרֶב עַד עֶרֶב תִּשְׁבֹּתוּ שַׁבְּתֵכֶם :</p>
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Yom HaKippurim is called 'the Fast' at Acts 27:9, because it is traditionally observed by abstaining from both food and water for twenty-four hours.

Ma'asei (Acts) 27:9-10

9 Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Shaul advised them,

10 saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives."

However, while fasting is a good way to afflict one's soul, the commandment is not necessarily to fast, but rather

to afflict one's soul from the evening ending the ninth of the month, to the evening ending the tenth.

Vayiqra (Leviticus) 23:32

32 It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."

While fasting can lead to desirable spiritual benefits, let us recognize that it is not always medically appropriate for diabetics, intensive care patients and/or nursing mothers to fast. If one's medical condition precludes fasting, then other forms of self-affliction, such as wearing sack cloth next to the skin, still fulfill Yahweh's commandment to afflict our souls.

Numbers 29:7-11 gives a second witness that we are to abstain from all forms of work on this day. It also gives us a list of the sacrifices Yahweh expects the priesthood to offer on Yom HaKippurim, whenever a Temple or Tabernacle stands.

Bemidbar (Numbers) 29:7-11

7 "On the tenth day of this seventh month you shall have a set-apart convocation. You shall afflict your souls; you shall not do any work.

8 You shall present a burnt offering to Yahweh as a sweet aroma: one young bull, one ram, and seven lambs in their first year. Be sure they are without blemish.

9 Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the one ram,

10 and one-tenth for each of the seven lambs;

11 also one kid of the goats as a sin offering, besides the sin offering for atonement, the regular

burnt offering with its grain offering, and their drink offerings.”

Hebrews 9:7 tells us these sacrifices were to atone for sins the people committed in ignorance.

Ivrim (Hebrews) 9:7

7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance....

However, the High Priest also sent a scapegoat forth into the wilderness.

Vayiqra (Leviticus) 16:1-34

1 Now Yahweh spoke to Moshe after the death of the two sons of Aharon, when they offered profane fire before Yahweh, and died;

2 And Yahweh said to Moshe: "Tell Aharon your brother not to come at just any time into the Set-apart Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.

3 "Thus Aharon shall come into the Set-apart Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.

4 He shall put the Set-apart linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are Set-apart garments. Therefore he shall wash his body in water, and put them on.

5 And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

6 "Aharon shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

7 He shall take the two goats and present them before Yahweh at the door of the Tabernacle of Meeting.

8 Then Aharon shall cast lots for the two goats: one lot for Yahweh and the other lot for the scapegoat.

9 And Aharon shall bring the goat on which Yahweh's lot fell, and offer it as a sin offering.

10 But the goat on which the lot fell to be the scapegoat shall be presented alive before Yahweh, to make atonement upon it, and to let it go as the scapegoat into the wilderness.

11 "And Aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself.

12 Then he shall take a censer full of burning coals of fire from the altar before Yahweh, with his hands full of sweet incense beaten fine, and bring it inside the veil.

13 And he shall put the incense on the fire before Yahweh, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die.

14 He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

15 "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

16 So he shall make atonement for the Set-apart Place, because of the uncleanness of the children

of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

17 There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Set-apart Place, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.

18 And he shall go out to the altar that is before Yahweh, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.

19 Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

20 "And when he has made an end of atoning for the Set-apart Place, the Tabernacle of meeting, and the altar, he shall bring the live goat.

21 Aharon shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man.

22 The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

23 "Then Aharon shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Set-apart Place, and shall leave them there.

24 And he shall wash his body with water in a Set-apart place, put on his garments, come out and offer his burnt offering and the burnt offering of the

people, and make atonement for himself and for the people.

25 The fat of the sin offering he shall burn on the altar.

26 And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

27 The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Set-apart Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

28 Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

29 "This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.

30 For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before Yahweh.

31 It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.

32 And the priest, who is anointed and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the Set-apart garments;

33 then he shall make atonement for the Set-apart Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

34 This shall be an everlasting statute for you, to make atonement for the children of Israel, for all

their sins, once a year." And he did as Yahweh commanded Moshe.

While extremely controversial, since the scapegoat was sent forth to bear “all” the sins of the people, some scholars believe the scapegoat even served to atone for sins that had been committed intentionally, provided the sinner had later repented of his sin (as in the case of King David’s infamous sin with Bathsheba). The Talmud tells us that the people knew when their sins had been forgiven, for the High Priest tied one piece of scarlet wool on the horns of the scapegoat, and then Yahweh would supernaturally cause this piece of scarlet wool to turn white when He had forgiven their sins.

<p>Isaiah 1:18 18 "Come now, and let us reason together," says Yahweh. "Though your sins are like scarlet, they shall be as white as snow; Though they are red like crimson, they shall be as wool.</p>	<p>(18) לָכוּ נָא וְנִכְחָה יֹאמַר יְהוָה אֵם יְהִיו חַטָּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ אִם יֶאֱדִימוּ כְתוֹלַעַ כַּצֶּמֶר יְהִיו</p>
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According to the Talmud, a second piece of wool was tied first to the door of the Temple, and then later to a rock, so that those in the Temple would also be able to see when Yahweh had forgiven His people.

R. Nahman b. Isaac said it was the tongue of scarlet, as it has been taught: ‘Originally they used to fasten the thread of scarlet on the door of the [Temple] court on the outside. 28 If it turned white the people used to rejoice, 29 and if it did not turn white they were sad. They therefore made a rule that it should be fastened to the door of the court

on the inside. People, however, still peeped in and saw, and if it turned white they rejoiced and if it did not turn white they were sad. They therefore made a rule that half of it should be fastened to the rock and half between the horns of the goat that was sent [to the wilderness].

[Babylonian Talmud, Rosh Hashanah 31b, Soncino Press]

The Talmud also tells us that forty years before the destruction of the Temple, the scarlet thread stopped turning white. It now remained red, indicating that Yahweh was no longer forgiving His people their sins.

For forty years before the destruction of the Temple the thread of scarlet never turned white but it remained red.

[Babylonian Talmud, Rosh Hashanah 31b, Soncino Press]

Tractate Yoma 39b gives us a second witness that for the last forty years before the destruction of the Temple, the “crimson-coloured strap” no longer turned white.

Our Rabbis taught: During the last forty years before the destruction of the Temple the lot [For the Lord] [sic] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the Hekal would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself? 5 [Babylonian Talmud Tractate Yoma 39b, Soncino Press]

If the Temple was destroyed in 70 CE, forty years prior to that date puts the cessation of this miracle circa 30

CE, which is when many scholars believe Yeshua died for our sins, and was raised again the third day.

The Talmud contains many different sorts of entries, some of which seem factual, and many of which seem controversial. However, if this particular miracle as recorded in Talmud is to be believed, it seems it could only have been a sign from Yahweh, showing His people that Yeshua really was their Messiah, and that the blood of mere bulls and goats would no longer be enough to cause Him to forgive His people's sins.

And while Scripture does not specify, there are others who believe that the Day of Atonement is above all a day when we are to make sure we are in right standing before Yahweh our Elohim. It is a day when we are to release others from debts, whether financial, emotional, or spiritual. If our hearts are hard towards anyone for something evil that he has done towards us, it is a day for releasing those old debts, in forgiveness, no matter how fresh the present hurt.

Scripture does not say whether the fast of Isaiah 58 pertains directly to Yom Kippur or not, but many draw parallels to this passage.

Yeshayahu (Isaiah) 58:1-12

1 "Cry aloud, spare not;

Lift up your voice like a trumpet;

Tell My people their transgression,

And the house of Jacob their sins.

2 Yet they seek Me daily,

And delight to know My ways,

As a nation that did righteousness,

And did not forsake the ordinance of their Elohim.

They ask of Me the ordinances of justice;

They take delight in approaching Elohim.

3 'Why have we fasted,' they say, 'and You have not seen? Why have we afflicted our souls, and You take no notice?'

"In fact, in the day of your fast you find pleasure,
And exploit all your laborers.

4 Indeed you fast for strife and debate,
And to strike with the fist of wickedness. You will not fast as you do this day,
To make your voice heard on high.

5 Is it a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And to spread out sackcloth and ashes?
Would you call this a fast,

And an acceptable day to Yahweh?

6 "Is this not the fast that I have chosen:
To loose the bonds of wickedness,
To undo the heavy burdens,
To let the oppressed go free,
And that you break every yoke?

7 Is it not to share your bread with the hungry,
And that you bring to your house the poor who are cast out;

When you see the naked, that you cover him,
And not hide yourself from your own flesh?

8 Then your light shall break forth like the morning,
Your healing shall spring forth speedily,
And your righteousness shall go before you;
The glory of Yahweh shall be your rear guard.

9 Then you shall call, and Yahweh will answer;
You shall cry, and He will say, 'Here I am.'

"If you take away the yoke from your midst,
The pointing of the finger, and speaking wickedness,

10 If you extend your soul to the hungry
And satisfy the afflicted soul,
Then your light shall dawn in the darkness,

And your darkness shall be as the noonday.
11 Yahweh will guide you continually,
And satisfy your soul in drought,
And strengthen your bones;
You shall be like a watered garden,
And like a spring of water, whose waters do not fail.
12 Those from among you
Shall build the old waste places;
You shall raise up the foundations of many
generations;
And you shall be called the Repairer of the Breach,
The Restorer of Streets to Dwell In."

Clearly, it is important to search ourselves every day, to see where we can improve before Yahweh. However, if there is any one calendar day that it is "most important" to humble ourselves before Yahweh, and see where and how we can do more righteousness, Yom Kippur would be that calendar day.

The Feast of Tabernacles (Sukkot)

In the chapter on Hanukkah we discuss why Yeshua was probably born on the first day of the Feast of Tabernacles, otherwise known as the Feast of Booths, or Sukkot. But why does Yahweh command us to hold the Feast of Sukkot? What is the significance? What are we to learn from it?

In Hebraic thought, a sukka is different than a tent. In ancient times, tents were typically larger structures that families could live in, which were oftentimes moved on carts with donkeys, or with camels. In contrast, the Hebrew word for a tent is an 'oh-hel' (אֹהֶל), while the word for a tabernacle or a booth is 'sukka' (סֻכָּה). The plural of sukka is sukkot (סֻכּוֹת).

But what do sukkot represent? We find sukkot in Scripture whenever Yahweh's people have just escaped from some grave and intense danger. For example, after Esau came out with four hundred men to kill Jacob, and Yahweh delivered Jacob from the crisis, Jacob then journeyed to a place called Sukkot, where he then built sukkot for his livestock.

B'reisheet (Genesis) 33:17
17 And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Sukkot.

(17) וַיַּעֲקֹב נָסֶע
סֻכָּתָהּ וַיָּבֵן לוֹ בָּיִת |
וַלְמִקְנָהּ עָשָׂה סֻכּוֹת
עַל כֵּן קָרָא שֵׁם
הַמָּקוֹם סֻכּוֹת

Sukkot are also a place of freedom. For example, when Pharaoh finally let the children of Israel go after the

plague on the firstborn and they were driven out of Egypt, they went to a place called Sukkot.

Shemote (Exodus) 12:36-38

36 And Yahweh had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.

37 Then the children of Israel journeyed from Rameses to Sukkot, about six hundred thousand men on foot, besides children.

38 A mixed multitude went up with them also, and flocks and herds — a great deal of livestock.

According to Jewish tradition, a sukka is a rather flimsy structure. This is meant to symbolize how, when the children of Israel had just left Egypt, they were basically unarmed, unprotected, and vulnerable to the elements. Even though the flimsy structures they built gave hardly any protection from the elements, it acknowledges that safety and security do not ultimately come from thick walls, fortifications, armies, gold, silver, or securities. Safety does not come from alliances, but only from the hand of Yahweh. When Yahweh is with us, even a weak shelter can give us sufficient protection from heat, cold, and enemies. However, if Yahweh is against us, no shelter can protect us, no matter how sturdily it is built, or how well it is defended. This may be one reason why Yahweh has us dwell in sukkot every year, so we remember that our lives depend on Him, and His will.

In rabbinic thought, Israel enters mortal danger each year during the feast season of the seventh month. In rabbinical thought, Yom Teruah symbolizes divine judgment, and Yom Kippur is also a time of judgment. After these times of danger, Israel then dwells in sukkot, which are places of safety and freedom. In rabbinic

thought, this is also why Yahweh tells us that the Feast of Sukkot is to be a time of rejoicing at the many blessings that Yahweh has given us.

Devarim (Deuteronomy) 16:13-17

13 "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

First tithe

14 And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.

Third tithe

15 Seven days you shall keep a sacred feast to Yahweh your Elohim in the place which Yahweh chooses, because Yahweh your Elohim will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

Second tithe

16 "Three times a year all your males shall appear before Yahweh your Elohim in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before Yahweh empty-handed.

17 Every man shall give as he is able, according to the blessing of Yahweh your Elohim which He has given you.

Great Commission. Heart condition.

The Feast of Sukkot is often thought of as being eight days long. However, in actuality it is seven days long, and is then followed immediately by a one-day feast called Shemini Atzeret, which means essentially, 'The Eighth Day Assembly', or 'The Last Great Day.'

Vayiqra (Leviticus) 23:33-44

33 Then Yahweh spoke to Moshe, saying,

34 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to Yahweh.

35 On the first day there shall be a set-apart gathering. You shall do no customary work on it.

36 For seven days you shall offer an offering made by fire to Yahweh. On the eighth day you shall have a set-apart gathering, and you shall offer an offering made by fire to Yahweh. It is a set-apart assembly, and you shall do no customary work on it.

37 'These are the feasts of Yahweh which you shall proclaim to be set-apart gatherings, to offer an offering made by fire to Yahweh, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day,

38 besides the Sabbaths of Yahweh, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to Yahweh.

Then in the next five verses, Yahweh again tells us how He wants His feast celebrated, using different terms.

39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of Yahweh for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest.

In verse 40, Yahweh tells us to take four species of plants on the first day of the feast.

<p>40 And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before Yahweh your Elohim for seven days.</p>	<p>(40) וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הַדֶּרֶךְ כַּפַּת תְּמָרִים וְעֵנָף עֵץ עֵבֶת וְעַרְבֵי נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים</p>
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Rabbinic interpretation tells us that the fruit of beautiful trees, the branches of palm trees, the boughs of leafy trees and the willows of the brook are the etrog (citron, similar to a lemon), the lulav (palm branch), the myrtle and the aravot (willow), respectively. However, we should note that the Torah does not specify four exact species.

41 You shall keep it as a feast to Yahweh for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month.

42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

43 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 Yahweh your Elohim."

44 So Moshe declared to the children of Israel the feasts of Yahweh.

When the children of Israel returned from the Exile to Babylon, they even built their sukkot out of the four species. However, this is not commanded in Torah.

Nehemiah 8:13-18

13 Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Torah.

14 And they found written in the Torah, which Yahweh had commanded by Moshe, that the children of Israel should dwell in sukkot during the feast of the seventh month,

15 and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths , as it is written."

16 Then the people went out and brought them and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of Elohim, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.

17 So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness.

18 Also day by day, from the first day until the last day, he read from the Book of the Torah of Elohim. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.

Verse 18 tells us that Ezra read the entire Book of the Torah to the people during the Feast of Sukkot, in keeping with the command in Deuteronomy 31.

Devarim (Deuteronomy) 31:10-13

10 And Moshe commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles,
11 when all Israel comes to appear before Yahweh your Elohim in the place which He chooses, you shall read this law before all Israel in their hearing.
12 Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear Yahweh your Elohim and carefully observe all the words of this Torah,
13 and that their children, who have not known it, may hear and learn to fear Yahweh your Elohim as long as you live in the land which you cross the Jordan to possess."

That Ezra read from the Torah during the feast may indicate that it was a sabbatical year, or it may indicate that since the children of Israel had not read from the Torah for many years (and in fact may no longer have known when the sabbatical year was), they fulfilled the commandment of the sabbatical year, to be safe.

During the feast there is a traditional water drawing ceremony called Nisuch HaMayim (ניסוך המים), or the 'pouring of the water.' Yeshua tells us that this feast was symbolic of Him.

Yochanan (John) 7:37-41

37 On the last day, that great day of the feast, Yeshua stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Set-apart Spirit was not yet given, because Yeshua was not yet glorified.

40 Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

41 Others said, "This is the Messiah."

Zechariah 14 tells us that in the future, the nations of the world must come up to Jerusalem for the Feast of Tabernacles, or else they will have no rain.

Zechariah 14:16-19

16 And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Yahweh of hosts, and to keep the Feast of Tabernacles.

17 And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, Yahweh of hosts, on them there will be no rain.

18 If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which Yahweh strikes the nations who do not come up to keep the Feast of Tabernacles.

19 This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

Ezekiel 45 further tells us that in the future, the Prince of Israel will offer burnt offerings during the feast.

Yehezqel (Ezekiel) 45:25

25 "In the seventh month, on the fifteenth day of the month, at the feast, he [the prince] shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil."

The Book of Acts gives us an example of how Yahweh protects His people with tabernacles.

Ma'aseh (Acts) 15:12-17

12 Then all the multitude kept silent and listened to Barnabas and Shaul declaring how many miracles and wonders Elohim had worked through them among the Gentiles.

13 And after they had become silent, Ya'akov answered, saying, "Men and brethren, listen to me:

14 Shimon has declared how Elohim at the first visited the Gentiles to take out of them a people for His name.

15 And with this the words of the prophets agree, just as it is written:

16 'After this I will return, and will rebuild the tabernacle of David, which has fallen down. I will rebuild its ruins, and I will set it up;

17 So that the rest of mankind may seek Yahweh, even all the Gentiles who are called by My name, says Yahweh who does all these things.'

Ya'akov (James) is quoting Amos 9:11, showing that Yahweh's sukka is a protection for us. This same theme of Yahweh protecting us in His sukka is echoed in Isaiah Chapter Four.

Yeshayahu (Isaiah) 4:1-6

1 And in that day seven women shall take hold of one man, saying, "We will eat our own food and

wear our own apparel, only let us be called by your name, to take away our reproach."

2 In that day the Branch of Yahweh shall be beautiful and glorious, and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped.

3 And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called set-apart — everyone who is recorded among the living in Jerusalem.

4 When Yahweh has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

5 then Yahweh will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.

6 And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.

According to Talmud Tractate Succah, the priesthood lit four enormous golden candlesticks in the Court of Women within the Temple, during the Water Libation Ceremony (נסוך המים). The wicks were made from old priestly garments, and according to the Talmud, the light was so bright that there was not a courtyard in all of Jerusalem that was not illuminated by its light during the feast. If this record is true, then could it be that Yeshua said this feast rightly referred to Him?

Yochanan (John) 8:12

12 Then Yeshua spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

We will say more about how Yeshua was probably born on the Feast of Tabernacles in the chapter on Hanukkah, but let us take a look at the following Scripture passages, remembering that a major theme of the Feast of Sukkot is joy.

Luqa (Luke) 2:6-11

6 So it was, that while they were there, the days were completed for her to be delivered.

7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. 9 And behold, a messenger of Yahweh stood before them, and the glory of Yahweh shone around them, and they were greatly afraid.

10 Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

11 For there is born to you this day in the city of David a Savior, who is Messiah Yahweh.

And:

Mattityahu (Matthew) 2:7-10

7 Then Herod, when he had secretly called the wise men, determined from them what time the star appeared.

8 And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also."

9 When they heard the king, they departed; and behold, the star which they had seen in the East

went before them, till it came and stood over where the young Child was.

10 When they saw the star, they rejoiced with exceedingly great joy.

The Eighth Day Assembly

When Yahweh gave us the Torah Calendar, He did not choose the days at random. Rather, He incorporated specific days into His calendar in order to give us prophetic shadow pictures of the things He has purposed to come to pass.

In the last chapter on Sukkot we spoke briefly about the Last Great Day of the feast. This Last Great Day is also called 'Shemini Atzeret,' which means, essentially, 'The Assembly of the Eighth (Day).'

While the Assembly of the Eighth is often thought of simply as the final day of the Feast of Sukkot, it is actually a separate feast. This is in much the same way as the Passover is followed by the seven Days of Unleavened Bread. However, in this case, the seven days of Sukkot are followed by the one day Assembly of the Eighth (Shemini Atzeret).

In Hebrew, the word 'Atzeret' (עֲצֵרֶת) means not just 'an assembly,' but a very special kind of assembly. It indicates that one's host is not letting one go home. Rather, one's host is 'holding one over' for an extended period of time. Strong's Concordance defines the word atzeret (עֲצֵרֶת) in this way:

OT:6116 `atsarah (ats-aw-raw'); or `atsereth (ats-eh'-reth); from OT:6113; an assembly, especially on a feast or holiday:

When we look up the root at Strong's OT:6113, we get:

OT:6113 `atsar (aw-tsar'); a primitive root; to enclose; by analogy, to hold back; also to maintain, rule, assemble:

KJV - be able, close up, detain, fast, keep (self close, still), prevail, recover, refrain, reign, restrain, retain, shut (up), slack, stay, stop, withhold (self).

Shemini Atzeret, then, shows us that Yahweh intends to hold us back, to detain us, or to 'close us up' in some fashion for the eighth day. But in what way does Yahweh intend to 'detain us', or to 'hold us over'?

The Apostle Kepha (Peter) tells us that one prophetic day can symbolize a thousand earth years.

Kepha Bet (2nd Peter) 3:8

8 But, beloved, do not forget this one thing: that with Yahweh, one day is as a thousand years, and a thousand years is as one day.

Notice, then, that Scripture tells us that the Creation Week was seven days long.

B'reisheet (Genesis) 2:2

2 And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done.

If the Creation Week lasted seven days, and if one prophetic day can represent a thousand earth years, then the Creation Week is symbolic of a seven thousand year plan for the earth and its inhabitants.

But if the earth is to last for seven thousand years, then why would the Feast of Sukkot last for eight days? And what is the symbolism of the eighth day?

In truth, the Feast of Sukkot lasts only seven days. We know this because it is only for seven days that the children of Israel are to dwell in booths.

Vayiqra (Leviticus) 23:41-43

41 You shall keep it as a feast to Yahweh for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month.

42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

43 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 Yahweh your Elohim."

The eighth day of Sukkot, then, is really a separate feast. Leviticus 23:36 tells us that we are to hold an assembly (עֲצָרָת) on this eighth day in order to bring an offering made by fire. We are also to do no ordinary or laborious work.

Vayiqra (Leviticus) 23:36

36 For seven days you shall offer an offering made by fire to Yahweh. On the eighth day you shall have a set-apart assembly, and you shall offer an offering made by fire to Yahweh. It is a set-apart assembly, and you shall do no customary work on it.

Verse 39 then tells us to keep the first and the eighth days of the feast as set-apart sabbaths of rest.

Vayiqra (Leviticus) 23:39

39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of Yahweh for seven days; on

the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest.

It seems likely that the first day of the feast symbolizes the first day of the Creation Week, when Yahweh Elohim created the heavens and the earth.

B'reisheet (Genesis) 1:1-2

1 In the beginning Elohim created the heavens and the earth.

2 The earth was made formless and void; and darkness was on the face of the deep.

In [Revelation and the End Times](#) we explain how the earth will “tarry” for a while after the second war of Gog and Magog (after the millennium has ended). This will not be a full thousand years, but only part of that time, similar to how we break camp and go home on the eighth day of the feast.

There is some interesting symbolism around the number eight in the Torah. For the first seven days, a sheep or a goat is not acceptable to Yahweh. However, on the eighth day it is acceptable. This may symbolize how we are not acceptable to Yahweh the first 7,000 years, but after that, we will be.

Vayiqra (Leviticus) 22:26-27

26 And Yahweh spoke to Moshe, saying:

27 "When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to Yahweh."

The Jubilees and the Shemittah

The Jubilee is first mentioned in Exodus 19:13, when Moshe received the Ten Commandments from Yahweh at Mount Sinai. The word *jubilee* is *ha-yovel* (הַיּוֹבֵל). Most English versions render this simply as *trumpet*.

Exodus 19:13b 13b "When the trumpet sounds long, they shall come near the mountain."	(13) בְּמִשְׁעָה הַיּוֹבֵל הִמָּה יֵעָלוּ בְּהָר
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Strong's Hebrew Concordance also says that this word means *trumpet*, especially silver trumpets.

OT: 3104 yowbel (yo-bale'); or yobel (yob-ale'); apparently from OT:2986; the blast of a horn (from its continuous sound); specifically, the signal of the silver trumpets; hence, the instrument itself and the festival [sic] thus introduced: -jubile [sic], ram's horn, trumpet.

However, this flowing yovel sound can also come from a ram's horn (*shofar*). In fact, Joshua 6:4-6 refers to "trumpets of ram's horns" (*shofarot hayovelim*) (שׁוֹפָרוֹת הַיּוֹבְלִים).

Joshua 6:4-6 4 "And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the	(4) וְשָׁבַע כֹּהֲנִים יִשָּׂאוּ שִׁבְעָה שׁוֹפָרוֹת הַיּוֹבְלִים לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תִסָּבּוּ אֶת הָעִיר שִׁבְעַת פְּעָמִים
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<p>priests shall blow the trumpets (shofarot). 5 It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him." 6 Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of Yahweh."</p>	<p>וְהַכְהֲנִים יִתְקְעוּ בְּשׁוֹפָרוֹת : (5) וְהָיָה בְּמִשְׁדָּ בִקְרוֹ הַיּוֹבֵל בְּשִׁמְעֵכֶם [כְּשִׁמְעֵכֶם קוֹל] אֶת קוֹל הַשּׁוֹפָר יִרְעוּ כָּל הָעָם תְּרוּעָה גְדוֹלָה וְנָפְלָה חוֹמַת הָעִיר תַּחְתִּיהָ וְעָלוּ הָעָם אִישׁ נֶגְדּוֹ : (6) וַיִּקְרָא יְהוֹשֻׁעַ בֶּן נוּן אֶל הַכְהֲנִים וַיֹּאמֶר אֲלֵהֶם שָׂאוּ אֶת אֲרוֹן הַבְּרִית וְשַׁבְּעָה כְהֲנִים יִשָּׂאוּ שִׁבְעָה שׁוֹפָרוֹת יוֹבְלִים לִפְנֵי אֲרוֹן יְהוָה</p>
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So if a yovel can come either from silver trumpets, or from ram's horns, then what is a yovel? When we look up the root word at OT:2896, it has to do with flowing sounds, and bringing forth sound, especially with some form of pomp (as when introducing something). So the yovel really refers to a trumpeted announcement.

OT: 2986 yabal (yaw-bal'); a primitive root; properly, to flow; causatively, to bring (especially with pomp).

A trumpeted announcement of what? As we will see, it refers to a trumpeted announcement of debts. This is

why it is tied to the seven-year land rest cycle, called a *shemittah* (שְׁמִטָּה) in Hebrew.

OT: 8059 shemittah (shem-it-taw'); from OT: 8058; remission (of debt) or suspension of labor):

In Deuteronomy 15:1-4, Yahweh says to release all debts with our Israelite brethren every seven years. This is why the shemittah refers to the seventh year.

<p>Deuteronomy 15:1-4 1 "At the end of every seven years you shall grant a release. 2 And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called Yahweh's release. 3 Of a foreigner you may require it; but you shall give up your claim to what is owed by your brother, 4 except when there may be no poor among you; for Yahweh will greatly bless you in the land which Yahweh your Elohim is giving you to possess as an inheritance...."</p>	<p>(1) מִקֵּץ שִׁבְעַת שָׁנִים תַּעֲשֶׂה שְׁמִטָּה : (2) וְזֶה דְּבַר הַשְּׁמִטָּה שְׁמוּט כָּל בֶּעַל מִשָּׁה יָדוֹ אֲשֶׁר יִשָּׂה בְרֵעֵהוּ אֲלֵא יִגַּשׁ אֶת רֵעֵהוּ וְאֶת אָחִיו כִּי קָרָא שְׁמִטָּה לַיהוָה : (3) אֶת הַנֶּכְדָּרִי תִגָּשׁ אֲלֵא אֲשֶׁר יִהְיֶה לָּךְ אֶת אָחִיךָ תִּשְׁמֹט יָדָךְ : (4) אֲפָס כִּי לֹא יִהְיֶה בָּךְ אֶבְיוֹן אֲלֵא בְּרַכְךָ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ נַחֲלָה לְרִשְׁתָּהּ :</p>
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There is a parallel between the weekly count to seven for the Sabbath, and the yearly count to seven for the release of the shemittah.

Weekly Sabbath	Shemittah Cycle
Day 1 = manna	Year 1 = plant
Day 2 = manna	Year 2 = plant
Day 3 = manna	Year 3 = plant
Day 4 = manna	Year 4 = plant
Day 5 = manna	Year 5 = plant
Day 6 = prepare double	Year 6 = double harvest
Day 7 = Sabbath rest	Year 7 = Shemittah (rest)

Exodus 16:22-30 tells us not to cook on the Sabbath. Rather, we are to prepare twice as much food on the sixth day of the week, so we do not have to cook on the Sabbath (except perhaps to warm our food up).

Shemote (Exodus) 16:23-30

23 Then he said to them, "This is what Yahweh has said: 'Tomorrow is a Sabbath rest, a set-apart Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'"

24 So they laid it up till morning, as Moshe commanded; and it did not stink, nor were there any worms in it.

25 Then Moshe said, "Eat that today, for today is a Sabbath to Yahweh; today you will not find it in the field.

26 Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."

27 Now it happened that some of the people went out on the seventh day to gather, but they found none.

28 And Yahweh said to Moshe, "How long do you refuse to keep My commandments and My laws?

29 See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for

two days. Let every man remain in his place; let no man go out of his place on the seventh day."

30 So the people rested on the seventh day.

Similarly, in Leviticus 25:20, Yahweh promises to give us a double-sized harvest in the sixth year, so that we do not need to plant or reap again until the eighth year. This is just as we cook enough food on the sixth day of the week so that we do not need to cook again until the first day of the week (the "eighth" day).

Vayiqra (Leviticus) 25:20-22

20 'And if you say, "What shall we eat in the seventh year, since we shall not sow nor gather in our produce?"

21 Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years.

22 And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.

The Shemittah is part of a larger 50 year cycle that parallels the Omer count up to the Pentecost. Leviticus 25:8-10 tells us to count 7 sabbaths of years (7 times 7 years, i.e., 49 years), and then to declare a Yovel in the 50th year, on the Day of Atonement.

Vayiqra (Leviticus) 25:8-10

8 "And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

9 Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10 And you shall set the fiftieth year apart, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.”

In this model, we count to six, and receive a double harvest. Then the next year we release all debts with our brethren. Then in the 50th year, any mortgaged land returns to its original owners, and any Israelite slaves get to go free. They are released.

1	2	3	4	5	Doub.	Shem
8	9	10	11	12	Doub.	Shem
15	16	17	18	19	Doub.	Shem
22	23	24	25	26	Doub.	Shem
29	30	31	32	33	Doub.	Shem
36	37	38	39	40	Doub.	Shem
43	44	45	46	47	Doub.	Shem
Yovel	1	2	3	4	5	Doub
Shem	8	9	10	11	12	Doub
Shem	15	16	17	18	19	Doub
Shem	22	23	24	25	26	Doub
Shem	29	30	31	32	33	Doub
Shem	36	37	38	39	40	Doub
Shem	43	44	45	46	47	Doub
Shem	Yovel	1	2	3	4	5
Doub	Shem	8	9	10	11	12
Doub	Shem	15	16	17	18	19
Doub	Shem	22	23	24	25	26
Doub	Shem	29	30	31	32	33
Doub	Shem	36	37	38	39	40
Doub	Shem	43	44	45	46	47
Doub	Shem	Yovel	1	2	3	4....

Just like we do not sow or harvest in the 7th year, we also do not sow or harvest (with a sickle or a combine) in the 50th year. Rather, we go out into the field, and pick what we need day by day.

<p>Leviticus 25:11-12 11 "That fiftieth year shall be a Jubilee to you; in it you shall neither sow, nor reap what grows of its own accord, nor gather the grapes of your untended vine. 12 For it is the Jubilee; it shall be set apart to you; you shall eat its produce from the field."</p>	<p>(11) יוֹבֵל הוּא שָׁנָה הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת נִזְרֶיהָ : (12) כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן הַשָּׂדֶה תֹּאכְלוּ אֶת תְּבוּאָתָהּ</p>
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Just as we are not to sow or reap during the Shemittah year, we are also not sow or reap in the Jubilee year. This means we do not sow or reap during either the 49th or the 50th years. Yahweh promises to enlarge the harvest in the year before the Jubilee, so we can afford to do this.

Vayiqra (Leviticus) 25:20-22

20 'And if you say, "What shall we eat in the seventh year, since we shall not sow nor gather in our produce?"

21 Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years.

22 And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.'

This also gives us a clue as to when Yahweh's Jubilee cycle might be. In 2 Kings 19:29-34 we read about how the King of Assyria laid siege to Jerusalem during the reign of King Hezekiah. Being greatly outnumbered, Hezekiah feared they would be overcome by the Assyrians. However, Yahweh a message by the mouth of the prophet Isaiah. Yahweh said the people would eat that year what grew of itself (without being planted), and that in the second year they would eat that which sprang from what grew the year before (also without being planted). Then in the third year, the Jews would plant. This matches the pattern in Leviticus 25:20-22 exactly.

Melachim Bet (2 Kings) 19:29

29 'This shall be a sign to you: You shall eat this year such as grows of itself, and in the second year what springs from the same; also in the third year sow and reap, plant vineyards and eat the fruit of them.'

Reputable historians such as Edwin R. Thiele (*The Mysterious Numbers of the Hebrew Kings*) and Jack Finnegan (*The Handbook of Bible Chronology*) date the siege by the Assyrian forces at approximately 701 BCE. If this number is correct, then the year 701 BCE was a Shemittah year, and the year 700 BCE was a Jubilee. Counting forward by 50's, the year 0 would have been a Jubilee—except that there is no year 0—and so the Jubilee would have been in the year 1. Counting forward by 50's, the year 2001 would have been a Jubilee, and the next one will be in 2051. The next Shemittah years would be 2022 CE, 2029 CE, 2036 CE, and 2043 CE.

However, there is a lot of disagreement over when the Jubilee is. There is some very confusing evidence that comes from the rabbinic side of the house.

Yahweh commands only one calendar, which begins with the first Hebrew month (Exodus 12:2).

Shemote (Exodus) 12:2

2 "This month shall be your beginning of months; it shall be the first month of the year to you."

However, the rabbis have four calendar years, each of which begins at a different time of year:

1. a "civil" calendar (beginning in the spring)
2. a calendar for kings
3. a calendar for trees
4. a "religious" calendar, beginning on the Jubilee

As we explain elsewhere, the rabbis also subtract some 240 or 241 years from the calendar. They do this to make it seem as if Yeshua did not come in the year 4,000. This is because, in the rabbinic mind, if Yeshua came in the year 4,000, it would be evidence that He was the prophesied Messiah. For both of these reasons, their calendar begins in the fall, and has different years. For example, they put one rabbinic Shemittah year from fall 2007 thru fall 2008, and the next rabbinic Shemittah from 2014 to 2015, and then the next on 2021 to 2022, and then 2028 to 2029, etc.

But apart from the timing of the Jubilee, what else takes place in a Jubilee year, apart from letting the land rest? Yahweh tells us to return all property to its owner, and also to release all debts.

Vayiqra (Leviticus) 25:13-17

13 "In this Year of Jubilee, each of you shall return to his possession.

14 And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another.

15 According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.

16 According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops.

17 Therefore you shall not oppress one another, but you shall fear your Elohim; for I am Yahweh your Elohim.”

Although we are only commanded to keep the Shemittah and the Yovel when we live in the Land of Israel, Yahweh does bless us for keeping the Shemittah and the Yovel in the dispersion. One Hebraic Roots farm family (the Stelzers, of Azure Standard Farms) told me they made the decision not to plant in the seventh year, in obedience to the Torah. They said their harvests increased an average of 40-50% in all years. While they did not know the scientific cause of the increase, they were quick to point out that it was ultimately Yahweh who provided the increase.

Another major theme of the Yovel is how Yahweh's land and His people ultimately belong to Him. No contract involving land in Israel, loans, or Israelite slaves can extend beyond the Jubilee. At the Jubilee, all land is to be released to its original owner, and all debts of every type are to be cancelled. (The spiritual fulfillment of this may include spiritual and emotional debts.)

Vayiqra (Leviticus) 25:23-28

23 'The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me.

24 And in all the land of your possession you shall grant redemption of the land.'

25 'If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold.

26 Or if the man has no one to redeem it, but he himself becomes able to redeem it,

27 then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession.

28 But if he is not able to have it restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.'

It is often suggested that Ephraim may be brought back to his inheritance in the year of the Jubilee. If our earlier data from Thiele and Finnegan is correct, this could be circa 2050 CE.

In Exodus 21:1-6 and in Deuteronomy 15:12-18 we read about the Torah of the Hebrew slave who does not wish to be set free from his master.

Devarim (Deuteronomy) 15:12-18

12 "If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you.

13 And when you send him away free from you, you shall not let him go away empty-handed;

14 you shall supply him liberally from your flock, from your threshing floor, and from your winepress. From what Yahweh has blessed you with, you shall give to him.

15 You shall remember that you were a slave in the land of Egypt, and Yahweh your Elohim redeemed you; therefore I command you this thing today.

16 And if it happens that he says to you, 'I will not go away from you,' because he loves you and your house, since he prospers with you,

17 then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.

18 It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then Yahweh your Elohim will bless you in all that you do.

If an Israelite slave prefers to be under his master then he has the option of foregoing the release. This would seem to require all slave owners to treat their slaves very well. It may also be symbolic of Israelites who do not desire to be set free from their Master Yahweh.

Since one of Yeshua's purposes was to proclaim release to the captives, tradition informs us that Yeshua's ministry may have begun around the time of Yom Kippur, when the release of the captives is declared.

Pharisaic (Orthodox) Judaism traditionally calls for an immersion the day before Yom Kippur; and this is likely when Yeshua was immersed by Yochanan HaMatbil (John the Immerser). It also marked the beginning of Yeshua's anointing as the High Priest of the renewed

order of Melchizedek, as any priest has to be cleansed and anointed before his ministry can begin.

Luqa (Luke) 3:21-23

21 When all the people were immersed, it came to pass that Yeshua also was immersed; and while He prayed, the heaven was opened.

22 And the Ruach HaKodesh (Set apart Spirit) descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

23 Now Yeshua Himself began His ministry at about thirty years of age....

As we will show in the next chapter on Hanukkah, Yeshua was probably born on the first day of the Feast of Sukkot (Tabernacles). Since Yom Kippur takes place five days before Sukkot, Yeshua would have been "about thirty years of age" when He began His ministry. Also notice that after being tempted of the Devil for forty days, Yeshua returned to Natseret (Nazareth), and said announced that He had been sent to proclaim release to the captives. (Remember that "announcing" the release is a function of the Yovel.)

Luqa (Luke) 4:13-21

13 Now when the devil had ended every temptation, he departed from Him until an opportune time.

14 Then Yeshua returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region.

15 And He taught in their synagogues, being glorified by all.

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into

the synagogue on the Sabbath day, and stood up to read.

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 "The Spirit of Yahweh is upon Me,
Because He has anointed Me
To preach the Good News to the poor;
He has sent Me to heal the brokenhearted,
to proclaim liberty to the captives
and recovery of sight to the blind,
to set at liberty those who are oppressed;

19 To proclaim the acceptable year of Yahweh."

20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And He began to say to them, "Today this Scripture is fulfilled in your hearing."

Hanukkah Reconsidered

Why do people celebrate Hanukkah? And should we?

Around 332 BCE, Alexander the Great conquered the Land of Israel. A relatively gentle ruler, Alexander allowed the Jews to continue to practice traditional Judaism, so long as they paid him tribute (i.e. taxes).

Daniel 8:21-22

21 And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first (or chief) king (Alexander).

22 As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.

In 323 BCE, some nine years after he first conquered the Land of Israel, Alexander died. His empire then broke up into four kingdoms, fulfilling the prophecy in verse 22, above. One of these four successor kingdoms was the Seleucid Empire, which is located mainly in modern-day Syria. Next, verse 23 tells us that in the latter time of this (Seleucid) kingdom, a fierce, sinister king would arise, who would commit transgressions against the Hebrew people.

Daniel 8:23-24

23 "And in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise, having fierce features, who understands sinister schemes.

24 His power shall be mighty, but not by his own power. He shall destroy fearfully, and shall prosper and thrive. He shall destroy the mighty, and also the set-apart people.

Approximately a century and a half later, in 175 BCE, this prophecy was fulfilled. Antiochus Epiphanies (also called Antiochus IV) rose to power in the Seleucid Empire. Not religiously tolerant at all, Antiochus Epiphanies began to commit great atrocities against the Jewish people.

In approximately 168 BCE, Antiochus heard reports that there was a great deal of treasure stored up in the Temple. Returning from Egypt, he looted the Temple, and also slaughtered a great many of the Jews.

1 Maccabees 1:20-24

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude.

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of showbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the Temple, all of which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

Two years later, Antiochus sent tax collectors to speak peaceable words to the people, so as to plunder the city through deception. Then after collecting their taxes they massacred the Jewish people, and used the money to

set up a fortress within sight of the Temple Mount, to kill anyone who brought an offering.

1 Maccabees 1:29-40

29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, 30 and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 but the women and children they took captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts turned into mourning, her Sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

Antiochus encouraged everyone in his empire to convert to the Greek religious system, and issued orders for the destruction of all dissenters.

1 Maccabees 1:41-50

41 Moreover King Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda [Judea], that they should follow the strange laws of the land.

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the Sabbaths and feast days:

46 And pollute the sanctuary and the holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the Torah, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he should die.

Between his incentives for Greek worship and penalties for Yahweh worship, Antiochus was largely successful in getting many of the people to abandon the Torah.

1 Maccabees 1:51-53

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda [Judea] to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the Torah; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour [relief].

Having courted those who had no zeal for the Torah, and persecuting Yahweh's followers, Antiochus ordered a statue of Zeus to be erected in the Temple, and he commanded pigs to be sacrificed on the altar.

1 Maccabees 1:54-59

54 Now the fifteenth day of Kislev (the ninth month), in the hundred and forty fifth year, they set up the Abomination of Desolation upon the altar, and builded idol altars throughout the cities of Judea on every side.

55 And burnt incense at the doors of their homes, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should be put to death.

58 Thus they did by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now on the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of [Elohim].

The situation soon became very desperate. Mothers who circumcised their children were put to death, along with their children.

1 Maccabees 1:60-63

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 They hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

Mattithyahu ben Yochanan HaCohen and his five sons rebelled against Antiochus. Although Mattithyahu died a year later (from natural causes), his son Yehudah (Judah) continued to lead the Jewish rebellion with amazing bravery. Vastly outnumbered, the Jews placed their trust in Yahweh, and Yahweh gave them a miraculous victory against otherwise impossible odds. As a result, Yehudah and family became known as the 'Maccabees' (מכבי). This might be related to the Aramaic word for 'hammer', or it may be an acronym for the Jewish battle cry, "Mi Kamocha B'elim, Yahweh" (who is like You among the elohim, Yahweh?) (מכבי). Either way, after the Maccabean victory they needed to build a new altar to replace the one that had become defiled; and they also needed to re-light the Menorah, which Yahweh commands to burn continually.

Vayiqra (Leviticus) 24:1-2

1 Then Yahweh spoke to Moshe, saying:

2 "Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually.

Traditionally, it takes eight days to press and refine oil for the Menorah. While the Talmud tells us there was plenty of oil inside the Temple, it claims Antiochus' forces had defiled most of it, such that there was only enough set-apart oil to light the Menorah for one day: yet Yahweh miraculously made it burn for eight.

What is [the reason of] Hanukkah? For our Rabbis taught: On the twenty-fifth of Kislew 22 [commence] the days of Hanukkah, which are eight on which a lamentation for the dead and fasting are forbidden. 23 For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean [Maccabean] dynasty prevailed against and defeated them, they made search and found only one cruse of oil which lay with the seal of the High Priest, 24 but which contained sufficient for one day's lighting only; yet a miracle was wrought therein and they lit [the lamp] therewith for eight days. The following year these [days] were appointed a Feast with [the recital of] Hallel 25 and thanksgiving.²⁶
[Babylonian Talmud, Tractate Shabbat, Chapter 21]

Yahweh certainly has the power to make miracles, but the Talmud (written 400-700 years after the war) claims that this alleged miracle is the reason for Hanukkah; yet this alleged miracle is not recorded in the Book of Maccabees (which was written soon after the war). Rather, First Maccabees says only that the Jews

cleaned up the Temple, built a new altar, and re-lit the menorah. No eight-day miracle of burning is recorded.

1 Maccabees 4:47-51

47 Then they took whole stones according to the Torah, and built a new altar according to the former,

48 And made up the sanctuary, and the things that were within the Temple, and set the courts apart.

49 They made also new set-apart vessels, and into the temple they brought the candlestick (Menorah), and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the Temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Had one day's worth of oil really burned for eight days, it seems likely First Maccabees would have recorded it. Instead, First Maccabees tells us only that the rededication ceremony (חֲנֻכָּה, Hanukkah) lasted for eight days; and that Yehudah Maccabee commanded the people to keep this feast each year.

1 Maccabees 4:56-59

56 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the forefront of the Temple with crowns of gold, and with shields, and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Yehudah and his brethren and the whole congregation of Israel ordained that the days of dedication of the altar should be kept in their season from year to year by the space of eight days, from the twenty-fifth day of Kislev, with mirth and gladness.

Because the record in Talmud is not always reliable, and because the alleged miracle of the oil is not recorded in First Maccabees, some scholars believe the reason Hanukkah was established as an eight day feast was simply because the Jews had been unable to keep the Feast of Sukkot in its proper time (because of the war). Thus it may have been that when the war ended, the Jews simply celebrated a belated eight day feast to Yahweh; and then they commanded that it be observed as a feast unto Yahweh forever, much like the Fourth of July is celebrated in America.

What shall we say about man-made observances, such as Hanukkah and Purim? As with Christmas and Easter, the first thing we should admit is that these feast days are not commanded by Yahweh: they are commanded by men. Yet Yahweh warns us very clearly not to add anything to His Instructions, so that we might live, and be preserved in safety.

Devarim (Deuteronomy) 4:1-4

1 "Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which Yahweh Elohim of your fathers is giving you.

2 You shall not add to the word which I command you, nor take from it, that you may keep the

commandments of Yahweh your Elohim which I command you.

3 Your eyes have seen what Yahweh did at Baal Peor; for Yahweh your Elohim has destroyed from among you all the men who followed Baal of Peor.

4 But you who held fast to Yahweh your Elohim are alive today, every one of you.”

The second thing we should recognize is that, as we saw earlier in this study, whoever’s calendar we keep, that is essentially whom we worship (worth-ship). The reason we keep anyone’s calendar is because we consider that person worthy to instruct us, as to what we should do. Yet Yahweh is clear that we are not to follow man’s instructions, but that we must only follow His Instructions. He tells us cery plainly not to add to His Instructions: yet Hanukkah does this very thing.

It is clear that Yahweh did not instruct us to keep either Hanukkah or Purim: men did. Yet since Yahweh tells us to be careful not to add anything to His Instructions, then at least in one sense, if we keep Hanukkah or Purim, are we not being disobedient to His will? And might we not even be unwittingly guilty of esteeming these men as ‘greater’ than Yahweh, since we are following their instructions, rather than Yahweh’s?

For a variety of reasons, Scripture indicates that men want to make up make their own feast days; but that this is never pleasing to Yahweh, even when these feast days are purposed and intended to honor Him.

Shemote (Exodus) 32:5-6

5 So when Aharon saw it (the golden calf), he built an altar before it. And Aharon made a proclamation and said, "Tomorrow is a feast to Yahweh!"

6 Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

Winter light feasts are common among the pagan nations; and many of these feasts have been brought inside the Church (complete with candles). These include Advent (four weeks before Christmas), Saint Nicholas' Day (December 6th), Saint Lucia day (December 13th), the Winter Solstice and the Yule Log lighting. Pagan light feasts also include Samhain, Imbolc, and many others. Yet while it seems natural for men to want to celebrate light in the darkness of winter, Yahweh tells us not to add any of these pagan light feasts to His calendar.

Devarim (Deuteronomy) 12:29-32

29 "When Yahweh your Elohim cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,

30 take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their elohim (gods)? I also will do likewise.'

31 You shall not worship Yahweh your Elohim in that way; for every abomination to Yahweh which He hates they have done to their elohim (gods); for they burn even their sons and daughters in the fire to their elohim.

32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

Yahweh indeed gave a miraculous victory to the Jews in their war against Antiochus Epiphanies and the

Seleucids, and nothing can ever take away from that. Yet there have been many other miraculous victories in Israel's history, such as when Yahweh felled the wall at Jericho (Joshua 6), Gideon's miraculous victory over the Midianites (Judges 7), Shimshon's (Samson's) slaying of the Philistines (Judges 16), and many other miraculous victories. However, we do not add feast days to Yahweh's calendar because of these other miracles; so why should we add to Yahweh's calendar because He gave a victory against Antiochus Epiphanies or because of an alleged miracle with oil?

There is a counter-argument for Hanukkah. Those who advocate celebrating Hanukkah note that Yeshua was in Jerusalem at Hanukkah time, here called the Feast of Dedication.

Yochanan (John) 10:22-23

22 Now it was the Feast of Dedication in Jerusalem, and it was winter.

23 And Yeshua walked in the temple, in Solomon's porch.

However, we should be careful to note that it does not say Yeshua was celebrating the Feast of Dedication: it simply states that He was in Jerusalem at that time, probably because He had stayed on in Jerusalem after Sukkot. This is not the same thing as celebrating it, or going up to Jerusalem for Hanukkah. He might well have been there for other reasons.

Those who advocate Hanukkah tell us that Hanukkah is traditionally celebrated by lighting candles, oil lamps, or other lights; and that it was during this same general time frame (during the Feast of Hanukkah) that Yeshua told us that He was the light of the world.

Yochanan (John) 8:12

12 Then Yeshua spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Yeshua also says the same thing in John Chapter 9.

Yochanan (John) 9:5

5 As long as I am in the world, I am the light of the world."

Yet neither of these passages prove that Yeshua either celebrated, or approved of Hanukkah. We might easily imagine Yeshua telling those who went up for the feast to look to Him, rather than to the Hanukkah.

Interpretation:

Then Yeshua spoke to them again, saying, "The Hanukkah is not the light of the world, so why do you look to it? I am the light of the world (not the Hanukkah)! He who follows Me shall not walk in darkness, but have the light of life!"

We might compare this with His words to the Woman at the Well, where Yeshua told her that He could give her Living Waters: yet the purpose was not to celebrate the waters or the well, but Him.

Yochanan (John) 4:13-14

13 Yeshua answered and said to her, "Whoever drinks of this water will thirst again,

14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

We might also imagine Yeshua's words this way:

Interpretation:

"You are celebrating a Winter Light Feast: but why do you do that? For as long as I am in the world, I am the light of the world! So why do you focus on the light from a Hanukkiah?"

There is an argument which suggests that Yeshua may have been conceived during Hanukkah; and yet we should note that this argument does not prove that Yeshua was conceived during Hanukkah. Further, even if it did prove it, this still does not provide us with justification for adding to Yahweh's calendar. The basic rule is that we human beings are not worthy to add or subtract from the Almighty's Instructions. We are not wise enough, and we are not authorized: yet we human beings seem to want to do this, time and again.

While we will not list the whole citation here, First Chronicles 24:7-19 tells us that the Levitical priesthood was separated into twenty-four divisions, and that their schedule of service was then chosen by lot.

Divre HaYamim Aleph (1 Chronicles) 24:1a, 3, 5
1a Now these are the divisions of the sons of Aaron....

3 Then David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to the schedule of their service....

5 Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials of the house of Elohim, from the sons of Eleazar and from the sons of Ithamar.

In *Antiquities of the Jews* 7, Josephus tells us that each division served for a period of one week.

365 He divided them also into courses: and when he had separated the priests from them, he found of these priests twenty-four courses, sixteen of the house of Eleazar, and eight of that of Ithamar; and he ordained that one course should minister to [Elohim] eight days, from Sabbath to Sabbath.

366 And thus were the courses distributed by lot, in the presence of David, and Zadok and Abiathar the high priests, and of all the rulers: and that course which came up first was written down as the first, and accordingly the second, and so on to the twenty-fourth; and this partition has remained to this day.

[Josephus, Antiquities of the Jews 7:365-366 (Alt: VII 14:7)]

Those wishing to verify Josephus' summation from Scripture alone should reference 1 Chronicles 9:1-26, 1 Chronicles 28:11-14 and 2 Chronicles 23:1-8. However, since Josephus' summation is so much shorter and more compact, we will not reproduce all of these passages here.

Luke tells us that Yochanan HaMatbil's (John the Baptist's) father Zechariah was of the priestly division of Aviyah (Abijah).

Luqa (Luke) 1:5

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Aviyah. His wife was of the daughters of Aaron, and her name was Elisheva.

We know from 1 Chronicles 24:10 that the division of Aviyah served in the eighth week.

Divre HaYamim (1 Chronicles) 24:7-10

7 Now the first lot fell to Yehoiariv, the second to Yedaiah,

8 the third to Harim, the fourth to Seorim,

9 the fifth to Malchiyah, the sixth to Miyamin,

10 the seventh to Hakkoz, the eighth to Aviyah....

Since the priestly courses began at the Head of the Year, and since the priests served from Sabbath to Sabbath, and since Zechariah belonged to the eighth priestly division, Zechariah would have served in the Temple from the eighth week of the year, to the ninth. However, since all the priests served in the Temple during the three annual pilgrimage feasts, and since Shavuot (Pentecost) was in the ninth week, Zechariah would not have gone home right away, but would have stayed at the Temple, returning home after Shavuot was over. Luke 1:23-24 confirms this, and it tells us that Zechariah's wife Elisheva (Elisabeth) conceived after Zechariah had returned home.

Luqa (Luke) 1:8-25

8 So it was, that while he was serving as priest before Elohim in the order of his division,

9 according to the custom of the priesthood, his lot fell to burn incense when he went into the Temple of Yahweh.

10 And the whole multitude of the people was praying outside at the hour of incense.

11 Then a messenger of Yahweh appeared to him, standing on the right side of the altar of incense.

12 And when Zechariah saw him, he was troubled, and fear fell upon him.

13 But the messenger said to him, "Do not be afraid, Zechariah, for your prayer is heard; and your wife Elisheva will bear you a son, and you shall call his name Yochanan.

14 And you will have joy and gladness, and many will rejoice at his birth.

15 For he will be great in the sight of Yahweh, and shall drink neither wine nor strong drink. He will also be filled with the Set apart Spirit, even from his mother's womb. 16 And he will turn many of the children of Israel to Yahweh their Elohim.

17 He will also go before Him in the spirit and power of Eliyahu, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for Yahweh."

18 And Zechariah said to the messenger, "How shall I know this? For I am an old man, and my wife is well advanced in years."

19 And the messenger answered and said to him, "I am Gabriel, who stands in the presence of Elohim, and was sent to speak to you and bring you these glad tidings.

20 But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

21 And the people waited for Zechariah, and marveled that he lingered so long in the temple.

22 But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless.

23 So it was, as soon as the days of his service were completed, that he departed to his own house.

24 Now after those days his wife Elizabeth conceived; and she hid herself five months, saying,

25 "Thus Yahweh has dealt with me, in the days when He looked on me, to take away my reproach among people."

It would have taken Zechariah some time to get home, so if we add nine months to the date of Yochanan's conception (perhaps in the middle of the third month), we can see that Yochanan would likely have been born right around the Passover time frame (in the middle of the first month). [Those who obey the rabbinical rituals may find this more than a coincidence, since one of the rabbinical rituals is to set a special place setting for Eliyahu (Elijah), who Yochanan came in the power and the spirit of.]

Continuing onward, verse 36 tells us that Gabriel spoke with Miriam during the sixth month of Elisheva's term.

Luqa (Luke) 1:26-38

26 Now in the sixth month the messenger Gabriel was sent by Elohim to a city of Galilee named Nazareth,

27 to a virgin betrothed to a man whose name was Yosef, of the house of David. The virgin's name was Miriam.

28 And having come in, the messenger said to her, "Rejoice, highly favored one, Yahweh is with you; blessed are you among women!"

29 But when she saw him, she was troubled at his saying, and considered what manner of greeting this was.

30 Then the messenger said to her, "Do not be afraid, Miriam, for you have found favor with Elohim.

31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name Yeshua.

32 He will be great, and will be called the Son of the Highest; and Yahweh Elohim will give Him the throne of His father David.

33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

34 Then Miriam said to the messenger, "How can this be, since I do not know a man?"

35 And the messenger answered and said to her, "The Set apart Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Set apart One who is to be born will be called the Son of Elohim.

36 Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.

37 For with Elohim nothing will be impossible."

38 Then Miriam said, "Behold the maidservant of Yahweh! Let it be to me according to your word." And the messenger departed from her.

Continuing onward, verse 39 tells us that Miriam left Nazareth 'with haste' to go visit Elisheva. We can surmise that Miriam was already pregnant at that time because Elisheva, filled with the Set-apart Spirit, blessed the fruit of Miriam's womb (i.e., Yeshua).

Luqa (Luke) 1:39-45

39 Now Miriam arose in those days and went into the hill country with haste, to a city of Judah,

40 and entered the house of Zechariah and greeted Elisheva.

41 And it happened, when Elisheva heard the greeting of Miriam, that the babe leaped in her womb; and Elisheva was filled with the Set-apart Spirit.

42 Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!

43 But why is this granted to me, that the mother of my Master should come to me?

44 For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.

45 Blessed is she who believed, for there will be a fulfillment of those things which were told her from Yahweh."

Even though Miriam left 'with haste', back in the days of transportation on foot and by camel, it would still have taken her some time to travel from Nazareth in the north, to Judea in the south. Thus, even though Yochanan HaMatbil was probably conceived about the middle of the third month, Yeshua was likely conceived around the end of the ninth month. Some argue that this may have been about the same time as Hanukkah begins, more-or-less the 25th day of the 9th month. Thus it can be argued that Yahweh used Hanukkah to give us yet one more prophetic shadow picture of the One who would become the Light of the world; yet we should be clear that this is by no means proven: and even if it were, it still does not give us justification to add to the Almighty's Instructions.

Why do we keep Hanukkah? The rabbis teach that it is because there was an eight-day miracle of oil that the Book of First Maccabees does not witness to.

What is [the reason of] Hanukkah? For our Rabbis taught: On the twenty-fifth of Kislew 22 [commence] the days of Hanukkah, which are eight on which a lamentation for the dead and fasting are forbidden. 23 For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean [Maccabean] dynasty prevailed against and defeated them, they made search and found only one cruse of oil which lay with the seal of the High Priest, 24 but which contained sufficient

for one day's lighting only; yet a miracle was wrought therein and they lit [the lamp] therewith for eight days. The following year these [days] were appointed a Feast with [the recital of] Hallel 25 and thanksgiving.²⁶

[Babylonian Talmud, Tractate Shabbat, Chapter 21]

In contrast, the Book of First Maccabees tells us that it is because Judah Maccabee and his brethren told us to do so.

1 Maccabees 4:59

59 Moreover Yehudah and his brethren and the whole congregation of Israel ordained that the days of dedication of the altar should be kept in their season from year to year by the space of eight days, from the twenty-fifth day of Kislev, with mirth and gladness.

Yet as much as we might want to respect the person of Judah Maccabee and the other war heroes to whom Yahweh gave such a great victory, it would be a mistake to value and esteem their word over the Instructions of the One who gave the victory.

Purim Reconsidered

Yahweh commands seven major feasts in the Torah, yet Hanukkah and Purim are not among them. We have included these feasts in this book because many of His people keep them: yet let us ask, “Why do His people keep them?” Yahweh set forth His feasts in the Torah, and nowhere does He say that men would have the authority to add to His calendar (and in fact He says the exact opposite). Yet many of His people do keep man-made feasts such as Hanukkah and Purim (as well as Thanksgiving, and others); so let us discuss them here. If the Purim story is true, we might learn something important, as Yahweh tends to work in patterns, and history repeats itself.

As we saw in the last chapter, Hanukkah is the story of our Jewish brothers’ resistance against the Seleucid Empire, which sought first to assimilate the Jews, and then to destroy those who would not assimilate. In contrast, Purim is the story of how Yahweh delivered our Jewish brothers from those who sought to exterminate them outright. Yahweh’s name is never mentioned in the Purim story, except in acrostics; yet if the story is true, it does seem clear that Yahweh was the only one who could have saved the Jews from the destruction the Babylonians had planned against them.

In order to gain some perspective, let us roll back in history, to 586 BCE. Yahweh sent Nebuchadnezzar, King of Babylon, to take the Jews into exile for their failure to follow the whole of the Torah, particularly with regards to letting the land rest on the Sabbath Years.

Divre HaYamim Bet (2 Chron) 36:17-21

17 Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave them all into his hand.

18 And all the articles from the house of Elohim, great and small, the treasures of the house of Yahweh, and the treasures of the king and of his leaders, all these he took to Babylon.

19 Then they burned the house of Elohim, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions.

20 And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of (Media-) Persia,

21 to fulfill the word of Yahweh by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

Nebuchadnezzar was succeeded by Evil-Merodach, and then by Belshazzar, who made a great feast.

Daniel 5:1-4

1 Belshazzar the king made a great feast for a thousand of his lords, and drank wine in the presence of the thousand.

2 While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his (fore) father Nebuchadnezzar had taken from the temple which had been in Jerusalem, (so) that the king and his lords, his wives, and his concubines might drink from them.

3 Then they brought the gold vessels that had been taken from the temple of the house of Elohim which had been in Jerusalem; and the king and his lords, his wives, and his concubines drank from them.

4 They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.

Because Belshazzar's heart was lifted up, and because he purposefully denigrated the Temple vessels, Yahweh gave Belshazzar a sign that he was soon to die.

Daniel 5:5-6

5 In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's countenance changed, and his thoughts troubled him, so that the joints of his hips were loosened and his knees knocked against each other.

However, since no one understood the writing, they brought in the prophet Daniel to interpret the sign.

Daniel 5:18-31

18 O king, the Most High Elohim gave Nebuchadnezzar your (fore) father a kingdom and majesty, glory and honor.

19 And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.

20 But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

21 Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High Elohim rules in the kingdom of men, and appoints over it whomever He chooses.

22 "But you his son, Belshazzar, have not humbled your heart, although you knew all this.

23 And you have lifted yourself up against the Master of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the elohim (gods) of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the Elohim who holds your breath in His hand and owns all your ways, you have not glorified.

24 Then the fingers of the hand were sent from Him, and this writing was written.

25 "And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of each word. MENE: Elohim has numbered your kingdom, and finished it;

27 TEKEL: You have been weighed in the balances, and found wanting;

28 PERES: Your kingdom has been divided, and given to the Medes and Persians."

29 Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30 That very night Belshazzar, king of the Chaldeans, was slain.

31 And Darius the Mede received the kingdom, being about sixty-two years old.

King Darius the Mede was then succeeded by Koresh (Cyrus) of Persia. Yahweh then led Koresh to proclaim a release for all of the Jews, so they could return to the Land of Israel if they so chose. However, very few did.

Ezra 1:1-4

1 Now in the first year of Koresh king of Persia, that the word of Yahweh by the mouth of Jeremiah might be fulfilled, Yahweh stirred up the spirit of Koresh king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying,

2 Thus says Koresh king of Persia:

All the kingdoms of the earth Yahweh Elohim of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah.

3 Who is among you of all His people? May his Elohim be with him, and let him go up to Jerusalem which is in Judah, and build the house of Yahweh Elohim of Israel (He is Elohim), which is in Jerusalem.

4 And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of Elohim which is in Jerusalem.

The total number of Jews returning was just over forty two thousand, which was but a small percentage of the millions of Jews living in Media-Persia at that time.

Ezra 2:64

64 The whole assembly together was forty-two thousand three hundred and sixty....

Those who returned to the Land immediately began rebuilding the Temple, but their efforts were frustrated by the Samaritans. Though partly descended from the Ephraimites, the Samaritans were mainly descended from foreign stock that earlier Assyrian kings had brought in to resettle and repopulate the land. The Samaritans initially tried to join the Jewish efforts at building, but then sought to stymie the Jews.

Ezra 4:1-24

1 Now when the adversaries of Judah and Benjamin (i.e., the Samaritans) heard that the descendants of the captivity were building the temple of Yahweh Elohim of Israel,

2 they came to Zerubbabel and the heads of the fathers' houses, and said to them, "Let us build with you, for we seek your Elohim as you do; and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who brought us here."

3 But Zerubbabel and Yeshua and the rest of the heads of the fathers' houses of Israel said to them, "You may do nothing with us to build a house for our Elohim; but we alone will build to Yahweh Elohim of Israel, as King Koresh the king of Persia has commanded us."

4 Then the people of the land tried to discourage the people of Judah. They troubled them in building,

5 and hired counselors against them to frustrate their purpose all the days of Koresh king of Persia, even until the reign of Darius king of Persia.

Two years later, King Koresh was succeeded by King Ahasuerus, also known as King Achashverosh, and/or Artaxerxes. The Samaritans wrote to him, saying that if he allowed the Jews to rebuild their Temple, they would soon seek to break away from his reign. Believing their allegations, Ahasuerus then gave orders that the Samaritans should halt the Temple's construction by any means necessary: even by force.

Esra 4:6-24

6 In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes Bishlam, Mithredath, Tabel, and the rest of their companions wrote to Artaxerxes (Ahasuerus) king of Persia; and the letter was written in Aramaic script, and translated into the Aramaic language.

8 Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes in this fashion:

9 From Rehum the commander, Shimshai the scribe, and the rest of their companions — representatives of the Dinaites, the Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and Shushan, the Dehavites, the Elamites,

10 and the rest of the nations whom the great and noble Osnapper took captive and settled in the cities of Samaria and the remainder beyond the River — and so forth.

11 (This is a copy of the letter that they sent him): To King Artaxerxes from your servants, the men of the region beyond the River, and so forth:

12 Let it be known to the king that the Jews who came up from you have come to us at Jerusalem,

and are building the rebellious and evil city, and are finishing its walls and repairing the foundations.

13 Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished.

14 Now because we receive support from the palace, it was not proper for us to see the king's dishonor; therefore we have sent and informed the king,

15 that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city is a rebellious city, harmful to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.

16 We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the River (i.e., the Euphrates).

17 The king sent an answer:

To Rehum the commander, to Shimshai the scribe, to the rest of their companions who dwell in Samaria (i.e., the Samaritans), and to the remainder beyond the River:

Peace, and so forth.

18 The letter which you sent to us has been clearly read before me.

19 And I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it.

20 There have also been mighty kings over Jerusalem, who have ruled over all the region beyond the River; and tax, tribute, and custom were paid to them.

21 Now give the command to make these men cease, that this city may not be built until the command is given by me.

22 Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?

23 Now when the copy of King Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.

24 Thus the work of the house of Elohim which is at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia.

Now that we understand the history that took place before it, the stage is set for the Book of Ester to begin.

The Book of Ester opens with King Koresh's successor, King Ahasuerus, throwing a great feast that lasted for one hundred and eighty days (six months), to which he invited dignitaries from all throughout his empire.

Ester 1:1-4

1 Now it came to pass in the days of Ahasuerus (this was the Ahasuerus who reigned over one hundred and twenty-seven provinces, from India to Ethiopia),

2 in those days when King Ahasuerus sat on the throne of his kingdom, which was in Shushan the citadel,

3 that in the third year of his reign he made a feast for all his officials and servants — the powers of Persia and Media, the nobles, and the princes of the provinces being before him —

4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days in all.

Babylon's king was exceedingly wealthy. He could sure throw a big party without having to worry about the cost. However, even rich kings usually throw a party only to commemorate something specific. What was so important to the king that he would celebrate it for a full six months? Let us remember that he had just halted the rebuilding effort that his predecessor Koresh had begun, fulfilling Jeremiah's prophecy about the restoration of Jerusalem. Is it possible the reason King Ahasuerus was throwing such a great feast was that he believed Jeremiah's prophecy about the return of the Jews from Exile had now been proven to be false?

Yirmeyahu (Jeremiah) 29:10-14

10 For thus says Yahweh: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place (Jerusalem).

11 For I know the thoughts that I think toward you, says Yahweh, thoughts of peace and not of evil, to give you a future and a hope.

12 Then you will call upon Me and go and pray to Me, and I will listen to you.

13 And you will seek Me and find Me, when you search for Me with all your heart.

14 I will be found by you, says Yahweh, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says Yahweh, and I will bring you to the place from which I cause you to be carried away captive.

Jeremiah had prophesied that the Jews would be in exile for seventy years following the destruction of the first temple. However, is it possible King Ahasuerus had mistakenly believed that the seventy years had begun earlier, when King Nebuchadnezzar ascended his throne? If so, and King Ahasuerus mistakenly believed that the seventy years of Jeremiah's prophecy were already complete, then he would have seen that he had just put a stop to the restoration of the Temple, and most of the Jews remained out in the Exile. Could this have led King Ahasuerus to believe that Jeremiah's prophecy was false, and that therefore Yahweh Elohim was dead? Could this be the reason for his party?

After the six months celebration, King Ahasuerus held another feast which lasted seven days. During this feast, the king served drinks in golden vessels that were different from each other.

Esther 1:5-7

5 And when these days were completed, the king made a feast lasting seven days for all the people who were present in Shushan the citadel, from great to small, in the court of the garden of the king's palace.

6 There were white and blue linen curtains fastened with cords of fine linen and purple on silver rods and marble pillars; and the couches were of gold and silver on a mosaic pavement of alabaster, turquoise, and white and black marble.

7 And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, according to the generosity of the king.

If these were the same Temple vessels that King Belshazzar had celebrated with earlier (above), then

King Ahasuerus' purpose was probably to celebrate the end of the Jews as a people set apart unto Yahweh, and to denigrate the Temple vessels. If so, Yahweh did not terminate King Ahasuerus' life as He had done with King Belshazzar's. Rather, Yahweh had an ironic bit of poetic justice in mind, for although he was an anti-Semite, King Ahasuerus was soon to marry the Jewess Ester, and sire Darius the Persian through her.

Becoming drunk with wine, King Ahasuerus called for his beautiful wife Vashti (whose name means, "And drink"), to show off her figure to the other leaders of his realm. Vashti refused to be humiliated like that; but this only enraged King Ahasuerus, who began to seek a replacement for his queen.

Esther 2:1-4

1 After these things, when the wrath of King Ahasuerus subsided, he remembered Vashti, what she had done, and what had been decreed against her.

2 Then the king's servants who attended him said:

"Let beautiful young virgins be sought for the king;

3 and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai the king's eunuch, custodian of the women. And let beauty preparations be given them.

4 Then let the young woman who pleases the king be queen instead of Vashti." This thing pleased the king, and he did so.

Enter Mordechai, a Jew of the tribe of Benjamin, whom some scholars believe was related to King Shaul, son of Kish; and also enter his beautiful adopted daughter Hadassah, also called Esther (i.e., Ishtar). Bringing

Esther to the king's palace, Mordechai charges her not to tell anyone she is Jewish.

Esther 2:5-11

5 In Shushan the citadel there was a certain Jew whose name was Mordecai the son of Yair, the son of Shimei, the son of Kish, a Benjamite.

6 Kish had been carried away from Jerusalem with the captives who had been captured with Yeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And Mordecai had brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother. The young woman was lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

8 So it was, when the king's command and decree were heard, and when many young women were gathered at Shushan the citadel, under the custody of Hegai, that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women.

9 Now the young woman pleased him, and she obtained his favor; so he readily gave beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best place in the house of the women.

10 Esther had not revealed her people or family, for Mordecai had charged her not to reveal it.

11 And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.

According to the world's standards, the Jewish people had never had it better. Mordechai was a high-ranking

government official, and his daughter was about to become queen of the world's most powerful empire. As we will see below, the king was to decree a feast in Esther's name (i.e., Ishtar/Easter). Yet if Mordechai and Esther were really such good Jews, then why did neither of them return back to the Land of Israel when Yahweh had given them the chance under King Koresh (Cyrus)? Why would Mordechai consider arranging a marriage between his daughter and a pagan such as King Ahasuerus? And why would she consent to it? Why indeed, especially considering that Esther still did not even feel secure divulging her nationality.

Esther 2:16-20

16 So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth (Tevet), in the seventh year of his reign.

17 The king loved Esther more than all the other women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti.

18 Then the king made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the generosity of a king.

19 When virgins were gathered together a second time, Mordecai sat within the king's gate.

20 Now Esther had not revealed her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him.

Mordechai sat within the king's gate; and, one day, as he sat there he overheard two of the palace guards plotting to kill King Ahasuerus. Mordechai told Esther,

and she told her husband the king, and Mordechai's loyalty was then recorded in the royal chronicles.

Esther 2:21-23

21 In those days, while Mordecai sat within the king's gate, two of the king's eunuchs, Bigthan and Teresh, doorkeepers, became furious and sought to lay hands on King Ahasuerus.

22 So the matter became known to Mordecai, who told Queen Esther, and Esther informed the king in Mordecai's name.

23 And when an inquiry was made into the matter, it was confirmed, and both were hanged on a gallows; and it was written in the book of the chronicles in the presence of the king.

Curiously, however, Mordechai was not rewarded. Kings rely on tips from their subjects to stay safe, and to retain their hold on power. Yet for some reason, the king never rewarded Mordechai for informing him.

Up to now, the storyline is not one of set-apartness, but of profane behavior. Only 42,000 of the many millions of Jews living in Babylon had chosen to return back home to Yahweh's land when they had had the opportunity to do so. Instead, most Jews, including the hero and heroine of our story, had stayed on in Babylon. They were intermarrying with the local people, and were even preparing to marry into (royal) pagan lineages. Yet for all of this profane behavior, Mordechai never lost his identity as an Israelite. In Esther Chapter Three, Mordechai even refused to bow down before a high-ranking government official named Haman, perhaps because he was descended from Agag, king of Amalek.

Esther 3:1-7

1 After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who were with him.

2 And all the king's servants who were within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not bow or pay homage.

3 Then the king's servants who were within the king's gate said to Mordecai, "Why do you transgress the king's command?"

4 Now it happened, when they spoke to him daily and he would not listen to them, that they told it to Haman, to see whether Mordecai's words would stand; for Mordecai had told them that he was a Jew.

5 When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath.

6 But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus — the people of Mordecai.

7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that is, the lot), before Haman to determine the day and the month (of Israel's destruction), until it fell on the twelfth month, which is the month of Adar.

Even though Yahweh's name is never mentioned in the Book of Esther, and even though Mordechai may not have set himself completely apart, Mordechai still considered himself Jewish. Just as King Shaul son of Kish had slain Agag, king of Amalek (First Samuel 15), Mordechai, of the house of Kish, refused to bow down

before the son of an Amalekite. This filled Haman with such wrath that he decided he was not content just to destroy Mordechai, but all of the Jews in the empire.

Esther 3:8-11

8 Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom. Their laws are different from all other people, and they do not keep the king's laws. Therefore it is not fitting for the king to let them remain.

9 If it pleases the king, let a decree be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into the king's treasuries."

10 So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

11 And the king said to Haman, "The money and the people are given to you, to do with them as seems good to you."

Not long before this, the situation had seemed very good for the Jewish people, at least by the world's standards. However, now it seemed very bad. First King Ahasuerus had ordered the Jews in Israel to stop rebuilding the Temple, and now he consented to the extermination of all of the Jews. In fact, he completely consented, for normally when a king grants favor to a decree, he carefully reviews the legislation before placing his signet seal on it. However, in this case, simply upon hearing Haman suggest that the Jews should be killed, King Ahasuerus handed his signet ring over to him. Thus, a day before the Passover, on the thirteenth day of the first month, the king's order went forth that all of the Jews should be slaughtered eleven months later, on the thirteenth day of the twelfth month.

Esther 3:12-15

12 Then the king's scribes were called on the thirteenth day of the first month, and a decree was written according to all that Haman commanded — to the king's satraps, to the governors who were over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and sealed with the king's signet ring.

13 And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions.

14 A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day.

15 The couriers went out, hastened by the king's command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to drink, but the city of Shushan was perplexed.

Upon hearing of the decree, Mordechai did something which makes no sense to the natural mind (but which only makes sense in the spiritual): he put on sackcloth, and went out into the midst of the city, to cry out.

Esther 4:1-4

1 When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry.

2 He went as far as the front of the king's gate, for no one might enter the king's gate clothed with sackcloth.

3 And in every province where the king's command and decree arrived, there was great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids and eunuchs came and told her, and the queen was deeply distressed. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would not accept them.

The rabbis teach that the Feast of Purim is really about repentance, and trusting in Yahweh rather than trusting in our own right hand. Up until this point, while Mordechai's has remained basically loyal to his people, he has also been 'in the world.' He has not treasured Yahweh's land, or His temple, but has chosen instead to remain out in the Exile, in the service of an anti-Semitic government, even consenting for his daughter to marry a pagan, anti-Semitic emperor. However, now that his emperor decreed that both he and his people are to be exterminated, Mordechai changes. He realizes he cannot possibly save himself by his own right hand, and so his behavior reflects this knowledge. Instead of doing the 'sensible' thing by going and speaking with his daughter the queen, Mordechai puts on sack cloth so that he cannot enter the royal palace. Then he cries out in the streets, even refusing to put on regular clothes (which would allow him to speak with his daughter face to face). Even though Yahweh's name is never mentioned, it seems clear that Mordechai knows only Yahweh's hand can save them.

Mordechai's behavior makes no sense to the natural mind; but in Scriptural terms, Mordechai is starting to

make perfect sense. He dresses in such a manner as to make it perfectly clear that he realizes that he cannot rescue himself or his people by his own power and strength. Instead, he demonstrates that his life and the lives of his people are completely dependent upon Yahweh's unmerited favor: and that is the main point. However, we should notice that once Mordechai has done that he continues to do what little he can, sending a message to Esther through one of the eunuchs.

Esther 4:5-9

5 Then Esther called Hathach, one of the king's eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordecai, to learn what and why this was.

6 So Hathach went out to Mordecai in the city square that was in front of the king's gate.

7 And Mordecai told him all that had happened to him, and the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews.

8 He also gave him a copy of the written decree for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people.

9 So Hathach returned and told Esther the words of Mordecai.

Esther responds that she is unable to go see the king, for those coming into his presence without an invitation are to be put to death, unless the king takes action to stay the execution by holding out his royal scepter.

Esther 4:10-12

10 Then Esther spoke to Hathach, and gave him a command for Mordecai:

11 "All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, he has but one law: put all to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days."

12 So they told Mordecai Esther's words.

Mordechai responds that she must realize she will not survive just because she is married to the king. Then he reminds her that Yahweh predestines all things, and proposes that Yahweh may have made her queen just so she might play her part in Yahweh's deliverance from this present crisis.

Esther 4:13-14

13 And Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews.

14 For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this?"

Esther responds that Mordechai should command all the Jews throughout the Empire not to eat or drink for three days and three nights, which, amazingly, means they will be fasting over the Passover (even though the Torah commands Israel to partake of the Passover lamb on that day). Then she will go to King Ahasuerus; and if she perishes, then she will perish.

Esther 4:15-17

15 Then Esther told them to reply to Mordecai:

16 "Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!"

17 So Mordecai went his way and did according to all that Esther commanded him.

Once again, the rabbis would argue that by calling for all Israel to fast on the Passover (and also by fasting herself), Esther also demonstrates her understanding of how utterly dependent they all are on Yahweh's favor. Not only will Israel be violating the Torah, but normally a bride would also eat and drink before going in to see a king who chose her for her beauty, so as to look her best. However, by fasting three days she will not look her best; and all of their fates will be in Yahweh's hands.

Having fasted and prayed, Esther enters the king's presence on the third day. The king, realizing that she would not have risked her life for an audience unless it was really important, asks her why she has come. She defers, asking the king to come to a banquet of wine instead, perhaps to put him in a better mood, and make him more agreeable. Interestingly, she also asks the king to bring Haman, which he does.

Esther 5:1-5

1 Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house.

2 So it was, when the king saw Queen Esther standing in the court, that she found favor in his

sight, and the king held out to Esther the golden scepter that was in his hand. Then Esther went near and touched the top of the scepter.

3 And the king said to her, "What do you wish, Queen Esther? What is your request? It shall be given to you — up to half the kingdom!"

4 So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him."

5 Then the king said, "Bring Haman quickly, that he may do as Esther has said." So the king and Haman went to the banquet that Esther had prepared.

At the wine feast, still realizing that Ester would not have risked her life by entering his presence unless she felt it was really important, King Ahasuerus asks Esther again what it is that she wants.

Esther 5:6-8

6 At the banquet of wine the king said to Esther, "What is your petition? It shall be granted you. What is your request, up to half the kingdom? It shall be done!"

7 Then Esther answered and said, "My petition and request is this:

8 If I have found favor in the sight of the king, and if it pleases the king to grant my petition and fulfill my request, then let the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king has said."

Still not realizing that Queen Esther is a Jewess, and still not realizing that she seeks to annul his evil plot, Haman leaves her wine party in high spirits. However, encountering Mordechai in the king's gate, Mordechai still refuses to bow to him. Venting to his wife, she

suggests that Haman make a gallows some fifty cubits (approximately seventy five feet) high, upon which he should have Mordechai hanged.

Esther 5:9-14

9 So Haman went out that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, and that he did not stand or tremble before him, he was filled with indignation against Mordecai.

10 Nevertheless Haman restrained himself and went home, and he sent and called for his friends and his wife Zeresh.

11 Then Haman told them of his great riches, the multitude of his children, everything in which the king had promoted him, and how he had advanced him above the officials and servants of the king.

12 Moreover Haman said, "Besides, Queen Esther invited no one but me to come in with the king to the banquet that she prepared; and tomorrow I am again invited by her, along with the king.

13 Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

14 Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had the gallows made.

Again, Yahweh's name is never mentioned in the Book of Esther, and yet a miraculous series of coincidences occur which could only have been coordinated on high. The night before the banquet, King Ahasuerus cannot sleep. Curiously, he orders the royal chronicles to be read to him, whereupon he discovers that nothing was

done to honor Mordechai after he had put himself at risk by warning the king of the plot to assassinate him.

Esther 6:1-3

1 That night the king could not sleep. So one was commanded to bring the book of the records of the chronicles; and they were read before the king.

2 And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.

3 Then the king said, "What honor or dignity has been bestowed on Mordecai for this?"

And the king's servants who attended him said, "Nothing has been done for him."

What would cause a king to lose sleep? The Book of Ester does not tell us the reason, but rather it requires us to 'read in between the lines.' Kings depend upon 'inside information' to maintain power and control, and traditional sources tell us the king may have been worried because his subjects had stopped feeding him information. Perhaps the king had asked himself why that was, and had consulted his chronicles in an effort to discover the reason; and that upon inspecting the chronicles, the king realized that nothing had been done to honor Mordechai for his loyalty? This would have presented a serious problem, for had the people reasoned that it was not worth the effort to alert the king to plots against his life (because there was only risk, and no reward), it might lead to his downfall, and even his death. If that was the case, then the best solution would be for the king to make a soon public demonstration that it had only been an oversight; and that King Ahasuerus really did mean to reward those who took risks on his behalf.

Esther 6:4-12

4 So the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace to suggest that the king hang Mordecai on the gallows that he had prepared for him.

5 The king's servants said to him, "Haman is there, standing in the court." And the king said, "Let him come in."

6 So Haman came in, and the king asked him, "What shall be done for the man whom the king delights to honor?"

Now Haman thought in his heart, "Whom would the king delight to honor more than me?"

7 And Haman answered the king, "For the man whom the king delights to honor,

8 let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head.

9 Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!'"

10 Then the king said to Haman, "Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken."

11 So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!"

12 Afterward Mordecai went back to the king's gate. But Haman hurried to his house, mourning and with his head covered.

Now we might also surmise why Queen Esther had not asked King Ahasuerus her question straightaway, though it was important enough to warrant risking her life for. Perhaps she also needed some assurance that her petition and requests would be listened to, in light of the fact that the king had earlier been drinking with Haman. However, now that she sees Mordechai being honored publicly, it will seem safe to ask her question.

Esther 6:13-14

13 When Haman told his wife Zeresh and all his friends everything that had happened to him, his wise men and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him."

14 While they were still talking with him, the king's eunuchs came, and hastened to bring Haman to the banquet which Esther had prepared.

The Book of Esther gives us many clues, but still asks us to do some sleuthing work for ourselves. Could it be that the reason Esther originally invited Haman to the banquet was in order to give him a false sense of security, so that he might become overconfident, and show some area of weakness that could be exploited, in order to save the Jews? Could it be that what she really wanted was more visibility on him? Still aware that Esther would not have risked her life had it not been important, again King Ahasuerus asks his beloved queen what the matter of importance is.

Esther 7:1-6

1 So the king and Haman went to dine with Queen Esther.

2 And on the second day, at the banquet of wine, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!"

3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request.

4 For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, although the enemy could never compensate for the king's loss."

5 So King Ahasuerus answered and said to Queen Esther, "Who is he, and where is he, who would dare presume in his heart to do such a thing?"

6 And Esther said, "The adversary and enemy is this wicked Haman!"

So Haman was terrified before the king and queen.

After the king has publicly honored Mordechai, Esther felt safe divulging her true nationality, as well as her reason for risking her life. In the private confines of the feast she had prepared, it became clear to the king that Haman was attempting to exterminate his chosen queen, as well as Mordechai, who has risked his life for him. As Haman tried to talk his way out of the situation, things only got worse for him.

Esther 7:7-10

7 Then the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman stood before Queen Esther, pleading for

his life, for he saw that evil was determined against him by the king.

8 When the king returned from the palace garden to the place of the banquet of wine, Haman had fallen across the couch where Esther was. Then the king said, "Will he also assault the queen while I am in the house?"

As the word left the king's mouth, they covered Haman's face.

9 Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

Then, after it is revealed to the king that Mordechai is the man who raised the queen, the formerly anti-Semitic King Ahasuerus gives his signet to Mordechai, making him the second in command of his realm. Then Queen Esther begs the king with tears to spare her life, and the lives of her people.

Esther 8:1-8

1 On that day King Ahasuerus gave Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told how he was related to her.

2 So the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman.

3 Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract

the evil of Haman the Agagite, and the scheme which he had devised against the Jews.

4 And the king held out the golden scepter toward Esther. So Esther arose and stood before the king, 5 and said, "If it pleases the king, and if I have found favor in his sight and the thing seems right to the king and I am pleasing in his eyes, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who are in all the king's provinces.

6 For how can I endure to see the evil that will come to my people? Or how can I endure to see the destruction of my countrymen?"

7 Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he tried to lay his hand on the Jews.

8 You yourselves write a decree concerning the Jews, as you please, in the king's name, and seal it with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke."

Shortly after Pentecost, messengers went forth with a new decree, nullifying the earlier evil, and stating that the Jews could defend themselves against anyone who would attack them on that day.

Esther 8:10-12

10 And he wrote in the name of King Ahasuerus, sealed it with the king's signet ring, and sent letters by couriers on horseback, riding on royal horses bred from swift steeds.

11 By these letters the king permitted the Jews who were in every city to gather together and

protect their lives — to destroy, kill, and annihilate all the forces of any people or province that would assault them, both little children and women, and to plunder their possessions,

12 on one day in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar.

When the thirteenth day of the twelfth month came, the Jews' enemies were overpowered.

Esther 9:1

1 Now in the twelfth month, that is, the month of Adar, on the thirteenth day, the time came for the king's command and his decree to be executed. On the day that the enemies of the Jews had hoped to overpower them, the opposite occurred, in that the Jews themselves overpowered those who hated them.

Haman's ten sons were also put to death.

Esther 9:6-14

6 And in Shushan the citadel the Jews killed and destroyed five hundred men.

7 Also Parshandatha, Dalphon, Aspatha,

8 Poratha, Adalia, Aridatha,

9 Parmashta, Arisai, Aridai, and Vajezatha —

10 the ten sons of Haman the son of Hammedatha, the enemy of the Jews — they killed; but they did not lay a hand on the plunder.

11 On that day the number of those who were killed in Shushan the citadel was brought to the king.

12 And the king said to Queen Esther, "The Jews have killed and destroyed five hundred men in Shushan the citadel, and the ten sons of Haman. What have they done in the rest of the king's

provinces? Now what is your petition? It shall be granted to you. Or what is your further request? It shall be done."

13 Then Esther said, "If it pleases the king, let it be granted to the Jews who are in Shushan to do again tomorrow according to today's decree, and let Haman's ten sons be hanged on the gallows."

14 So the king commanded this to be done; the decree was issued in Shushan, and they hanged Haman's ten sons.

In verse thirteen, Ester asked the king to allow the Jews to defend themselves against their enemies once more (on the fourteenth day of the month). Yet, Ester also asked that Haman's ten sons be hanged, even though they were already dead (and even listed by name in verses seven through nine). Could it be that the reason Esther wanted to hang their corpses up in the sun was, in the aftermath of Haman's earlier order, to make it perfectly clear that no one could safely persecute the Jews in King Ahasuerus' empire? If this chronology is accurate, some of the Jews were finished defending themselves on the thirteenth of the month, while others needed an extra day.

Esther 9:15-19

15 And the Jews who were in Shushan gathered together again on the fourteenth day of the month of Adar and killed three hundred men at Shushan; but they did not lay a hand on the plunder.

16 The remainder of the Jews in the king's provinces gathered together and protected their lives, had rest from their enemies, and killed seventy-five thousand of their enemies; but they did not lay a hand on the plunder.

17 This was on the thirteenth day of the month of Adar. And on the fourteenth of the month they rested and made it a day of feasting and gladness.
18 But the Jews who were at Shushan assembled together on the thirteenth day, as well as on the fourteenth; and on the fifteenth of the month they rested, and made it a day of feasting and gladness.
19 Therefore the Jews of the villages who dwelt in the unwall'd towns celebrated the fourteenth day of the month of Adar with gladness and feasting, as a holiday, and for sending presents to one another.

Then the Book of Esther reports that because of these things, Mordechai and Esther wrote to their people, and added to the Torah, commanding that the fourteenth and fifteenth days of the twelfth month ('Adar') be kept as a feast in perpetuity, among all the Jews forever.

Esther 9:20-26

20 And Mordecai wrote these things and sent letters to all the Jews, near and far, who were in all the provinces of King Ahasuerus,
21 to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar,
22 as the days on which the Jews had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a holiday; that they should make them days of feasting and joy, of sending presents to one another and gifts to the poor.
23 So the Jews accepted the custom which they had begun, as Mordecai had written to them,
24 because Haman, the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to annihilate them, and had cast

Pur (that is, the lot), to consume them and destroy them;

25 but when Esther came before the king, he commanded by letter that this wicked plot which Haman had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows.

26 So they called these days Purim, after the name Pur (lot).

Some scholars question the accuracy of the Book of Esther, for reasons we will discuss a little later on. However, even if the Book of Ester is not completely accurate, we can still learn a great deal from it. For example, King Ahasuerus was only in the third year of his reign when he threw his six month long party.

Esther 1:3-4

3 that in the third year of his reign he made a feast for all his officials and servants — the powers of Persia and Media, the nobles, and the princes of the provinces being before him —

4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days in all.

Haman cast the lot (the pur) in the twelfth year of King Ahasuerus' reign (to see when the Jews would be most vulnerable and susceptible to attack).

Esther 3:7

7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that is, the lot), before Haman to determine the day and the month, until it fell on the twelfth month, which is the month of Adar.

Esther and Mordechai's new decree allowed the Jews to defend themselves at the end of the twelfth year of king, which was perhaps nine or ten years after King Ahasuerus had originally thrown his party. However, Daniel tells us that it was not until the first year of Esther's son, Darius the Mede (not to be confused with Darius the Persian), that the seventy years of Exile (as foretold by Jeremiah) were supposed to end.

Daniel 9:1-3

1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans —

2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of Yahweh through Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem.

3 Then I set my face toward Yahweh Elohim to make request by prayer and supplications, with fasting, sackcloth, and ashes.

It was the second year of King Darius the Mede (son of Ahasuerus and Esther), that those who had returned back home to the Land of Israel were allowed to resume work on the Temple.

Ezra 4:24

24 Thus the work of the house of Elohim which is at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia.

Ezra records how those who had returned to the Land wrote to the righteous King Darius, asking his pleasure with regards to the building of the Temple. King Darius, who probably knew that his mother was Jewish, gave

great favor to those in the Land. He returned all of the temple vessels, and even paid for the Temple's reconstruction at royal expense.

Ezra 6:8-10

8 Moreover I issue a decree as to what you shall do for the elders of these Jews, for the building of this house of Elahah (Elohim): Let the cost be paid at the king's expense from taxes on the region beyond the River; this is to be given immediately to these men, so that they are not hindered.

9 And whatever they need — young bulls, rams, and lambs for the burnt offerings of the Elah of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Jerusalem — let it be given them day by day without fail,

10 that they may offer sacrifices of sweet aroma to the Elah of heaven, and pray for the life of the king and his sons.

Some rabbinical authorities define Amalek as anyone who has an unreasoning hatred for Israel. Further, they also remind us that Yahweh works in patterns, and they draw heavy parallels to Nazi Germany. They also draw parallels between Haman's ten sons, and the New York Times headline of October, 1947:

GOERING ENDS LIFE BY POISON, 10 OTHERS
HANGED IN NUREMBERG PRISON FOR NAZI
WAR CRIMES; DOOMED MEN ON GALLOWS
PRAY FOR GERMANY

Julius Streicher was one of the ten condemned men. He is reported to have shouted "Purimfest 1946!" as the trap door to the gallows was sprung, as if to draw a parallel to Haman's ten sons being hanged.

The ten men were hung on October 16, 1947. On the Rabbinical Calendar (which is different than the Torah Calendar) this was the seventh day of the Feast of Tabernacles, which the rabbis call Hoshana Rabbah. The rabbis claim that Hoshana Rabbah is the day that Yahweh seals men's fates for the coming year.

Considering that Yahweh is in charge of all things, many people see these things as support for the idea that we should keep the Feast of Purim. However, we should bear it in mind that Yahweh did not command us to keep the Rabbinical Calendar (which is different than the calendar Yahweh commands us to keep in Torah).

Many scholars see some suspicious parallels between the Feast of Purim and ancient Babylonian mythology. For example, the names Mordechai and Esther strongly resemble the Babylonian gods Marduk and Ishtar (Easter). Further, in Babylonian mythology, Marduk and Ishtar are cousins, as are Mordechai and Esther in the story (see verse 2:7). Marduk was the patron elohim (god) of the Babylonian capital, and Esther is another name for Ishtar (Easter), whom the Babylonians worshipped as a fertility goddess, and as 'the mother goddess.' Some also find it suspicious that King Ahasuerus commands a feast for Esther in Verse 2:18, and wonder if this is the same as the feast of Easter (Ishtar) that is practiced in within mainstream Christianity.

Esther 2:18

18 Then the king made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the generosity of a king.

Some scholars believe that Purim originally derived from the Babylonian New Year's rites, which existed long before the Jews were taken into exile in Babylon. Many of these suspect that the Book of Esther is a kind of a justification for practicing these Babylonian rituals, much like Christian mythology attempts to justify Easter and Christmas. These point out that the basic story components of Esther all occur in ancient Babylonian celebrations of their new year, including the selection of a queen, the parading of a common man dressed up in royal garments, and a fast and the giving of gifts.

On top of this, the chronology in Ester seems to depart from the historical records. Therefore, some scholars allege that the Book of Esther is not really a historically accurate document, and that it does not belong inside the canon of Scripture. However, that debate is a very involved one, and is outside the scope of this present study.

What is inside the scope of this present study is to state that if there really was an Esther and Mordechai, and if they really did command the Jews to keep a Feast called Purim, Esther and Mordechai do not have the authority to add feast days to Yahweh's calendar, for Yahweh commands us not to add to His word.

Devarim (Deuteronomy) 4:2

2 "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim which I command you."

Deeper Symbolism in the Feasts

Yahweh has embedded multiple layers of symbolism in His feasts. The symbolism goes deeper than we can cover in this book, but let us look at some interesting relationships between the feasts of the first month and the seventh month.

Passover is a half-day event held in the home, followed by seven days of unleavened bread. All native Israelites must eat unleavened bread. In contrast, Sukkot is a seven-day feast, followed by a half-day public meeting. All native Israelites must dwell in sukkot.

The Passover and Unleavened Bread symbolize how the children of Israel left Egypt suddenly, and then their children were refined forty years in the wilderness. In contrast, Sukkot represents how we will suffer close to forty years of refinement in between the rise of the New World Order and the Tribulation, and then we will return to the land of Israel after Armageddon.

Parallels between First and Seventh Months

There are other parallels between the first and seventh months.

First Month (Aviv)	Seventh Month
Day 1: the Tabernacle was put into service on the first day of the first month (Exodus 40:2)	Day 1: traditionally, Yeshua (our Living Temple) will return on the first day of the first month (Yom Teruah)

Day 10: the Passover Lamb is chosen (Yeshua)	Day 10: two goats are chosen, one for Yahweh, and a second one for Azazel (Satan).
Day 10: the Passover and Unleavened Bread essentially begin here. Five days later, Israel will be freed from bondage (on 1 ULB)	Day 10: Jubilee (Release) is declared. Israelite slaves are released from bondage, and property returns to its owners
Day 10: Israel enters the Promised Land (Joshua 4:9)	Day 10: Yom Kippur (High Sabbath of rest)
Day 14/15: Yahweh's people enter inside their houses for protection	Day 15: Yahweh's people dwell in sukkot for protection
Day 14/15: Yeshua dies	Day 15: Yeshua is born
Day 14-22: Israel eats unleavened bread	Day 14-22: Israel dwells in sukkot
Day 15: pilgrimage feast	Day 15: pilgrimage feast
Day 15: opening harvest. Omer count begins	Day 15: final harvest. The four species are waved before Yahweh
Day 15: Ripening of grains	Day 15: Ripening of grapes and olives

It is also interesting to note that Yahweh does not give all the commands regarding the feasts in one place. He also does not give the commands in the same way. In Leviticus and Numbers, Yahweh simply tells us what

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month and day to hold the feasts. However, in Exodus and Deuteronomy, the feast dates are not given with respect to their numerical or ordinal dates, but with respect to the agricultural season, and the harvests. Since these are also the sections of the Torah that deal with tithing, we can surmise that Yahweh mentioned the feasts and the tithes together in this way because He wants the feasts held in relation to the agricultural harvest seasons, so that His people could support His priests with their increase. This connection is clearly seen in passages such as Exodus 23:14-19.

Shemote (Exodus) 23:14-19

14 "Three times you shall keep a feast to Me in the year:

15 You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of the Aviv, for in it you came out of Egypt; none shall appear before Me empty);

16 and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.

17 "Three times in the year all your males shall appear before Yahweh Elohim.

18 "You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning.

19 The first of the firstfruits of your land you shall bring into the house of Yahweh your Elohim. You shall not boil a young goat in its mother's milk.

This connection is also clearly seen in Exodus 34:18-26, because the dates and the harvests are mentioned together in the same passage.

Shemote (Exodus) 34:18-26

18 "The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of the Aviv; for in the month of the Aviv you came out from Egypt.

19 "All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep.

20 But the firstborn of a donkey you shall redeem with a lamb. 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.

21 "Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.

22 "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.

23 "Three times in the year all your men shall appear before the Adon, Yahweh Elohim of Israel.

24 For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before Yahweh your Elohim three times in the year.

25 "You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning.

26 "The first of the firstfruits of your land you shall bring to the house of Yahweh your Elohim. You shall not boil a young goat in its mother's milk."

Deuteronomy 16:1-15 follows this same pattern.

Devarim (Deuteronomy) 16:1-15

1 "Observe the month of the Aviv, and keep the Passover to Yahweh your Elohim, for in the month of the Aviv Yahweh your Elohim brought you out of Egypt by night.

2 Therefore you shall sacrifice the Passover to Yahweh your Elohim, from the flock and the herd, in the place where Yahweh chooses to put His name.

3 You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.

4 And no leaven shall be seen among you in all your territory for seven days, nor shall any of the meat which you sacrifice the first day at twilight remain overnight until morning.

5 "You may not sacrifice the Passover within any of your gates which Yahweh your Elohim gives you;

6 but at the place where Yahweh your Elohim chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

7 And you shall roast and eat it in the place which Yahweh your Elohim chooses, and in the morning you shall turn and go to your tents.

8 Six days you shall eat unleavened bread, and on the seventh day there shall be a sacred assembly to Yahweh your Elohim. You shall do no work on it.

9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim with the tribute of a freewill

offering from your hand, which you shall give as Yahweh your Elohim blesses you.

11 You shall rejoice before Yahweh your Elohim, you and your son and your daughter, your male servant and your female servant, the Levite who is within your gates, the stranger and the fatherless and the widow who are among you, at the place where Yahweh your Elohim chooses to make His name abide.

12 And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

13 "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

14 And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.

15 Seven days you shall keep a sacred feast to Yahweh your Elohim in the place which Yahweh chooses, because Yahweh your Elohim will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

And while we don't have time to explore the topic here, there are also some very interesting relationships with rain, which are not what we might expect.

Earlier in this book we saw that the year begins in the month in which the aviv barley is first seen, at the start of the growing season.

Shemote (Exodus) 12:2

2 "This month shall be your beginning of months; it shall be the first month of the year to you."

We might expect that if the year begins at the start of the growing season, then the earlier rains would come at the start of the growing season. However, Yoel (Joel) 2:23 tells us that it is the latter rains which come in the first month.

Yoel (Joel) 2:23

23 "Be glad then, you children of Tzion, And rejoice in Yahweh your Elohim; For He has given you the former rain faithfully, And He will cause the rain to come down for you — The former rain, And the latter rain in the first month."

Why do the latter rains fall in the first month? Perhaps it is because it is written from the point of view (or perspective) of the barley. Barley is a winter plant, and it germinates after the end of the summer growing season. The land of Israel is semi-tropical, and essentially has only two seasons: a hot dry summer, and a cool wet winter. The earlier rains begin after summer ends, and the summer harvests are over. That is also when the barley germinates. This means that the latter rains fall closer to the first month, when the year begins.

But what is the symbolism here? Is rain perhaps symbolic of more than just rain? In Joel 2:23, the word for the early rain is מוֹרָה (moreh), which is also the word for a teacher, or a teaching (i.e., instruction).

OT: 4175 mowreh (mo-reh'); from OT: 3384; an archer; also teacher or teaching; also the early rain [see OT: 3138].

The word for the latter rains is *malqosh* (מַלְקוֹשׁ), which translates figuratively as *eloquence*.

OT: 4456 malqowsh (mal-koshe'); from OT: 3953; the spring rain (compare OT: 3954); figuratively, eloquence:

Figuratively speaking, then, this could mean that Yahweh will give His early-rain teachings after the feasts of the seventh month (at the end of the summer growing season), and His eloquence around the time of the feasts of the first month (which is when Yeshua our Passover was sacrificed). This could mean that eloquence comes from Yeshua's sacrifice, because it is the operation of His Spirit which give us eloquence.

The “Seventy Week Ministry” Theory

Traditional theology tells us Yeshua’s ministry lasted for some 3-1/2 years, from the season of the feasts of the seventh month (e.g., Yom Kippur) to Yeshua’s sacrifice at the Passover in the first month. As we saw before, Yeshua was probably killed on the 4th day of the week (i.e., a Wednesday), and was raised three days later, either on the Sabbath, or on the transition between the Sabbath and the first day of the week. This would fit Daniel 9:27, which tells us the Messiah was to be cut off in the middle of the week (וַחֲצִי הַשָּׁבוּעַ).

<p>Daniel 9:24-27 24 "Seventy weeks (of years) are determined for your people and for your set-apart city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Set-apart. 25 "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks. The street shall be built again,</p>	<p>(24) שְׁבַעִים שָׁבָעִים נְחֻתָּךְ עַל עַמֶּךָ וְעַל עִיר קִדְשֶׁךָ לְכַלֵּא הַפֶּשַׁע וּלְחַתֵּם [וּלְהַתֵּם קָרִין] חֲטָאוֹת [חֲטָאֹת קָרִין] וּלְכַפֵּר עֲוֹן וּלְהַבְיֵא צֶדֶק עַל־מִים וּלְחַתֵּם חֲזוֹן וּנְבִיא וּלְמַשֵּׁחַ קֹדֶשׁ קִדְשִׁים : (25) וְתִדַּע וְתִשְׁכַּל מֶן מִצָּא דְבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם עַד מָשִׁיחַ נָגִיד שְׁבַעִים שָׁבָעָה וּשְׁבַעִים שָׁשִׁים וּשְׁנַיִם תִּשׁוּב</p>
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<p>and the wall, even in troublesome times.</p> <p>26 "And after the sixty-two weeks, Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.</p> <p>27 Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."</p>	<p>וְנִבְנְתָה רְחוֹב וְחֲרוֹץ וּבְצוֹק הָעֵתִים : (26) וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנַיִם יָפֶרֶת מָשִׁיחַ וְאִין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָת עִם נָגִיד הַבָּא וְקִצּוֹ בַּשָּׁטָף וְעַד קֶץ מִלְחָמָה נִחְרָצֶת שְׁמֹמֹת : (27) וְהִגְבִּיר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד וְחֲצִי הַשָּׁבוּעַ יִשְׁבִּית זֶבַח וּמִנְחָה וְעַל כָּנָף שְׁקוּצִים מִשָּׁמַיִם וְעַד כָּלָה וְנִחְרָצָה תִּתֵּן עַל שָׁמַיִם</p>
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Verse 24 speaks of “seventy weeks” being determined for the Jews and for Jerusalem. Traditional scholarship tells us that this phrase refers to ‘seventy weeks of years’, or seventy times seven years (490 years). Then, as we also explain in the [Nazarene Israel](#) study, when verse 25 then speaks of “seven weeks and sixty-two weeks”, it refers to sixty nine ‘weeks of years’, or 483 years. This was how many years there would be from the time when the Jews returned from the Exile in

Babylon until “Messiah the Prince” (Yeshua) would come.

According to most historical accounts, the command for the Jews to return to Babylon was given in approximately 457 BCE. After four hundred and ninety years we reach approximately 26 CE, which is when many scholars believe Yeshua’s ministry began. The question at hand, however, is whether Yeshua’s ministry lasted for three-and-a-half years, or whether it lasted only for seventy weeks. Both sides make a good argument.

Proponents of a three-and-one-half year ministry tell us that when verse 27 tells us that Yeshua would make a covenant for one week, it meant seven years (seven being a number signifying perfection, and completion). However, when Yeshua was cut off in the middle of the week (bringing an end to sacrifice and offering in the Temple), it meant not only that He was killed on the 4th day of the week, but also that He was cut off at the 3-1/2 year mark of what should have been a seven-year ministry.

Daniel 9:27

27 Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering.

However, there is also a case to be made for a seventy week ministry. The themes of ‘seventy’ and ‘seven’ run all throughout Scripture, with Yeshua even using the phrase ‘seventy times seven’ to illustrate the concept of perfection with (regards to forgiveness).

Mattityahu (Matthew) 18:21-22

21 Then Kepha (Peter) came to Him and said, "Adon, how often shall my brother sin against me, and I forgive him? Up to seven times?"

22 Yeshua said to him, "I do not say to you, up to seven times, but up to seventy times seven.

Some scholars feel it makes more sense that Yeshua's ministry lasted seventy weeks, than three-and-one-half years. In order to demonstrate their argument, we will follow the chronology in the Book of Yochanan (John).

In John Chapter One we meet Yochanan HaMatbil (John the Immerser/John the Baptist), who testifies that Yeshua is the Son of Elohim. As we will see later, this is probably the same general timeframe that Yeshua was immersed, and that the Spirit descended upon Him, and His ministry began.

Yochanan (John) 1:29-34

29 The next day Yochanan saw Yeshua coming toward him, and said, "Behold! The Lamb of Elohim who takes away the sin of the world!

30 This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'

31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

32 And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Ruach HaQodesh (Holy Spirit).'

34 And I have seen and testified that this is the Son of Elohim."

We know from the synoptic accounts (Matthew, Mark, and Luke) that Yeshua was then in the wilderness forty days and forty nights. However, according to the Seventy Week Ministry Theory, the sequence of events follows the feasts, and progresses quickly.

At the start of John Chapter Two, Yeshua turns water into wine and then goes to Kephrah Nahum (Capernaum) for a few days.

Yochanan (John) 2:12

12 After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

Next, Yeshua went up to Jerusalem for the Passover.

Yochanan (John) 2:13

13 Now the Passover of the Jews was at hand, and Yeshua went up to Jerusalem.

Yeshua stays in the Jerusalem area all during John Chapter Two, and is still in Jerusalem in John Chapter Three. There He meets with Nicodemus, and explains that one needs to be born again spiritually.

Yochanan (John) 3:1-3

1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 This man came to Yeshua by night and said to Him, "Rabbi, we know that You are a teacher come from Elohim; for no one can do these signs that You do unless Elohim is with him."

3 Yeshua answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of Elohim."

In John Chapter Four, Yeshua leaves Jerusalem and heads north for the Galilee by way of Samaria. It is at this time He meets the Woman at the Well.

Yochanan (John) 4:3-6

3 He left Judea and departed again to Galilee.

4 But He needed to go through Samaria.

5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Yeshua therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

Yeshua then witnesses to the townspeople for two more days, and then departs.

Yochanan (John) 4:43

43 Now after the two days He departed from there and went to Galilee.

Once Yeshua reaches the Galilee, He performs two miracles, including raising a certain nobleman's dead son.

Yochanan (John) 4:52-54

52 Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him."

53 So the father knew that it was at the same hour in which Yeshua said to him, "Your son lives." And he himself believed, and his whole household.

54 This again is the second sign Yeshua did when He had come out of Judea into Galilee.

Then in Chapter Five it is time for the next feast, which according to the Seventy Week Ministry Theory would have been Shavuot (Pentecost).

Yochanan (John) 5:1

1 After this there was a feast of the Jews, and Yeshua went up to Jerusalem.

Proponents of a three-and-one-half year ministry dispute that this was Pentecost. They emphasize that Scripture does not say which feast this was. This becomes a critical point in John Chapter Six, where most Greek translations (and also the Peshitta) tell us that it was almost time for the Passover.

Yochanan (John) 6:4-6

4 Now the Passover, a feast of the Jews, was near.

5 Then Yeshua lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

6 But this He said to test him, for He Himself knew what He would do.

If it was feast time, ordinarily we would expect to see Yeshua heading for Jerusalem. Traditional scholarship tells us the reason Yeshua did not go up to Jerusalem was that the Pharisees were seeking to kill Him, and it was not yet His time to be sacrificed. However, this is precisely the point where proponents of a Seventy Week Ministry take issue. Those advocating a Seventy Week Ministry agree that the Pharisees were seeking Yeshua's life (see John 7:1), but they also point out that verse 4 does not exist in many of the most ancient Greek

texts. Therefore they argue that it does not belong there, and it cannot be used as the foundation for doctrine. (John 6:4 does appear in the Peshitta: however, at the time of this writing, while I believe in a Semitic inspiration, I no longer believe that the Peshitta is the originally inspired text.)

It seems plausible that John 6:4 was added to the text later. There are other known and suspected alterations and emendations to Scripture, both in the Tanach (the 'Old Covenant') and the Brit Chadasha (the Renewed Covenant). Some other known or suspected passages that are absent in some of the most ancient manuscripts include Mark 16:9-20, John 7:53-8:11, 1st John 5:7-8, and others. Further, if one removes the reference to the Passover at John 6:4 the Seventy Week Ministry Theory seems to make perfect sense: John appears to be chronicling Yeshua's ministry after the timing of the Israelite feasts.

If John 6:4 originally read "Now a feast of the Jews was near", could that feast have been Yom Teruah (the Day of Trumpets)? And if so, then could it be that the Transfiguration on the Mount took place ten days later (on Yom Kippur)?

Marqaus (Mark) 9:1-6

1 And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of Elohim present with power."

2 Now after six days Yeshua took Kepha, Yaakov and Yochanan, and led them up on a high mountain apart by themselves; and He was transfigured before them.

3 His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

4 And Eliyahu (Elijah) appeared to them with Moshe (Moses), and they were talking with Yeshua.

5 Then Kepha answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moshe, and one for Eliyahu" —

6 because he did not know what to say, for they were greatly afraid.

And is it possible that the reason Kepha suggested that they make three tabernacles in Galilee was because the Pharisees in Jerusalem sought to kill Him, and it was not yet His time to be sacrificed?

Yochanan (John) 7:1-2

1 After these things Yeshua walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

2 Now the Jews' Feast of Tabernacles was at hand.

John then tells us that Yeshua went up to the feast, but in secret (John 7:10). Upon His arrival, Yeshua breaks a large number of rabbinic 'fence laws' (tachanot and Ma'asei) by healing people on the Sabbath. Because Yeshua breaks these man-made fence laws (without ever breaking Yahweh's Torah), the Pharisees wrongly declared that He was not of Elohim, since in the Pharisaic/Orthodox mind, breaking rabbinic tradition is the same as breaking Yahweh's Torah.

Yochanan (John) 9:13-16

13 They brought him who formerly was blind to the Pharisees.

14 Now it was a Sabbath when Yeshua made the clay and opened his eyes.

15 Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

16 Therefore some of the Pharisees said, "This Man is not from Elohim, because He does not keep the Sabbath."

A few months later it is time for the Feast of Dedication (Hanukkah). Yeshua goes up to Jerusalem, and shows that He is the light of the world.

Yochanan (John) 10:22

22 Now it was the Feast of Dedication in Jerusalem, and it was winter.

So far the sequence has been following the feasts. Now Yeshua gets ready to go up to Jerusalem for the final Passover, at which He is offered up in sacrifice.

Yochanan (John) 11:55-57

55 And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

56 Then they sought Yeshua, and spoke among themselves as they stood in the temple, "What do you think — that He will not come to the feast?"

57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him.

The concept that John chronicled a seventy week period of time, following the feasts as milestones seems to make a lot of sense, provided that John 6:4 is understood to be a later addition to the text.

Yochanan (John) 6:4-6

4 Now the Passover, a feast of the Jews, was near.

5 Then Yeshua lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

6 But this He said to test him, for He Himself knew what He would do.

But why would anyone alter Scripture? What would be their motivation? Consider that if John 6:4 was added to the text, then it would not only strengthen the idea of a three-and-one-half year ministry, but it would also seem to support the idea that Yeshua did not keep the Torah. The Torah commands all males to go up to Jerusalem three times a year (e.g., Deuteronomy 16), and if Yeshua had stayed in the Galilee during the Feast of the Passover, then He would have given us all an example of knowingly violating the Torah, proving that the Torah was not really all that important (Elohim forbid).

While the 'Seventy Weeks' concept is very appealing, it is not without challenges. As we saw earlier in the chapter on the Jubilees, Luke 3:21-23 tells us that Yeshua's ministry began shortly after He was immersed, when He was about thirty years of age.

Luqa (Luke) 3:21-23

21 When all the people were immersed, it came to pass that Yeshua also was immersed; and while He prayed, the heaven was opened.

22 And the Ruach HaKodesh (Holy Spirit) descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

23 Now Yeshua Himself began His ministry at about thirty years of age....

In Judaism, it is traditional to take a mikveh (immerse or 'baptise' oneself) just before Yom Kippur, as Yom Kippur is the most set-apart day of the year. Notice also that Yom Kippur falls only five days before the feast of Sukkot (Tabernacles). As we show in the chapter on Hanukkah, Yeshua was probably born on the first day of the Feast of Sukkot (Tabernacles). If Yeshua's immersion took place the day before Yom Kippur, then Yeshua would have been "about thirty years of age" when He began His ministry. However, it takes a minimum of seventy-three, and easily seventy-six weeks to go from Yom Kippur one year to Passover two years later, depending on the sighting of the Aviv barley and the new moons.

Further, Daniel 9:24 says nothing about Yeshua's ministry lasting for seventy weeks, and there are no obvious prophetic implications for a 'Seventy Week' ministry. Daniel only says there would be seventy weeks of years in between the time the command went forth to rebuild Jerusalem (circa 457 BCE), until Messiah the Prince appeared and began His ministry: it says nothing about its duration.

About Birthdays

While many believe birthday celebrations are harmless, this is the exact opposite of what Scripture teaches. In fact, with the possible exception of Yeshua's birth, Scripture never celebrates birthdays.

While the Book of Iyov (Job) tells us that Iyov was a righteous man, it also tells us that Iyov's children celebrated their birthdays.

Iyov (Job) 1:4-5

4 And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Iyov sent and set them apart, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Iyov said, "It may be that my sons have sinned, and renounced Elohim in their hearts." Thus did Iyov continually.

Notice that rather than telling us that these birthday celebrations were a good thing, we see that Iyov took pains to sacrifice on his children's behalf, since he was concerned that their decision to celebrate their own birthdays may have been a sin, and that it may also have served as an indication that Iyov's son's had renounced Elohim in their hearts.

Yahweh allowed Satan to take Iyov's children's lives.

Iyov (Job) 1:18-19

18 While he was yet speaking, there came also another, and said, "Your sons and your daughters

were eating and drinking wine in their eldest brother's house;

19 And, behold, there came a great wind [i.e., a great Spirit] from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell you."

Is it possible that the reason Yahweh allowed Satan to take Iyov's children's lives was precisely because the desire to celebrate birthdays really does indicate a wrong spiritual condition? Is it possible that for one to celebrate one's birthday is really to exalt oneself in one's heart, and that Iyov equated exalting oneself in one's heart with having renounced Elohim?

Mattityahu (Matthew) 22:37-40

37 Yeshua said to him, "'You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your mind.'

38 This is the first and great commandment.

39 And the second is like it: 'You shall love your neighbor as yourself.'

40 On these two commandments hang all the Law and the Prophets."

The first and the great commandment is to love Yahweh our Elohim with all of our heart, soul, and mind; and the second is like unto it: that we love our neighbors as ourselves. However, if Iyov's sons were truly dedicated towards loving and serving Yahweh, and building His kingdom with all of their hearts, souls and minds, then why would they have wanted to take the time to celebrate their birthdays in the first place? What does it do for Yahweh? And how does it further His kingdom?

Pharaoh celebrated his own birthday.

B'reisheet (Genesis) 40:20

20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants.

Pharaoh, however, is not our example; and we are not supposed to walk like the Egyptians walk.

King Herod also celebrated his own day. However, once again, King Herod is not our example, and this birthday celebration led to the death of Yochanan haMatbil (John the Baptist).

Marqaus (Mark) 6:21-24

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;
22 And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, "Ask of me whatsoever you will, and I will give it to you."

23 And he swore unto her, "Whatsoever you shall ask of me, I will give it to you, up to half of my kingdom."

24 And she went out, and said unto her mother, "What shall I ask?" And she said, "The head of Yochanan haMatbil (John the Baptist)."

While he was still alive, Yochanan haMatbil told us something very important. He told us that in order for the Father's will to be done, he had to decrease.

Yochanan (John) 3:30

30 He must increase, while I must decrease.

What does it mean that in order for the Father's will to be done, Yochanan had to decrease? And what does this mean to us? Do we have to decrease as well, in order for Yahweh will to be done in our lives? And if so, what does that look like?

Human nature is very prideful. It is the nature of man to want to think more highly of himself than he ought, and this is why the Apostle Shaul warned us that we should not think highly of ourselves.

Romim (Romans) 12:3

3 For I say, through the favor given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as Elohim has dealt to each one a measure of faith.

Shaul instructed us to have a lowly mind.

Philipim (Philippians) 2:3

3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

One reason most children like birthday celebrations so much is that most children like to be the center of attention. The flesh finds it very pleasing to be exalted. While we might think that the best course of behavior is to let children go ahead and celebrate their birthdays, in order to 'get it out of their systems', in truth, we need to raise up our children in the way they should go, so that when they are older they will not depart from the correct path.

Mishle (Proverbs) 22:6

6 Train up a child in the way he should go, and when he is old he will not depart from it.

One of the more difficult parts of parenting children correctly is to teach them, gently, lovingly and over time, to focus less and less upon what they want, and to focus more and more upon Yahweh's will for them, and upon the needs of others. This learning process can take years, but it is the quintessence of helping children grow into mature, stable adults. Only adults who are able to put away pride, ego and selfishness are able to enter into the kind of stable relationships that it takes to raise healthy children in turn.

Israel is really just one big extended family, and all of us are called first to be aware of our innate selfish tendencies, and then to die to them, so that we can better seek His will for us (rather than our own will).

Anton LaVey, the modern day founder of the Church of Satan, tells us that the highest of all holidays in the satanic religion is one's own birthday.

"THE highest of all holidays in the Satanic religion is the date of one's own birthday. This is in direct contradiction to the holy of holy days of other religions, which deify a particular god who has been created in an anthropomorphic form of their own image, thereby showing that the ego is not really buried."

The Satanic Bible (Anton Szandor LaVey, [Air] Book of Lucifer – The Enlightenment, Avon Books, 1969, Ch XI, Religious Holidays, p. 96).

LaVey asserts that the reason other religions' deities have a human form is that human beings like to project

their traits upon their deities, which he takes as proof that no one's ego is ever really buried. According to his line of reasoning, since no one's ego is ever really buried, the logical thing is just to realize that it is the nature of all flesh to want to worship the self (i.e., to be selfish), and then just to give in to one's urges.

We might turn this thought process around, and say that while the desire to celebrate one's own birthday does serve as an indicator that one still wants to exalt one's own self, and while this desire does represent a victory for the Evil One, this does not serve as any kind of a justification for giving in to one's urges. Rather, we should pray to Yahweh for help in controlling our selfish urges, and also in being set free from them (with His help).

Yeshua was probably born on the first day of the Feast of Tabernacles, but neither He nor any of His apostles are ever recorded as having celebrated it as His birthday. Yeshua and His apostles just continued to celebrate Yahweh's feasts as they always did, and thus the focus remained on keeping Yahweh's feasts, and not on celebrating anyone's birthday (not even Yeshua's).

So while there is no clear-cut commandment not to celebrate our birthdays, let us remember that the righteous man Iyob (Job) feared that his sons' birthday celebrations were a sign that his sons had sinned, and despised Elohim in their hearts.

Let us also bear in mind that King Solomon, who at least at one time was the wisest man who had ever lived, tells us that not only is a good name better than precious oil, but that the day of one's death is better than the day of one's birth.

Qohelet (Ecclesiastes) 7:1

1 A good name is better than precious oil; and the day of death [is better] than the day of one's birth.

If this is the case, then why should we celebrate our birthdays? Or for that matter, why should we celebrate any day that our Master has not commanded us to celebrate?

If we truly love our Husband, then why not spend all of our time focusing on Him, and on His people, rather than on ourselves?

About “Service”

Yahweh tells us not to pay attention to the movements of the sun, the moon or the stars, lest we become drawn to worship them, and serve them like the gentiles do.

Deuteronomy 4:19 19 And lest you lift up your eyes unto heaven, and when you see the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Yahweh your Elohim has allotted unto all the peoples under the whole heaven.	(19) וְכִן תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת הַשֶּׁמֶשׁ וְאֶת הַיָּרֵחַ וְאֶת הַכּוֹכָבִים כֻּלָּם צָבָא הַשָּׁמַיִם וְנִדְחָתָם וְהִשְׁתַּחֲוִיתָ לָהֶם וְעַבַּדְתָּם אֲשֶׁר חָלַק יְהוָה אֱלֹהֶיךָ אֲתָם לְכָל הָעַמִּים תַּחַת כָּל הַשָּׁמַיִם
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Many believers understand how Deuteronomy 4:19 might prohibit Astrology, the Zodiac, and horoscopes. Fewer believers, however, understand how this verse might prohibit the observance of pagan feast days such as the vernal and autumnal (spring and fall) equinoxes, and the summer and winter solstices. Even fewer understand that Christmas and Easter are also prohibited by Deuteronomy 4:19, since these feast days are ultimately based on the Vernal Equinox (Easter), and on the Winter Solstice (Christmas). They often want to know, “We keep these days in honor of (Yeshua), so how can they be wrong?”

As we explain earlier in this study, and as we also explain in [Nazarene Israel](#), Sunday, Christmas and

Easter are all converted pagan sun-worship feasts. These feasts were not taught by Yeshua or practiced by His disciples, but slowly crept their way into the faith during a great 'falling away', and were only 'sanctified' by the Catholic Church hundreds of years later. Even though the Pope 'sanctified' these feasts, the Pope does not have the authority to change Scripture; and the simple fact is that Yahweh never told us to keep these feasts. Instead, Yahweh tells us to keep His feasts: so why would anyone who believes in Yahweh keep Sunday, Christmas or Easter?

In different places, Yahweh tells us that He wants us to keep His feast days forever, in all of our generations.

Shemote (Exodus) 12:14

14 'Now this day will be a memorial to you, and you shall celebrate it as a feast to Yahweh. Throughout your generations you are to celebrate it as a permanent ordinance.

Because the timing of Sunday, Christmas and Easter are not established according to Yahweh's commands, but instead are established by observing the heavenly bodies, Deuteronomy 4:19 prohibits them. This can at first seem confusing: if a believer intends to honor Yahweh or Yeshua by keeping these feast days, then how is it homage to the sun, the moon and the stars to worship on these days?

Notice that when Aharon (Aaron) initiated the feast with the golden calf, he told the people that the feast was in honor of Yahweh.

Shemote (Exodus) 32:4-10

4 And he received the gold from their hand, and he fashioned it with an engraving tool, and made a

molded calf. Then they said, "This is your elohim, O Israel, that brought you out of the land of Egypt!"

5 So when Aharon saw it, he built an altar before it. And Aharon made a proclamation and said, "Tomorrow is a feast to Yahweh!"

6 Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

7 And Yahweh said to Moshe, "Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves.

8 They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, 'This is your elohim (god), O Israel, that brought you out of the land of Egypt!'"

9 And Yahweh said to Moshe, "I have seen this people, and indeed it is a stiff-necked people!

10 Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation."

Even though Aharon said that "Tomorrow is a feast to Yahweh", and even though all the people may have thought that they would be honoring Yahweh with this feast, Yahweh was not pleased. In fact, Yahweh was so furious that the people had made their own feast days that He was prepared to wipe out the children of Israel, and start a new nation out of Moshe.

Yahweh commands us to labor six days in order to do all our work, but then to rest on His Sabbaths.

Vayiqra (Leviticus) 23:3

3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a set-apart gathering.

You shall do no work on it; it is the Sabbath of Yahweh in all your dwellings.

If we believe we are to take Yahweh's Instructions dead seriously, then it becomes a very important question as to when or why we might choose to deviate from His Instructions, for it identifies our lusts. If we choose to set alternate days apart to Yahweh that are determined by observing the sun, the moon and the stars (rather than by following Yahweh's words) then in Yahweh's eyes we are serving the sun, the moon and the stars. This is because Yahweh's words are not the reason we chose to set these alternate days apart. Therefore, by default it is only our desire to honor the sun, the moon and the stars that caused us to set those days apart.

In Yahweh's mind, when our forefathers held a feast to the golden calf, they were worshipping the golden calf. This is because Yahweh did not command it. Because this feast did not come from Yahweh, it came only from our forefathers. Yahweh calls this evil.

In another sense, our forefathers were also serving and worshipping Aharon, because he is the one who established that particular day of worship. If we follow this train of logic out, we should be able to see that those who keep the Rabbinical Calendar effectively worship and serve the rabbis who originally created the Rabbinical Calendar; and the same is true for the Roman Gregorian 'Christian' Calendar.

If we truly desire to worship and serve Yahweh, then we need to keep only His feast days. If we keep other feast days that do not come from Yahweh, then obviously they come only from within our own hearts.

In Hebrew, the word 'serve' comes from the root word 'Abad' (or 'Oved') (עבד). This word means 'to work' or 'to serve' *in any sense*.

OT: 5647 `abad (aw-bad'); a primitive root; to work (in any sense); by implication, to serve, till, (causatively) enslave, etc.:

KJV - be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, husbandman, keep, labour (-ing man), bring to pass, (cause to, make to) serve (-ing self,), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper

In Scripture, to *serve* something is to venerate or even to pay attention to anything in any reverential context. That is, if we modify our behavior based on the motions of the heavenly bodies, then at least in Yahweh's eyes, we are worshipping and serving them. Now let us stop to consider the size and scope of the ramifications.

Qorintim Aleph (1 Cor.) 13:12

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

The problem is that we limited humans do not always understand when we are venerating (or even paying attention to) something in a way that Yahweh considers reverential. We saw in the last chapter that Satan is so pleased that we would consider ourselves worthy of being celebrated, that He makes one's own birthday the highest holy day on the Satanic Calendar.

The way Yahweh looks at things, anything that occupies our mental, emotional, physical or spiritual energies is

something we *serve*. That is, if we spend time talking about Astrology instead of talking about Yahweh and Yeshua, then we are serving the sun, the moon and the stars. The same applies to money, gold, diamonds, football, basketball, pizza, home decorating, or even the latest Shakespeare feast. Anything that takes our focus off of Yahweh, and places it onto a thing of the material realm detracts from the service of Yahweh; and therefore it qualifies as *service*.

The question of what we spend our mental, emotional, spiritual and physical energies on is huge. It touches on the very heart of worship. Therefore, brothers and sisters, let us ask ourselves and be honest: are we spending our spiritual, mental, emotional and physical energies trying to become better servants of the Most High? Or are we doing something else with our time, our money and our energy?

Let us take a good, honest look at our living spaces through Yahweh's eyes. What is the center of our house? Is Scripture truly the focus of our living room? Are Yahweh's words really the focus of our family's daily lives? Are Yahweh's feasts the time we purchase things for ourselves, and rest? If not, then why not?

If we love Yahweh, and if we fear the Day of Judgment, then let us be honest with ourselves, and face into these issues, so that we can do something about them while it is still day. Because of His great love, our times of past ignorance Yahweh overlooks: but now He commands all men everywhere to repent.

Acts 17:30-31

30 Truly, these times of ignorance Elohim overlooked, but now He commands all men everywhere to repent,

31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

Let us make no mistake: Yahweh is all-powerful, and He can bestow eternal life upon those who do not know of His feast days: that is up to Him. But what can we say for those who know His Instructions, and who know that His feast days are shadows of prophetic things still to come, but who do not keep or cherish them? If we know what is right, but choose not to do it, is it still reckoned to us for righteousness?

Ya'akov (James) 4:17

17 Therefore, to him who knows to do good and does not do it, to him it is sin.

It is appointed for men to live and die but once, and then comes the Resurrection, and the Judgment. If Yahweh is the same yesterday, today and tomorrow, and if we know the times and the seasons He has set aside to meet with us, but yet we choose not to meet with Him on those days, will He be pleased?

The Creator's Calendar is not as easy to keep as some of the other calendar systems of the world, because it asks us to wait on Yahweh, like a servant has to wait upon his master. But when the Creator of the Universe bestows a gift upon his servant, does the wise servant say, "No, I don't want it"? Does the wise servant say, "It is too hard! Give me something easier"? But isn't this what we see every day: the same sin our fathers committed in the Wilderness, desiring to go back to a system which, while corrupt and evil, was easier?

Bemidbar (Numbers) 14:1-4

1 So all the congregation lifted up their voices and cried, and the people wept that night.

2 And all the children of Israel complained against Moshe and Aharon, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness!

3 Why has Yahweh brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?"

4 So they said to one another, "Let us select a leader and return to Egypt."

When we read in Scripture about what our forefathers did in the Wilderness of Sinai, we often ask ourselves, "How could they do that? What were they thinking, with the Column of Fire and Cloud right there? Did they not recognize all of the miracles around them?"

Brothers and sisters, how many miracles are all around us every day that we fail to recognize? And when we do see them, do we remember them from day to day, and give glory to the Most High Elohim of the heavens?

Ivrim (Hebrews) 12:1-2

1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

2 looking unto Yeshua, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of Elohim.

When the Creator of the Universe gives us something, we need to seize it, prize it, and safeguard it with our lives. We need to recognize that its worth is more than life itself, for it comes from the One who has the power to save those who value and treasure it.

We can visit with Yahweh any time, as He is always there. However, seven special times a year, the King of the Universe makes an appointment for us to meet with Him, and He hopes to see us there. If we love Him, then what could be more important than going to meet with Him on those special times when He desires to meet with His bride?

Is there anything more important than going to be with our Beloved on the days that please Him most?

Supporting the Work

Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

If you believe these things, you can find ways to partner with us on the Nazarene Israel website:

nazareneisrael.org

You can also donate through PayPal, to:

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All monies will be carefully and prayerfully used to fulfill the Great Commission, and to restore the original first

century faith to the land of Israel, and all around the world.

May Yahweh greatly bless you for being wise, and for helping us to establish His Son's kingdom.

The Torah Calendar

If the King of the Universe made an appointment with you, would you want to keep it? But how could you keep it unless you knew when your appointment was? And how could you know when your appointment was unless you kept the same calendar He did?

While we can always meet with our Creator in prayer, His word tells us that He wants His people Israel to keep calendar days He commanded in Scripture. These days were set apart from all other days as appointments, or 'appointed times.'

It may surprise some believers to know that neither the Jewish nor the Christian Gregorian Calendar is the one that the Creator commands us to keep. It may also come as a surprise that the Apostle Shaul (Paul) tells us the calendar the Creator gave to Israel is still valid, and that it serves as a prophetic foreshadow of events that are still to come.

This book is designed as a companion study to the Nazarene Israel book. It is written as a guide not just for those who want to know the calendar the Creator originally told Israel to keep, but for those who want to do it.

For more information visit nazareneisrael.org

